UTILIZATION OF SOCIAL NETWORKING SERVICES IN CONSERVATION. CASE STUDY ESKİHİSAR, RURAL SETTLEMENT INCLUDING ARCHEOLOGICAL ASSETS

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ABSTRACT

UTILIZATION OF SOCIAL NETWORKING SERVICES IN CONSERVATION. CASE STUDY ESKİHİSAR, RURAL SETTLEMENT INCLUDING ARCHEOLOGICAL ASSETS

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Traditional built-up environment, traditional life and ecological tissue that have been created in time by human beings are ignored on behalf of archeological assets in archeological areas on the rural settlements. However, the coexistence of archeological, architectural, ecological and traditional invariants must be preserved; this coexistence is a product of life style coming from early periods onwards.

A unique scientific conservation approach should be developed for this kind of settlements in order to sustain this rich “wholeness”. The requirement of preparing management plan for conservation area is an indisputable reality today. Participated management planning approach is embraced for the rural archeological sites on which assets produced by human being in time. Case study chosen for the dissertation is Eskihisar (Stratoniceia) which is settled since early times but abandoned today because of the various reasons.

At the initial phase of management planning, namely, data collection and evaluation phase in this study; new methods were introduced like web-based participation. As a tool a social networking website (Facebook) used by ordinary people extensively was employed in the web based participation model introduced as a new technique. Gathered qualitative data in this way was analyzed together with quantitative data collected from site survey, historic and contemporary sources. Thus, it was examined whether there is usage of a simple communication tool in participatory planning studies or not, and what is pros and cons.

Keywords: Facebook, social networking services, rural settlement, conservation, management

ÖZ

SOSYAL PAYLAŞIM SİSTEMLERİNİN KORUMA ALANINDA KULLANIMI. ÖRNEK İNCELEME ALANI: ARKEOLOJİK ESERLER İÇEREN KIRSAL YERLEŞİM ESKİHİSAR

Kazıl Aydoğdu, Binnaz Eylem
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Kırsal alanlardaki arkeolojik eserlerin korunmasına öncelik verilerek bu alanlarda yer alan çoğunlukla zaman içinde insan eliyle oluşturulmuş alana özgü geleneksel yapılı çevre ve yaşam ile ekolojik doku göz ardı edilmektedir. Halbuki, arkeolojik, ekolojik ve yapılı çevreyi oluşturan değerler birlikteliği korunmalıdır; bu birliktelik geçmişten günümüze süregelen zincirleme bir yaşam biçiminin ürünüdür.

Bu değerlerin bütünlüğünü korumak için söz konusu yerleşimlere özel bir koruma yaklaşımı geliştirilmelidir. Bugün korunacak alanın yönetim planlamasının yapılması gerekliliği tartışmasız bir gerçektir. Birçok değerin bir arada bulunduğu kırsal arkeolojik alanlar için bu çalışma kapsamında katılımlı yönetim planlaması yaklaşımı benimsenmiştir. Bunun için seçilen örnek yerleşim ilk çağlardan beri yerleşim görmüş ancak bugün terk edilmiş Eskihisar (Stratonikeia) Köyü'dür.

Bu çalışma için öngörülen yönetim planlamasının başlangıç safhasında, yani alana ilişkin veri toplama ve değerlendirme aşamasında web temelli katılım gibi yeni metotlar kullanılmıştır. Yeni bir teknik olarak önerilen web temelli katılım modelinde araç olarak bugün yaygın olarak kullanılan ve Facebook adı verilen sosyal paylaşım sitesi kullanılmıştır. Bu yolla elde edilen nitel veriler tarihi ve güncel kaynaklar ile alan çalışması sırasında elde edilen nicel verilerle birlikte doğrulama yapılarak analiz edilmiştir. Böylece hemen herkesçe bilinen ve kullanılan basit bir iletişim aracının katılımlı planlamada kullanım alanının olup olmadığı, olumlu ve olumsuz katkıları incelenmiştir.

Anahtar Kelimeler : Facebook, sosyal paylaşım servisleri, kırsal yerleşim, koruma, yönetim

To My Family

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ABBREVIATIONS

CGM: Consumer- generated media

CMC: Computer-mediated communication

GEEAYK: High Council of Immovable Historical Assets and Monuments

ICOMOS: International Council on Monuments and Sites

KTVK Council: Council for the Conservation of Cultural and Natural Assets

KTVK General Directorate: General Directorate for the Conservation of Cultural and Natural Assets

KTVK High Council: High Council for the Conservation of Cultural and Natural Assets

KTVKB Council: Regional Council for the Conservation of Cultural and Natural Assets

KVM General Directorate: General Directorate for Cultural Heritage and Museum

LSK: Local Spatial Kowledge

LTK: Local technical knowledge

P3DM: Participatory 3-D Modeling

SNS: Social Networking Service

SNSPS: Social networking site based public participation system

TKTVYK: High Council of Immovable Cultural and Natural Assets

UGC: User-generated content

UNESCO: United Nations Educational, Scientific and Cultural Organization

WCH: World Cultural Heritage

CHAPTER 1

INTRODUCTION

Archaeological sites are classed in mainly three groups according to their relation with the built environment at international level:

- Archaeological sites in their natural settings in countryside, located away from settlements.
- Archaeological sites located under / or adjacent to a rural settlement or agricultural lands.
- Archaeological sites located in urban areas.

Archeological sites away from settlements are mostly excavated and preserved by using archeological research techniques and methods. However, archeological sites coexisting with settlements of rural and urban characteristic cannot be preserved with sole scientific archeological approaches because of the complexity of the area. In most cases, these areas include a variety of values together. The concept of cultural property continuity gains a widened content recently. This evaluation can be followed through the final declarations, charters, meetings, conferences etc. at international level. The widened scope of the cultural heritage is explained by ICOMOS in 2003 as:

> From isolated objects, the notion of cultural heritage has grown and expanded to relate more to that of a 'cultural environment or ecosystem' in which individual components like buildings, archaeological sites or even entire ensembles like neighborhoods, regional communication systems, agricultural or industrial landscapes, have a role that we challenge ourselves to understand and foster (Bumbaru, 2003: 1).

Considering the physical and cultural environment constituted by all valuable invariants, conservation strategies should regard to conserve the settlement as a whole together with all components. Anatolia has been exhibiting coexistence of different cultural and physical invariants due to its special characteristics. Together

with different assets, they comprise archeological remnants, historic and traditional buildings, ecological landscape produced by inhabitants, and also inhabitants embodying this physical and cultural environment. However, coexistence of cultural and physical environment is broken down because of the insufficient conservation or development strategies. Destructive interventions for both built-up and underground heritage along with the conservation and planning processes disregard the collective creation process. Decisions are taken on behalf of the archeological remains, which neglect the built-up heritage, topography and social life in the rural areas including archeological assets. It is mostly accepted that archeological areas hosting important ancient relics should be strictly preserved denying any intervention, change and development activity apart from scientific researches. This causes destruction of built-up and natural environment and social life for the purpose of archeological researches and excavations. Especially, many Anatolian villages like Geyre (Aphrodisias), Balat (Miletos), Alacahöyük have lost their living character in time because of the archeological excavations. However, significance of the site arises from coexistence of the all cultural and environmental aspects of the settlement. Conservation of such rural areas should consider all components of the site, not only archeological findings. This does not lead to conserve all rural settlements without any evaluation of the values that they comprise. The important point is that, life continues throughout the history and most of the rural settlements are coexisting with archeological ruins. The result of continuous inhabitancy forms a different character having archeological, architectural and natural invariants, since each generation have left its traces on the site ending with the last scenery, which is coexistence of all past and present assets, created by the existing inhabitants. Therefore, not only underground archeological remains but also the build-up environment including traditional life must be taken into consideration.

Community must be regarded as important contributor in order to take into account all components of the side; they make valuable contribution to identify significance of the site by describing traditional knowledge, memories, oral narratives and rituals in the decision-making process. There is a need for methodologies and techniques increasing public participation in this process. It would be meaningful to use participative modern technologies to integrate physical and non-physical elements of heritage. The tool proposed for the methodology, which can be developed to increase the participation, is **Social Networking Services (SNS)**.

Changing scope and some distinguished theories related to main idea of the study were explained with review of the conservation approaches developing in time at international and national level in the introduction section. This will give clues about the reasons of disregard for conservation of rural settlement having archeological assets, and also about participation issues. It will constitute a basis for case study that has been conserved according to national conservation system.

A review on the conservation approaches developing in time: UNESCO took responsibility for conservation of world cultural heritage, various conventions were held and diverse charters related to concept of the study were produced since 1956 (Table 1.1). The process has been identified as the "modern conservation movement" (Jokilehto, 1999: 1). However, as is asserted by Mazrui, center of the concepts was "monumentality" and "aesthetic" heritage (Mazrui, 1986), the socio - economic knowledge and anthropological systems and practices took the consideration of the tangible heritage up to 1990s.

Table 1.1. Table representing conceptual approaches developed in time

In 20th century	The protection of archeological monuments is a responsibility of the state.
1931	Athens Charter focuses the restoration of historic buildings, underground excavations, and broad issues of legislation on conservation areas.
1964	The Venice Charter remains the best-known guiding instrument of monuments conservation worldwide. However, center of the concepts was "monumentality", other "non-civilized" knowledge systems and practices took a backstage to the tangible heritage.
1987	Participation and involvement of the residents first appeared in the Charter on the Conservation of Historic Towns and Urban Areas.
1990	Participation and involvement were referred also in Charter for the Protection and Management of the Archeological Heritage.
1992	The Convention on Biological Diversity defines importance of anthropological knowledge.
1999	In The Burra Charter, community has a response to identify places of significance and the right to make decision about places. It recognizes the need to involve people in the decision-making process.

Table 1.1. Table representing conceptual approaches developed in time (Continued)

2003	Convention for Safeguarding of the Intangible Cultural Heritage filled a gap in the legal system of international cultural heritage protection which had been focused exclusively on the safeguarding of tangible heritage
2008	Quebec Declaration on the Preservation of the Spirit of Place is part of a series of measures and actions undertaken by ICOMOS to safeguard and promote the spirit of places, namely living, social and spiritual nature.

Regarding traditional values, it will be worth referring natural heritage and in particular The Convention on Biological Diversity (1992) that defined importance of anthropological knowledge. The Biodiversity Convention reflected that "biodiversity was a common concern for humankind, and for eco/etho-based societies, recognized the close and traditional dependence of many local communities embodying traditional life styles on biological researches and disability of sharing equitably benefits arising from the use of traditional knowledge innovations and practices relevant to the conservation of biological diversity and the sustainable use of its components". Another milestone achievement for a holistic vision of the world traditional societies is Convention for Safeguarding of the Intangible Cultural Heritage (2003). As is mentioned by Matsuura, this convention filled a gap in the legal system of international cultural heritage preservation that had been focused exclusively on the safeguarding of tangible heritage (Matsuura, 2004).

UNESCO has begun to recognize and reorganize the cultural issues, to identify new realities representing complexity of cultural assets at the beginning of 2007. For instance, Quebec Declaration on the Preservation of the Spirit of Place (2008) is part of a series of measures and actions undertaken by ICOMOS over the course of the last five years to safeguard and promote the spirit of places, namely their living, social and spiritual nature. The spirit of place is defined as the tangible (buildings, objects, sites, routes, landscapes) and the intangible elements (written documents, traditional knowledge, values, memories, oral narratives, rituals, festivals, odors), the physical and the spiritual elements, that give meaning, value, emotion and

mystery to place (Quebec Declaration on the Preservation of the Spirit of Place, preamble).

Participation and involvement of the residents first appeared in the Charter on the Conservation of Historic Towns and Urban Areas (1987). These phenomena were referred also in Charter for the Protection and Management of the Archeological Heritage in 1990. As is referred in The Australia ICOMOS Burra Charter, 1999, community has a response to identify places of significance and the right to make decision about places. Burra Charter recognizes the need to involve people in the decision-making process. In practice, participation methodologies and techniques have mostly appeared in the agricultural and environmental research fields, and they have usually been used for conservation of biological diversity.

It also underlined the usefulness of modern technologies to integrate physical and non-physical elements of heritage, and emphasizes on participation in various stage of interpretation and presentation. Accordingly, low cost modern digital technologies (digital data bases, digital web sites) can be used efficiently and effectively to develop virtual area that integrate physical and non-physical elements of heritage, it should be considered their widespread use by people from all socio-cultural levels, this helps to collect relevant information to better preserve, disseminate and promote heritage places and their native spirit by the participation of the natives. These technologies facilitate the diversity and constant renewal of the documentation on the spirit of place (Quebec Declaration on the Preservation of the Spirit of Place, Article 7).

It is required to understand national regulations on the base of international documents to form a new conservation method for this kind of areas. The administrative framework of the country determines the form of any conservation action. Actually, any action cannot be taken without consideration of legislative and organizational framework. Turkey has been developed a legislative and organizational structure for the protection of heritage until now. Archeological heritage protection has a long history in conservation system going back to Ottoman Period. This remarkable respect to archeological remains has been continued up to date with positive changes on legislation and organizational structure. While considerable steps have been taken for conservation of archeological heritage, similar efforts for cultural and natural heritage have been made after the Republic

Period. However, the concept of preservation of inhabitation and participation of people affected from conservation efforts are relatively new concepts that are not properly adapted to national legislative system yet. Regarding the cultural heritage issues in Turkey, problem is that there are no clear regulations and guidelines developed for the conservation of this kind of sites and ensuring participation[1].

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[1] "1906 Antique Monuments Regulation prepared during the Ottoman Period had remained in force until the release of Law no. 1710 in 1973 which is first regulation for the antiquity in republic period. (Madran 2000). Ottoman periods only archeological works were defined as antique, and immovable assets were preserved with individual efforts on private properties. Toward Republic Period some efforts was made to take account the immovable assets, but conservation efforts were mostly focused on monumental and historical buildings until 1970s. Law no. 1710 categorized immovable historical assets in three main groups, as monuments, *külliye* and sites. Introduction of the 'site' concept could be accepted as an important shift, which has expanded conservation understanding in Turkish legislative system from single building or monument conservation to conservation of cultural heritage structures together with their contexts and surrounding environment. Three different groups of sites were determined within the context of Law no. 1710; historical site, archaeological site and natural site" (Kejanlı et al.: 187).

Antique Monuments Regulation prepared during the Ottoman Period dating back to 1906 had remained in force until the release of Law no. 1710 in 1973 which is first regulation for the antiquity in republic period (Madran 2000). A decade after from 1973, Law no. 2863 was enacted on 21.07.1983. After 1970s conservation understanding has expanded from conservation of monument or single building to conservation of cultural heritage structures together with their contexts and surrounding environment (Madran 2002). Three different groups of sites as historical site, archaeological site and natural site were defined, and *GEEAYK* began to take responsibility not only for monumental and historic buildings but also for sites. In this period, experts committee of Ministry of Culture carried identification and designation of archaeological sites, and the decision about designation was given by the approval of *GEEAYK*. In these periods, legislation tends to favor the concept of monumentalism to neglect of other types of heritage such as vernacular architecture (Asatekin 2002), cultural landscapes and verbal values. Because of the domination of monumental thinking, most of the rural archeological settlements were identified and designated as archeological conservation area with the efforts of experts committee of Ministry of Culture and *GEEAYK*. *GEEAYK* also made recommendations for transformation of the rural settlement to another location on behalf of archeological remains.

Later in 1987, Law no. 3386 was created with modifications on some articles of Law no. 2863. (Kejanlı et al.). In 1980s, regional councils took the responsibility for the identification, designation of the conservation areas and making decision about their future, but they were responsible of 5-6 towns with limited personnel therefore the personnel cannot be specialized in and they cannot be interested in all the problems since the distance to the related town creates problems in communication and in observation. Previously designated some archeological areas were graded as 1st, 2nd or 3rd degree archeological conservation areas in their own extents by regional councils without proper inquiry about

It is valuable to mention about modern approaches among professionals regarding rural settlements accommodating archeological sites in light of changing scope of international and national legal systems. There are different opinions between specialists having proficiency about conservation of cultural heritage. These different approaches can be collected under four main groups:

- Most archeologists claim that archeological sites can be protected with prohibitions.

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significance of the site thus important rural settlements left within the boundaries of 1st degree archeological conservation areas. 1st degree archaeological conservation area was specified to be protected intact exceptionally scientific activity for conservation with the principle decisions of *KTVKYK* renamed instead of *GEEAYK*. Any construction activity and excavation activity except those for scientific purposes are prohibited and these areas must be characterized as protected intact areas on conservation plans. In this regulation, there is no consideration for historic, natural, cultural assets and potentials in rural archeological settlements apart from archeological remains. Thanks to, the definition of 'Urban Archeology' for the areas on archeological and historic tissues was appeared for the first time in 1993 with the principle decision of KTVK High Council. The principle decision cancelled in 1996 was readopted in 1999 and operative from that time onward (Altınöz 2002).

Law no. 5226 is enacted on 14.07.2004 in order to make modification on law according to international documents and changing needs. While the procedure of identification and designation of archaeological sites remained same with the previous period, the new concepts for conservation of archaeological sites like 'buffer zone', 'management area' and 'management plan' were introduced, and regulation for management of conservation areas produced. Although this regulations also introduced celebration and participation of all stakeholders for the future of conservation area, stay on documents and could not came into operation. Some local administrations endeavor preparing management plan with their own efforts by using local sources, but there is no collaboration among local people, stakeholders, institutions and NGOs during preparation of management plan, and for evaluation and conservation of management areas. Public participation in decision-making has usually tended to focus on council planning meetings. This often takes place in a "them and us" type atmosphere with the authoritative decision-makers holding all the knowledge, expertise and information. More often than not at these meetings, decision-makers are positioned on a platform with the general public down below in a less favorable physical and psychological position. It is often the case in these more traditional settings that a vocal minority or activists dominate the public's viewpoint with many people who may have equally if not more valid points to make, resisting from expressing their concerns, opinions and viewpoints. As a result, the majority "rarely if ever emerge as definable actors in the development process". Globally this situation is similar in most country (Carver et. al. 2000). Thus, this approach is disempowering the primary owners of their heritage. Even if local stakeholders are consulted, they lack the capacity and power to manage the sites and monuments in their localities, and lack the awareness of existing laws on heritage.

- Another group of professionals of the cultural heritage think that the general public would be kept away from antique if possible. It is argued that greater awareness on the part of the public will only bring more visitors, with as a consequence an acceleration in the rate of degradation (Cleere 1984:129). In case there is a relation between archeological and social environment, according to McGill, permission for development will normally be refused on sites of archeological interest where it is considered that the site of interest should be retained and where development and the retention of the monument cannot be reconciled (McGill, 1995: 116).

- There is more moderate opinion about provision of access and welcome for the public. Where resources are fragile or may be damaged by too many people, it may be necessary to restrict access. Restrictions limit, but not alter, the principles of providing access (Middleton, 1994). At the same time, according to Henry uses in sensitive lands are restricted to those that would be compatible with environmental resource protection and specific development standards and criteria apply, because preventing development is not the only way to protect archeological resources. It is easier to manage protected archeological sites if uses compatible with site protection can be encouraged. For example, development, trenching, grading, clearing and grubbing, or any other activities or use damaging to significant prehistoric or historic site land shall be prohibited, except for scientific investigations (1993: 45). On the other hand, Henry accepts that (1993):

> Since the title holder of the land in which the sites exist legally own archeological sites, protecting them by limiting the uses of that land creates a tension among the right of the landowners to use their land, the interests, even rights, of the public to know about the past, and the right of certain groups to visit and use sites to which they ascribe traditional cultural value (Henry 1993: 15). Archeological protection and real estate development are not contradictory. Often development provides opportunities for protection that would not otherwise be available for site on private land (p. 113).

- Complex sites have various heritages like architectural, natural, traditional not only archeological ones especially in our country. Some authors think social, economic and physical spaces should be considered in a holistic approach in these cases. The meaning of space is given by occupants (Tapan &.Asatekin & Dinçer, 2002). Protection of archeological remains can be realized in various concepts without prohibition; Cohabitation, as is

usually stated by Gönül Tankut, means the living or existing together of the contemporary urban environment and the archaeological resources (1992):

> The scope of this definition can be broadened to living together of the archeological resources, contemporary environment and citizens. This cohabitation can be achieved with integration of these invariant to one another, and in this aspect integration is a process of working together. Especially, it is necessary to be integrated to the town, to participate to the city life, to contribute to the urban datum and to be appropriated and acquired by the citizens. Archaeological sites should be converted from static urban objects to a dynamic datum (Tankut 1992).

"If historical elements are not correctly integrated in daily life, the entire (urban) process will fail and urban centers will continue to empty: the past will simply become both a cultural stumbling block and burdensome to the public" (Cohen 2001). Integration should be considered in two phases. The first one is the integration of archaeological sites to the physical urban environment with their integration to planning studies. The second one is the integration of archaeological sites with the citizens. It is mean that archeological remains should be a part of the social life, and advantageous not obstacle for the people living together with them in a condition of taking account the context and authenticity of the archeological site. This integration becomes more important in the rural area, since the natural life of rural areas containing a variety of values seen as conflict for archeological values. There are fundamental conflicts between universal and individual heritage and rights, which are not entirely resolved (Silverman & Ruggles, 2007).

Amongst this approaches those providing living archeological areas in a variety way are most remarkable ones supporting the hypothesis of the study. Archeological areas must be preserved with other valuable components in order to prevent degradation. Considering conservation and development rights, establishment of new concepts providing working with residents is necessary for complex archeological and living sites. It is essential to find an effective way causing minimum negligence on all rights in order to mitigate the tension among stakeholders.

The general aim of this dissertation is to produce a participation method regarding the coexisting and living character of these rural settlements by using a tool

compatible with the method. Integration of information coming from different sources especially from inhabitants, evaluating the site with the participation of them by using **social networking systems (SNS)** in decision-making process is the general frameworks. Aiming this, the first chapter of the dissertation is conducted in order to state the problem of the dissertation in detail, to explain aim and scope of the study, and to define the research methodology indicating the strategies and tactics used to achieve objectives of the study.

1.1. Definition of the Problem

The cultural heritage and their natural settings often represent various cultural meanings that coexist and act in an integrated way. This is a kind of “Zero-degree” status according the philosophers (Tianxin et al. 2005), the status of “zero” does not mean deficient of something, rather it is a concentration of abundant values. Many natural and cultural conservation areas can be regarded in this status. They are full of hidden and potential meanings from various aspects. This is also mean how they are highly valuated. However, people tend to emphasis some aspects while ignore others consciously or unconsciously in the practical world. It is dangerous to exaggerate a few of the original meanings by ignoring others because of the many different meanings of the zero-degree (Tianxin et al. 2005).

Our country comprises lots of high quality cultural heritage sites. This qualification usually comes from coexistence of all cultural and natural aspects and continuous inhabitation from ancient times to the present days. Conservation strategies considering only certain values and times damage the integrity of the settlement coming from early periods to present days. Conservationist authorities have often given more attention to underground archeological remains in some case of rural settlements including archeological assets, archeologists excavate or research only a single period and neglect others in these areas, which cause loosing information of other layers. The integrity and continuity of all periods are broken down, consequently scientific conclusions stay incomplete. Furthermore, archaeological researches are frequently in conflict with land use regulations. Agricultural usages are restricted and The Ministry of Culture and Tourism expropriates lands for archeological excavations. Built up environment having historical values are eradicated for the purpose of the reach to underground archeological remains during

excavations. Thus, not only topography but also traditional fabric around the archeological site rapidly vanishes.

Conservation act defines these areas as property of government and state has power to do and manage every activity in order to undertake maintenance and conservation of the heritage resource, thus every activity of the owner of the heritage is restricted, but there is not any facilitation for expropriation and swop although mentioned in conservation act and regulations. Ministry of Culture and Tourism responsible for conservation of cultural heritage do not have enough funds for expropriation, thus restricted areas could not be expropriated properly, and because of the nonexistence of the fund for excavation they stay abandoned.

According to procedure for the swap, registered heritage must be within the boundary of a 1/1000 conservation development plan, only areas on which scientific excavation is conducted can be swapped without plan requirement. The area including heritage must have been taken list of annual swap program. However, most of the rural archeological areas apart from e few showed as examples do not have a 1/1000 conservation development plan and residents of them do not have power and knowledge to get to include their restricted assets at list of annual swap program.

Some inadequacy is seen at procedures produced to conserve rural archeological sites while these problems are encountered in practice. International documents and national legislation usually concentrate on separately urban and archeological conservation areas or urban archeological areas, there are not sufficient considerations and guidelines to deal with issues confronted at rural archeological areas to conserve and enhance them. Turkish legislative system sufficient, but awareness and necessary tools to deal with preservation of this kind of settlements are deficient. In the current conservation process, the principle decisions of The Higher Council for the Conservation of Cultural and Natural Heritage (KTVKYK)[2] are the major obligatory rules, which direct most of the conservation decisions and actions for historic settlements, however principle decisions of The Higher Council have still pursued out of date approaches adopted in 20th century. Conservation areas are defined separately as urban, natural and archeological, whereas our

[2] KTVKYK: Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu

century possesses lots of site including all of these assets together. Archeological sites are classified as three categories in principle decision produced for these areas, and scientific base of this categorization is criticized as being not so strong (Tuna 1998; Madran & Özgönül 2005; Tapan & Asatekin & Dinçer, 2002). Intervention types and development rights are determined, also principle decisions taken for archeological sites concentrate on conservation of archeological relics within this categorization, instead defining criteria about how to make assessment. These decisions suppress development activities within such complex rural areas. Traditional rural settlements having important archeological relics are usually designated as 1st degree archeological conservation areas by KTVKBK[3], and any maintenance activities are prohibited, despite the fact that the areas also have traditional especially vernacular architecture[4] values.

Conservation decisions for some rural archeological areas designed as 1. degree archeological conservation area forbids the conduct of every activity like construction, repair and maintenance apart from scientific researches on aboveground area. This causes a regrettable upper tissue "vernacular heritage" (Asatekin, 2002) to be transferred or totally demolished, loss of traditional materials and building skills. In order not to have any chance to live, dramatically residents have been forced out of their dwellings and distanced from their long-established communities and sources of income. The villages are being transformed into symbolic arena of history and insensitivity rather than the location of vitality. All historic components, not only building recently erected but also ancient ruins damaged from this emptiness. While traditional buildings face with deterioration and demolition, ancient artifacts that previously had been under the control of inhabitants confront with illicit trade. The area becomes empty and unsecured place due to the fact that they have the potential to inspire crime. However, the presence of concerned residents as volunteer observers and guardians is critical to determine vandals and looters and to identify other damaging actions before they become critical.

Designation as 1st degree archeological conservation area isolates the remains from their surrounding by restricting the local people's access and by prohibiting them from life since site have certain visiting hours, payments and have certain places

[3] KTVKBK: Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu
[4] For more information about vernacular architecture see Asatekin, 2006

usually cut from the living environment. Authorities not give enough attention to attributed values of local public living on and around archeological site while taking conservation decisions and the traditional life style constituting non-physical values besides physical values is eradicated with this prohibition. In archeological conservation paradigms around the world, resident people are seen as threat to area. Particularly in Turkey, a long process of forcibly removing local residents and deliberately erasing traces of their presence have been undergone; consequently, rural archaeological resources become static landmarks or mere symbols of the past when protected as 'isolated' or 'frozen' remains by prohibited life of local people. To transform an historic settlement into a museum would completely change its original social function, giving it a new and different character. While such use may sometimes be a reasonable solution, keeping or reviving the original types of compatible, social functions should be given high priority (Guidelines for the Management of WCH: 57).

Another remarkable problem is that although recent international treaties clearly provide protection for living traditional heritage, non-material places of memory and the tradition-customary, these values are not taken into consideration in our national legislation for cultural heritage. They can only be identified with cooperation with community, and deficiency of participation in the decision making process for the rural archeological areas causes lost of some parts of the cultural identity. Since 1970s personnel responsible for the identification of cultural and natural assets have surveyed the potential area without any consultation to local people who are residents of the potential area for the designation as cultural or natural heritage. Usually, they have gone to site and investigated the resources by avoiding the communication with locals because local people have been seen as the threats for their investigation and inventory works. However, they are voluntary guide to find important resources and to prevent injustice decisions for the area. Generally, because of the lack of consultation and participation, most of the decisions of the council have been broken in time with judgment of court.

The new concept for conservation of sites, management, was introduced and regulation for management of conservation areas produced in 2005. Although this regulations also introduced cooperation and participation of all stakeholders for the future of conservation area, stay on documents and could not came into operation. Some local administrations endeavor preparing management plan with their own

efforts by using local sources, but there is no collaboration among local people, stakeholders, institutions and NGOs during preparation of management plan. Public participation in decision-making has usually tended to focus on council planning meetings. This often takes place in an "us and them" type atmosphere. Usually, decision-makers are positioned on a platform with the general public down below in a less favorable physical and psychological position during these meetings. Important actors stay back from expressing their opinions, viewpoints and concerns in the case these more traditional settings that a vocal minority or activists dominate the public's viewpoint. Globally this situation is similar in most country. Thus, this approach disempowers the real owners of the heritage (Carver et. al. 2000)

Preservation can only be achieved with the support of the local people, and it is necessary to maintain the cultural identity. Physical values are insufficient to understand whole significance of the area without living communities since they are also sources of cultural heritage. The loss of understanding of the spiritual, traditional and cultural values of places is as difficult to document, as it is irreplaceable (ICOMOS The 2nd Heritage at Risk report, 2001-2002). Bektaş supports this idea saying that "conservation for humanity, conservation for society" (Bektaş 2001: 51). In addition, some elements of the archeological heritage constitute part of the living traditions of local peoples, conservation of archeological areas is unlikely to succeed if the living communities extract from the site (ICOMOS 1990: Introduction).

Participation is the first requirements in order to conserve the host population as a component, and the knowledge, needs, desires and hopes of these social groups should be adequately represented as input to conservation decision-making process[5]. However, there is a lock of interest of the local public or a lock of institutional arrangements to integrate the public into conservation and planning processes. The reasons of unawareness of the local public are limited interpretation and education activities about their complex settlements. Having limited information about the significance of the site, the locals show slight interest in conservation of archeological, historic and ecologic assets. So, it becomes impossible to conserve

[5] Decision-making systems, which have arisen from management sciences, are studied comprehensively and consequently have found their reflections in disciplines dealing with spatial problems such as urban and regional planning. Urban conservation process are considered as a spatial decision making process within which there exist other decision making processes at different levels (Altınöz 2002: 23).

complex values properly in the settlement only with regulatory means and decisions without public support.

Considering problems mentioned above, the main issue of this dissertation is that living cultural values could not be preserved together with archeological relics in the rural archeological sites. It is assumed that the reason of this failure is the inadequacy of public awareness and support in conservation strategies to find solutions to mitigate the tension among all values on the rural archeological areas. There are not appropriate approaches, decision making and planning process to overcome this difficulty, ongoing management and planning processes are concentrating on these components separately without public support, most importantly local people representing one aspect of the significance could not participate to these processes, and there is not a proper technique and tool to ensure public participation. Based upon this assumption, the research questions at the onset of the study are that;

- What can be done to conserve coexistence of the heritage,
- How the public awareness and participation can be raised to conserve coexistence,
- What kind of participatory methodology and tool can be produced to ensure participation of public as a component building significance of the site?

1.2. Aim and Scope of the Study

The large number of archeological sites is inhabited especially in Turkey and they have been inhabited since early periods. This continuous occupancy exhibits various significance belongs to different historic periods including immediate past and these days. However, there is currently no clear vision and strategies developed for the conservation of these archeological sites with its immediate past and for the participation of all stakeholders. These cause inaccurate conclusions for the future of this kind of settlements. Some examples from our country like Aphrodisias, Milet, and Alacahöyük give similar stories for the process of removing people and eradication of the upper build environment. The examples also illustrate a very wide

range of social situations on local communities resulting from the imposition of protected areas.

The living culture and its components must be preserved together with archeological assets in rural settlements; not only underground remains but also built up environment with traditional life style are important to understand whole significance of the area. Preservation of this complexity can only be achieved with community consciousness and participation, new methods and tools providing involvement of the public as an invariant of the site must be inserted into conservation decision-making process. “Popular” and scientifically non-approved communication systems can be used to collect scientific data and to create a platform for the participation of native inhabitants for further conservation activities.

Regarding hypothesis mentioned above, development of a holistic approach is a fundamental priority, with the aim of providing cultural environment and physical environment coexistence, the underpinning of awareness, as well as the appropriation of identity, which improves integration. In order to establish a holistic approach the study aims to understand the complex interaction of past and present not only from the physical characteristics but also from the social viewpoint, and to develop methods for protection of the coexistence of all components with participation of public.

Introduction chapter represents brief explanation about general research approach. In these phases, the problematic aspects of the rural archeological sites are discussed. It is necessary to know the international progress, progress of the Turkish conservation systems and the present legislation in order to understand the failures to conserve complex sites. For this reason conceptual approaches developed internationally in time, the history of the Turkish conservation perspective and current legislative framework are examined.

The ways to preserve archeological sites with its traditional and residential tissue will be sought after establishing a scientific ground for the research hypothesis. Thus, the study addresses the issue of management for such rural settlements, and concentrates on managing these areas through the participation of the interested stakeholders since some stakeholders like living population construct the one significant aspect of the area. The participation of local cultural groups as

stakeholders is essential for protection and preservation of archeological sites, so study used new participatory methodologies. Public involvement is in a variety way and entails proper method as to collect, structure, analyze and evaluate the qualitative data to incorporate different information on complexity of settlement including a variety of assets. In the different levels of conservation decision-making process existing methodologies developed by academicians and conducted by institutions concentrate on physical environment and inadequate for the integration of physical information with the verbal and mental information. New approaches, techniques and tools are required for this reason. In this sense, parallel with technological developments new planning techniques are going to be introduced for the conservation area with this study. This approach provides an understanding how people can engage the decision-making and planning processes. It investigates the effectiveness of new methodology and exercise of community power restricted over the future of its heritage. New introduced technique is **utilization of social networking sites** as a tool in the conservation and management process for rural settlements including archeological assets. With usage of social networking sites as a tool some questions will be answered:

- How can the knowledge, needs and desires of social groups be represented as input to a decision-making process?

- What are the implications for using social networking sites for decision-making?

- What are the possibilities and limitations of using Internet and basic social networking services as a participatory tool for data collection, analysis and evaluation?

- What are the possibilities and limitations of these services as a way of information exchange and social and environmental conflicts solution?

- What are the pros and cons of using social networking sites for conservation and management studies?

Selected case for understanding applicability with pros and cons of proposed methodology is Eskihisar (Stratoniceia), a historic village inhabited from Neolithic Ages to 1980's, but no longer occupied, which is especially the result of the various practices and decisions of authorities. Eskihisar were isolated from the surrounding

culture and became a lost city in time. The monuments of Eskihisar became discrete locations, isolated from each other and their surrounds, permanently, culturally and spatially. The study will struggle to produce a new method and tool in order to provide the participation of public to uncover the complex social interactions, lost culture and immediate physical environment for Eskihisar. Formulated methodology will allow developing a participation management model for Eskihisar. Effectiveness of method, engagement of individuals and groups in the process of management will be investigated. As a pioneer, participant management model of Eskihisar is valuable for such other cases in the future, and provide a methodology for conservation and enhancement of the archeological sites with its traditional and residential tissue.

Management of Eskihisar must be realized as a collaborative work. As is mentioned in next chapter (p. 31), there are various management planning approaches. Initial phases of preparing management plan, namely documentation, analysis and evaluation will be conducted with new methodology with the inspiration of these approaches in this study because of the limitations of proficiency and time, but the study will be have characteristic of a guidance for forward stages of the planning process. The subject having a wide context necessitates detailed definition of theoretical limitations of the dissertation. There are various studies conducted in conservation and management field, and on Eskihisar (see referances section of the dissertation). This dissertation is not about all kind of conservation and management issues, and all matters related to Eskihisar, and also archaeological sites or settlements in which various assets are coexisting. It simply deals with preparation a social networking base management plan for archaeological sites located within rural settlements. It does not intend to formulate the whole management process, but it focuses on initial part of the management process, which is documentation, analysis, and evaluation of the site with special emphasis on **using social networking systems** for the contribution of native dwellers. Case study on Eskihisar is the basis of testing proposed methodology.

1.3. Methodology of the Study

A combination of different strategies, tactics and tools originating from research methods utilized in different disciplinary areas is applied in the dissertation, adapting them to the reality of fieldwork in the villages having archeological remains. Actually,

there are single and multiple case designs. The research mainly presents a single-case study. Yin (1994) recognizes three rationales for case study research approach. First, this method is appropriate when there is a well- formulated theory to study. Secondly, it is appropriate when the case is extreme or unique; thirdly when a researcher observes and analyzes a case that will be revelatory. Also case study provides the opportunity to employ a multi-method approach in carrying out the investigation (Yin 1994). This case study research propose a methodology for the documentation, analysis and evaluation of the rural settlements including archeological assets so as to support the decision making process for this kind of areas by using social networking service based approach. There is a dual theoretical framework including; conservation of rural settlements accommodating archeological remains and use of **social networking services (SNS)** as a tool in research strategy. While searching the ways to conserve these kinds of settlements, it will be examined to use of SNS as a conservation-planning tool.

The conflict seen among different values can be lighten by means of a proper management approach in complex areas including various assets. The recently formulated management concept for everything related to heritage is **integrated management system**, in which all aspects of the area have to be taken into consideration. On the other hand, the protection of the rural archeological area requires the cooperation of all stakeholders as is necessitated for all kind of heritage. Especially, community involvement must be taken into account for decision-making process. In the present UNESCO is encouraging the incorporation of local populations and local knowledge within management processes. Participation of public at the local level refers to grassroots engagement, which would improve the integration of the archeological and cultural heritage with the public. Local involvement in conservation and management process support the protection and sustainability of the site.

There has been a movement towards the development of alternative forms of tools that enable the incorporation of local knowledge and the participation of the wider public in order to provide participation. The utilization of new participatory methodologies and social networking service tool for the effective evaluation and management of the case will be challenged with this study.

There are still a number of issues associated with the using participatory methodologies in conservation studies, namely the inclusion of qualitative data in management process. One of the greatest difficulties with implementing participatory methodologies is incorporating complex and socially differentiated information. The merging of quantitative spatial data with predominantly qualitative local knowledge in the form of sound, voice, text, photos and video represents a significant challenge to conservation practitioners (Weiner at. al. 2002).

For successful implementation of participatory methodology, there is a need for an integrated approach during data collection, analysis and evaluation. An integrated approach using social networking service for collection and analysis of non-spatial and also spatial data will enhance an in depth understanding of locally produced perceptions and reflect different stakeholders' perspectives and realities of the area. Tools used in management and planning projects vary according to the type and objectives of the project and what the outcomes will be used for. Widely used data collection techniques are interviews, in-depth interviews, small focus groups, GPS transect walks, residential surveys, community mapping exercises, 3D modeling and visualization techniques (Hawthorne, 2005). These techniques can be used to gather information about local, environmental values, user conflicts and socio-economic importance of different resources and desertification process of the abandoned areas. There are significant opportunities for better integration of cultural and ecological information into planning process for rural settlements including archeological assets, and for developing partnerships with local people. An integrated approach using a different tool for collection, analysis and assessment of both spatial and non-spatial data will be conducted in the study. This method will be explained in detail at chapters 2-4. New participatory methodology, using social networking services as a tool for conservation of rural settlements including archeological assets is implemented to provide traditional spatial planning studies with the verbal qualitative information and thinking held by people who live in the community and possess valuable insights, opinions, and perceptions about the community and local environment.

Internet and its services have become efective ways for lots of social activities. While Social Networking has drawn considerable interest from the academic community, potentials of use of social networking sites for scientific purpose are not very well analyzed yet. As an innovative way for information collecting and sharing,

Internet and a social networking website **"Facebook"** will be used as common tool which are reached and used by ordinary people easily. This method represents wider public involvement for decision-making, and gives opportunity to them in order to make useful contributions. Such "popular" and scientifically non-approved communication systems are used to collect scientific data and to create a platform for the participation of native inhabitants for further conservation activities.

The study discusses implications of the use of "Facebook" as a social networking website for this purpose, which is utilized easily by almost all groups from 10 to 80 years old. Website is used not only to browse what others know, but also to use that information so as to create and to design a new decision–making process. The information was collected, and discussions were arranged from 2007 to 2011 for the study, however, the flow of sharing and collection of information have still continued.

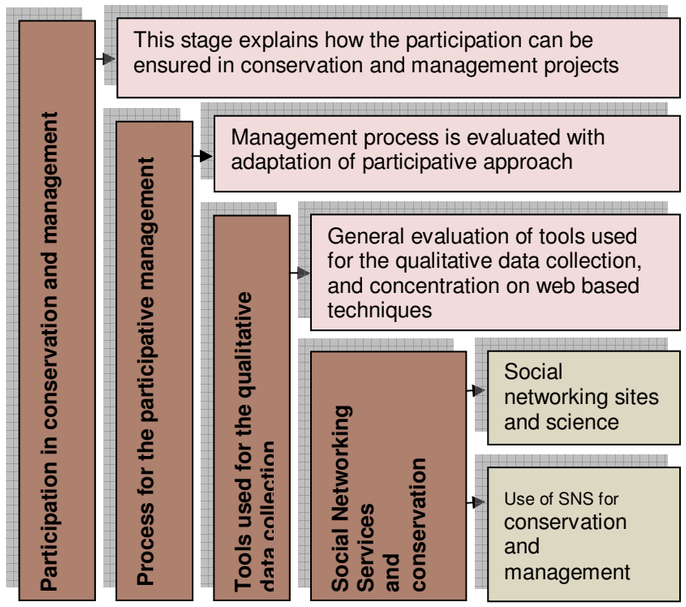
Definition of the each stage and technique for proposed method is given under the related title through the study. These techniques are preferred to explore the unknown lost characteristic and history of the case held by the local population, and to establish a public consciousness with the providing collaboration. Preferred technique also facilitates identifying potential conflicts between the universal significance of the site identified by conservation authorities and international visitors, and its local significance to the population of the village, and promote solution of this conflict. In addition, these techniques convenient to facilitate the development of a participatory management plan.

Chosen case for the study is Eskihisar - Stratoniceia as a rural settlement having archeological background. This village is studied by means of the defined methodology and tools. The study is detailed for the case of Eskihisar, so as to evaluate the problems and advantages of the proposed approach. This approach provides a methodological framework to guide future conservation approaches on this kind of settlements; the findings and recommendations from this study are intended to assist communities, conservationists, managers and planners for the future efforts to conserve the cultural heritage. The Flowcharts showing the research strategy and methodology of the dissertation are represented below (Table 1.2-1.3:

Table 1.2. Flowchart representing the research strategy of the dissertation

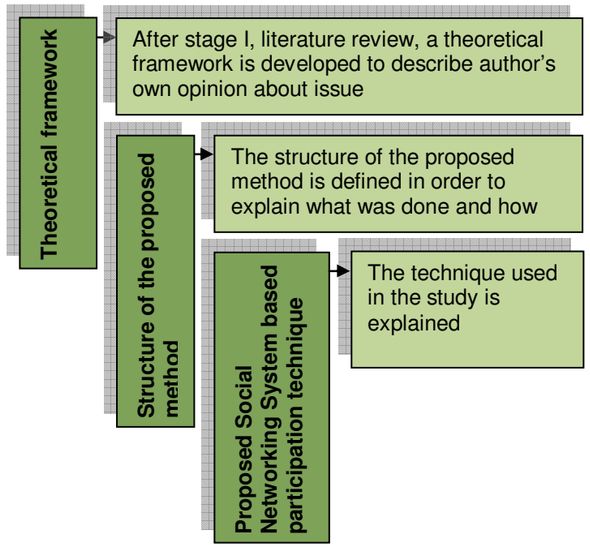
STAGE I

PARTICIPATION AND SNS IN CONSERVATION AND MANGEMENT PROCESS



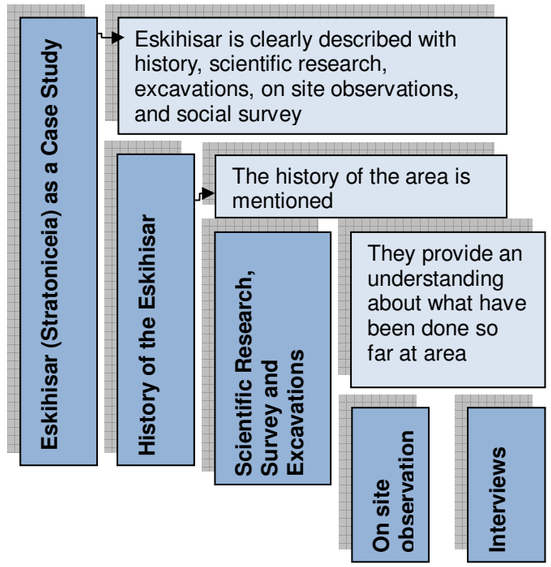
STAGE II

THEORETICAL FRAMEWORK AND STRUCTURE OF THE PROPOSAL



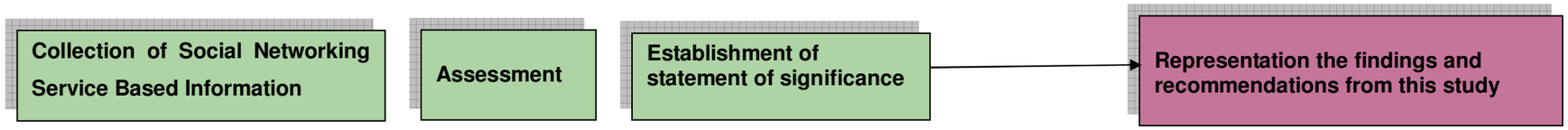
STAGE III

DEFINATION OF THE CASE ESKİHİSAR



STAGE IV

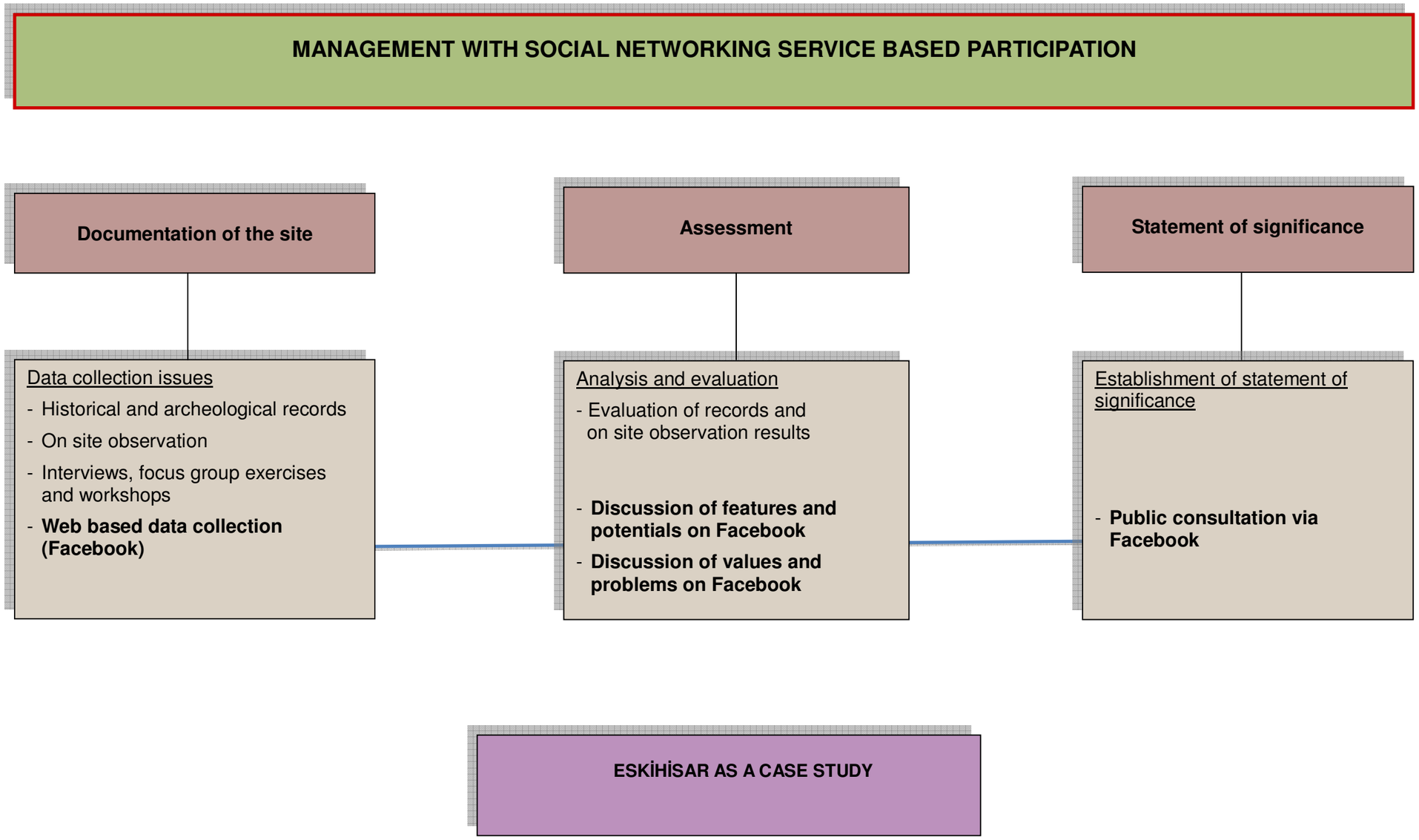
DOCUMENTATION AND EVALUATION OF THE SITE ON SNS (FACEBOOK)



STAGE V

CONCULUSION

Table 1.3. Table representing research methodology



CHAPTER 2

PARTICIPATION AND SNS IN CONSERVATION AND MANAGEMENT PROCESS

The protection of the rural archeological areas requires the cooperation of government authorities, academic researchers, private enterprise and the general public (ICOMOS 1990: Introduction). All of these stakeholders for a site in detail include local communities, user groups, property owners, interested individuals, private investors, local government officials, representatives of NGOs, commercial interests, scholars, tourist operators, and many other groups.

Though not yet commonly adopted, some protected area authorities and stakeholders share the responsibility for decisions made. Some go even further and recognize that communities can become responsible for setting their own agendas and implementing the decisions that they take (Sözen, 2002). This process is sometimes called 'community based planning', 'collaborative planning' or 'co-management' (Thomas& Middleton, 2003:61), which is inclusive in nature and allows for several stakeholders with varied agendas to work constructively in achieving mutually beneficial goals and objectives (Healey, 1997; Fainstein, 2000). This stage explains how the participation can be ensured in conservation and management process regarding rural settlements accommodating archeological remains.

2.1. Participation in Conservation and Management Projects

Participatory approaches ensure greater effectiveness and efficiency of investments and contribute to process of empowerment of the participants. As a part of participatory approaches, public participation refers to grassroots community engagement, and especially important regarding investigation and recording of verbal culture as a part of cultural identity. It is also important in planning process, but has been practiced in a range seen as a ladder of increasing participation. On the lowest rung, citizens are provided with requested information sometimes. At the

top rung, the public has a full voice in the final decision, usually through a community organization (Craig et al. 2002).

'Participation' was often a scheme for achieving the voluntary submission of people to protected area schemes (passive participation, and participation for material incentives) in the 1970s. Often it was no more than a public relations exercise in which local people were passive actors (participation in information giving). In the 1980s it was defined as local interest in natural resource protection (participation by consultation). In the 1990s, some agencies accepted it as a means of involving people in protected area management (functional participation and interactive participation). All often 'participation' in protected area management is quite nominal (Chatty & Colchester, 2002). In the last decade, there was a change of thinking, and international conservationist circles now reverberate with conceptual discussion 'conservation with a human face' (Bell, 1987), and the need for community participation (Cernea 1991; IIED 1994; Beltran 2000 cited in Chatty & Colchester, 2002). There are some project based on participation from Lisbon and Santiago de Compostela from Spain (Smith, 2002). Following typology represents the changing scope of the participation in time (Table.2.1).

Table 2.1. Typology of Participation (Adopted from Pretty et al., 1995: 60 cited in Chatty & Colchester, 2002: 11)

Typology	**Components of each type**
Passive participation	People participate by being told what is going to happen or what has already happened. It is unilateral announcement by project management; people's responses are not taken into account.
Participation in information giving	People participate by answering questions posed by extractive researchers. People don't have the opportunity to influence proceedings.

Table 2.1. Typology of Participation (Continued)

Typology	Components of each type
Participation by consultation	People participate by being consulted, and external agents listen to views. Professionals are under no obligation to take on board people's views.
Participation for material incentives	People participate by providing resources, for example labour, in return for food, cash or other material incentives. It is more common to see this called participation, yet people have no stake in prolonging activities when incentives end.
Functional participation	People participate by forming groups to meet predetermined objectives. Such involvement tends to be after major decisions have been made. These institutions tend to be depending on external initiators and facilitators.
Interactive participation	People participate in joint analysis, which leads to action plans. It tends to involve interdisciplinary methodologies that seek multiple perspectives. These groups take control over local decisions, and so people have a stake in maintaining structures or practices.
Self-mobilization	People participate by taking initiatives independent of external institutions to change systems.

Conservation science concerns to find useful ways of putting people back into conservation process today. There has been a focus on the populations that reside within the bounds of heritage sites with increased efforts to include local communities in the heritage management process, especially where the heritage site is the whole or part of a settlement (Evans, 2002; Butland, 2007). Considering archeological heritage and public participation, conclusions of The Conservation of Cultural Heritage for Sustainable Development Workshop organized in 2002 underlined the need for the involvement of local community into conservation activities by adopting a bottom-up approach, which would improve the integration

between the archaeological heritage and the public (Sabina, 2002). Sustainability of these areas is unlikely to succeed if the surrounding communities do not support, or feel alienated from the site and associated management processes (Butland, 2007). Therefore,

> Local commitment and participation should be actively sought and encouraged for promoting the maintenance of archeological heritage and for the balanced and mutual benefit of all. In some cases it may be appropriate to entrust responsibility for the protection and management of sites and monuments to local peoples (ICOMOS 1990: Article 6, Ename Charter 2004).

Local involvement and leadership in the conservation projects ensures that the resource is given value; and where the projects offer opportunities for local employment, this ensures further a direct economic incentive in preventing damage and looting (Carman, 2005). Benefits of involving people in management planning are also enumerated as follow (Thomas& Middleton, 2003):

- Increased sense of "ownership". Communities living in or near the protected area will feel a far greater commitment to site management objectives and practices if they have the opportunity to be involved in determining those ends and means.
- Greater support for the protection of the area. It is essential to maintain regular communication with the public on decisions that affect them.
- Links planning for conservation with planning for development. Not taking account of the needs of people in term of economic and social development means a management plan has a poor chance of achieving its objectives.
- Provide a mechanism for communication, where views, concerns and opinions on management of the area can be shared. This can lead to the identification and resolution of problems and to a greater understanding and support for the protected area (p.55).

On the other side, there are some principles offered by Carman (2005) for effective stake holding, which can be conveniently adapted for application here. These principles amount to an effective program for mutual cooperation among different interests:

- Openness, democracy and inclusion
- Recognition that ownership confers duties as well as rights
- Doing the right thing without policing
- Recognition that economic entities are primarily social in nature
- That economic returns must also be shared
- Recognition of the role of external institutions (p.95).

Public participation is main requirement for the management and planning processes of the rural settlements accommodating archeological assets, since local people are valuable components of the areas as is other values contributing the significance. Local culture and unwritten information held by the community of the area must be inserted into planning process and they should have rights to participate necessary stages for decision-making. A focus on the populations that reside or resided previously within the boundaries of heritage sites is inevitable. Consultation to public and encouraging participation must begin with initial stages (documentation, analysis and assessment) of the management planning. These stages include social surveys, discussions, problem definitions and solutions. A tool efficient for these activities can be adapted to process. Before identify proposed method and tool for stages defined above, next chapter will indicate the widely used current techniques and tools that constructing a familiarity and base for the proposed conservation and management process.

2.2. Process for the Participative Management

Some areas are extremely complex. They can include archeological, cultural values and contemporary values together (buildings, countryside, landscapes, community assets, collections, ecology, archeological remains and often all of these). A conflict can be seen among these values as is seen in the rural settlements having archeological remains. This negative situation could be mitigated through various conservation techniques, but present techniques are deficient to solve this problem,

and conflict between different values makes management decisions difficult, nevertheless the best way to identify these methods is establishment of a participative management organization. Utilization without consumption in these areas requires complicated ways of management, administrative, economic and technical investments, as well as considerable costs (Genovese, 2005).

Concerns about the management and preservation of cultural heritage have a different set of terms – starting from 'monuments, antiquities', and 'relicts to cultural treasures', then going to 'cultural properties, cultural heritage, archeological heritage' (Cleere, 1984, 1989), and ending in 'archeological or cultural resources' (Lipe, 1984; Darvill, 1987; Carman, 2003) In this sequence, there are different terms used in order to define this conservation understandings, such as 'archaeological heritage management' (Cleere, 1989), 'archeological resource management' or 'cultural resource management' (McManamon & Hatton, 2000), all of which refer more or less to, … performance of the process of inventorization, survey, excavation, documentation, research, maintenance, conservation, preservation, reconstruction, information, presentation, public access and use of the heritage … (ICOMOS Charter, 1990: Introduction).

The best management concept for coexistence is that all aspects should be considered together in an **integrated management system,** in which specific aspects of the area and social projection have to be taken into consideration.

Management planning is a 'tool' to guide managers and other interested parties on how an area should be managed, today and in the future. It is a process, not an event i.e. it does not end with the production of a plan, but continues through its implementation and beyond (Thomas & Middleton 2003: 5). There are different management plan models developed by different researchers, such as management plan for heritage sites by Pearson and Sullivan (1995:191) management plan for World Heritage Sites by Feilden and Jokilehto (1993:38-39), management plan of Burra Charter (Australian ICOMOS, 1999), and Guidelines for Management Planning of Protected Areas by Thomas and Middleton (2003:24) (Table 2.2).

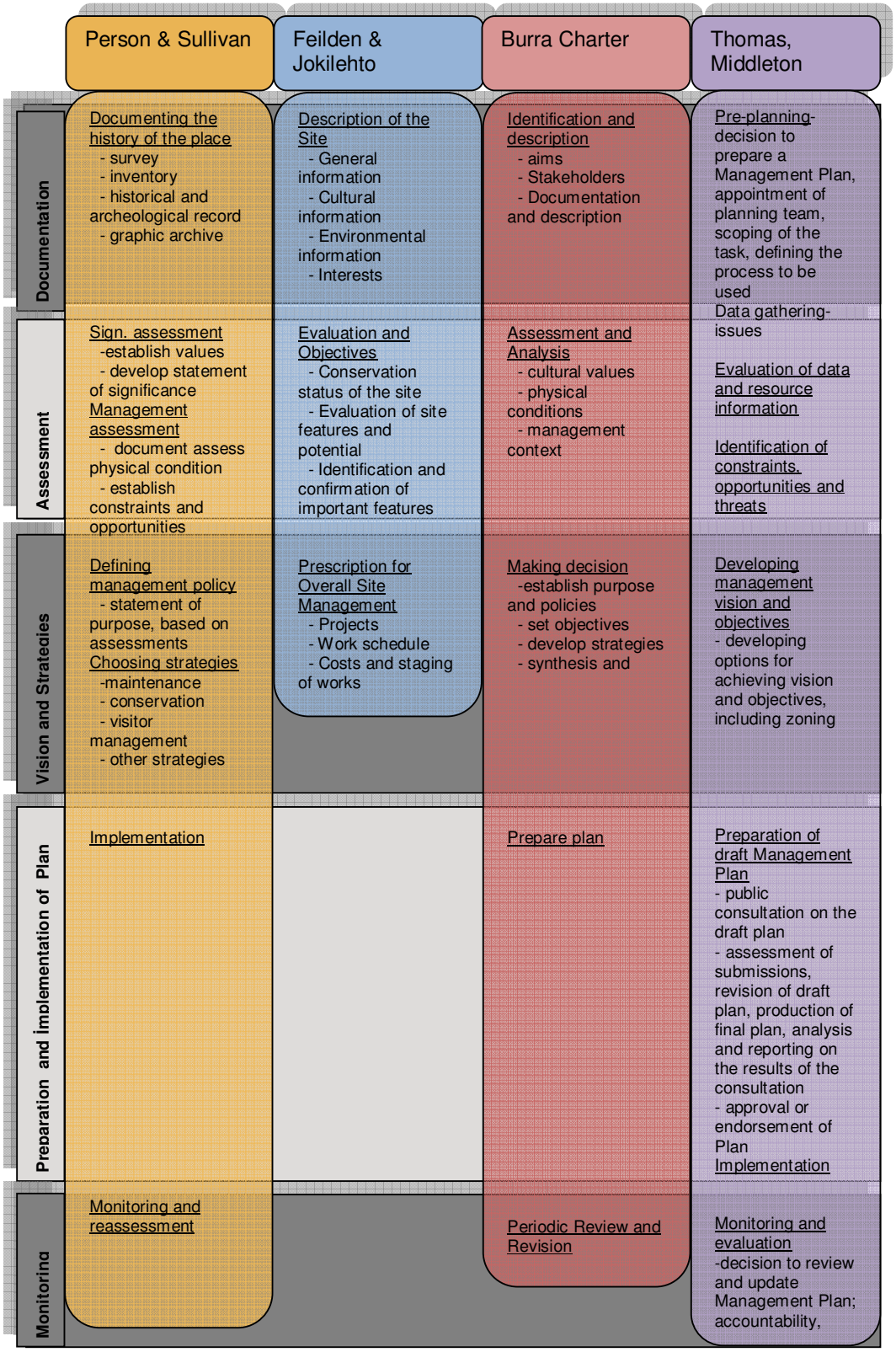
Researchers generally define the planning process more or less similar one another, and they have main stages as documentation, assessment, development of vision and strategies, preparation and implementation of the plan and monitoring. Today

widely used participative management process consists of six main steps (Thomas; Middleton 2003):

- Presentation of a proposal for a management plan by latter. This will be distributed to rural population and to institutions.
- Discussions with users of the site, seeking opinions for the different activities (maintenance, conservation, recreation etc.) and than different opinions for each management activity will be presented to the public for comment.
- Identification of basic problems.
- Circulation of a survey based on identified problems. This survey will identify a need for more and better information on the objectives of the management plan.
- Organization of inter- institutional working teams to analyze survey results. These will analyze opinions of interest groups and staff and provide the basis of a first draft plan.
- Community workshops. Workshops will be organized to inform local communities of the objectives of the management plan and to seek input from them.
- Visitor questionnaires, meeting and forums.
- Comments will be used to re-formulate original proposals, including zoning (p.60).

All of these stages can be valuated with the participation of the all stakeholders. This study will deal with the establishment of a proper method for the participation of all interested groups. First of all, the significance of the area must be defined to establishing management objectives, strategies and policies while preparing a management plan. Public consultation should be arranged during establishment of statement of significance, this could help resolve management conflicts. The statement of significance can only be acquired with subsequently survey, data collection, analysis and assessment of the site (Feilden & Jokilehto 1993; Henry 1993). Participation and consultation to public began with these initial stages.

Table 2.2. Different Processes of Preparing a Management Plan



Specific values can be identified while the significance of rural archeological settlements is evaluated, besides the adaptation of already defined values. Some of these specific values can be defined with information gathered from dwellers living in the conserved area. Managing these all values means finding ways to recognize and understand them. New ways should be inserted into management process to survey and analysis of information holding by locals. Thus, conflicts between values will become more apparent, can be solved.

"The contributions of all periods to the significance of a site should be respected. Although particular eras and themes may be highlighted, all periods of the site's history as well as its contemporary context should be considered in the interpretation process" (ICOMOS 2005:36). Interpretation process also includes consideration of constraints and opportunities for the preservation, management and future development of site. Most of the current management approaches use SWOT analysis to identify constraints and opportunities. It is valuable to find proper tools for the SWOT analysis. Tool introduced with this study can also be thought as a tool for SWOT analysis.

Establishing a statement of significance and identifying constraints and opportunities arising out of that significance; vision, strategies and specialized plans are defined according to outcome and needs of the side after a careful analysis of why the item is significant, because decisions affecting a heritage item need to be based on:

- a careful analysis of why the item is significant
- policies that have been developed to retain that significance
- conservation strategies to achieve the long-term viability of the item or area (The Heritage Council of NSW: 2001).

Conservation policy explains the principles to be followed to retain or reveal the significance of site. The aim is to show how the heritage significance of the item can be enhanced and maintained. Conservation principles specific to the character of rural settlement including archeological remains are must be produced. Specialized plans associated with the Management Plan are operational plans (often called work plans, action plans or implementation plans), corporate plans, business plans, sectoral plans, development plans, conservation plans, master plans, zoning plan. Long term (30 years), medium term (5 years), and annual work plans are the basis

of management planning, programming and budgeting. This section is the most 'active' part of plan, subject to monitoring and review.

The monitoring and review stages offer an opportunity to revisit the plan as time goes by and to refine earlier objectives; amend the work program to take account of changes or opportunities; or add more detail to the description if new information comes to light (Person &Sullivan, 1995; Fielden & Jokilehto, 1993; Thomas & Middleton, 2003).

It is not possible to contribute all stages of the management process mentioned above, but it is necessary to mention about them in order to provide familiarity of terminology for next chapters of the dissertation. Indeed, a method concentrating on participation and participatory tools for documentation, analysis and evaluation parts of these management stages will be developed.

2.3. Tools Used for the Qualitative Data Collection in Participatory Methodologies

There is no single method for successful participatory approach. The choice of participatory method will rather depend on the objective of the study. Many of the participatory techniques developed in various scientific areas can be adapted and applied successfully to conservation activities. Outlined below is a basic list of tools that are used for participatory methodologies. They are described in a sequence of how they may be used in the conservation field, beginning with data collection.

There is a need for an integrated approach during data collection and analysis for successful data collection. An integrated approach using different tools for collection and analysis of non-spatial data will enhance an in depth understanding of locally produced perceptions and reflect different stakeholders' perspectives and realities of the area, for example, those of farmers, archeologists, private developers, and local government planners (Quan et al. 2001). Tools used for data collection are interviews, small focus groups, community mapping exercises, GPS transect walks, residential surveys, 3D modeling and visualization techniques (Hawthorne, 2005). These techniques can be used to gather historic and ethnographic information about an abandoned area, ownership, user conflicts, local and environmental values, and socio-economic importance of different resources. There are significant

opportunities here for better integration of cultural and ecological survey work into planning process, and for developing partnerships with local people. Mostly used qualitative data collection techniques are classified like below:

2.3.1. Interviews:

• **Semi-structured interviews** are interviews conducted with individuals or groups, focused on a particular issue. A wide range of criteria can be applied to select participants: age, gender, area of residence, level of education, socio-economic status, size and nature of land holding etc. While an interviewer may have a checklist of information to cover, interview questions are not rigidly structured and may be adapted according to the directions that responses take. In other words, the interaction is based upon an open framework that allows for focused, conversational, two-way communication. This type of interview is useful because it allows researchers to obtain specific qualitative and quantitative information from a sample of the population, to probe for unknown information, and to get a broad range of insights (King, 2000).

• **In-depth Interviews with key Informants** In-depth interviews are content-focused conversations with key informants who have knowledge about a certain subject of interest or who have lived in an area for an extended period of time (Arksey & Knight, 1999). Individual interviews empower participants by giving them the opportunity to reflect on their experiences more in-depth than is possible with quantitative surveying techniques. Individual interviews with knowledgeable members of the community help strengthen research projects through the collection of a diversity of opinions from community members with different areas of expertise. Information gathered from in-depth interviews can help to identify areas where agreement and difference in opinion may occur between different groups of people (Hawthorne, 2005). There are social and anthropological principles and linguistic skills requirements for the inquiry. Multiple realities of the area should be well understood. Local terms should be known to identify important information held by local social groups.

• **Cultural expression** The content of narratives, anecdotes and songs on public ceremonies and meetings can represent significant messages and social values.

• **Focus group interviews** Focus groups, more or less like key-informant interviews, provide exchanges among perceptions of participants. Moderator is required in order to control free and messy expresses of opinions. Especially those having less status can be better interviewed in a focus group or individually. They can take place at different stages during data collection, data entering and data analysis for crosschecking and feedback. According to Goss & Leinbach (1996), the "'stories' produced in the collaborative performance of a focus group better reflect the social nature of knowledge than a summation of individual narratives extracted in interviews" (p. 115), Goss & Leinbach further note the power of focus group discussions:

> Focus groups give the participants an opportunity to narrate their personal experiences and to test their interpretations of events and process with others, and whether confirmed or disputed, the result is a *polyvocal* production, a multiplicity of voices speaking from a variety of subject positions. Focus groups held to discuss community members' views on a particular issue help raise further questions about a particular issue. Focus groups are empowering to the individual because these group discussions are often the first time participants are given an opportunity to speak publicly about their opinions (p. 118).

According to Goss & Leinbach (1996), "the main advantage of focus group discussions is that both the researchers and the research subjects may simultaneously obtain insights and understanding of particular social situations during the process of research" (p. 116-117). On the other hand, no matter how small the group, there is still a tendency for some individuals to dominate the discussion. To obtain the knowledge of all group members, it may be necessary to conduct personal interviews, or to use questionnaires (King, 2000).

• **The Delphi method** is a focus group approach that has been applied in a number of recent studies to structure and incorporate discursive strategies into decision-making processes (Gokhale, 2001; Hess & King, 2002, cited in Balram, 2006). Individuals come in a face-to-face meeting like focus group discussions. It is a collaborative work to develop the ideas about a particular issue that is previously determined for discussion by a moderator who structures the debates. Delphi is a collaborative approach to create a process of building relationships, awareness,

learning and negotiation. A neutral facilitator elicits individual, anonymous judgment about an issue from a group by using iterative feedback involving a series of rounds of questioning, in order to explore ideas or achieve a convergence of group opinion during the Delphi (Linstone & Turoff 1975, cited in Balram, 2006). There are four phases to the Delphi, with;

- The first phase emphasizing the exploration of ideas through individual comments in a structured, brainstorming session.
- The second phase captures the collective opinions of the group, focusing on agreements and disagreements.
- The reasons for the disagreements are explored in the third phase.
- In the fourth phase, an analysis of the opinions is conducted (Balram 2006: 12).

2.3.2. Participatory observation and mapping:

• **Participatory observations with field visits and transect walks** have been used to find community resources and access. This combination of observation and discussion is useful to allow the participant point out things *in situ*. They can also ensure a quite relax atmosphere than a group interview, making communication easier. Qualitative information should be geo-referenced by using a GPS to provide spatial reference and overlays of thematic maps during analysis.

• **Participatory mapping (community based mapping)** Mapping is a fundamental way for displaying spatial human cognition, namely for exploring community members' spatial conceptions of their natural, cultural and social resources, land boundaries etc. Cognitive maps are internal representation of the world and its spatial properties stored in memory. Frequently referred to as mental maps, they allow us to know 'what is out there, what its attributes are, where it is and how to get there'. Cognitive maps are distinctive to individuals. They are not inclusive like a cartographic map with a constant scale, but consist of discrete, hierarchically organized pieces determined by physical, perceptual or conceptual boundaries (Harris & Weiner 2003; Rambaldi 2004; Quan, et al. 2001; Mbile, 2009).

Cognitive maps have been studied in various fields, such as psychology, education, geography, archaeology, architecture, landscape architecture, planning, urban

planning and management. As a consequence, they frequently represent portions of our tacit and explicit knowledge and are visualized with the use of sketch maps, scale maps, transect diagrams, drawings and physical or virtual 3-dimensional models[6].

Participants in mapping exercises typically show high level of engagement and participation, most likely due to the authentic nature of the data. “Maps are more than pieces of paper. They are stories, lives, conversations and songs lived out in a place, and are inseparable from the cultural and political contexts in which they are used” (Warren, 2004). However, participatory maps tend to be spatially inaccurate. This can be corrected by proper sequence of mapping process, starting with free drawn maps which can be reconciled with uniform base maps. According to condition of application, some techniques for community mapping are these (Harris & Weiner 2003; Rambaldi 2004; Quan, et al. 2001; Mbile, 2009):

Ephemeral mapping: This most basic map-making method consists in *drawing maps on the ground*. Informants use raw materials like pebbles, soil, sticks and leaves, to reproduce the physical and cultural landscapes in the manner they perceive them to be. Such ephemeral maps disappear in a matter of a wind blow. Acquired knowledge is memorized by participants and mentally recomposed when needed.

Sketch mapping is a slightly more elaborate method that makes use of large sheets of kraft paper. Features are depicted by the use of natural materials or more frequently by colored marker pens or chalk. Participants usually have a range of choices regarding what materials to use for the drawing and how to visualize desired items. Features are exaggerated in size to match the importance, participants attach to them. If properly facilitated, the process is documented, and records are kept in terms of the keys necessary for interpreting depicted symbols. The lack of a consistent scale and geo-referencing of the data leaves room for subjective interpretation of the final map.

Scale mapping is a more sophisticated method aimed at generating geo-referenced data to facilitate discussions and allow community

[6] http://www.iapad.org/p3dm.htm, last access 14.07.2008

members to develop maps that can stand the scrutiny of adversarial parties. The method is based on effective selection of symbols and colors for depicting Local Spatial Knowledge (LSK) on transparencies superimposed on a geo-coded and scaled map.

2 or 3 dimensional scale modeling More sophisticated methods of participatory, 2 or 3 dimensional scale modeling are aimed at generating geo-referenced data and rely on a disciplined use of selected symbols for depicting desired features. Among the different visualizing methods (e.g. transect diagramming, sketch mapping, participatory aerial photo-interpretation, relief modeling, mapping, etc.) used to spatially reproduce people's knowledge,

Participatory 3-D Modeling (P3DM) is the one which - by adding the vertical dimension and using simple communication means (shapes, colors and dimensions) - offers the opportunity to produce relatively precise geo-referenced and scaled quantitative and qualitative data, adding communication power and substantial value to local technical knowledge (LTK). Aitken (cited in Harris & Weiner, 2003) refers to these methods as a platform for individual and community "spatial story telling." (Adapted from Warburton & Martin, 1999, cited in Quan, et al. 2001 and Goss & Leinbach, 1996 cited in Hawthorne, 2005 and Gokhale, 2001, Hess & King, 2002, cited in Balram, 2006)

These techniques are employed together in an integrated and iterative way in most researches today. Integrated approaches enhance an in depth understanding of locally produced perceptions, reflects and realities of the area. However, there is a need for usage of contemporary approaches and techniques due to the technological development and changing social life style. Beside these tools used so far, new tools should be inserted in integrated researches and management studies.

2.3.3. Web - based data collection:

Different data collection techniques will be explored, which can be allow the formulation of a effective data collection and evaluation for research case, alongside the some of current techniques mentioned above in this study. Today, utilizing technology as fully as possible in community-based approaches is vital to the success of participatory projects. The Internet gives a opportunity to solve important national, regional and local decision making problems to a much greater audience and actually involve the public more directly in the decisions (Carver et al. 2000). Some researchers have proposed advanced technological systems for public participation up to day and they have implemented complicated Internet- based data collection methods. However, the development of systems which can only operate on high specification hardware and software will limit the potential involvement of certain groups who may not have instant and easy access to the most advanced technology (Carver et al. 2000; Krygier, 2002; Peng, 2001). Because of the difficulty confronted during use of advanced technology, this study will use basic web technologies. Social networking systems provide basic interactive technologies by constituting a platform and forums for collection of information and decision-making for a specific area.

2.4. Social Networking Services

As a rapid expanding type of social software social networking services are online systems, platforms, or sites focusing on building and reflecting of social networks or social relations among people in the Internet. Through such social media, the Internet is used as a mechanism for social inclusion and promoting the visibility of disadvantaged people and groups who do not have access to the traditional media.

Developing social networks are on both individual and community level between diverse groups, such as local peoples, extended families interested in their own genealogy, older generations recording their life experiences, family memories and family history, and people interested in accessing memories of particular events or issues that are not remembered. People usually obtain information, news and other data from electronic media and print media such as newspapers, television, and film. Compared to industrial media that generally require significant resources to publish information, social media are distinct from industrial or traditional media.

They are relatively inexpensive and accessible to enable anyone to access or publish information. One characteristic shared by both industrial media and social media is the capability to reach small or large audiences; for example, either a television show or a blog post may reach no people or millions of people. Some of the properties that help describe the differences between industrial media and social media are (www.info-mgt.net/ Social Media Networking - High SEO Value, last access 14.07.2012):

1. Reach – both industrial and social media technologies are capable of reaching a global audience. Industrial media, however, typically use a centralized framework for organization, production, and dissemination, whereas social media are by their very nature more decentralized, less hierarchical, and distinguished by multiple points of production and utility.

2. Accessibility – the means of production for industrial media are typically government and/or privately owned; social media tools are generally available to the public at little or no cost.

3. Usability – industrial media production typically requires specialized skills and training. Conversely, most social media production does not require specialized skills and training; in theory, anyone with access can operate the means of social media production.

4. Immediacy – the time lag between communications produced by industrial media can be long (days, weeks, or even months) compared to social media (which can be capable of virtually instantaneous responses; only the participants determine any delay in response).

5. Permanence – industrial media, once created, cannot be altered (once a magazine article is printed and distributed changes cannot be made to that same article) whereas social media can be altered almost instantaneously by comments or editing (Social Media Networking - High SEO Value).

Community media create an exciting integration of industrial and social media. Though community level, some community radios, televisions and newspapers runing by professionals and amateurs use both industrial and social media frameworks.

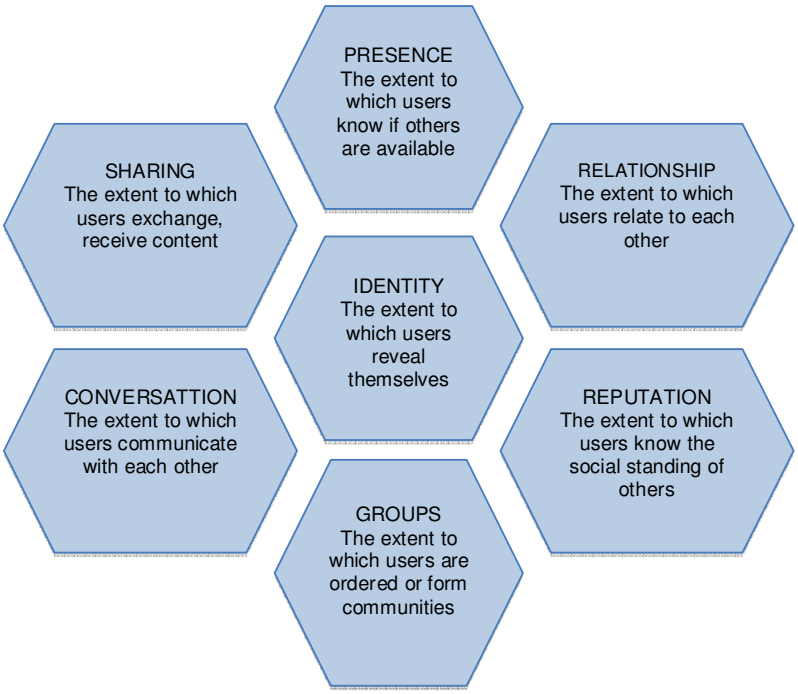
A social network service essentially consists of representation of each user's profile, social links, and a variety of additional services. Kaplan and Haenlein define social media as "a group of Internet-based applications" that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content (Kaplan & Haenlein, 2010). Aggarwal argue that an online social network can be defined much more generally than an online site such as Facebook, Twitter, LinkedIn that are formally advertised as social networking sites (Aggarwal, 2011).

Any web site or application that provides a social experience in the form of user-interactions can be considered to be a form of social network. Social networks can be defined either in the context of systems such as Facebook which are explicitly designed for social interactions, or in terms of other sites as Flickr which are designed for a different service such as content sharing, but which also allow an extensive level of social interaction (Aggarwal, 2011: 5). They are on many different forms including social blogs, webblogs, magazines, forums, wikis, podcasts, microblogging, photographs or pictures, video, rating and social bookmarking.

The honeycomb of social media (Table 2.3) defines how social media services focus on some or all of seven functional building blocks (identity, conversations, sharing, presence, relationships, reputation, and groups). These building blocks help understand the engagement needs of the social media audience. For instance, LinkedIn users care mostly about identity, reputation and relationships, whereas YouTube's primary building blocks are sharing, conversations, groups and reputation (Kietzmann et al. 2011).

Many companies build their own social containers that attempt to link the seven functional building blocks around their brands. These are private communities that engage people around a narrower theme, as in around a particular brand, vocation or hobby, than social media containers such as Google+ or Facebook (Kietzmann et al. 2011).

Table 2.3. The honeycomb of social media (Kietzmann et al. 2011: 243)



Social Network Sites are the most popular among these services. Tredinnick (2006) defined social networking sites as those sites driven by user-participation and user-generated content. Boyd and Ellison (2008) define social network sites as "web-based services that allow individuals to;

1) construct a public or semi-public profile within a bounded system,

2) articulate a list of other users with whom they share a connection,

3) view and traverse their list of connections and those made by others within the system (Boyd & Ellison, 2008)

They use the term "social network site" to describe this phenomenon, the term "social networking sites" also appears in public discourse, and the two terms are often used interchangeably. They chose not to employ the term "networking" for two reasons: emphasis and scope. "Networking," emphasizes relationship initiation, often between strangers. While networking is possible on these sites, it is not the primary practice on many of them (Boyd & Ellison, 2008).

Popular Social networking sites include MySpace, Facebook, Twitter, and LinkedIn. The world now spends over 110 billion minutes on social networks and blog sites. This equates to 22 percent of all time online or one in every four and half minutes. For the first time ever, social network or blog sites are visited by three quarters of global consumers who go online, after the numbers of people visiting these sites increased by 24% over last year. The average visitor spends 66% more time on these sites than a year ago, almost 6 hours in April 2010 versus 3 hours, 31 minutes last year ("Social Networks/Blogs Now Account for One in Every Four and a Half Minutes Online | Nielsen Wire". Blog.nielsen.com. 15 June 2010. Last access 24 April 2012). The percentage of visiting brands is represented below (Table 2.4).

Table 2.4. The percentage of visiting brands

WORLD'S* MOST POPULAR BRANDS ONLINE / April 2010		
Brand	% of World's Internet Population visiting brand	Time per person (hh:mm:ss)
Google	82%	1:21:51
MSN/WindowsLive/Bing	62%	2:41:49
Facebook	54%	6:00:00
Yahoo!	53%	1:50:16
Microsoft	48%	0:45:31
YouTube	47%	0:57:33
Wikipedia	35%	0:13:26
AOL Media Network	27%	2:01:02
eBay	26%	1:34:08
Apple	26%	1:00:28
Source: The Nielsen Company, Blog.nielsen.com. 15 June 2010 **Global refers to AU, BR, CH, DE, ES, FR, IT, UK & USA only*		

In particular, Facebook has very wide participation amongst people because of its simplicity. Approximately 100 million users access this site. It was ranked as the number one social networking site. Actually, Facebook is a social utility that helps people communicate more efficiently with their friends. It began in early 2004 as a Harvard-only SNS (Cassidy, 2006). To join, a user had to have a harvard.edu email address. As Facebook began supporting other schools, those users were also required to have university email addresses associated with those institutions, a requirement that kept the site relatively closed and contributed to users' perceptions of the site as an intimate, private community. Beginning in September 2005, Facebook expanded to include high school students, professionals inside corporate networks, and, eventually, everyone. The change to open sign-up did not mean that new users could easily access in closed networks. Gaining access to corporate networks still required the appropriate .com address, while gaining access to high school networks required administrator approval (Boyd & Ellison, 2007).

The Facebook Company develops digital technologies facilitating the sharing of information through the social tableau, the digital scenery of people's real-world social connections. Users can sign up to Facebook and interact with the people they know. Users can recognize others in the system with whom they want a relationship after joining Facebook. Fundamental features of Facebook are home page and profile created by each person. The Home page includes News Feed, a personalized feed of his or her friends' updates. The Profile displays information about the individual he or she has chosen to share (Facebook Factsheet). Unlike other SNSs, Facebook users are unable to make their full profiles public to all users. Users who are part of the same "network" can view each other's profiles, unless a profile owner has decided to deny permission to those in their network. The Friends list contains links to each Friend's profile, enabling viewers to traverse the network graph by clicking through the Friends lists. The list of Friends is visible to anyone who is permitted to view the profile (Facebook Factsheet). Another feature that differentiates Facebook is the ability for outside developers to build "Applications" which allow users to personalize their profiles and perform other tasks, such as compare movie preferences and chart travel histories etc. (Boyd & Ellison, 2007). It includes core applications – Photos, Events, Videos, Groups, and Pages – that let people connect and share. Additionally, people can communicate with one another through Chat, personal messages, Wall posts, Pokes, or Status Updates (Facebook Factsheet).

2.4.1. Social Networking Sites and Science

The current Web is different from the Web created a decade ago. The coming of social networking services has been one of the most excitable facts in this decade. This new focus creates a cultivative basis for collaboration and social networking. The aggregate acceptance of social-networking services demonstrates evolution of social interaction. Many popular online social networking services such as Twitter, LinkedIn, and Fecebook have become increasingly popular because of the increasing propagation and affordability of Internet operative devices such as personal computers, mobile devices and other more recent hardware innovations such as Internet tablets. Such social networking services have lead to an enormous blow up of network-focal data in a wide variety of scripts. However, an unknown fact is that social networking services and sites began operation more than one decade ago. For example, in 1997, the social network site SixDegrees allowed users to create profiles, list their friends, and add friends their own lists. Each of these features existed in some form before SixDegrees, of course. Profiles existed on most major dating sites and many community sites. AIM and ICQ buddy lists supported lists of Friends, although those Friends were not visible to others. Classmates.com allowed people to affiliate with their high school or college and surf the network for others who were also affiliated, but users could not create profiles or list friends until years later. SixDegrees was the first to combine these features (Boyd & Ellison, 2007). Many new social networking services (SNS) have started from 1997 onward. The rise of SNS defines a change in the organization of online communities. Beginning with personal concerns they have utilization for different objectives today. Their features have introduced a new organizational framework.

Businesses refer to social media as user-generated content (UGC) or consumer-generated media (CGM). Social media utilization is believed to be a driving force in defining the current period as the Attention Age. It has been modernized to reach consumers through the Internet. Social media have become appealing to big and small businesses. Credible brands are utilizing social media to reach customers and to build or maintain reputation. As social media continue to grow, the ability to reach more consumers globally has also increased. Twitter, for example has expanded its global reach to Japan, Indonesia, Turkey, and Mexico, among others. This means that brands are now able to advertise in multiple languages and therefore reach a

broader range of consumers. Social media have become the new "tool" for effective business marketing and sales (www.info-mgt.net).

Kietzmann et al. (2011) contend that social media presents an enormous challenge for firms, as many established management methods are ill suited to deal with customers who no longer want to be talked at but who want firms to listen and engage. The authors explain that each of the seven functional building blocks has important implications for how firms should engage with social media. By analyzing identity, conversations, sharing, presence, relationships, reputation, and groups, firms can monitor and understand how social media activities vary in terms of their function and impact, so as to develop a congruent social media strategy based on the appropriate balance of building blocks for their community (p.250).

Beside business, social networking services provide a variety of ways to interact with people for organizations. Activists are using them as a means of low-cost grassroots organization. Waters (2009) found that nonprofit organizations use social media to streamline their management functions, interact with volunteers and donors, and educate others about their programs and services. Through interactions with stakeholders on Facebook and other social media applications, organizations seek to develop relationships with target public groups.

Since social networking sites, such as MySpace, Instagram, Twitter, Linkedin and Facebook, began allowing organizations to create profiles and become active members, organizations have started incorporating these strategies into their public relations programming. For-profit organizations have used these sites to help launch products and strengthen their existing brands; nonprofit organizations are taking advantage of the social networking popularity. Solely having a profile will not in itself increase awareness or trigger an influx of participation. Instead careful planning and research will greatly benefit organizations as they attempt to develop social networking relationships with their stakeholders (Burnett et al. 2009).

The other utilization is the application of social networking systems as a scientific tool. Scholarship concerning SNS is arising from several disciplines and methodological approaches, addressing a series of topics, and building on lots of research. Scholars from different areas have begun to resaerch about use of SNS in order to understand the application, usage, implications, and meaning of the sites,

and users' undertaking with them. They have also investigated how such sites play a role for identity, privacy, social issues, teenage culture, and education. For instance, by applying a set of theories in the field of media research (social presence, media richness) and social processes (self-presentation, self-disclosure) Kaplan and Haenlein created a classification scheme for different social media types in their Business Horizons article published in 2010. According to Kaplan and Haenlein there are six different types of social media: collaborative projects (e.g., Wikipedia), blogs and microblogs (e.g., Twitter), content communities (e.g., Flickr, YouTube, delicious), social networking sites (e.g., Facebook), virtual game worlds (e.g., World of Warcraft) and virtual social worlds (e.g. Second Life). Such social Networks are extremely rich, in that they contain a tremendous amount of content such as text, images, audio or video, and they include blogs, picture-sharing, vlogs, wall-postings, email, instant messaging, music-sharing, crowdsourcing and voice over IP, to name a few (Kaplan & Haenlein, 2010). Many of these social media services can be integrated via social network concentration platforms. Social media network websites include sites like Facebook, Twitter, Bebo and MySpace.

Some studies showed that social networking services increase both learning and flexibility that would not be possible within a self-contained hierarchical organization (Liebeskind et al. 1996). Social networking is allowing scientific groups to expand their knowledge base and share ideas, and without these new means of communicating their theories might become "isolated and irrelevant". This online system, in fact, is an intermediate platform between professionals and people. Scholars are documenting the implications of SNS use with respect to schools, universities, and libraries. For example, scholarship has examined how students feel about having professors on Facebook (Hewitt & Forte, 2006). A study by the University of Maryland suggested that social media services may be addictive, and that using social media services may lead to a "fear of missing out," also known as the phrase "FOMO" by many students. It has been observed that Facebook is now the primary method for communication by college students in the U.S. (Myers et al. 2011).

Some criticism was made by scholars beside the advantages of the SNSs, Keen criticizes social media in his book (2007), writing, "Out of this anarchy, it suddenly became clear that what was governing the infinite monkeys now inputting away on the Internet was the law of digital Darwinism, the survival of the loudest and most

opinionated. Under these rules, the only way to intellectually prevail is by infinite filibustering." Tim Berners comments that the danger of social networking sites is that most are silos and do not allow users to port data from one site to another. He also notes against social networking services that they grow too big and become a monopoly as this tends to limit innovation (www.scientificamerican.com, 2011). Facebook Detox claims that social networking is actually asocial networking, which causes people not only to stagnate in life, but also stagnate in the function of creating and maintaining interpersonal relationships. Social networking, according to the website, is an obsession that has a massive negative net effect on society as a whole (www.facebookdetox.com).

Although some examinations were made for understanding of usage in social culture, there exist large gaps in research about these type of services. For example, so far there has been no attempt to use the basic functionalities of SNS for scientific researches. The study is conducted to narrow these existing gaps (see chapter 3).

2.4.2. Utilization of Social Networking Services (SNS) as a Tool in the Conservation and Management Process

The comprehensive effects of the introduction of Social Networking Services (SNS) in the field of cultural heritage must be considered. The communication and interaction possibilities offered by the Web in order to allow the exploration of multiple meanings are newly starting to be explored. Definition of a compatible tool for the study is also necessary while it is important to construct a conservation and management method for the rural settlements including archeological assets. Social networking services (SNS) appear as a powerful tool to deal with qualitative and quantitative information and decision-making. The appropriation of SNS provides innovative opportunities to overcome many of the problems caused by the variable and temporary nature of the qualitative data with this new environment. The digitalization (whether of writings or original audio or videos) develops the preservation of life stories. Hence, Facebook that is a widely used social networking site can be employed as a tool during the constitution of a method for the conservation and planning studies. The methodology using this tool promotes the involvement of all representatives interested in safeguarding heritage, namely local people, public and private entities. Once the platform and issues related to the site

are available online, anyone can start to contribute the information and update it with his/her own perception, thus making the whole process a truly collaborative experience which leads people to feel they play an important role in safeguarding physical and non-physical heritage. In addition, online archive is an open source. It means that access is very wide and is available at all times of the day or night, not just when the related institutions are open (Solanilla, 2008: 111).

As Graham argues, the Internet will "generate a new public sphere supporting interaction, debate, new forms of democracy and 'cyber cultures' which feed back to support a renaissance in the social and cultural life" (Graham, 1996: 2-3). Howard (1998) suggests that technology may have a leading role to play in the way the public participates in the everyday running of their communities. Utilizing technology as fully as possible in community-based approaches is vital to the success of participatory projects. The rapid spreading of the Internet as a communications medium has provided many new opportunities to disperse public information. Interactivity plays an important role in developing online relationships with stakeholders. It is provides the opportunity to open up important national, regional and local decision making problems to a much greater audience and actually involve the public more directly in the decisions (Carver et al. 2000). Thus, the potentiality of the World Wide Web (WWW) is significant and web based public participation can be bring to conservation and planning studies. As is argued by Solanilla; The Internet can ensure democratization of heritage in a more general way through providing an alternative access to public, who, because of their education or difficulties of geographical distance are unaware of conservation works (Solanilla, 2008: 111).

Some researchers have proposed advanced technological systems for public participation up to day and they have implemented complicated Internet- based data collection methods. However, the development of systems which can only operate on high specification hardware and software will limit the potential involvement of certain groups who may not have instant and easy access to the most advanced technology (Carver et al. 2000; Peng, 2001; Krygier, 2002). Because of the difficulty confronted during use of advanced technology, this study will use basic web technologies known as social networking site Facebook. This system provides a basic interactive technology by constituting a platform and news feed to collect information and to help decision making for a specific area. Thus, these online

applications allow affected and interested individuals to participate in official decision process from remote locations using the Internet as the medium of interaction. It is clear that the digitalization of personal narratives and other records has to be seen as a basic tool for their conservation and communication. The digitalization of memoirs on the Internet leads to the globalizing of heritage, while offering at the same time a clear local, or community, group identity (Solanilla, 2008: 112). Recollection documents the past and the past is interpreted through the remembered experience.

Facebook can also feed evaluation and management stages in conservation of cultural heritage because of online participation via this site. This makes Facebook a compatible tool to collect non-spatial and also spatial information for the conservation and management of the cultural heritage. The studies have not gone further than spatially record, analysis and evaluation of the heritage in the conservation area. Rapid technological revolution means that the traditional systems of recording are likely to become outdated quickly, and this represents problems. However, recorded testimonies are better safeguarded if they are copied to a more modern media than they usually are in their hardcopy formats that are subject to the threads of moldiness, humidity and the decay of the paper etc.

Facebook provides a area for recordings, integrates non-spatial data with spatial data, and constructs a platform for discussion stages in evaluation and management processes. This phenomenon is quite valid for inhabited cultural heritage because inhabitation brings additional historic, cultural and traditional values to the heritage. Thus, participation appears to be indispensable in the conservation studies, and can be ensured with today's technology. The purposes and outputs of the using SNS as a management-planning tool were the following:

- provide an opportunity for interaction, especially amongst community members and stakeholders
- develop a participatory technique as a relevant and effective practice to support collaboration and management planning
- identify key issues, problems, and opportunities for the case
- presents interactive communication results supporting conservation and planning studies

2.5. Evaluation of Literature Review and Theoretical Framework

A general evaluation of literature review and development of a theoretical framework provide a focus on main issue of the dissertation. Some approaches, processes, techniques and tools related to conservation and management of the cultural heritage, social science and virtual environment were examined previous chapter. The widely used current techniques and tools construct a base for the proposed conservation and management process. It is necessary to mention about them in order to provide familiarity of terminology and process for next chapters of the dissertation. Indeed, a method concentrating on participation and participatory tool for documentation, analysis and evaluation parts of management stages will be developed.

Collected information about these phenomena is evaluated and author's opinion is produced in this chapter for the related discussions in theoretical framework.

Structure of the proposed method is mentioned after production of a framework. The structure of the method mainly consists of three sections one of which is analysis; another is assessment of the area, and production of statement of significance by using social networking site Facebook. The details of structure of the study will be given under the following title.

Focused technique Social Networking Service based participation technique is explained in detail in this chapter, after explanation of theoretical framework and structure of the proposed method.

There are different approaches to conserve archeological sites. Most archeologists claim that archeological sites can be protected with prohibitions. The more moderate opinion about conservation of archeological remains is provision of access and welcome for the public. Actually, prohibition is not necessary for all case to prevent human actions thought as inharmonious with conservation precautions. Forbiddance causes abandonment of the site and losses of the some values contributing the significance of the site. Human presence give additional respectfully value to the site. Rural areas have lots of valuable assets like vernacular architecture[7], cultural

[7] See (Asatekin, N. Gül, 2002, 2006) for more information

assets, and economic values, which are produced by human beings. Coexistence of all these values means the continuity of the life. However, the importance of human beings has been newly emphasized in international documents and precautions to protect coexistence of inhabitants with all components produced by past and present human societies were not defined properly. These phenomena are passed over with stereotyping statements in the international documents. The sites having long cultural roots represent the continuity of life, and this vividness is only recognized in case of human existence in the site. This means that cultural heritage cannot be correctly understood and evaluated apart from human being, social groups, nation.

The vitality of the heritage for the community is a fact besides the vitality of the community for the heritage. It is important for the local community for various emotional reasons. It has function as a place providing identity for its local owners, or as a symbolic sign. It displays its own created actuality, which one has no right to exterminate, because it is physical demonstration. Losing these qualities can also mean loosing the identity for residents. Special land use policies which in harmonious with preservation of the archeological site can be developed and integration of archeological assets to daily life with spatial and social works would be promoted.

Presence of the living people should be accepted contrary to denying them in the area; consciousness of them must be increased for values of their lands, and furthermore they must be participated in conservation and planning studies. Sustainable balance between historic and development benefits can only be strengthened with collaboration of the locals, so the support of awareness, as well as participation of local community in the process of planning and management is crucial to preserve complex areas having archeological, environmental, cultural and traditional values.

First step in management process for the conservation of site is the definition of significance of the site. The statement of significance is acquired with subsequently survey, data collection, analysis and assessment steps. Participation and consultation to public began with these preliminary stages of the management planning., Specific values can be defined with collaboration of the local people living in and around the area besides the adaptation of already defined values. Since they well know about their surrounding environment, and also unwritten story belongs to

immediate past can be gathered from them. In the case study, the significance of the area whereat distinguished values naturally arising or produced by residents will be defined with collaboration of the local people living in Eskihisar previously or today.

Managing these all values means finding ways to recognize, understand and manage them. New ways should be inserted into management process to survey, analysis and evaluation of information holding by locals. The study investigates a proper method that will deal with data collection and analysis phases together with assessment. A tool social networking site known as “Facebook” efficient for these activities will be adapted to process.

Proposed tool, social media, provide a survey on information holding by users of the site and accommodate discussions with them, seeking opinions about problems, constraints and opportunities for the management of the area, and about different activities (maintenance, conservation, recreation etc.). Facebook lets voices of the local people be heard more effectively, they mention about their past and present. It helps to understand the true history of the place, as opposed to what is said or unsaid in the official history documents. However, a triangulation must be conducted by an expert to derive true information.

Such verbal narratives can help understanding unknown realities with the recognition of complaints and claims from community. On the other hand, each management activity is directly presented to the public thanks to characteristic of openness and democracy of the method. Everybody can follow the gathered information and discussions on virtual board, and can make comment. It provides a discussion for the future of the site as well as rights for archeological remains and build-up environment, and parol history.

The interactive community platform provides means of integrating local knowledge into statement of significance and informs decision-making process through a newly introduced public involvement process. Thus, this online application allows affected and interested individuals to participate in official decision making process from remote locations using the Internet as a medium of interaction. Also, proposed social networking based participation system seems to be inexpensive and timesaving compared with more traditional approaches to public consultation based on

meetings and surveys. Most importantly, public feels close to the important official issues.

Rural community reaches agreements with authorities if real benefits will accurate to them as a result. Social networking page also informs local communities for the objectives of the management plan, seeks input from them, and identifies demands and expectations of communities. Comments should be used to re-formulate original proposals of the management plan.

2.6. Criteria Supporting Cultural Significance of Eskihisar

This section sets out the reasons why the site has cultural significance through an assessment of the heritage values according to some criteria. Understanding the significance of Eskihisar is the basis for making effective management decisions therefore it is fundamental part of management plan. The term of “cultural significance” is generated by Burra Charter in 1999 meaning aesthetic, historic, scientific, social or spiritual value for past, present or future generations which is embodied in the place itself (ICOMOS 1999:5). These values that are used as the criteria of identification and evaluation of heritage are formed enough basis for the conservation of those places, but preservation of build-up environment together with archeological remains necessitates extra criteria. Some of the value groups that are already defined in conservation areas are adapted for Eskihisar, these are:

Rarity
Representativeness
Documentary
Scientific
Aesthetic
Archaeological
Historical
Educational
Touristic
Economic values

Existing values must be re-defined besides the adaptation of previously defined values and new values which are specific for Eskihisar must be identified with newly

introduced method to demonstrate the indispensability of the upper living build-up environment for the underground remains in the sites. These values are;

Continuity
Authenticity
Integrity
Social and spiritual values

Continuity

Eskihisar has been inhabited continuously from early periods onwards. Eskihisar settlers from different period leave their traces on the site. They bring to present world various aspect of the period they belongs to. First placements have been left underground in time, last settlements have constituted built-up and living heritage. The continuity of different periods with the wholeness of authenticity and diversity is one of the valuable characters of the settlement. Historical stratification that is constructed in time with the continuity, constitute a ground to establish the criteria for conservation.

This continuity constructting a chain should not be broken. Considering only certain periods neglecting later periods breaks continuity, the wholeness of the site is destroyed. The reflections of different eras including today's picture and web formed among these periods must be identified and preserved together in Eskihisar. The significance of most of the cultural heritage sites is defined with assistance of limited written sources and site observation. However, there is unwritten history and invisible character of them. As a part of the chain of continuity, last period of the site is identified with proposed method by using Facebook for Eskihisar. Thus, continuity of the site could be documented and evaluated up to day.

Authenticity

Authenticity is linked to the value of a great variety of sources of information. Aspects of these sources include form and materials, use and function, traditions and techniques, location and setting, spirit and feeling, and other internal and external aspects of information sources.

The material form of cultural heritage sites include the site itself and its environment, while the spiritual form refers to the traditional cultural heritage elements, such as the related society, culture, practice, way of living, cultural conception, traditional techniques, and language as well.

Eskihisar is no longer inhabited but which have enough evidence of past. The gorgeous time of rural life is frozen after abandonment, and can be seen on site. This is enough criterion for authenticity and its conservation. Important buildings, gardens and streets of the village have still alive and it is possible to observe evidence of the character of the site from its earliest origins to the last decades. It can be followed the traces to understand the original characteristics of the site and the alterations done throughout time. There is a good amount of information about the origins and alterations on the buildings and landscape that support the authenticity of Eskihisar.

However, some dimensions of authenticity like traditions, setting, spirit and feeling, social context and time were disregarded in Eskihisar. Especially the social context is absent due to the extraction of human figures. In order for Eskihisar to survive and preserve its authenticity, one of the most important points should be the maintenance of its mix-use character. Thus, lost spirit of the site is embodied with the information collected via Facebook in the study. It is possible to learn social context of the area from group page arranged on Facebook social networking site (www.facebook.com/groups/13774310225/). The protection for the site as a whole is achieved through addition of virtual scenery, given information about previous lifes with support of videos, photographs, speeches etc.

Integrity

Integrity is defined as “working together of the remains with the context they belong to”. The integrity is the result of processes and relations among wider social, cultural, historical and natural contexts and settings.

It is required to integrate archeological remains with their surrounding settings, because its lots of meanings can be recorded not in one specific way, but rather in various ways recognizing to the multiple aspects of its social, cultural, historical and

natural settings. Thus, the archeological heritage changes a multilayered, multifaced asset having significant variety.

Archaeological layers reveal the causes and origins of a dominant geometry in the area and they show “how previous generations made adaptations to the urban framework”; also contemporary plan of settlement give clues about previous urban formation, and buildings constructed by using ancient reused materials became the part of the archeological site. Therefore, coexistence of all these components in the area forms an integrity and this integrity secures the significance of the site. The contemporary preservation of heritage means a preservation of its material and spiritual aspect. That is, the preservation of its integrity.

Social or Spiritual Value

The site having long established cultural roots, represents various verbal values, and these verbal values are recognized thanks to a social networking site Facebook. The interventions realized by community also highlight the functional, artistic, technical and documentary values of heritage. This refers that heritage does not exist apart from human being, social groups, nation, country, and culture. Eskihisar is not just a place; instead it is about relationships between people and their environment, and about experience and culture. Furthermore, artists, writers, painters have connections to the site. Some finest artists have painted the some parts of the area. A few concerts have been arranged at amphitheater.

When people were moved by the govermental decisions, many assets were lost in Eskihisar; production systems were vanished, long established residential settlements were disorganized. Informal social networks that were part of daily systems were collapsed because of territorial distribution. Local organizations, formal and informal associations disappeared because of the sudden departure of their members. Symbolic markets, such as ancestral shrines and graves, were abandoned, breaking links with the past and peoples’ cultural identity.

The indispensability of the heritage for the community must be mentioned besides the existence of the community for the heritage since integration of these two concept each other. It will be important for the local community for various emotional, even irrational reasons. Eskihisar represent its own created reality, which

we have no right to destroy, because it is an element of heritage, a signal of the identity. So, cultural heritage must be considered as cultural recourses, feeding cultural development of a society or community.

For these reasons, it is necessary to take account of the people living in this area, and to establish or re-establish rural living and working conditions in order to maintain as is mentioned above the integration of archeological remains, traditional rural settlement and social life style. The Facebook is employed to promote consciousness among people living in area for a long time in the study. People began to be aware of what is going on their homeland, and participate to group in order to do something for it. Most of them give information about previous scenery and traditions about site. Some of the information given clue about social and spiritual values those; the memories of former wealth and large estates in Eskihisar, have made them want to keep the past alive. The families resettled on different areas view themselves as more gentler and cultured. Up to establishment of Facebook group page for Eskihisar, people related to the site are unaware of potential of the heritage. Today, they are organizing various events to conserve and to keep alive the site; furthermore they establish a foundation named as SEKDER (Foundation for Conservation of Stratoniceia Eskihisar).

The recording feature of the Facebook provides recording of interview, videos and audios. This allows hearing the real voice. A few video and audio were attached the group page, and these elements also give sound info about previous life of residents in Eskihisar. When an interview is recorded as hardcopy, it loses the accent of speech, emotion behind the voice, and all the other notes that attending and meaning the testify. Thanks to Facebook, having direct access to recordings enables the preservation of all this sound information that is inevitably lost on written documents. Furthermore, the use of sound archives allows the transformation of emotions, making the testimony more appealing, convincing, and accessible to the visitor than would be achieved through solely reading its hardcopy.

2.7. Structure of the Proposed Method: Analysis and Assessment of the Site by Using Social Networking Site

Methodologically, first of all, all kind of information from different sources and institutions were collected. These sources were usually written books, articles,

official documents, and prepared documents on the site observation etc. While collected information was archived, a group page was arranged on Facebook to contact with people having relation with Eskihisar. Actually, due to the fact that the village is Author's hometown, the finding a few people from there was not difficult. Especially the persons living in Yeni Eskihisar could reach lots of people and invited them to participate the group. The history about arrangement of Facebook group page will be explained under the next title. In this period, it was discovered that the number of participant to group page has been increased day by day, and they have mentioned about their immediate past in Eskihisar with support of photograph, video, etc. The information coming from Facebook group page is respectable and as important as information coming from other sources. While it was decided to head through research about conservation and management issues for the site, the potential of the Facebook for conservation and management process was discovered. The methodology of the study was constructed with consideration of this expansion. Thus, instead of defining a method, and selection a case to apply this method, a case was selected and than a proper method was developed for it in the study.

Methodological approach for the concentration of the study is mainly participative in respect of involvement of local community within conservation and management process (data collection, analysis and evaluation) via Facebook. Today, first requirement for the conservation of a site is preparation of a management plan. Because of the broad scope of the planning process, this study concentrates on documentation, analysis and evaluation phases of management planning process that could serve as a model for other rural sites representing similar characteristic. Nevertheless, this is a general approach; it should be defined again for each case according to local input within the framework of main approach. For this reason, a methodology that is based on Eskihisar case is explained in this part. In this sense, there is a focus on the populations that reside within the boundaries of the site and forced to move from Eskihisar to another places.

The main aim of the proposed method is to collect the qualitative information by using social networking site, Facebook, and to integrate non-spatial and spatial data with the participation of public in order to provide contribution of them to the conservation and management process. By using this participatory methodology, this research explores how local knowledge and multiple realities of space and

environment at the level of the 'community' could be obtained and evaluated. Thus, study is initiated in Eskihisar with the aims of assessing the applicability and relevance of social networking systems as a participatory methodology in this context. The initial objectives of the using this methodology are to:

- use a new participatory methodology

- find and introduce new data gathering, storage and evaluation techniques into participatory methods

- analyze - evaluate information and present it in a format

- examine the potential and problems of the newly introduced participatory methodology with a tool for conservation and management issues

First phase of the study contains the spatial data collection, recording, structuring and representation phases. This phase was conducted to support the qualitative data collection phase, and area was analyzed via integration of this quantitative information with qualitative information. Data for this phase was derived from historic or contemporary sources and site survey. Historic sources are usually books, gravures, historic maps and photographs etc. Contemporary sources are books, inventories, plans, projects, archeological records, drawings and aerial photos etc., site survey gives information for the unknown physical character of the site. By using these sources and techniques, preliminary research material was gathered in order to identify the physical character of the site, major issues and the chronology of events that have taken place in Eskihisar, and to support the non-spatial data collection phase.

Investigation of document was carried out to uncover important documents and old photographs at the library of General Directorate of Cultural Heritage and Museums, achieves of The Council of KTVKB, General Military Office of Cartography and General Directorate of Turkish Coal Enterprises[8]. This visual data also allow a "*before and after*" analysis.

[8] Kültür Varlıkları ve Müzeler Genel Müdürlüğü
Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu Müdürlüğü
Harita Genel Komutanlığı
Türkiye Kömür İşletmeleri

Non-spatial information was collected by employing qualitative data gathering techniques after construction of spatial base in the second phase. In this process research added information held by the community into the conservation and management planning process, which otherwise would not have been as prominent in planning discussions. Socio-economic, traditional-customary and qualitative information are generally not geo-referenced, and they are less sensible to spatial modeling. New techniques were inserted in the methodology of the thesis to compensate these difficulties.

Alongside the some current techniques mentioned previous chapters, different techniques which can allow the formulation of an effective data collection and evaluation for research case, will be explored in this study. In particular, the research will focus on how the Internet and the Social Networking Services (SNS) create opportunity to improve public participation in conservation studies and decision-making process. An effort for the design of a social networking site based public participation system (SNSPS) is made, which has not been applied by the scientific circles up to day. In this sense, World Wide Web will be used as a way to generate information from local community, to construct a platform for decision-making and discussions by employing widely used basic social networking service. And, a triangulation was carried out to proofing the information gathered by using these new participatory techniques. This allows comparing the information gathered on the Facebook group page with the data previously collected through fieldwork.

Facebook provides a basic interactive technology by constituting a platform and news feed to collect information and to help decision making for a specific area. Thus, these online applications allow affected and interested individuals to participate in official decision process from remote locations using the world wide web as the medium of interaction. In order to collect locally held information, employed qualitative data gathering technique is mainly social networking service based data collection technique. Besides, in order to support collected information, interviews and in-depth interviews with key informants having relation with the village were conducted.

Third phase of the study contains an assessment phase that includes discussion of features, potentials, constraints and problems of the site. In this stage, spatial and non-spatial data was analyzed and evaluated with application of proposed method.

Discussions and questionnaires were organized on Facebook in order to well identify significance of the site. A virtual discussion platform was constructed on Facebook (www.facebook.com/groups/13774310225/) and features, potentials, constraints and problems were defined on this platform (see chapter 4). The results are evaluated with integration of information analyzed in previous stage.

Fourth phase of the study focuses on construction of statement of significance according to results acquired at previous stages. Flowing the documentation and evaluation of the site, this part of the management plan sets out statement of significance for the production of effective management vision and strategies of Eskihisar. The statement of significance is accompanied by criteria that promote the significance of the site. The values making the site universally significant are explained in detail. After definition of the importance of Eskihisar, last part includes conclusions about the study. It is made of inferences for what are pros and cons of the proposed method, further research topics.

2.8. Social Networking System Based Participation Technique Used in the Study

This stage examines the potential of the World Wide Web to support traditional management planning methods and theories. In this context, the methodology of the study is a practice that is knowledge driven rather than object driven, and its main goal is to collect and share knowledge using the interaction possibilities of SNS. Internet and a social networking website known as Facebook was used as a tool which is attained and utilized by ordinary people easily. The interactive community platform established on Facebook is used to collect relevant data and to establish participation among people who cannot come together to discuss the issues about site.

The method of social information collection employs a participant-driven technique, and seeks community members' opinions about area. A diversity of participants is confronted to a structured virtual group process where information is shared and community based planning is conducted. Namely, Facebook operates not only as a data collection tool but also as an evaluation and discussion platform. It was not difficult for author to bring people together because of her Eskihisar origin. However, this is not mean that researcher unknown among local people cannot arrange this

Facebook group page, every researcher can meet someone from the site and disperse announcement for participation.

Figure 2.1. Facebook home page (http://www.facebook.com/group.php?gid=13774310225)

The platform (group) established on a social networking site named as Facebook in 2007 provided communication among people who cannot come together to discuss the issues about site. The name of platform is “Eskihisar (Stratonikeia) için ne yaptın? (What have you done for Eskihisar?)” (Figure 2.1) (www.facebook.com/groups/13774310225/). It provides a platform for more general use of a technology that the unskilled user can use it easily, and individuals with an Internet connection are able to access the application from their browsers without purchasing extra software. People with whom they had a previous offline relationship were searched and invited to participate the group, and they are asked to invite others who can give information. Photographs, video or audio files were posted in this context; and the discussion wall was used to post-announcements and to answer questions. Through the contributions of individuals, a virtual archive of stories, images, and reflections about the history of the village, archeological researches and conservation issues is created. Thus, various information, visual documents and multimedia gathered from participants via this communication group have been stored in this group since 2007. Meanwhile, alternative groups were established by two persons from the village, and another Facebook group was found, which is named as Geökçeada- Uğurlu including persons living in Gökçeada

Uğurlu and moved to this area from Eskihisar with governmental decision, so invitations could be sent to alternative group members in order to broaden the participation in our group, and all community members having relation with Eskihisar could be reached easily.

Interactive participants have shared their memory, historical narratives with geo-reference to certain places that is abandoned or disappeared today. Visual presentation enables the people to display, recall, and recount the cultural heritage of their family. As the group and family history is retold, it is preserved and enhanced. The photographs are personal messages from the past, providing reinforcement of the assertion that because of their cultural heritage, their family has special background. The past exists forever, preserved in virtual arena that bear witness to the reality of memories of life in Eskihisar. The people have support the group page and give information not only for social life and build-up environment but also for fauna and flora. The opportunity to publish his or her own experience of migration from site was given to every visitor of group page.

Archeologist members share their scientific knowledge about Stratonikeia. And also because of the name of the established group, “Eskihisar (Stratonikeia) için ne yaptın!”. All members asked to do something for Eskihisar. A member of the group suggested preparing a web page for the village, and he has been working on web page since 2009. Another member recently announced the establishment of a foundation to conserve and sustain Eskihisar. The name of foundation is SEKDER (The Foundation of Conservation of Stratoniceia Eskihisar). The number of group members ranging from fifteen ages to seventy ages has increased to three hundred thirty today.

The information was collected and discussions were arranged from 2007 to 2011 for the study, however, the flow of sharing and collection of information have still continued. The rise of the participant number over the years and location of them are represented below (Table 2.5-2.6):

Table 2.5. Participant number over the years

Year	Female	Male	Total
2007	12	29	41
2008	22	38	60
2009	27	49	76
2010	58	63	121
2011	87	117	204
2012	127	186	330

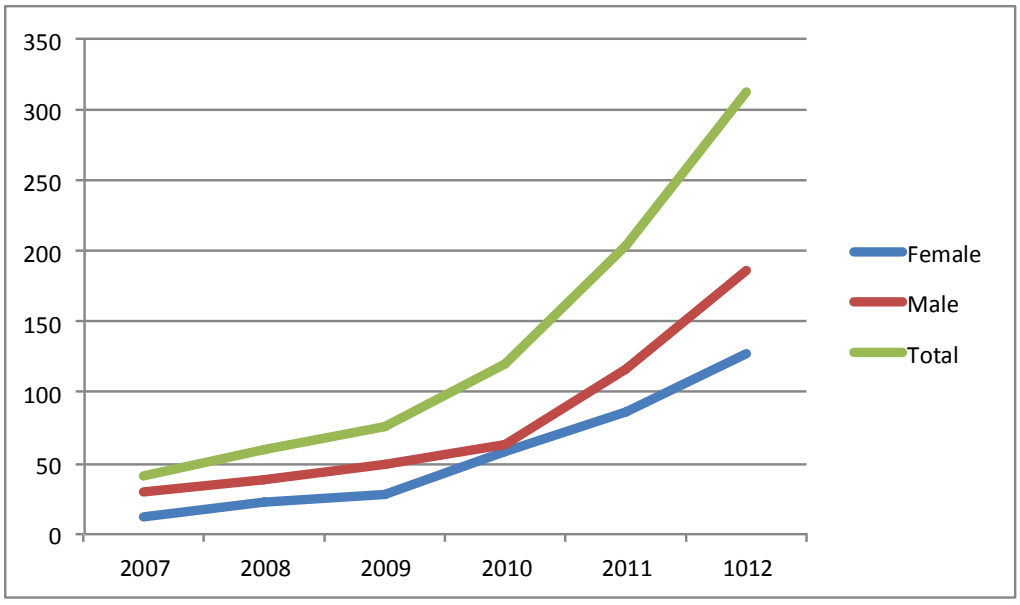
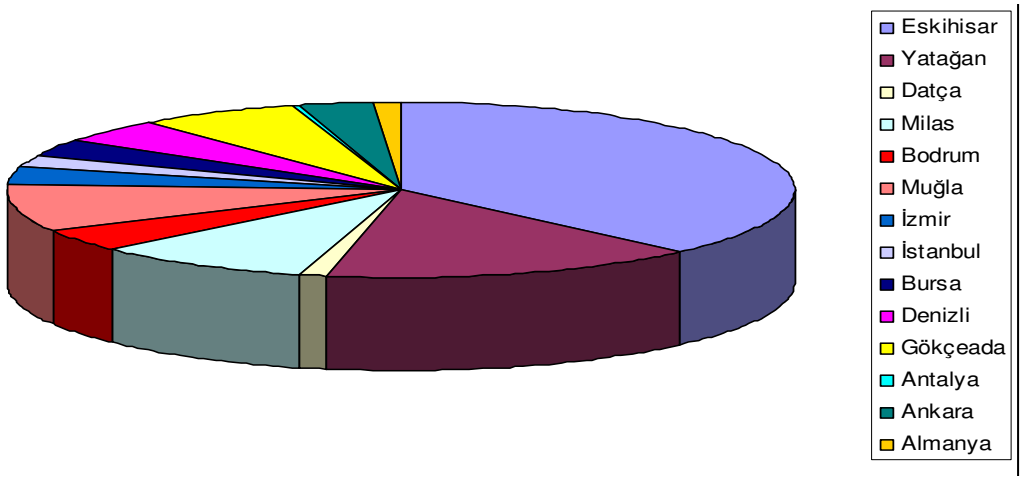


Table 2.6. Distribution of the group members according to locations

Eskihisar	Yatağan	Datça	Milas	Bodrum	Muğla		
74	31	2	18	8	17		

İzmir	İstanbul	Bursa	Denizli	Gökçe ada	Antalya	Ankara	Almanya
7	4	6	9	13	1	6	2



Creating a profile and then left it useless will create only minimal exposure for the organization, and it could cause turn off potential supporters if they see inactivity on the site. Volunteers were in charge of managing created Facebook page, because of their accumulation of knowledge on appropriate uses of the site.

Collected information was stored, and evaluated with the participation of public via Facebook in the scope of the study, after collection of the necessary information with the collaboration of the local community. There are numerous personal narratives of the life experience, or reaction to archeological works and migration in addition to a huge amount of material provided by visitors of group page. Contributions are grouped under themes; including social life, domestic life, commerce, religion, and celebrations. Classified themes are taken into consideration in assessment phase.

This study overcomes barriers to the direct involvement of local groups in recording, documenting and evaluating their own history, and to ensure this history is passed on to the next generation through a virtual achieve. These stages are only one part of this kind of researches. Using SNS as a tool in further stage of the planning is another important challenge for participatory studies. At the last chapter of this research, areas for further research are considered and overall recommendations

on best practice are made. The practical development and testing of this methodology will help direct the future of public participation in decision-making process by using the WWW. The findings and results from the case study provide a solid platform from which to develop new methodologies relating to the development and implementation of web-based participation in management process.

Next chapter defines the case Eskihisar. It will be familiarized with spatial data collection and representation phases while establishing a base for the proposed method in coming chapter. Most importantly, this phase supports the social networking site base data collection and evaluation phases, and area was evaluated with integration of this quantitative and qualitative information.

CHAPTER 3

ESKİHİSAR (STRATONICEIA), MUĞLA

It is important to describe the site and to set out its special significance so as to understand management requirements. Documentation is the first step of a good management planning process. Careful documentation, field and social surveying can result in more specific, systematic, and effective management plan. Before analyzing the final results, public participation based results should be considered as an inevitable part for better understanding of the site. Regarding complex stakeholder due to social and economic factors, management process becomes more complicated for the case. For this step, Eskihisar was clearly described with history, scientific research, excavations, on site observations, and social survey. Documented information will be evaluated in next step so that the significance of the site and needs to conserve it can be understood.

3.1. Eskihisar (Stratoniceia) as a Case Study

The village Eskihisar (Stratoniceia) is located at 8 km west of Yatağan which is a district in the modern Turkish province of Muğla, and it is on the highway between Muğla and Bodrum in the Aegean Region. The village is situated on a valley surrounded with Kadıkule Tepe and Yeldeğirmeni Tepe on the south and G.E.L.İ. coalmine on the north. Kocadere River and Börükçüdüzü Plain previously on the north was disappeared today because of the coalmine excavations. Provincial neighbors of the village are Yatağan on the north-east, Yeni Eskihisar on the west, Turgut and Yeşilbağcılar towns on the north, and Muğla-Bodrum highway on the south (Figure 3.1-3.2-3.3-3.4). The area where Eskihisar located in is a region that has major touristic potential. The most recognized centers are Bodrum, Marmaris, Gökova and Didim. In addition there are many important archeological sites like Halikarnassos, Heraklia, Panorama, Lagina, Mylassa, Idima and Mabolla.

Figure 3.1. The map of the area

Figure 3.2. The aerial photograph of the village and its territory (Base map from www.maps.google.com)

Figure 3.3. General view from the village

Figure 3.4. View from village square

3.2. History of Eskihisar (Stratoniceia)

Eskihisar is a settlement, which has hosted many civilizations from antiquity to modern times. The development of the historical setting was the result of the long period of accumulation over centuries. A rich stratification of civilizations ranging from pre-historic to modern times can be observed in the area. Although habitation exists from Neolithic period, the historical periods are identified starting from Hellenistic period since the former periods expand to the lower part of the valley through Lagina (modern Turgut). It's vast and various heritages were created and molded during the Hellenic, Roman, Medieval, Ottoman and Republic periods.

Hellenistic and Roman Period

There was a settlement unknown where was the exact location named as successively Khrysaoris and Idrias at the initial phase of the settlement, it is estimated that pioneer settlement was located on Değirmentepe near Eskihisar (Varinlioğlu 1993: 25-27), and by one account she was the first city founded by the Lycians. If this has any historical basis, it may go to strengthen the theory that Lycians passed southwards from Miletus to their ultimate home. Both names, Chrysaoris and Idrias, must in fact have denoted a region rather than a town; Herodotus says that the Marsyas flows from the Idrias country' to the Meander, and Strabo observes that the reason why the Idrians are not mentioned by Homer is that they are included in Carians. On the other hand, in the tribute lists of the Delian Confederacy the Edrians (evidently a variant form of the same name) are assessed together with Euromus and the unknown Hymessus at the remarkably high figure of six talents. Chrysaoris is quoted by Pausanias as an earlier name for the site and territory of Stratoniceia, and in Hellenistic times Chrysaorian became a synonym for Carian, at least outside Caria itself (Bean 1971: 68).

The reason for this was the Chrysaoric League, to which all Carians belonged. The temple of Zeus Chrysaoreus, where the League met to offer sacrifice and discus its affairs, is said to have been close to Stratoniceia, and the new city, though not Carian but Macedonian, was admitted to membership by virtue of the many Carian villages on its territory. Herodotus speaks of a place called White Pillars, where he says the Carians met, near the river Marsyas (modern Çine Çayı); this has been thought to be the same sanctuary of Zeus Chrysaoreus, though he does not actually

call it so, and there is in fact no actual reference to the Chrysaoric League before 267 BC. The place has not been identified with certainty, though there are ancient remains at a spot some two and a half miles (4 km) to the east of Eskihisar which would meet the conditions reasonably well (Bean 1971: 68)[9].

Establishment of Stratoniceia in the Hellenistic Period (Figure 3.5) according to Stephanos from Byzantine is connected a story that: In 299\298 BC, Seleukos I the king of Seleukos Kingdom in Syria married with Stratoniceia who is Demetrios Poliorkades' daughter. Commonly accepted a man may not marry his stepmother; but in the Hellenistic royal families these matters were otherwise regulated. Because of the love began between Antiokhos II who is Seleukos' son and his stepmother Stratoniceia, Seleukos sent them to the east of the country. After Seleukos' death in 281 BC, Antiokhos II held the control of the country and Stratoniceia was founded in 270 BC. The city took its name from Queen Stratoniceia whose name was honored to establish the city.

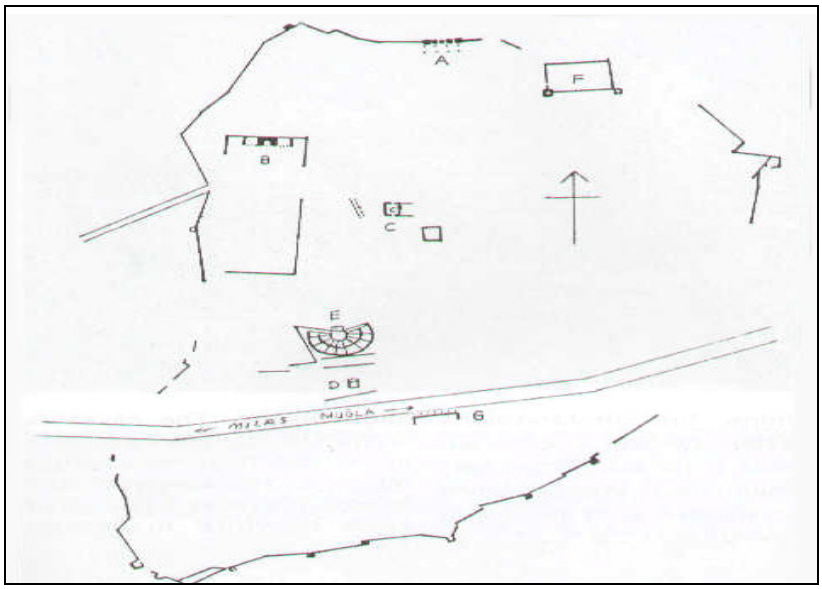


Figure 3. 5. Plan layout of Stratoniceia (General Directorate of Cultural Assets and Museums)

[9] They are described as lying beside the main Aydın road around a Turkish cemetery, with many broken marbles and two large blocks flush with the ground. The writer has not seen these.

As a Hellenistic foundation Stratoniceia was not divided like Mylasa into tribes and clans, but on the Greek model into tribes and demes. This was, however, a distinction without a difference, for the demes were in fact the old Carian villages, just like the Mylasan clans. Their names - Loboldies, Londargeis, Korazeis, and others – are equally un-Greek. Under the Empire, Stratoniceia is recorded as a free city and was very rich and prosperous. Stephanus says that she was 'founded' – that is, refounded, or rather embellished with new buildings – by Hadrian, and took in his honour the name Hadrianupolis; but this is agreed to be a confusion with another Stratoniceia in the neighborhood of Pergamum (Bean 1971). Strabo says that Seleucids adorned the new city with costly buildings, which is natural enough; yet before very long they gave it away as a present to Rhodes (Bean 1971; 2000). According to Livy, Rhodians conquered Stratonikeia in 197 BC or next years, however, Strabo alleged the dominance of Rhodians on the city before 197 BC. The hegemony of Rhodos came to end in 167 BC with attack of Romans. In 166 BC. a Rhodian envoy to the Roman Senate, pleading that Stratoniceia should not be taken away, claimed that Rhodians had received her 'by the great generosity of Antiochus I and his son Seleucus'. Stratonikeia was captured by Roman Commander Mithridates in 88 BC and punished for its resistance, but was compensated at the end of the war by Sulla, who treated it handsomely. In 40 BC. Labienus attempted to conquer the city as a head of Parthian hordes, but failed; he revenged himself by sacking the sanctuary of Hekate at Lagina (near the modern Turgut town), but failed in a similar attempt upon Panamara (near the modern Bağyaka village) (Bean 1971:67).

Romans established first states in Anatolia in 129 AD. (Öz et al.), these states named as Asia include the Caria. In fourth Century AD. Caria was insulated from other states as an independent state. In 395 AD. Roman Emperor was separated as west and east, and Caria consequently Stratoniceia stayed within the boundary of East Roman Emperor.

Medieval Period

Caria Metropolitan bishop including Stratoniceia was dependent to İstanbul Patriarch in 451 in the period of Byzantium. Stratoniceia was a religious center related to Aphrodisias (Akarca). In 800 first Islamic activities began with Abbasid Caliph Harun Reşit's arrival to Anatolia. On the other hand, Seljuks' arrival to Caria was 11.

Century (Ulucan and Yordamlı; Baş). With the Turks' conquests to Anatolia in last period of this century, Turk principals came to region, and Caria was under the control finally in second half of 13. Century. The hegemony of Menteşeoğlu Principality began after 1291 in the region (Akarca). Evliya Celebi says that the city was captured by Menteşeoğlu Ahmet Gazi in 1354 (H. 755) and adorned with many Turkish architectural pieces such as a mosque, han, hamam (Çelebi 1985: 138). Evliya Çelebi mentioned about Eskihisar in his *Seyahatnâme* as;

Evsafı kal'ai Eski Hisar

Sene 755 tarihinde Rum keferesi destinden Menteşe Oğlu Ahmed Bey feth etmiştir. Anlardan sene tarihinde Urhan Gazi yüz bin rencina ile feth idüb münhedim etmiştir Hala eseri binadan nice derü divar burc baruyi hisar nümayandır İç el olmak ile dizdarı ve neferatı yoktur. Ve Menteşe sancağında paşa hassıdır. Voyvodalıktır. Ve yüz elli akçe şerif kazadır. Ve nahiyesi kuradır. Kethüdayeri yoktur. Amma serdarı vardır. Ve ayanı yokdur. Ekseriya halık fukaralardır. Üzerlerine nüsuhet müstevli olmuş Zira kar ve kisibleri tütün füruht idüb ekerler. Ve bu şehir iki dağ mabeyninde bir vasi uz içinde bağ ve bahçeli ve abı hayat sulu üç mahalle ve iki yüz seksen haneli ve cümle toprak örtülü evlerdir. Han ve hamamsız çok garib bir kasabadır Ancak on dükkanı var VE abı revanı çok olmak ile kırk eli tabakhane dükkanları var Gayet latif gönü olur Zira dağlarında mazısı çoktur Ve iki cami var Yukaruda bu kal!a fatihi Menteşe Oğul Sultan Ahmed ki Kuru cami derler tarzı kadimdir Andan aşağıda çarşu içinde Tabak(h)ane camii ki Sultan camii derler Bir anka Bazirganın binasıdır Kiremitsiz kargir kubbe kireç sıvalı bir müferrah camii kadimdir Amma haremi yokdur Ve taşr(a) yan sofanın solunda cami duvarına muttsıl merkadi Sultan medfundur Ve camii taşra solunda tahta sofa altında iki değirmen yürüdür bir abı hayat su kaynayub cereyan ider Cümle cemaat andan tecdidi vuzu iderler Andan qaşağı taba(k)hane ye ve andan bağ ve bağçeleretevzi olurlar Anın içün bu camie Sulu Camii derler Gayet mesiregah yerdir Ve camiinin taşra soflarında mermer sütunlar üzre küçük kubblerdir Ve bu şehri kadim evvelde öyle abadan imiş ki bir saat yerde binayı azim asarları var kim adem valih hayran olur Hususa kal'asının binası ruyi arzda misali Şamda Baalbek kal'ası ola Bu dahi öyle cüssei kada

mücella mermer ve gayri taşlar ile olunmuşdur Asla kireç bina değildir Serapa taş üzre demir kenedli binadır Ve cümle taşları birbirine öyle imtizaç etmişler kim guya yekpare sınırsız bir kal'ai muazzam ve mzeyyen imişVe hala her tarafında nicebin havuz ve şazirvan ve tak kubbe asarları var kim tabir olunmaz Ve bunda birgün meks idüb serdar Şişli Mustafa Beye serdardan on tüfenkendaz refik alub yine garb canibine teveccüh idübBadırka boğazın ve Deve kasığın aşub Hamdi Huda selametle Tuzla ovacığın dahi ubur idüb 6 saatde.

Ottoman Period

Eskihisar came under the control of the Ottoman administration and Sanjak of Menteşe was established with the declaration of Muğla as center after Menteşeoğlu Principality lost the power in 1425. According to *Tapu Tahrir Defteri* No.61. (H.923 - 1517) after the conquest of Ottoman, Eskihisar was a subdistrict and *Tapu Tahrir Defteri* No.337. (H.970; 1562) mentioned the declaration of the settlement as district, it was included in Liva-ı Menteşe (the name of the region). In this year, there were 7 village belongs to Eskihisar, 694 household and 3470 people living here. These records give information that Güne Barza, İskender Bey, Kazı Cemaati, Ortakciyan, Kızılca Keçelü were congregations living in the settlement. In 1864 Menteşe Sanjak was connected to Aydın (Baş).

The construction of architectural buildings in this period was performed by master builders that came from the Aegean Islands of Rhodes, Karpathos and Cyprus with Abdulaziz Aga's efforts at the second period of 19. Century (Aladağ 1991: 4). Gravure drawn by Allom (Figure 3.6) pictures huge mountains behind the ancient ruins, but it can be followed from maps and aerial photos that so huge mountains have never been existed in this area. On the other side, Hilair's gravure (Figure 3.7) presents a stone building (similar to bath seen behind the mosque today) and fictional glorious mansions. The buildings that represent the civil architectural pieces and define the city's bazaar are the products of integration, where different cultures come together. Especially mansions belongs to notables of the city are significant examples of 19. century A'yan architecture. According to inscription on the northern side of Abdullah Aga's mansion (Figure 3.9), it was built in 1875 (H.1292). Another mansion (Figure 3.10) belongs to Mehmet Aga was constructed by Mavri Usta in 1909 (H.1327) (Arel 1994: 385). These mansions which had been owned by Eskişar

and Küçükkadılar Families were built with ancient marble blocks and decorative bricks. Besides, the village houses and commercial buildings having simpler architectural characteristic was constructed with *spolia* (reused) pieces, rubble stone and timber. These are representatives of the traditional architecture seen in Muğla region.

Figure 3.6. Gravure drawn by Thomas Allom in Ottoman period (Gravürlerle Anadolu)

Figure 3.7. Gravure drawn by Hilair in Ottoman period (Gravürlerle Anadolu)

Figure 3.8. Hamam

Figure 3.9. Abdullah Aga's mansion

Figure 3.10. Mehmet Aga's mansion

Figure 3.11. Tailor and store buildings

Figure 3.12. Traditional commercial building

Republican Period and Conservation Studies

Eskihisar was connected to Muğla with the establishment of Turkish Republic. The settlement lived most glorious time in 20. Century. Eroğlu defined the settlement as (Eroğlu 1937);

> *"iki bin küsur sene evvel muhteşem bir umran devresi yaşamış olan Eskihisar'ın hali hazırda evleri, bir kaçında maadası üzerleri toprakla örtülmüş, ekseri zemin kat küçük meskenlerdir. Her evin büyücek bir avlusu vardır. Sokakları düz ise de eğri büğrü ve taşlıktır."*

Eskihisar demonstrating such characteristic was shaken with an earthquake in 1957, and inhabitants moved to new earthquake houses built with traditional local techniques by Ministry of Public Works and Settlement. This new settled area at the north of the original settlement was named as Ortaköy among inhabitants (Figure 3.15-16-17). 33 families did not move to new area, instead preferred to stay in old

settlement, but GEEAYK took the decision for stopping the flow of electricity which encouraged the settlement destroying archeological reserves (9.4.1977 \ Decision A-418). The old settlement was designated as first and third degree archeological conservation area with the decision of GEEAYK (10.2.1978 \ Decision A-973).

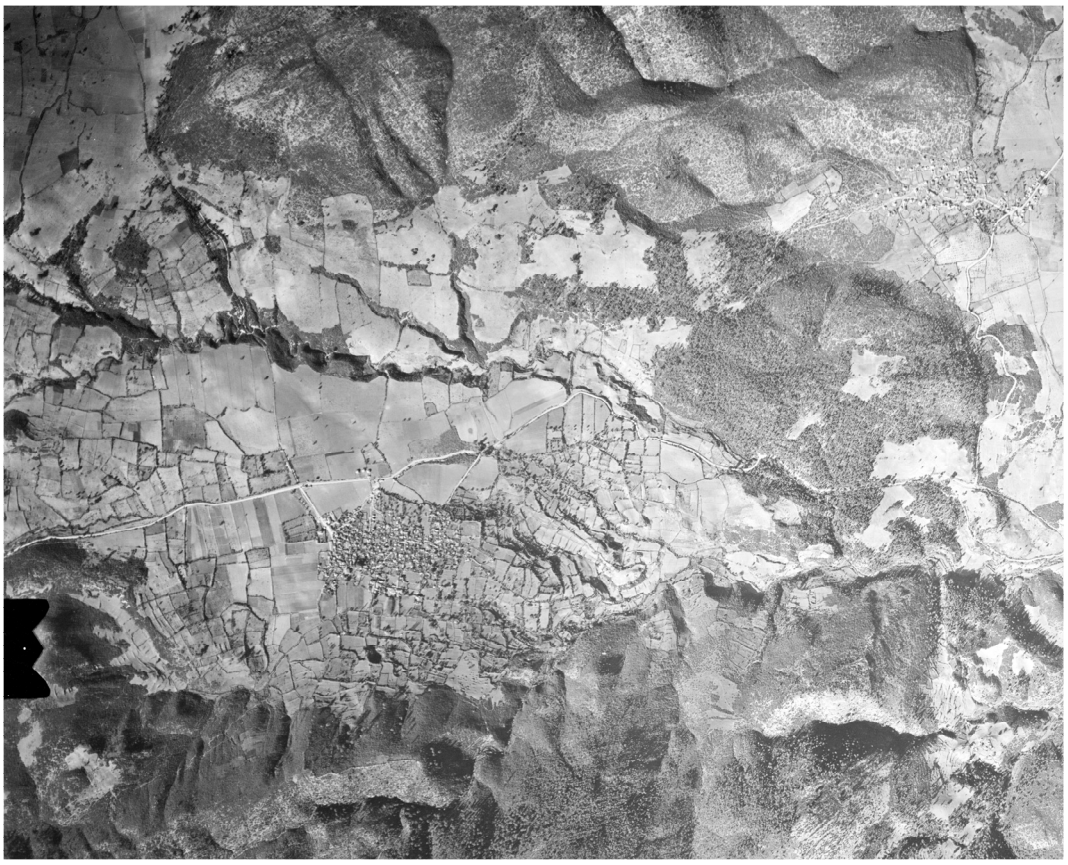


Figure 3.13. Aerial-photograph of Eskihisar in 1959 (Archive of General Military Office of Cartography)

Figure 3.14. The plan layout of Eskihisar in 1950s

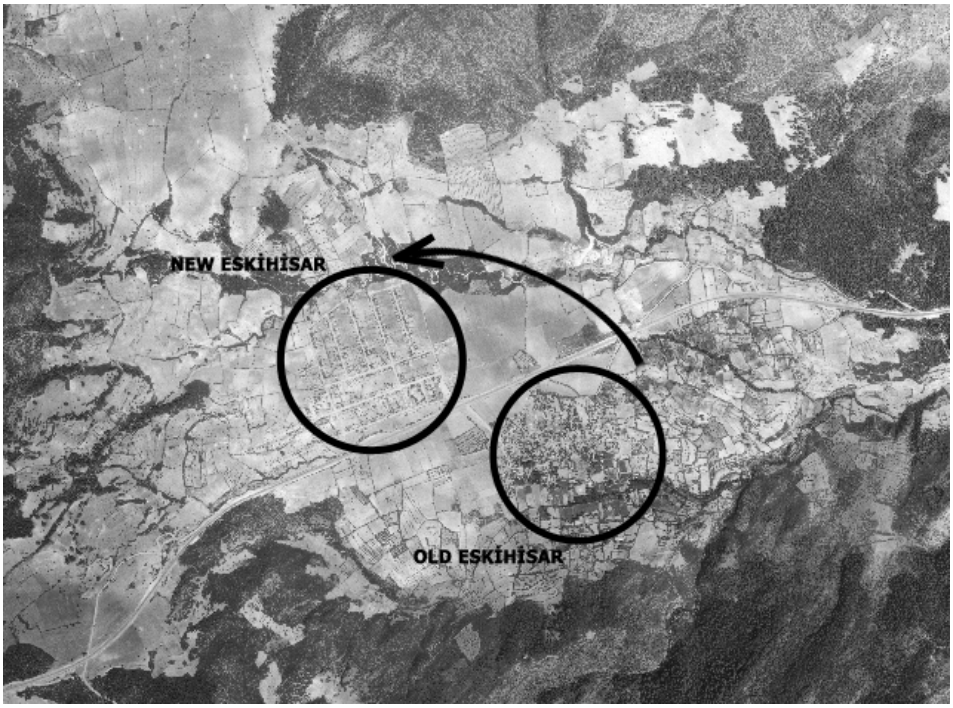


Figure 3.15. Relocation of Eskihisar - Aerial-photograph of Eskihisar in 1974 (Archive of General Military Office of Cartography)

Figure 3.16. General view of new residential area in 1980 (Archive of Council for the Preservation of Culture and Natural Heritage)

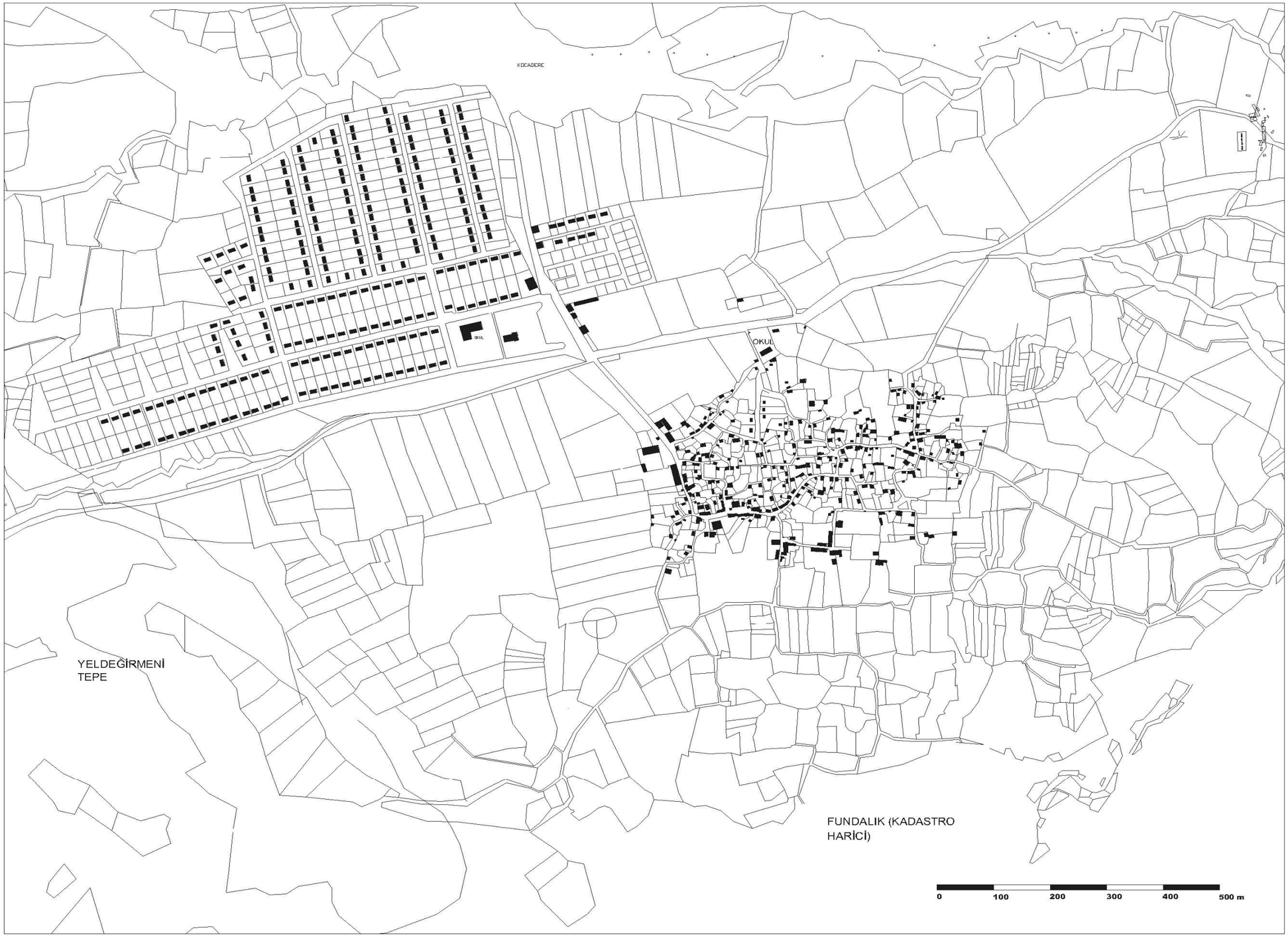


Figure 3.17. The plan layout of old and new settlements in 1970s

It was discovered that the basin where the village is located has a large coal reserve in 1980. Because of the excavations conducted to extract coal at the new settlement, this once, a new area was defined at Sarınçbaşı Mevkii (Today Yeni Eskihisar) for resettlement. Some people refused to move from Ortaköy to Sarınçbaşı Mevkii instead they returned to old settlement (Eskiköy), however, this migration coinciding with start of archeological excavations was obstructed, and the boundaries of 1st degree archeological site were constricted with the decision of GEEAYK (9.4.1982 \ A-3438) in order to allow the digging for coal at the surrounding area. In 1983 TKTVYK took a decision for the transformation of antique city and archeological buildings to another place because of the coal reserve discovered under the area accommodating archeological assets (2.12.1983 \ 14), in the same year the council declared the impossibility of the transformation, and rejected the demand for the transformation of the antique city.

Host people living in the old site for a long time were forced to abandon the village in time. Decisions taken by GEEAYK and TKTV High Council demonstrate this pressure on people of Eskihisar. Forbiddance and restrictions lead the transformation of the village from lively area having a variety of value to an abandoned ghost city. The city confronts loneliness and lack of protection without its residents today. This emptiness causes the deterioration and demolition of traditional and historical environment not only architectural values but also ancient remains. Lastly, 28 traditional village houses were registered as cultural heritage with the decision of Muğla KTVKK. (26.6.2002 \ Decision 1458) (Figure 3.18). However, Eskihisar has been covered with ashes day by day. The most of the agrarian areas of the city and new settlement (Ortaköy) founded after earthquake in 1957 was destroyed completely with mining of coal. In the present, the collection of ash surrounding the city is becoming a major jeopardy of landslide for the settlement.

Information mentioned above was gathered from written sources. Unwritten information about the history of Eskihisar for the recent period of time will be collected and examined by using proposed qualitative information gathering techniques, and will be represented later via newly introduced methods in the scope of study.

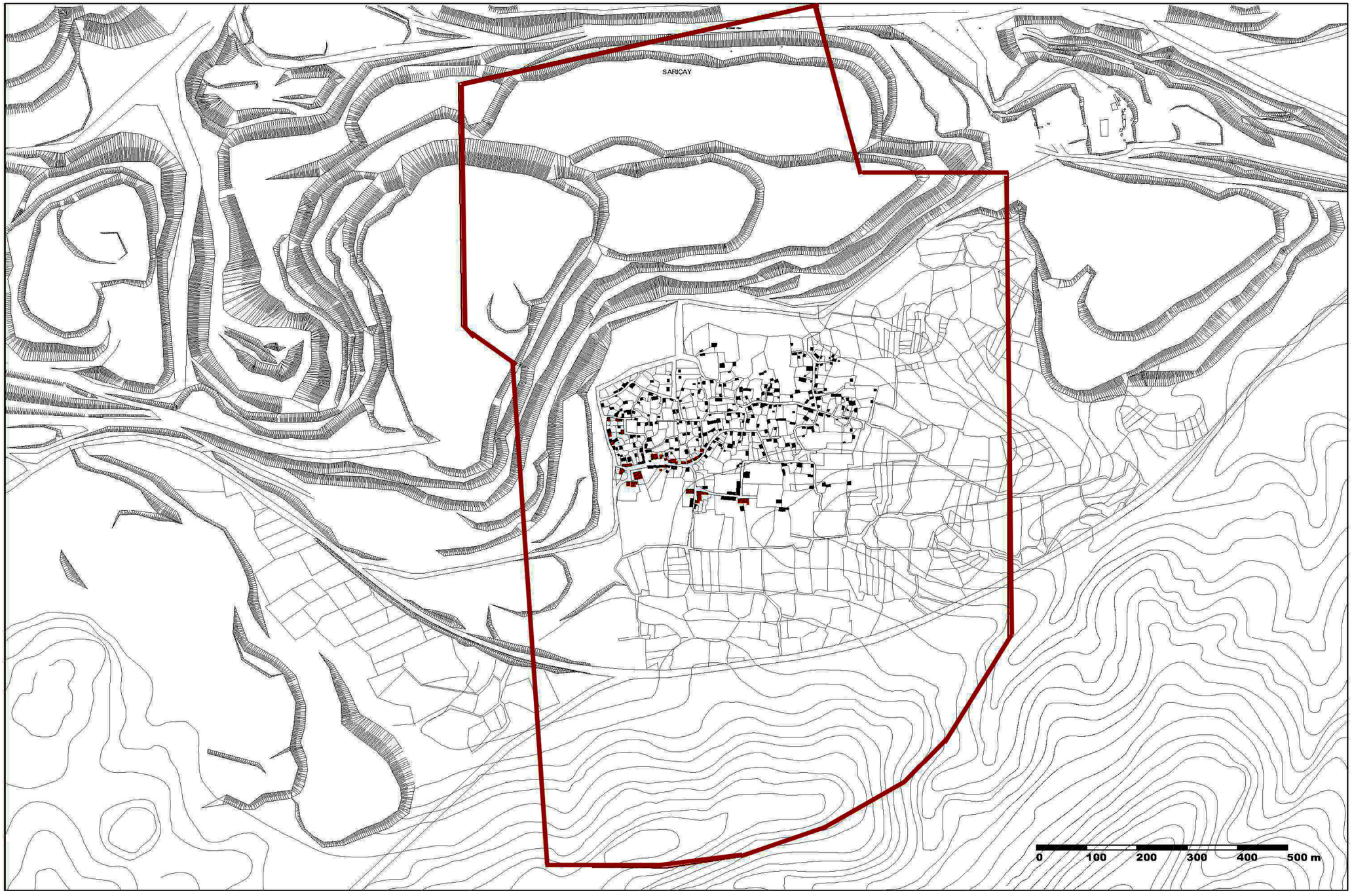


Figure 3.18. Registered buildings and 1. degree archeological conservation area boundaries

Figure 3.19 Aerial-photograph of nearby area in 2000 (Archive of Operations of Coalmine)

Figure 3.20 Aerial-photograph of Eskihisar in 2000 (Archive of Operations of Coalmine)

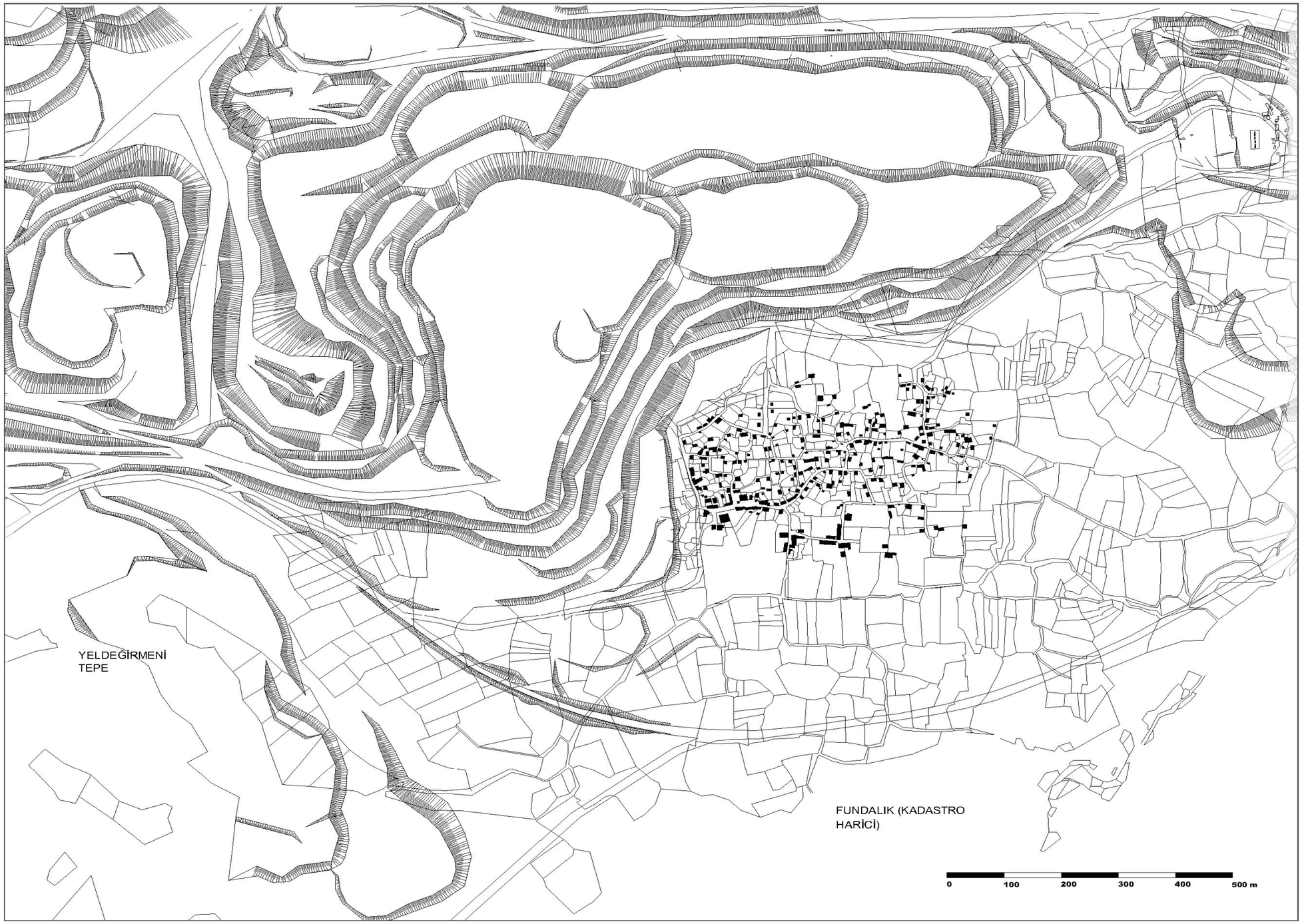


Figure. 3.21. The plan layout of Eskihisar in the present

Figure 3.22 General view of Eskihisar when abandoned (Archive of General Directory of Cultural Heritage and Museums)

Table 3.1. Chorological Chart representing the History of Eskihisar

1000-300 BC	Pioneer settlement of the Stratonikeia was known as sequentially Khrysaoris and Idrias
270 BC	Stratonikeia was founded. The city took its name from Queen Stratonikeia whose name was honored to establish the city.
197 BC	Rhodians conquered Stratonikeia.
88 BC	Stratonikeia was captured by Roman Commander Mithridates.
5th c.	A religious center related to Aphrodisias.
11th c.	Introduced to Turkish Culture.
1354	Captured by Menteşeoğlu Ahmet Gazi, and adorned with many Turkish architectural pieces such as a mosque, han, hamam
1425	Came under the control of the Ottoman administration and was decorated with many magnificent noble architectural buildings.
1957	Hit by an earthquake and inhabitants moved to new area near the original settlement. However, 33 householders stayed in old settlement.
1978	The old city was designated as 1st degree archeological site.
1980	It was discovered that the basin where the village is located has a large coal reserve. This event caused returns of people from new area to old settlement because of the excavations conducted to extract coal at the new settlement. However, migration coincided with start of archeological excavations was obstructed. Forbiddance and restrictions lead the transformation of the village to an abandoned ghost city.
2002	28 monumental and traditional buildings were registered as cultural heritage with my efforts.

3.3. Scientific Research, Survey and Excavations

The site has now been granted protected status, which covers a total area of 10 hectares. The archaeological excavations at Eskihisar initiated at the beginning of 1980's by Archeologist Yusuf BOYSAL from Ankara University, and still carried out under Bilal SÖĞÜT's directoration from Pamukkale University. The survey of the hinterland has been conducted by Ender VARİNLİOĞLU and Ahmet TIRPAN has performed archeological excavation at the Turgut (Lagina) near the Eskihisar since 1980s. In the last season, the activity of the Eskihisar excavation team has focused on the excavation of City Gate (Popylon). In the scope of the dissertation these archeological excavations conducted in a period from 1980s to 2000s were evaluated. This evaluation gives a chance to understand what has been done in the scope of archeological researches since designation of the village as archeological conservation area, and give information for the successive historical periods, transformation processes, the integration and interactions within them.

Table 3.2. Excavation in 1977

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City gate	- has an arch carried by two pillars - constructed with marble blocks	+		
City wall	- has 11 x 2.5 m dimensions - belongs to Byzantine period	+		+ (fig.3.23)
Grave	- belongs to Hellenistic period	+		+ (fig.3.27)
Comment	The only work performed this season is cleaning and drawing of city wall with a grave.			

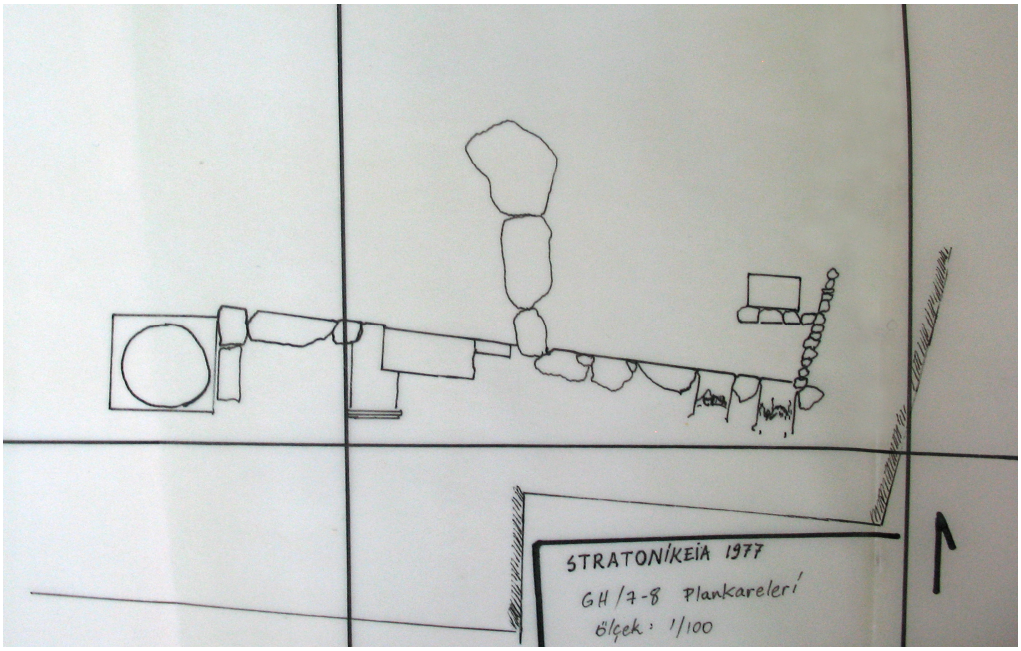


Figure 3.23. Plan layout of Byzantine city wall (Archeological excavation reports)

Figure 3.24. South façade of city gate (Archeological excavation reports)

Figure 3.25. Byzantine city wall (Archeological excavation reports)

Figure 3.26. Altars in Byzantine wall

Figure 3.27. Hellenistic grave (Archeological excavation reports)

Table 3.3. Excavation in 1978

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City gate	- A Byzantine water line at entrance and a semicircular pool having mosaic floor on left side of the gate were emerged - estimated that it belongs to 3th century BC	+	+	
Gymnasium	- Hellenistic and Byzantine walls were found	+	+	
Graves	- five *lahits*	+	+	
Comment	This season the excavations continued on city gate and gymnasium, also five graves were found during coal mining at the exterior side of the city gate.			

Table 3.4. Excavation in 1979

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City gate	- determined that there were two city gate and fountain together with Nympheum between them - A water balance and 5 terra cotta pipe ware found - Byzantine buildings having marble and stone floor were detected between pillars of east gate	+	+	
Gymnasium	- East wall, apses having red - blue floor plates and Byzantine walls in the apses were unearthed - according to a inscription coming from here, in the period of Diomedous exedra restored by a person from Panamara - belongs to 2th century BC.	+	+	+ (fig.3.28)
Comment	This season the excavations continued on city gate and gymnasium like previous season. In addition, plan layout of excavated part of Gymnasium was drawn.			

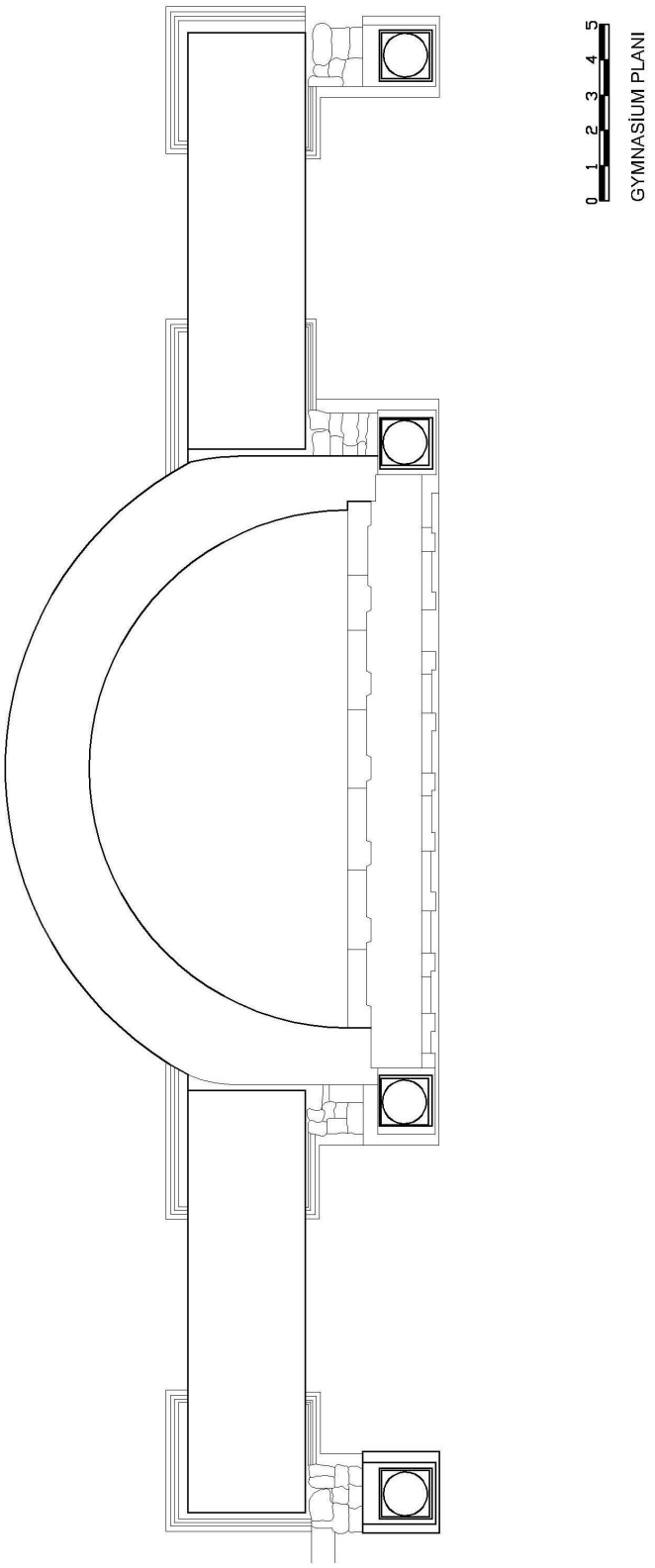


Figure 3.28. The plan layout of apses of Gymnasium (Archeological excavation reports)

Table 3.5. Excavation in 1980

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City gate	- A Hellenistic city wall on the west side of the gate was unearthed by destroying Byzantine walls	+	+	
Gymnasium	- Excavations of its walls continued - determined to be a water supply under the south-west walls of gymnasium	+		
Bouleuterion	- Its north entrance was unearthed - Inscriptions belonging to approximately 160 BC were uncovered inside and outside of the walls - written inside of the north- east wall that ceremonies were done to honour of Zeus Panamoros and Hekate - the cost of the various goods were written outside of the walls	+	+	+ (fig.3.29)
Theatre	- Three crepis at the lowest part of the theatre and a Byzantine wall between scene and orchestra were found - South–east part of the scene was unearthed	+	+	
Grave	- found at Erikli district - belongs to Hellenistic period	+		
Comment	This season activities of excavation increased, while gymnasium and a few grave found during mining were only cleaned, the excavations were continued on city gate, bouleuterion and theatre. Also, plan layout of the excavated part of bouleuterion was drawn.			

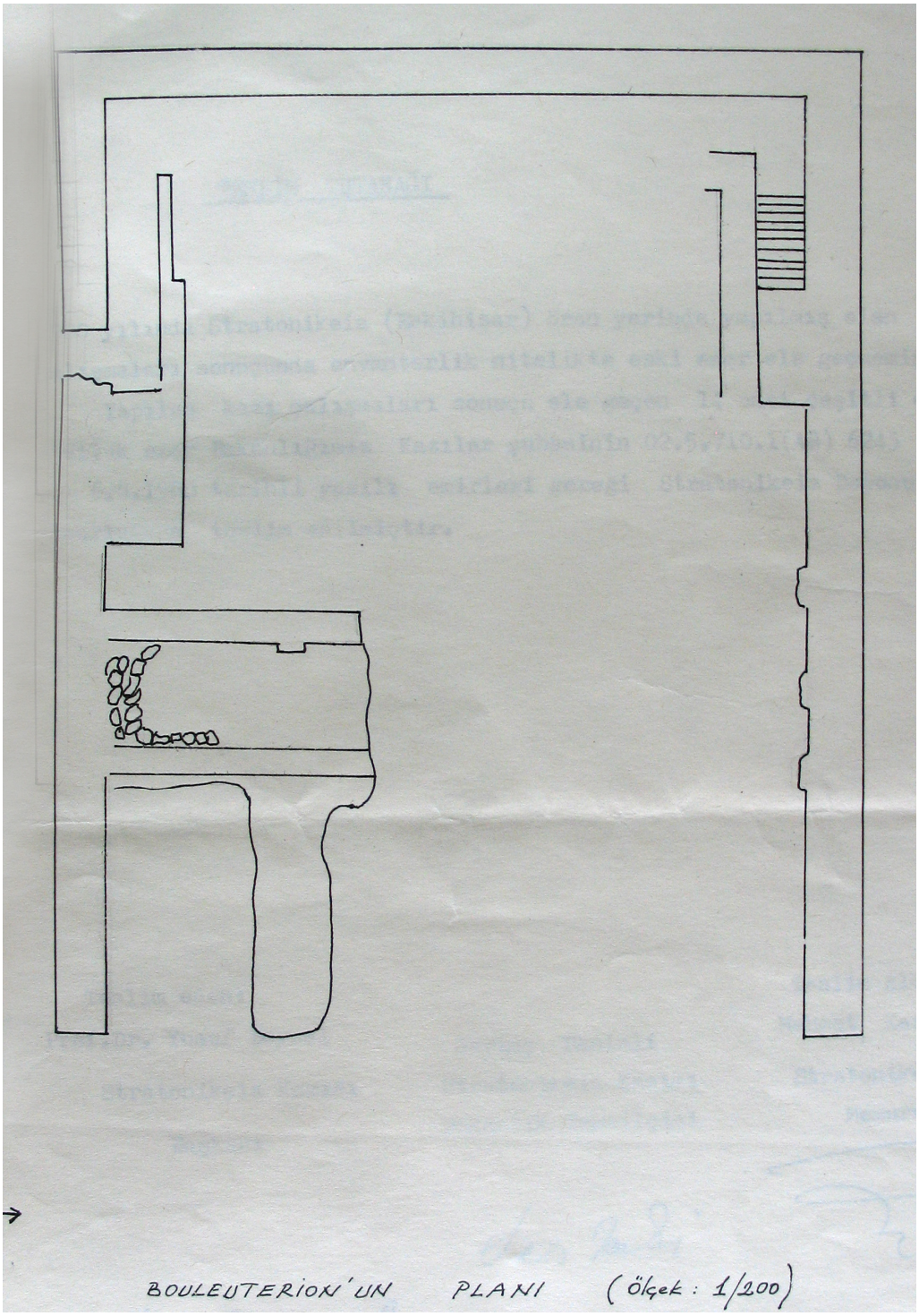


Figure 3.29. The plan layout of Bouleuterion (Archeological excavation reports)

Figure 3.30. The view of Gymnasium (Archeological excavation reports)

Figure 3.31. The view of Bouleuterion (Archeological excavation reports)

Table 3.6. Excavation in 1981

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City gate	- estimated that it was constructed in the middle of 2th century AC. - The most elaborated statues are seen in this place, this shows us these works were not ravaged by smugglers in time.	+		
Gymnasium	- Exedra and a adjacent place having Corinth column were unearthed - determined that it was damaged by earthquakes and repaired in different periods	+	+	
Comment	This season, gymnasium and city gate were cleaned, but excavation was performed only on gymnasium.			

Table 3.7. Excavation in 1984

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City gate	- 3 m height city wall which was repaired in late periods was found from city gate toward west - 50 cm height Byzantine walls were unearthed outside of the gate - upper terra cotta pipes belongs to late period and lower ones belongs to early period were detected in front of the city wall	+	+	
Gymnasium	- North-west and east walls of the building were unearthed	+	+	
Comment	Excavations continued on city gate and gymnasium			

Table 3.8. Excavation in 1985

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Agora	- Its east two parallel walls were unearthed	+	+	
Gymnasium	- Excavation of exedra walls continued - A house was demolished on the north-west corner of the apses - Byzantine house and wall towards east-west and north-south directions were uncovered - These Byzantine walls were destroyed to reach Hellenistic building	+	+	
Temple	- have 21x14,85 dimensions, 6x9 ion column, peripheral style - Pronaos, stylobat, krepis and north entrance were unearthed - belongs to early Roman period	+	+	+ (fig.3.32, 33,34,35, 36,37)
Necropolis	- spread from the city gate to 1.5 km north - found 22 number at İğdemir District, 41 number at Kabaksız District, 45 number at Aldağ District - used from 700 Bc. to Hellenistic period - The change of field from 1. degree archeological protected area to 3. degree archeological protected area was suggested by chairman of excavation	+	+	
Comment	The new excavations began on agora and temple apart from gymnasium; the drawings of temple were done. In addition, 108 graves found during coal mining were cleaned and ancient terracotta productions were taken to museum.			

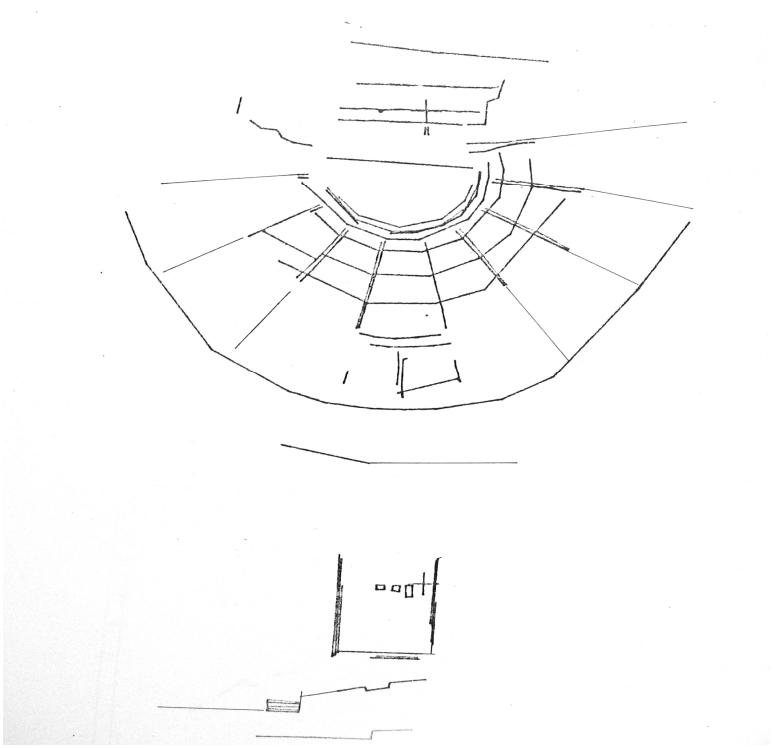


Figure 3.32. Plan layout of theatre and temple (Archeological excavation reports)

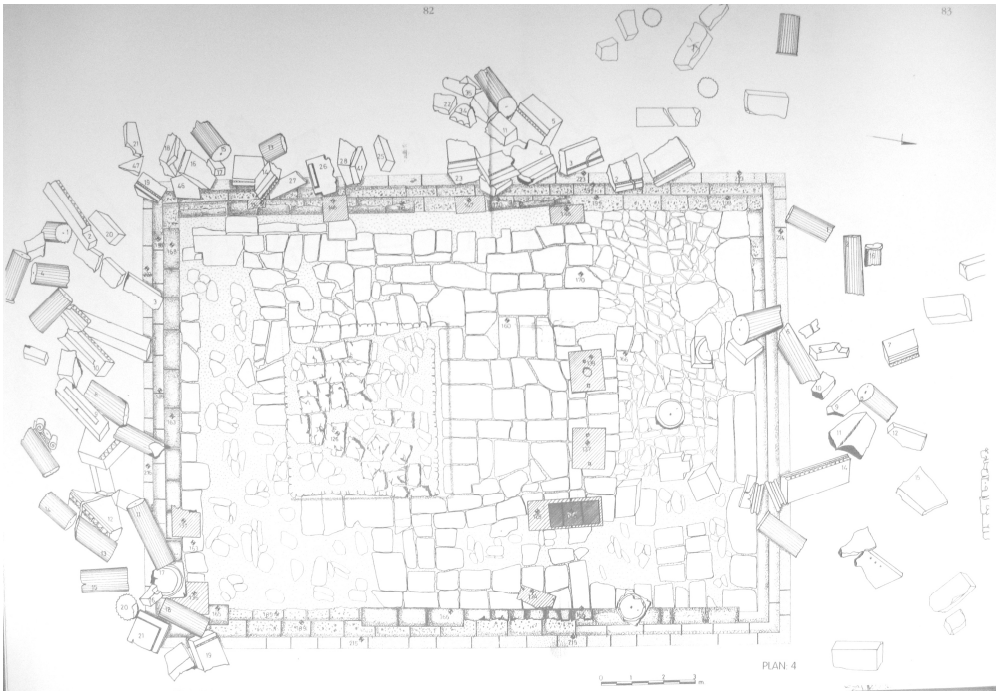


Figure 3.33. Plan layout of temple (Archeological excavation reports)

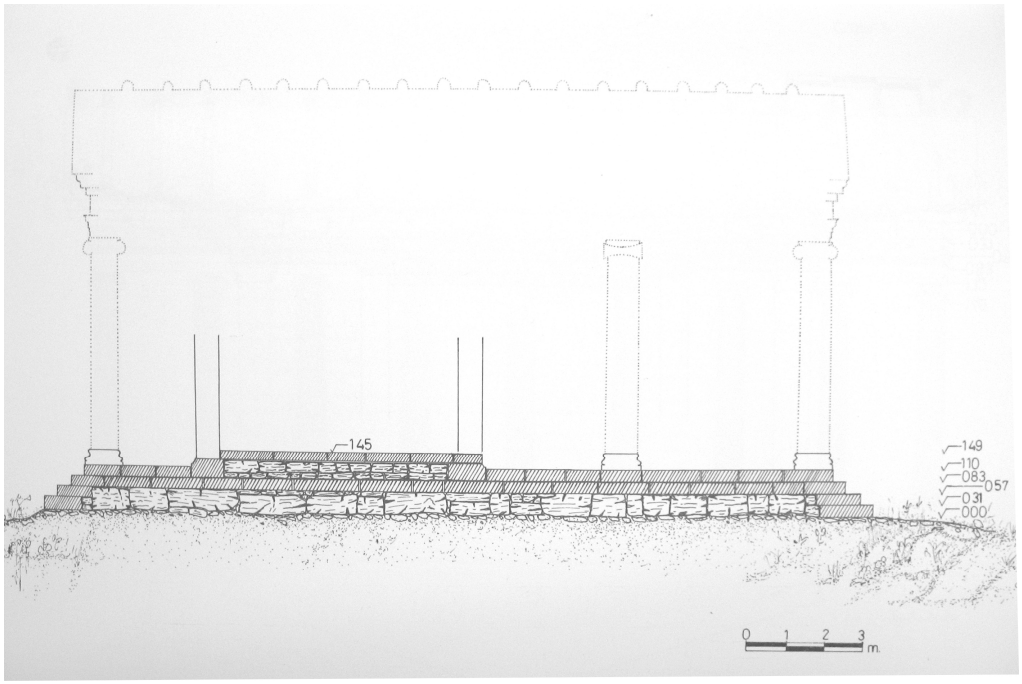


Figure 3.34. Section of temple (Archeological excavation reports)

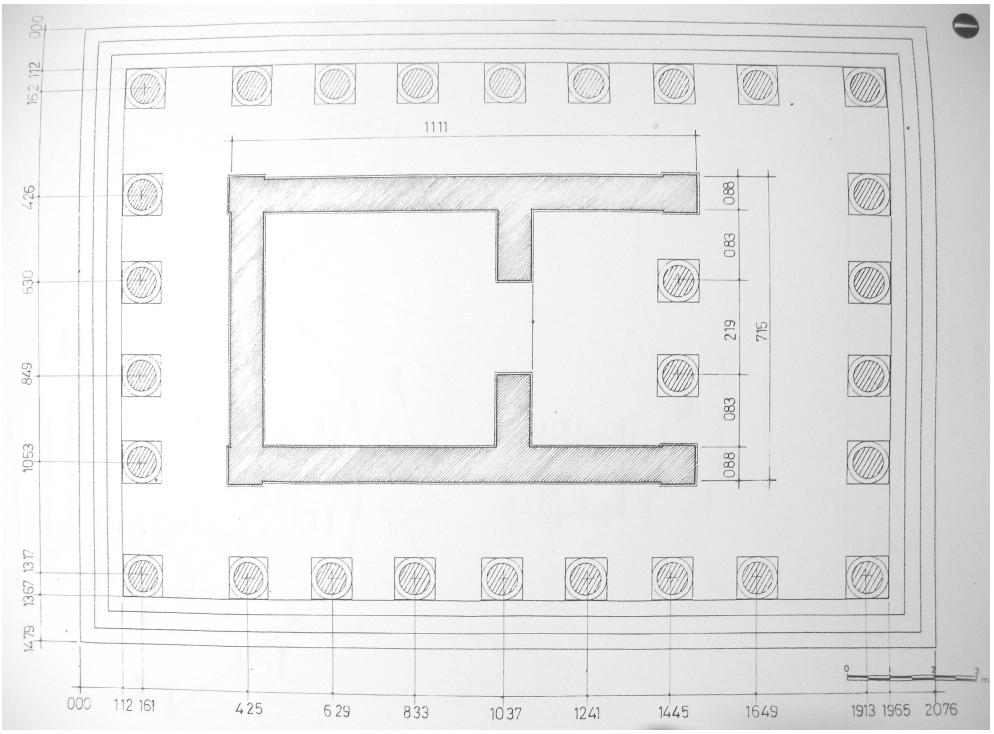


Figure 3.35. Restitution of temple (Archeological excavation reports)

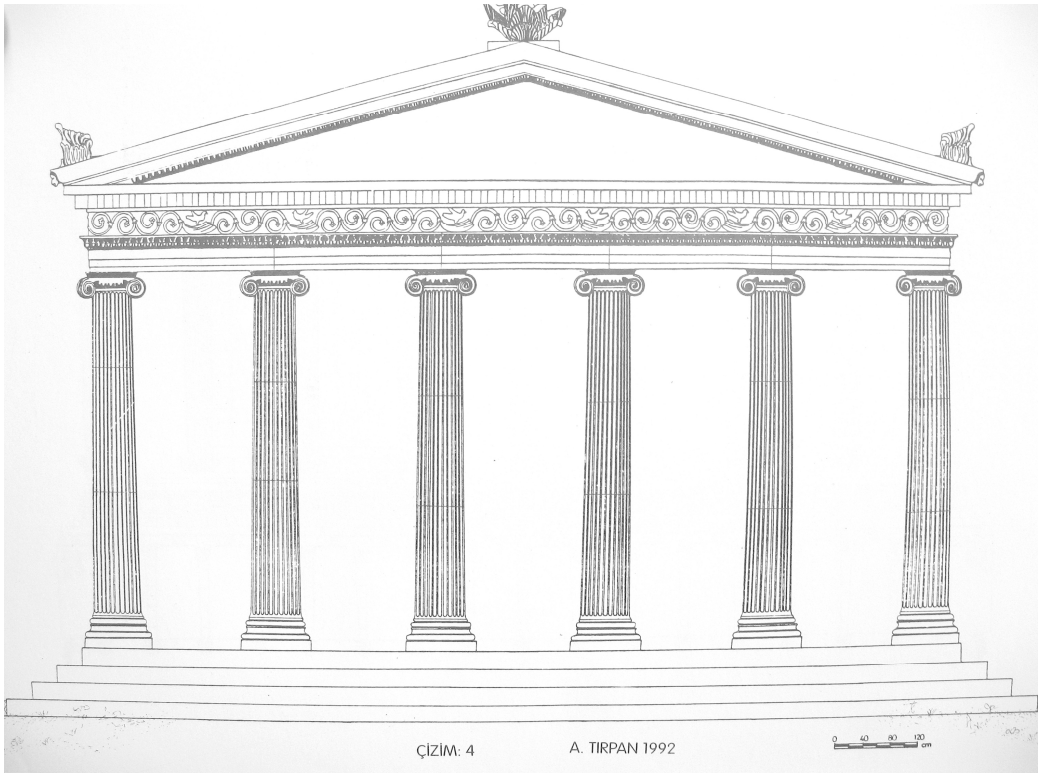


Figure 3.36. Restitution of temple (Archeological excavation reports)

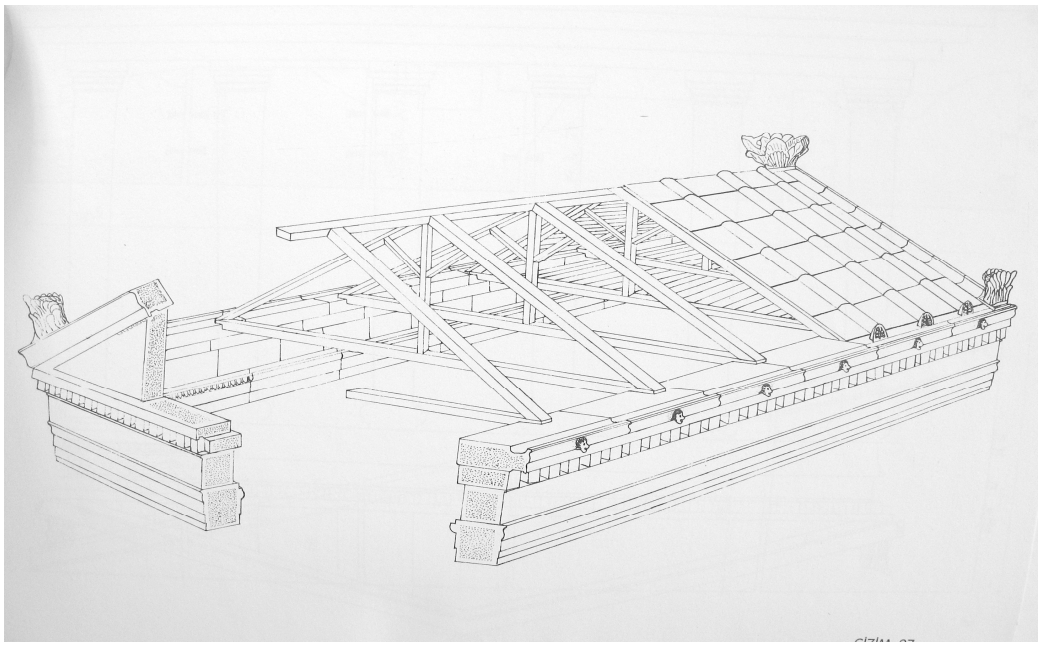


Figure 3.37. Restitution of temple (Archeological excavation reports)

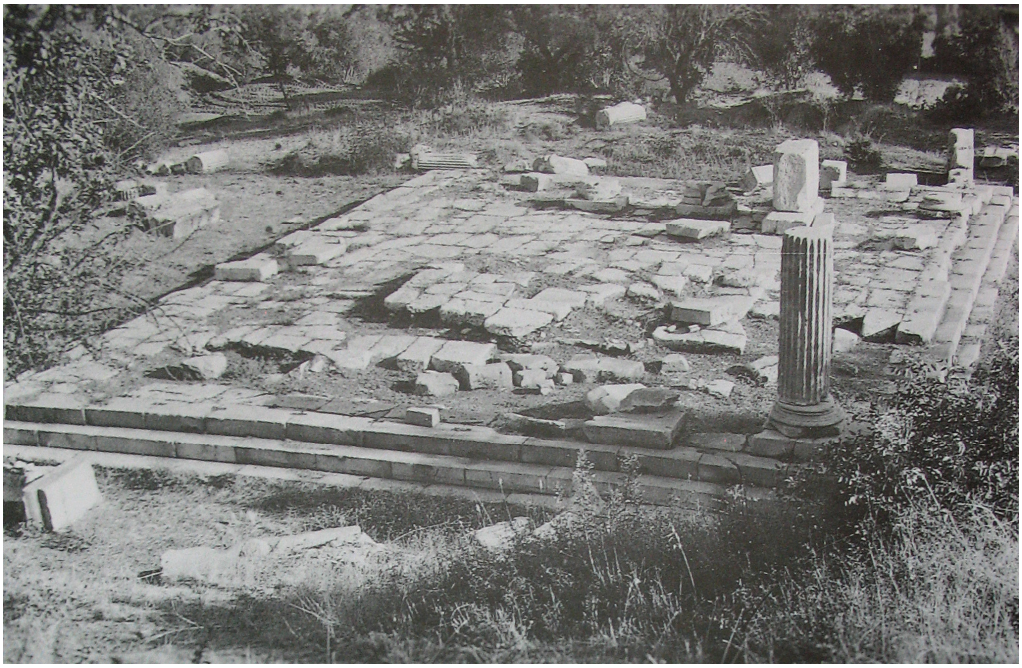


Figure 3.38. Temple (Archeological excavation reports)

Figure 3.39. Temple (Archeological excavation reports)

Table 3.9. Excavation in 1986

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Agora	- Excavation continued on walls	+	+	
Gymnasium	- Excavation of exedra walls continued - estimated that the entrance of exedra belongs to Roman period, the other parts to Hellenistic period	+	+	
Temple	- A column was erected	+	+	
Necropolis	- found 3 Hellenistic grave	+	+	
Comment	Excavations continued on agora, gymnasium, temple and necropolis as is done previous season.			

Figure 3.40. During excavation on exedra of Gymnasium (Archeological excavation reports)

Figure 3.41. The room adjacent the exedra of Gymnasium (Archeological excavation reports)

Figure 3.42. Outside walls with pilaster of Gymnasium (Archeological excavation reports)

Table 3.10. Excavation in 1989

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Agora	- Excavation continued on walls, it was determined that there were leveling stones on the floor and stone with bosaj on the walls - estimated that it could be stadion instead of agora - A variety of architectural elements were found	+	+	
Gymnasium	- Only cleaning was done	+		+ (fig.3.43)
Comment	Gymnasium and agora were cleaned, the location of gymnasium in Turkish settlement was drawn and excavation on agora continued.			

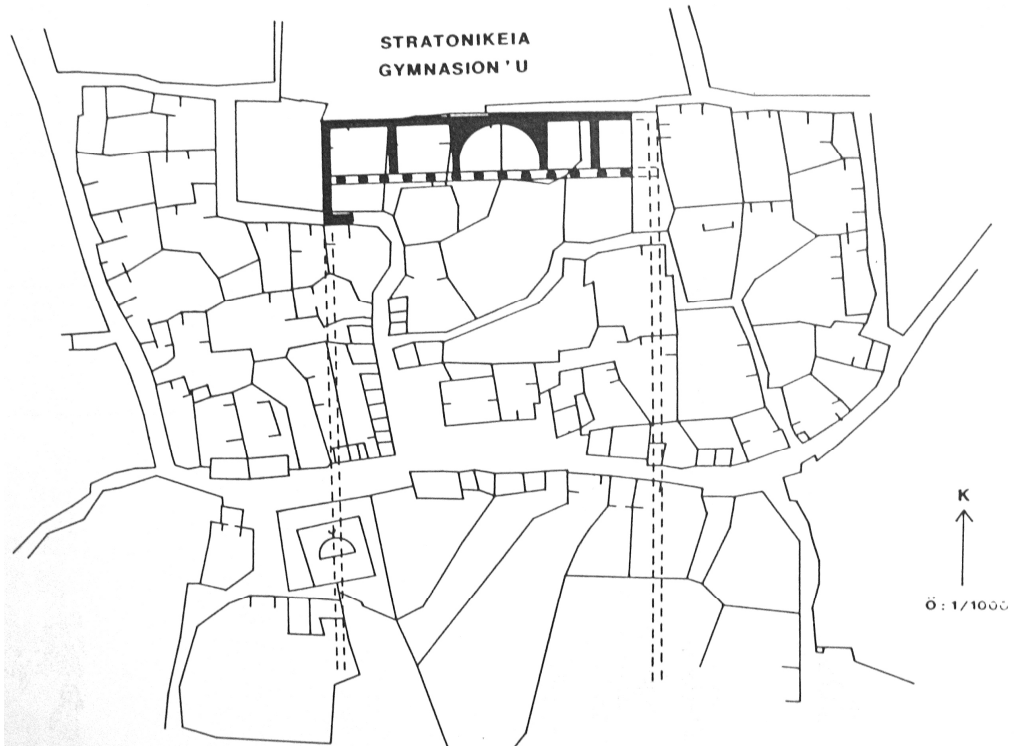


Figure 3.43. The plan layout of Gymnasium (Archeological excavation reports)

Table 3.11. Excavation in 1990

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Theatre	- Reckoned paradeisos was unearthed on west part of the theatre	+	+	
Gymnasium	- Excavation continued on walls - reached to the floor in different points -Considerably architectural elements ware detected	+	+	
Comment	This season excavations were concentrated on theatre and gymnasium.			

Table 3.12. Excavation in 1991

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Theatre	- North and south walls of scene and entrances were unearthed - A wall and three stairs belong to late period was found - In this wall brick fragments and lime mortar were used together with stone for construction - there were three entrance on this late wall - determined that late wall was constructed to support the podium - estimated from detected architectural elements that the lower floor was constructed with dor style, upper floor with corinth style	+	+	+ (fig.3.44-45)
Comment	Only theatre was excavated this season. The work concentrated on the scene and its surroundings. Also, plan of the scene was drawn.			

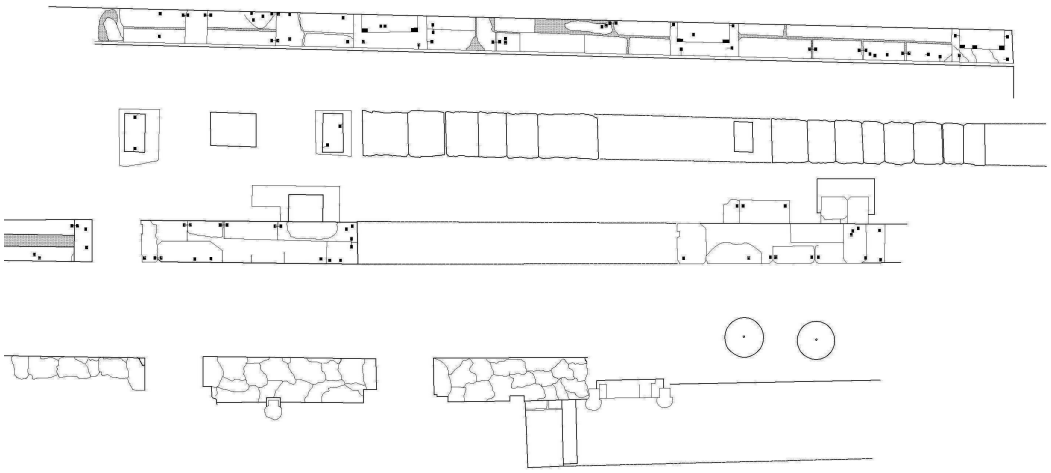


Figure 3.44. Plan layout of scene of theatre (Archeological excavation reports)

Table 3.13. Excavation in 1992

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Theatre	- 5 cercides on all cnyns and the orchestra of Hellenistic theatre were uncovered	+	+	+ (fig.3.45)
Aqueduct	- An aqueduct having approximately 2 m height and 5 km length was found at 3 km north-east of the settlement in coal district			
Comment	Theatre was excavated and drawn. In addition, an aqueduct was found during coalmining, but this aqueduct was destroyed completely without getting necessary information.			

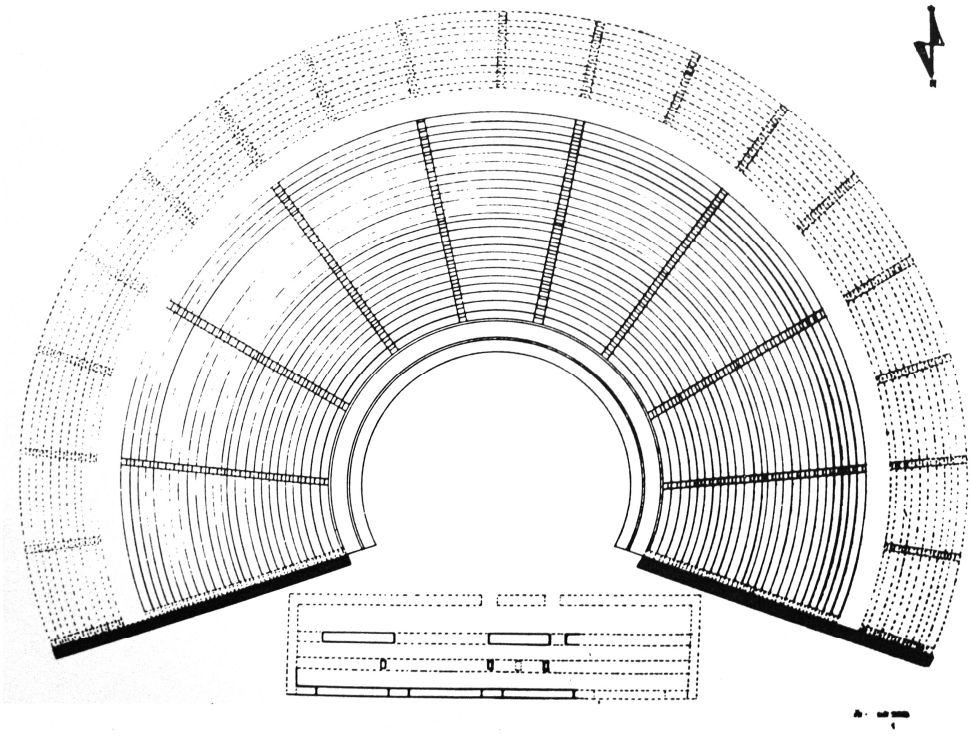


Figure 3.45. Plan layout of theatre (Archeological excavation reports)

Figure 3.46. The cavea of the theatre (Archeological excavation reports)

Table 3.14. Excavation in 1993

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Theatre	- Excavations were continued on orchestra(26 m diameter) - A variety of architectural elements were detected	+	+	
Nymphaeum	- Firstly, 41 m long wall with marble blocks was found incidentally during works of new roadway south side of the settlement - Another two walls constructed with rubble stone were found at two sides of the marble wall - Two small aqueduct were detected on marble wall - A platform(6.80x2 m) in front of the marble blocks was unearthed	+	+	
Comment	The new excavation began on nymphaeum beside the excavation of theatre.			

Figure 3.47. Architectural elements in museum depot found during different excavations (Archeological excavation reports)

Table 3.15. Excavation in 1994

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Theatre	- The cavea of the theatre was uncovered - The diazoma (2.40 m weight) was unearthed - Two of the proedria seats was fixed on their original places	+	+	+
Temple	- Plan drawings and reconstruction of the temple were done	+		+
Comment	While temple was only cleaned, excavations continued on theatre, and their drawings were done.			

Table 3.16. Excavation in 1995

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Necropolis	- 10 grave belong to Hellenistic and Roman period were opened - Graves with dromos had three clines and niches sides of the clines		+	

Table 3.17. Excavation in 1996

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Necropolis	- 11 lahit, 22 grave with dramos expanding from 3th century BC to 2nd century AC were opened - 202 works were detected		+	

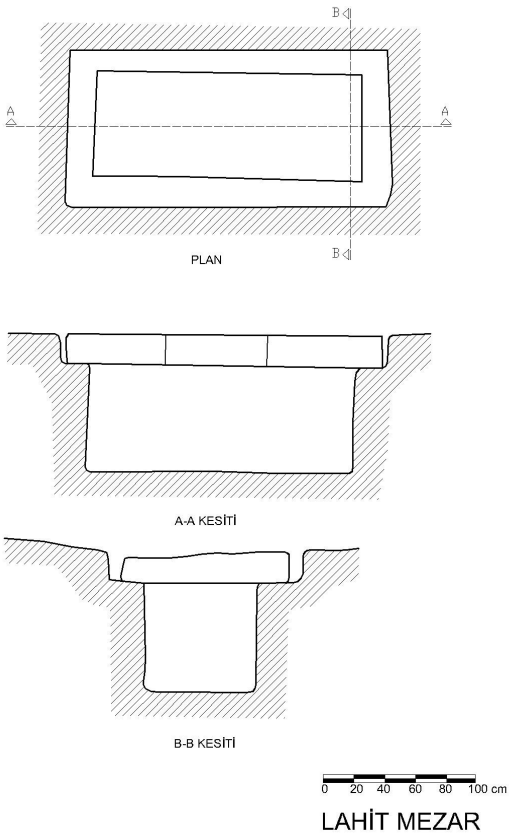
Table 3.18. Excavation in 1997

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Necropolis	- 1 lahit and 10 grave with dramos were opened in 1997		+	+ (fig.3.48)

Comment	These seasons team of excavation concentrated on necropolis because there was limited time to rescue the ancient artwork which will be vanished by excavators of coalmine.

Table 3.19. Excavation in 2002

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Bouleuterion	- Its east side was excavated - Inscriptions and sculptures were unearthed	+	+	+ (fig.3.49)
Nymphaeum	- Excavations were began behind the marble wall -Another walls and pool constructed with rubble stone were found behind the marble wall	+	+	
Comment	After a long time since the excavations conducted at necropolis, newly appointed chief of excavation team, Çetin Şahin, restarted the excavation studies at Bouleuterion and Nymphaeum			



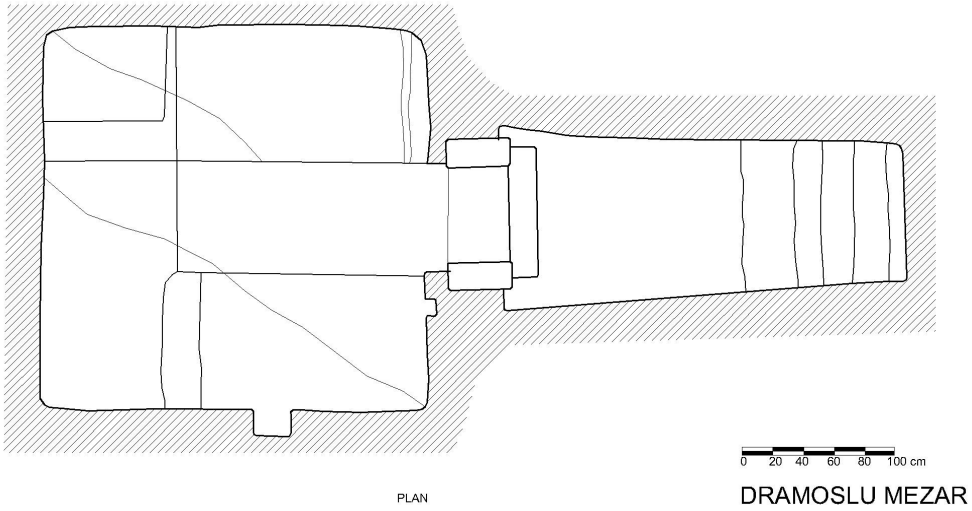


Figure 3.48. Examples of graves found in necropolis

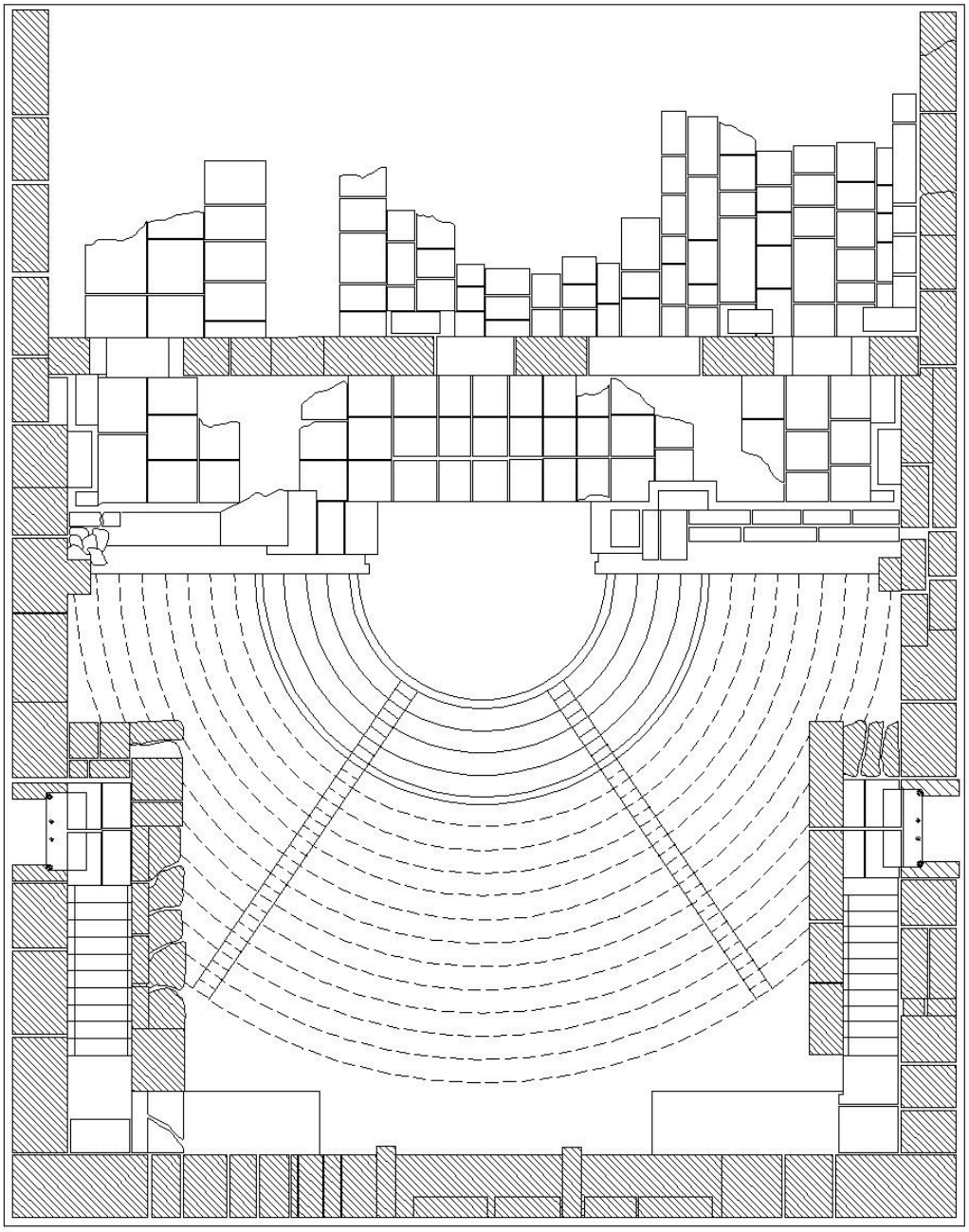


Figure 3.49. Plan layout of Bouleuterion (Archeological excavation reports)

Table 3.20. Excavation in 2003-2006

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
Bouleuterion	- Excavations were continued without any record and report	+	+	
Nymphaeum	- Excavations were continued without any record and report	+	+	
Comment	In this period new excavation team continued their field work at Bouleuterion and Nymphaeum periodically without any record and report. Lastly the chief of excavation team resigned from his position in 2006.			

Table 3.21. Excavation in 2009

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City Gate	- Semicircular pool having mosaic floor between two entrance were unearthed - Byzantine walls constructed with rubble stone and marble were detected - Byzantine walls were removed to uncover the Hellenistic walls - Colonnade road continued after the city gate through inside was unearthed	+	+	+ (fig.3.51, 52)
Comment	In this season new excavation team under the control of newly appointed chief, Bilal Söğüt, concentrated on city gate and other ruined areas were only cleaned. Thus, first scientific excavations we can define as realistic began with these works.			

Figure 3.50. Excavation of the colonnade road

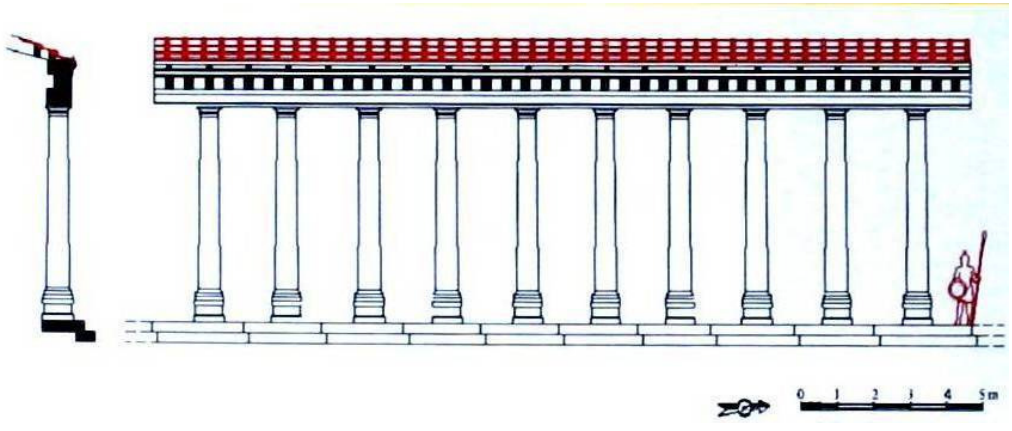


Figure 3.51. Colonnade road (drawing represents the Byzantine period) (Archeological excavation team)

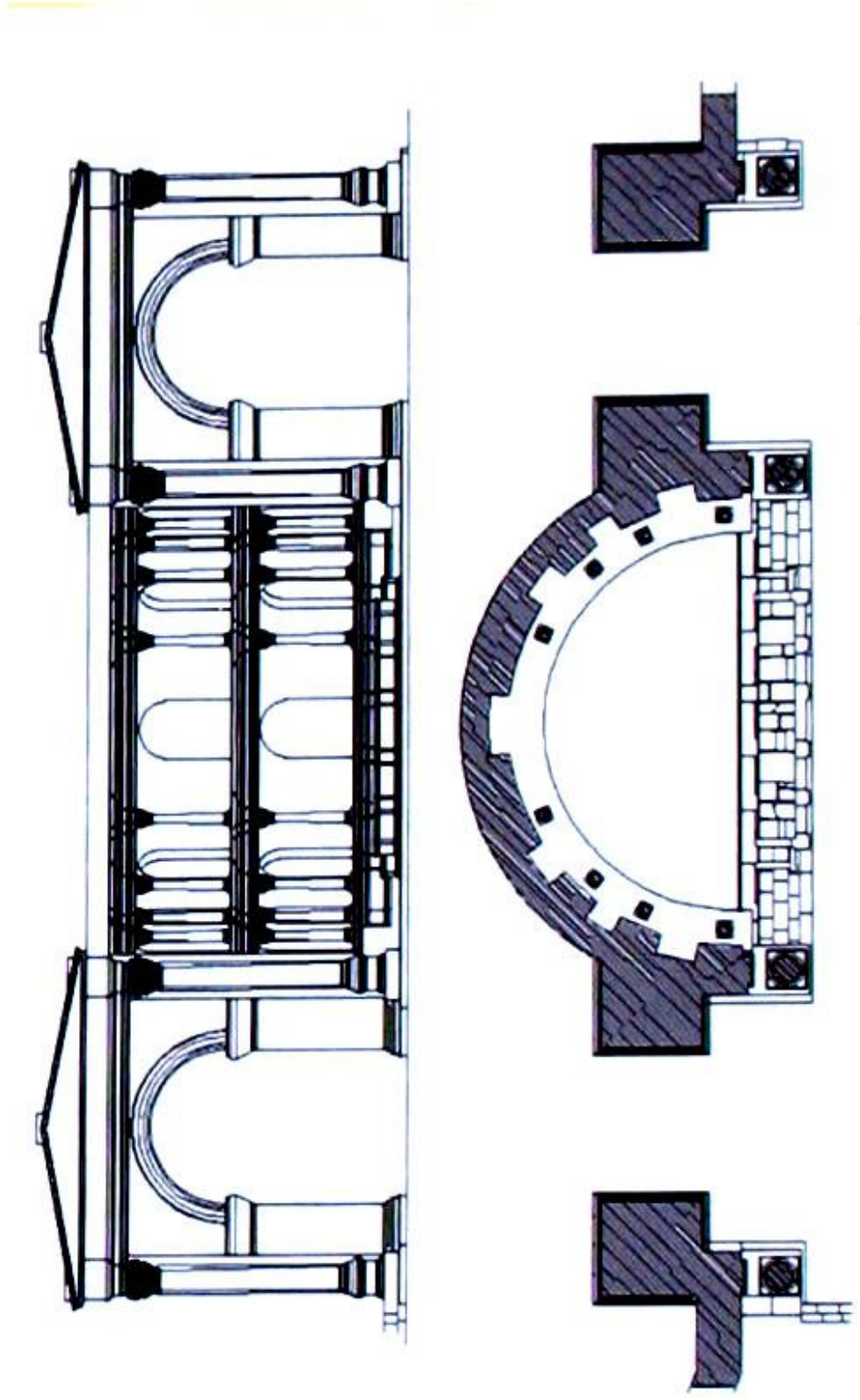


Figure 3.52. Inside facade and plan of the city gate (Archeological excavation team)

Table 3.22. Excavation in 2010

Studied Places	Activities			
	Explanation	Cleaning	Excavation	Drawing
City Gate	- Excavations continued and restoration works began on city gate	+	+	+ (fig.3.53, 54)
Comment	In this season concentrations continued on city gate and first restoration works began.			

Figure 3.53. 3D presentation of city gate, nypheum and colonnade road (from archeological excavation team)

Figure 3.54. 3D presentation of nypheum and one entrance of the city gate (from archeological excavation team)

Figure 3.55. Last condition of the colonnade road

3. 4. Evaluation of survey and excavation results

The ruins of Stratoniceia give an idea of the solidity and magnificence which they once possessed. The excavations carried out over 17 seasons have disclosed architectural remains of the ancient settlement, but the general physical condition of the excavated remains is poor. According to results of periodic excavations, the inhabited city lay on the flat ground to the north. The area inside the ramparts is 10.800 m2, and has a hippodamos plan schema, and consists of districts separated from one another with wide streets named as plateia having stoas (Boysal 1987). Its acropolis is at the southern hillside. It is fortified with a ring-wall round the summit. (Bean 1971; Varinlioğlu 1988).

The city wall of the city were 3.5 km at length, had 11 tower and gate, however only a limited part of it can be seen (Varinlioğlu 1988). Probably this limited part was drawn by Bean in 1970s as is seen in figure 3.56, represented with F-F; according to Bean, it was originally rather less than a mile in length. But today there is no trace about it because of the wastes collected from coalmine.

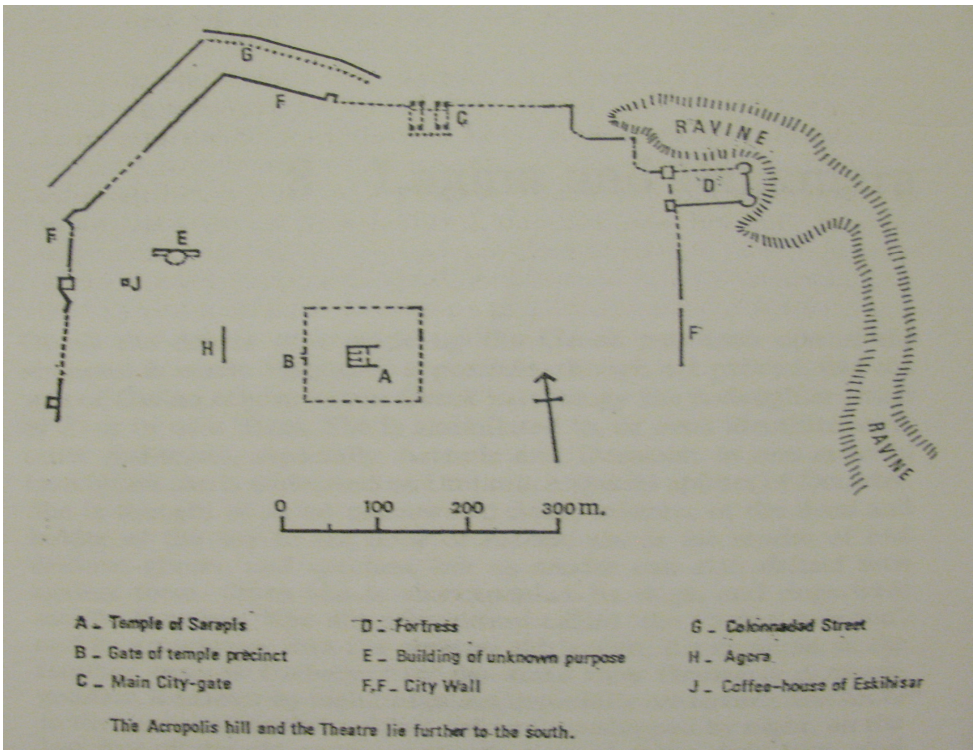


Figure 3.56. The Plan of Stratoniceia (Drawn by Been 1971)

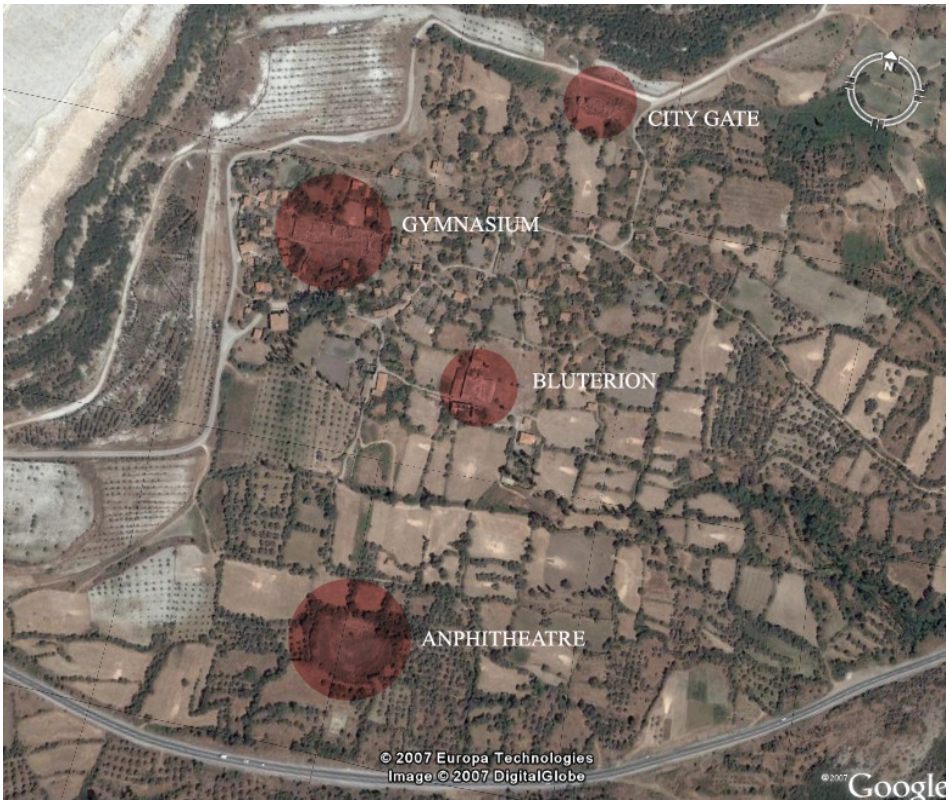


Figure 3.57. The aerial photograph of the village representing the location of antique buildings (www.googlemap.com)

The main entrance, The Great Propylon (City gate), is on the north at C (Figure 3.56; Figure 3.58). It was constructed in Roman Period, and a symmetrical building with two entrances and a pool at the center. Location at the beginning of sacred way used in Classical and Hellenistic periods going to Lagina demonstrated the usage of this gate in different structure in previous times (Boysal 1987a: 130). Today, part of the arched gate was standing, in massive broad and narrow masonry, and just inside it a single unfluted Corinthian column survives from the row which originally stood there.

Figure 3.58. Propylon

The amphitheatre of the city had the function in Hellenistic and Roman Period. The building is large and quite well preserved, but badly overgrown and poorly maintained (figure 3.59). The cavea, facing north in the manner approved by Vitruvius, is divided by stairways into nine cunei; the single diazoma is now largely destroyed. The capacity is estimated as not less than 10.000. (Bean 1971:71; Varinlioğlu 1993: 25; Boysal 1987b: 237)). On the hillside above the theatre is a leveled area on which lie the ruins of a small temple in the Ionic order, identified from an inscription as devoted to the cult of the Emperors. The temple belongs to Early Roman Period (Bean 1971:71; Varinlioğlu 1993: 25; Boysal 1987b: 237) (Figure 3.60).

Figure 3.59. Amphitheatre

Bean refer a building beyond the coffee-house, is building of Ginnasium, comprising at present a long wall of large well-squared blocks, joined on the south side by part of a curved wall (Bean 1971:70). Gymnasion (Sport- training complex) (Figure 3.61) the biggest building of the city was constructed with marble blocks in 2. Century BC and it was repaired in Roman and Byzantium Periods. It is learned from inscriptions found in the area that the ceremonies and festivals having great importance had been conducted in Gymnasion, it also included a ksystos (running way) (Varinlioğlu 1990: 219).

Figure 3.60.Temple

Figure 3.61. Gymnasium

Another important building of the city is Bouleuterion (City Council) (Figure 3.62) dated 3. or 2. century BC (Bean 2000: 83). Bean defined it as Sarapeum or temple of Sarapis, A (Figure 3.56), but later research and excavations have demonstrated that this building is a Bouleuterion. The outer walls were standing to a fair height, in the same broad-and narrow masonry as the north gate. The north wall was covered, partly on the inside and wholly on the outside, with inscriptions in Greek and Latin; one of these, at the east end of the inner face, is an ex-voto to Helios Zeus Sarapis for salvation from war and foreign seas. Another records an oracle delivered by Zeus of Panamara; the Stratoniceians had asked, apparently on the advice of Sarapis, whether the barbarians would attack the city in the current year; the god reassures them. The occasion was evidently the invasion of the Goths in the middle of the third century AD. A third is a very curious document; it consists of twelve verses, each of which contains as many letters as one of the months of the year, beginning with October; the number of days in written at the right in Greek numerals. At the same time the initial letters of the lines form an acrostic giving the name of writer, Menippus. His purpose, as he explains, is to provide a mnemonic which may be useful to his less well educated fellow-citizens (Bean 1971:69). Just to the west of this building, in a maize-field, stands a solitary gate, B (Figure 3.56-63), with uprights and lintel. This was an entrance to the peribolus or precinct surrounding the building, an enclosure over 100 yards (90 m) square of which very little else survives. The gate carries no inscription (Bean 1971:70).

Figure 3.62. Bouleuterion

At the north-east corner of the site were the ruins of a powerful fort, D (Figure 3.56), overlooking a dip in ground; it was solidly constructed of large squared blocks in regular courses, with some mortar, but in places additions or repairs showed a very inferior masonry with many reused blocks and even column-drums (Bean 1971:69).

To the west lay the agora, or market-place, of Stratoniceia. Virtually all that remains of it is a row of marble blocks, H (Figure 3.56.) on the plan, bordering one of the village lanes (Bean 1971:70).

At the north-east corner of the site, G (Figure 3.56), Tremaux in 1874 saw a colonnade beside a street leading in the direction of the city gate (Bean 1971:70). This colonnade could not survive. On the other side, the city had rich water sources and there was a tunnel bringing water from Kurukümes Mountain (Figure 3.65). Another building giving clues about the roman period is *Hamam* newly identified by archeologists (Figure 3.64). This building is located on the right site of the road going to Mehment Ağa's Mansion. The road ends up with a small museum depot which was well worth a visit. It contained mostly small pieces of Roman date, including epitaphs and several sarcophagi.

Figure 3.63. The gate of Bouleuterion

Figure 3.64. Roman Hamam

Figure 3.65. Tunnel (Archeological excavation reports)

3.5. On Site Observation Results

This survey was conducted to understand the present physical situation of the site. Not all physical characteristics were surveyed; instead only ones which necessary for application of participatory methodology suggested with the study on site were surveyed. Thus, future decisions for Eskihisar could be based on current reality of the area.

Different survey techniques were applied to the site, and observation was carried out with base maps provided from General Directorate of Turkish Coal. Gathered information was signed to these base maps on the site, and was analyzed in AutoCAD medium.

Firstly, general features of the area were examined; one of them is geographical features. Most remarkable characteristic of the village is location. Opposite to general settlement characteristic of Anatolian villages, Eskihisar is located on plain area instead of hillside, and surrounded with agricultural fields. On the sought boundaries of the village there are hills while a plain is extending on the north. When compared with old aerial photos, it can be concluded that a great deal of plain area was excavated for the purpose of extraction of coal, and unnatural coal clinker hills have been formed in time on the north sides of the village (Figure 3.66).

Access to the village is from Bodrum-Muğla Highway, main road from highway finishes at village square which has a linear form. Apart from this linear village square there is another village square east part of the site. Because of the historical characteristic, there are major touristic lines in site. Other paths are used for access to the residential and agricultural areas. Apart from these public areas most of the properties belongs to the private ownership, only few of were expropriated for archeological excavations. Building density is seen around the village squares and surrounding area of Ayan's buildings (Figure 3.67-68).

Survey sheets were prepared as exterior and interior survey sheets for the buildings after examination of open area features and built-up relations to understand quality of land use and solid-void relation. Exterior survey sheets were applied to both ruined and stable buildings and their courtyards, while interior survey sheets were applied only to stable buildings. All the buildings in the study area were exteriorly

surveyed and the number of the surveyed buildings is 135. 45 of the total 135 buildings are collapsed, 37 buildings in a bad condition, so interior survey sheets could only be applied to 53 buildings. Ruined buildings were left out of the survey in the studied area.

In order to define the current usage type of the buildings and the open spaces, and to show their distribution and relationships visual observations was conducted in site. Only 7 residential units are in use today and one of the ayan' mansion is allocated for museum depot. Mosque with two *kahve* on village square was newly restored and began to give service. Also, two fountains at two village squares give service. Although the most of the residential units have been abandoned, their gardens are used for agricultural purposes, but they have irritation problem. (Figure 3.69).

The buildings were built with rubble stone and timber materials in masonry system, and some reused materials can be seen like capitals and colon base in the structure of walls. The open, semi-open and subsequently closed *sofa*'s were constructed by using timber skeleton system, but masonry walls form the one or two short side of the *sofa* and there are a fireplace on its one side, an *abdestlik* on its other side. Courtyard walls having fireplace projections along the street surround the houses. As is mentioned before half of the total number of buildings is ruined, thus material and structural condition of the stable buildings were analyzed to produce convenient decisions for the future of the built-up area. 16 buildings in a good condition in terms of material and structure, 37 buildings have deterioration in material but structurally stable, 32 buildings have loses and decay in material and structural deterioration, 45 buildings have been collapsed. Besides, two traditional residential buildings have new addition (Figure 3.69).

Interior survey sheet applied buildings were drawn with their plan schemas according to their location. Most of them have one or two room behind the *sofa.* Sofa is named also as "hayat" in Eskihisar and used not only as the circulation place but also as the living place. *Sofa* faces the courtyard from its open side. Previously open *sofa*'s that have been turned to closed in time have a stairs providing access between two floors. Rooms have fireplace or cupboard including *gusülhane* with shelves surrounding room.

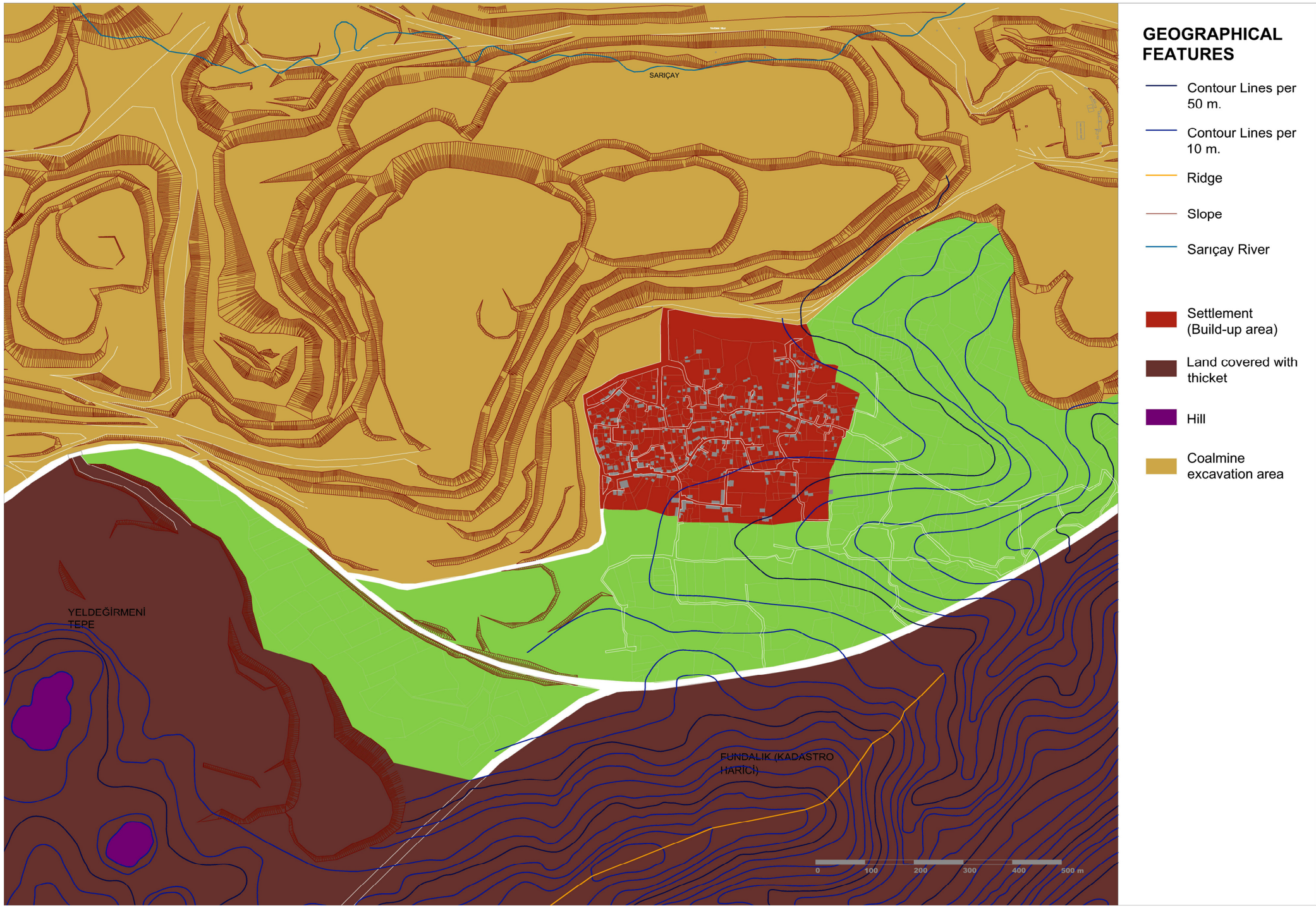


Figure 3.66. Geographical Features (July, 2009)

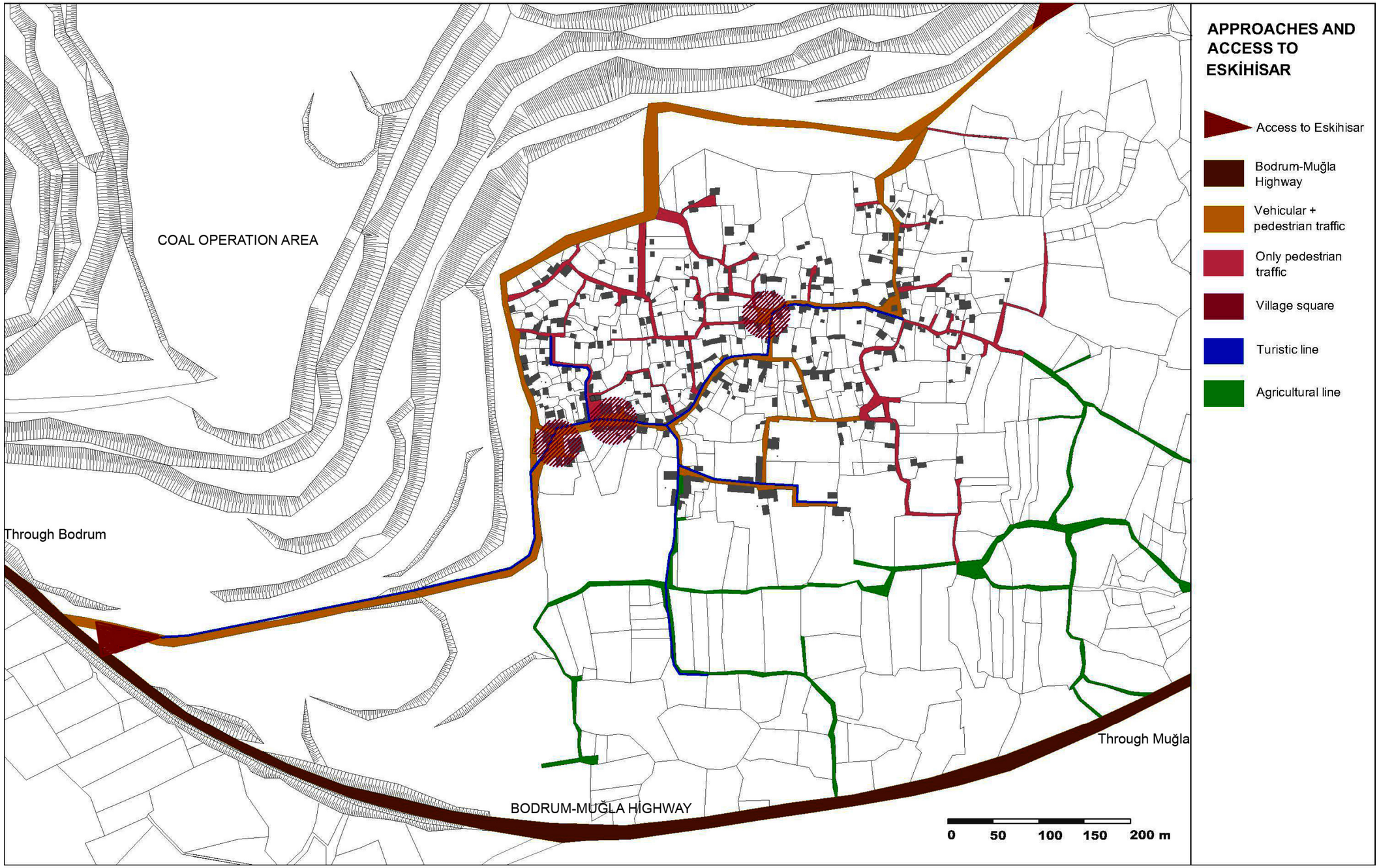


Figure 3.67. Access and approaches to Eskihisar (July, 2009)

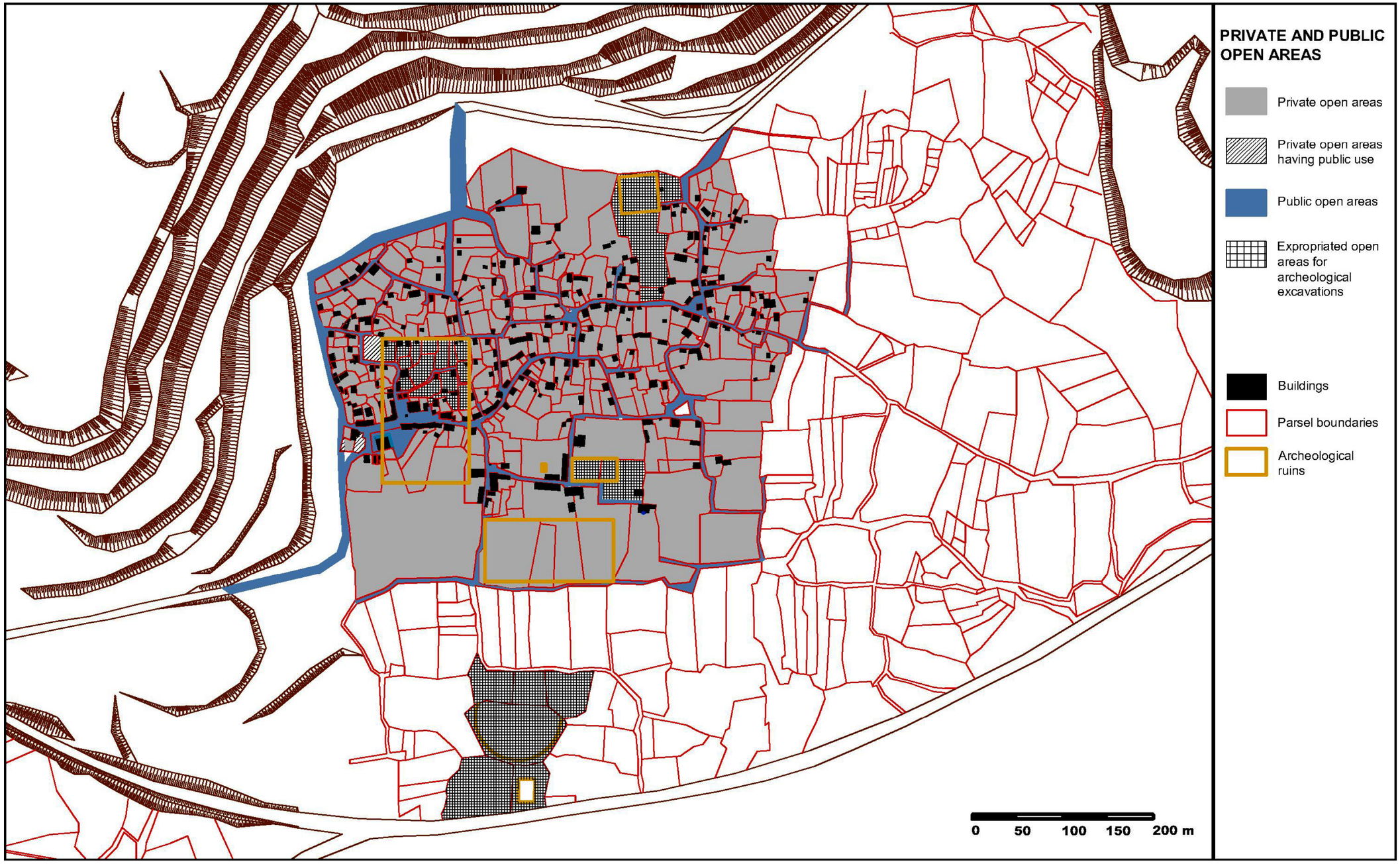


Figure 3.68. Private and public open areas (July, 2009)

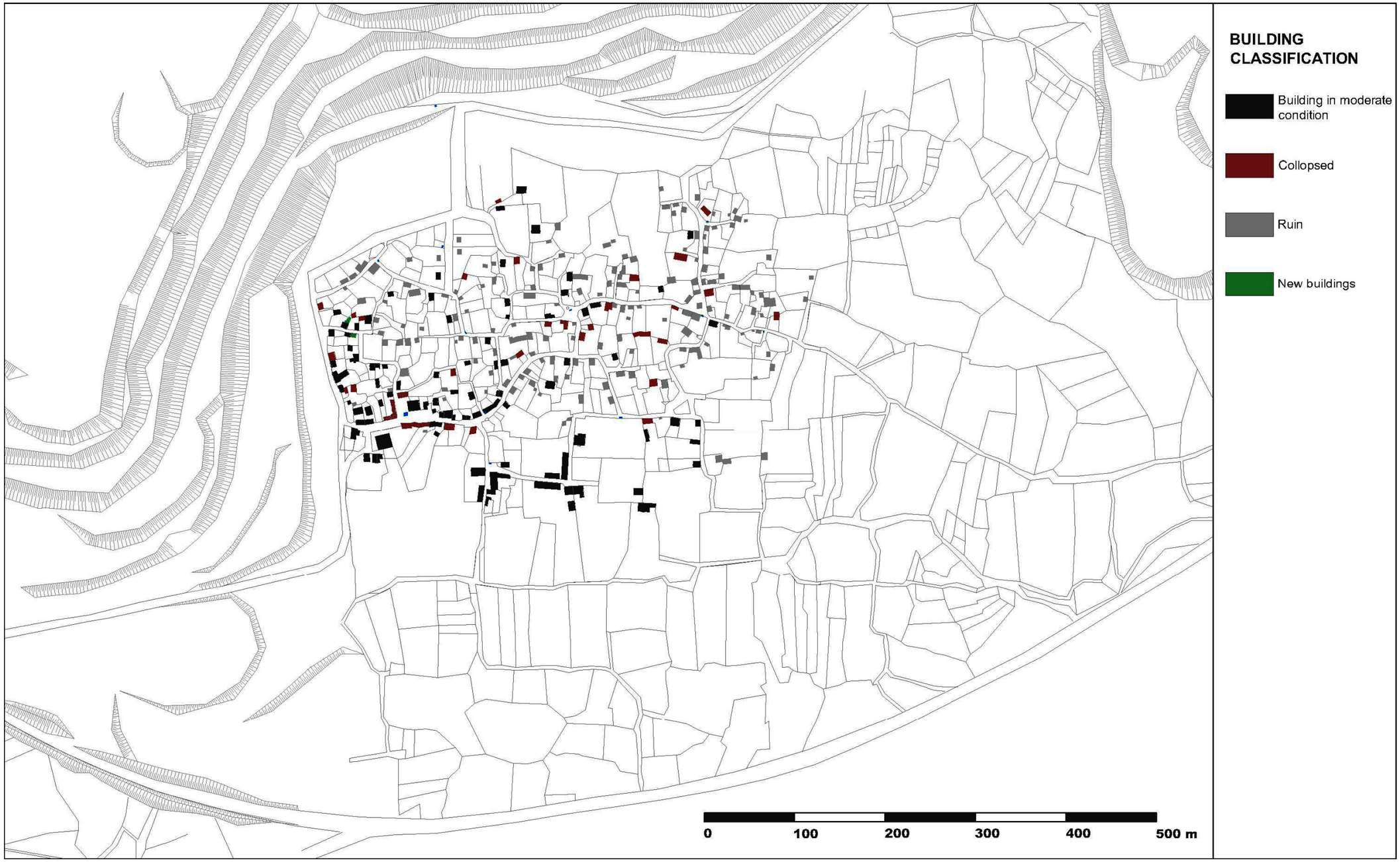


Figure 3.69. Building classification (July, 2009)

3.6. Social Inquiry

Some methods of investigations are used in order to identify traditional aspects of the heritage. These techniques yield the relationships between territory and people, and between people and people. Participatory methodologies such as interviews, indebt- interviews with key informants, and community based workshops are implemented to provide conservation studies with the qualitative information held by people who live in the community and possess valuable insights, opinions, and perceptions about the community and local environment.

Interviews are generally identified as an investigative tool to find relevant information that could not be defined through written documents and on site observation. They are particularly useful for discovering quite specific, individually held information. They are seen as excellent investigative tools to determine complicated attitudes and feelings, which allow the participants to tell their experience and story in their own words.

Individual interviews with notable members of the community help enrich research projects through the collection of diversity of opinions from community members. Information gathered from in-depth (individual) interviews can help to identify unknown realities of the site, agreement and disagreement in opinion. Understanding local terminology is important in our different regions where different local accent are used. Using the local terms when asking questions helps interviewers to gather accurate information.

Interviews were carried out with community leaders, representatives of user groups, local community and other stakeholders to investigate the present situation feeding from past onwards, to understand lost cultural and physical character of the village, and to ascertain perceptions on conservation issues for the area. The results of investigation are represented in this chapter. Semi-structured interviews with ordinary local people were applied by asking predetermined questions. Their value as informant is to offer information about opinions on conservation status of village, and about unknown or forgotten verbal values. Local people for public interviews were selected randomly, and asked to express their ideas in a variety of ways for the village that had special meaning for them. Nevertheless, this participatory technique

should not be used as a single tool to collect and explore local knowledge since it do not allow for more complex concepts and interactions or triangulation.

Study includes 40 household 5 of which was in Eskihisar, the others in Yeni Eskihisar. Questionnaires as lists of questions were prepared to facilitate the analysis of specific qualitative and quantitative information elicited from locals (see appendix c). Questionnaires allow the translation of individual knowledge into a quantitative format. This quantification is valuable because it can be used to measure certain characteristics, to explore the relationship between variables, to gain a statistical understanding of a community. They were in the form of a survey which the participant fills out.

Quantitative questions directed to households include questions such as what is the household composition, gender composition, living standard, educational status, etc. Data from questionnaires was pooled and analyzed in order to reach statistics related to specific issues. With this social survey demographic characteristic, social, economic and cultural features of inhabitants were examined, the present situation feeding from past onwards, lost cultural and physical character of the village, perceptions on conservation issues for the area was investigated, and also desires and hopes of people replaced in Yeni Eskihisar were understood for Eski Eskihisar.

3.6.1. Info Derived from Social Inquiry

Questionnaires were applied to total nine people living in Eskihisar (Eskiköy) and forty people living in Yeni Eskihisar (Yeniköy) with face to face interviews. Interviews were conducted between 15 July 2007 – 16 July 2007, and collected information was evaluated by using SPSS 11.5 program; later frequency and percentage distribution were showed for illustrative statistics. Please look at “appendix c” for questionnaires.

Eskihisar (Stratoniceia)

According to questionnaire results; in Eskihisar (Eskiköy) there are nine people and five living residential units one of which includes one person, other four units two person. This statistic demonstrates that the village has been abandoned in time.

One of the nine persons residing in the village is adult, others are old namely over sixty years old, namely generally old persons stay in Eskiköy. Four person of the total number (9) are female while five persons are male, one of which lost his wife (Table 3.23).

Table 3.23. Number of occupants in residential units, age and gender

Number of occupants in residential units		
	Frequency	Percent
1 person	1	20
2 person	4	80
Total	5	100
Age		
	Frequency	Percent
Adult (20-40 years-old)	1	11.1
Old (over 60 years-old)	8	88.8
Total	9	100.0
Gender		
	Frequency	Percent
Female	4	44.4
Male	5	55.5
Total	9	100.0

One of the female persons living in Eskihisar (Eskiköy) is not educated; six people have primary school graduation and two people are high school graduate, the village has mostly educated residents, furthermore previous population included governmental officers and school teachers. Four of the total nine persons are farmer, four of them are housewife, and one of them is worker who is employed in village as watcher. Six persons have Eskihisar origin while one person is from Bencik and two persons are from Bağyaka. These persons who previously came from other locations like Bencik and Bağyaka preferred to stay here for employment opportunities. Residents of the village live in their own estates (Table 3.24).

Table 3.24. Education, employment status, origin of inhabitants

Education		
	Frequency	Percent
No education	1	11.1
Primary school graduate	6	66.6
High school graduate	2	22.2
Total	9	100.0
Employment status		
	Frequency	Percent
Farmer	4	44.4
Worker	1	11.1
House wife	4	44.4
Total	9	100.0
Origin of inhabitants		
	Frequency	Percent
Eskihisar	6	66.6
Bencik	1	11.1
Bağyaka	2	22.2
Total	9	100.0

Average pleasantness from the site is % 50 because of the greenness and warmness in winter while the reasons of the dissatisfaction are loneliness and waterlessness. On the other hands, most of the residents of the village are pleasant from the tourism because they can see and meet new people (Table 3.25).

Table 3.25. Pleasantness from the site, reason of satisfaction and dissatisfaction

Pleasantness from the site		
	Frequency	Percent
Pleasant	5	55.5
Unpleasant	4	44.4
Total	9	100.0
Reason of satisfaction		
	Frequency	Percent
Greenness	2	40
Warmness in winter	3	50
Total	5	100
Reason of dissatisfaction		
	Frequency	Percent
Loneliness	2	50
Waterlessness	2	50
Total	4	100
Pleasantness from the tourism		
	Frequency	Percent
Pleasant	6	66.6
Unpleasant	0	00.0
No answer	3	33.3
Total	9	100.0

New arrangements like restoration of mosque, building of *muhtar, kahve,* and opening service satisfied the most residents, these arrangements and openings bring dynamism to social life of the village. They also have consciousness about scientific excavation, furthermore some of them worked with excavation team in summer seasons. Most of them think preservation and protection activities apart from restoration negatively affect their daily life because protection regulations entail restrictions.

6 of total 9 persons want to participate and to take responsibility for conservation and protection activities. Economically archeological site has no contribution to its residents' life, apart from one person who is employed as watchmen (Table 3.26).

Table 3.26. Satisfaction, desire for participation

Are you satisfied with the new arrangements in Eskihisar (Stratoniceia)?		
	Frequency	Percent
Yes	8	88.8
No	0	00.0
No idea	1	11.1
Total	9	100.0
Do you have any information about scientific excavations carried in Eskihisar (Stratoniceia)?		
	Frequency	Percent
Yes	5	55.5
No	3	33.3
No idea	1	11.1
Total	9	100.0
Would you like to participate in an organization about conservation of Eskihisar (Stratoniceia)?		
	Frequency	Percent
Yes	6	66.6
No	1	11.1
No idea	2	22.2
Total	9	100.0
Do you want to take responsibility for some preservation and protection activities in Eskihisar (Stratoniceia)?		
	Frequency	Percent
Yes	6	66.6
No	2	22.2
No idea	1	11.1
Total	9	100.0
Do you think that as an archeological site Eskihisar (Stratoniceia) has any economic contribution to your life?		
	Frequency	Percent
Yes	2	22.2
No	6	66.6
No idea	1	11.1
Total	9	100.0

Yeni Eskihisar (Yeniköy)

Another social survey was conducted in Yeni Eskihisar in order to understand perceptions, hopes and desires of people living previously in Eski Eskihisar. In addition their knowledge about previous settlement gives clues about physical environment and social life in old village before abundance, which assists construction of participated analysis, evaluation and conservation approach.

According to questionnaire results; the number of participants is 40 in Yeni Eskihisar, 13 of which are teenager, 9 of which are adult, 14 of which are middle aged and 4 of which are old people. 27 people are male while 13 people are female, and %70 of people participated in survey are from Eski Eskihisar, %20 of participants are from Bencik, %10 of them are from Gümüşhane (Table 3.27).

Table 3.27. Age, gender, origin of inhabitants

Age		
	Frequency	Percent
Teenager (Under 20 years-old	13	32.5
Adult (20-40 years-old)	9	22.5
Middle aged (40-60 years-old)	14	35
Old (over 60 years-old)	4	10
Total	40	100.0
Gender		
	Frequency	Percent
Male	27	67.5
Female	13	32.5
Total	40	100.0

Table 3.27. Age, gender, origin of inhabitants (Continued)

Origin of inhabitants		
	Frequency	Percent
Eskihisar	28	70
Bencik	8	20
Gümüşhane	4	10
Total	40	100

17 persons were owner, 23 persons were tenant previously in Eski Eskihisar. They describe locations of their buildings as Kocayamaç, Mıcıkdıkı (Yöremersini), Kabasakız, Yukarı Mah. and Orta Mah. Most of them had been resided Mıcıkdıkı (Yöremersini) before relocation to Yeni Eskihisar (Table 3.28).

Table 3.28. Occupancy and location status

Type of previous occupancy in Eski Eskihisar		
	Frequency	Percent
Owner	17	42.5
Tenant	23	57.5
Total	40	100.0
Location of their buildings in Eski Eskihisar (open-ended question, multiple answers)		
	Frequency	Percent
Kocayamaç	5	25
Mıcıkdıkı (Yöremersini)	7	35
Kabasakız	4	20
Yukarı mah.	2	10
Orta Mah.	2	10
Total	20	100

%60 of participants prefer to live in Yeni Eskihisar since their houses useful include wc-bathroom inside and it was built by owner. %25 of them prefer Ortaköy (earthquake housing). Only %15 percent votes for Eski Eskihisar (Eskiköy) because their houses were healthy and warm in winter, cool in summer. %25 of total number wants to go back to old settlement in case enough life condition can be provided, but %62.5 does not want. If there will be any organization for conservation and protection, %60 percentages of the people want to participant but %25 of them does not want (Table 3.29).

Table 3.29. Desire for location and participation

Which location is best for you?		
	Frequency	Percent
Yeniköy (Yeni Eskihisar)	24	60
Ortaköy (earthquake houses)	10	25
Eskiköy (Eski Eskihisar)	6	15
Total	40	100
Reasons for preference (open-ended question, multiple answers)		
	Frequency	Percent
Houses useful, include wc-bathroom, built by owner in Yeniköy	24	60
No reason for preference of Ortaköy	10	25
Houses warm in winter, cool in summer, healthy in Eskiköy	6	15
Total	40	100
Would you like to turn back to Eski Eskihisar (Eskiköy) if you have any opportunity?		
	Frequency	Percent
Yes	10	25
No	25	62.5
No idea	5	12.5
Total	40	100

Table 3.29. Desire for location and participation (Continued)

Would you like to participate in an organization about conservation of Eskihisar (Stratoniceia)?		
	Frequency	Percent
Yes	24	60
No	10	25
No idea	1	15
Total	40	100

There are nine people in Eskihisar (Eskiköy), namely generally old persons stay in Eskiköy according to questionnaire results. The number of the gender almost equals each other. This statistics demonstrates that the village has been abandoned in time and solely older couples are living in here. The village has mostly educated residents; furthermore previous population included people having high school education. Most of the residents living in their own estates are farmer and have Eskihisar origin.

They are happy to live in the site because of the green nature of the area and climate during winter time while the reasons of the dissatisfaction are loneliness and lack of water. Most of the residents of the village are pleased because of the existence of tourism and archeological excavation activities because they can see and meet new people.

New arrangements like restoration of mosque, building of *muhtar, kahve,* and opening service satisfied the most residents, these arrangements and openings bring dynamism to social life of the village. They also have consciousness about scientific excavation, furthermore some of them worked with excavation team in summer seasons. Most of them want to participate and to take responsibility for conservation, excavation and protection activities.

Another social survey was conducted in Yeni Eskihisar in order to understand perceptions of people living previously in Eski Eskihisar. In addition their knowledge about previous settlement gives clues about physical environment and social life in

old village before abundance, which assists construction of participated analysis, evaluation and conservation approach.

According to questionnaire results; most of them were tenant previously in Eski Eskihisar. It means that Eskihisar (Eskiköy) had a large amount of area and a good many residential units for people. They give information about some lost locations like Kocayamaç, Mıcıkdıkı (Yöremersini), Kabasakız, Yukarı Mah. and Orta Mah. Less number interviewees prefer to return Eskiköy due to lack of water and restriction of building repair. They want to go back to old settlement in case enough life condition can be provided.

3.6.2. In-depth Interviews with Key Informants

In-depth interviews were carried out with officials, experts, local community and knowledgeable members of the community to investigate lost part of the culture, and future expectations for the area. For the in-depth interviews, two types of key informants were identified in the community;

- members of the community who have lived in the area for an extended period of time (over 20 years) and know about the local history
- members of the community who were identified as “experts” in a particular topic that could help understand planning and development problems in the area

10 key informants were interviewed within the context of in-depth interviews, which were three officials working in Muğla Provincial Council for The Conservation of Cultural Heritage, manager of Muğla Provincial Council for The Conservation of Cultural Heritage, 1 officials from Muğla Museum, head of excavation, province governor, mukhtar and 5 member of community living in the area. Their value as key informant is to offer information about their perceptions on Eskihisar as a rural archeological site, and their perceptions give clue about the conflict on this kind of settlements (Table 3.30).

Table 3.30. Eskihisar Key Informants

KEY INFORMANTS	**Field of Expertise or occupation**
Bureaucrats	
Fikret GÜRBÜZER	Art Historian, Manager of Muğla KTVKBK
Gülnaz SAVRAN	Anthropologist, Official in M KTVKBK
Rıdvan KAYHAN	Sociologist, Official in MKTVKBK
Havva AYHAN	Archeologist, Official in MKTVKBK
Hakan DİNÇ	Archeologist, Official in Museum
Bilal SÖĞÜT	Archeologist, Head of archeological excavation team
Local Administrators	
Fatih ŞAHİN	Province governor
Mehmet KAYA	Mukhtar (village chairmen)
Inhabitants	
Hakkı KAPUBAĞLI	Resident in Yeniköy
Mehmet SARI	Resident in Eskiköy
Hasan ARIK	Resident in Eskiköy
Durmuş TANDIR	Resident in Eskiköy
Alim KAYA	Resident in Eskiköy

General opinion among bureaucrats/experts is that, Eskihisar is extraordinary area differing from other archeological sites due to the inclusion of all kinds of assets natural, cultural, traditional and archeological. This area should be preserved with consideration of all these values together, and restoration of certain buildings can be undertaken with governmental aids. Ministry of Culture and Tourism and Governorate deliver aid through a set of financial instruments with a focus on cultural heritage and registered buildings. Officials also express that tourism must be

enhanced to provide sustainable conservation and vitality; touristic visitor revenue can support the sustainability of Eskihisar. However, some limits for usage and visitation should be defined to prevent the site from overpressure.

In-depth interviews with residents are more complicated. Aegean Region including case study area Eskihisar, has different local dialectic and terminology. In order to gather information accurately, local terms were used during interviews. Thus, information could be collected in local terminological language without any manipulation. Gathered local knowledge by using in-depth interviews with key informants living in the area is represented appendix with original language not to loss any sense. According to information given by key informants who have lived in the area for an extended period of time (for pure information see appendix b):

Social life:

Combination of a heterogeneous set of elements that have been derived from the Asia Minor, Ottoman, Middle Eastern and Central Asian traditions is seen in Eskihisar. It means that the people living in Eskihisar represent a combination of traditions having different cultural roots. The village represents an ethnic variety including Turks, *rums* (Anatolian Greeks), Hungarian Immigrants etc. It is estimated that the reason of having multi-cultural structure is togetherness of Turkmens coming from Central Anatolia and rums living in area for along time. The narratives expressed by residents of area demonstrate the peaceful atmosphere constructed by coexistence of different cultures. Most of the narratives are about dramas and sadness experienced during exchange period. Beside regrettable events, there were cheerful ceremonies in the village, one of which is wedding ceremony.

Wedding ceremonies take place three days, first day for henna, second day for merriment, third day for bride receiving. As is seen in most part of Aegean Region Zeybek Dances which are to be danced whether single or with a group, display the Zeybek's performance like an eagle at wedding ceremonies. The musical instruments that are used in Zeybek dances are durum and clarinet in the open areas. Traditionally double clarinets perform while the first clarinet plays the melody the other one accompanies it.

Bride rides on a horse while going to house of groom. Her dresses are colorful clothes and shalwar, real flowers and colored pompons pointed to the veil with small silver pieces adorned around. The veil is made from "bürümcük ", manufactured from a very thin fabric made of silk and cotton, has always a decollete, so gold chains and coins of bride can be seen.

Domestic life:

The household was extended, in which a son and his bride lived in his parents' home after marriage. The basic kinship units are the family (*aile*) and the household (*hane*). Household members normally eat together and share income and expenses. The father and mother are respected, but not only the household but also outdoor activities like agriculture and livestock are usually mother centered. Actually, the mother usually manages and directs other family members.

Every kind of trees is grown abundantly in the village, among these trees olive tree is most common. Olive oil is the major type of oil used for cooking. The cuisines of the village display basic characteristics of Mediterranean cuisine, as it is rich in vegetables, herbs and fish.

Trade:

Most of the villagers had camel because of the nomad culture. Today, big camel barns can be distinguished from other premises. After translation to settled system, they were used for carrying trade at Milas, Muğla, Aydın, İzmir, especially camel owners transported polish goods with camels from İzmir port.

The camel thorn and rested in big barns. Because the region was earthquake zone, camels felt and had the hump before shake. Held in winter camel wrestling organizations are important social entertainments.

CHAPTER 4

DOCUMENTATION AND EVALUATION OF THE SITE ON FACEBOOK

Information hold by residents of the area is collected and evaluated under the light of previous stages in this stage. Main goal of this chapter is to collect and share knowledge using the interaction possibilities of Facebook that is attained and utilized by ordinary people easily. In order to collect relevant data and establish participation among people who cannot come together to discuss the issues about site, an interactive community platform was established on Facebook.

Interactive participants have shared their memory, historical narratives with spatial reference to certain places that is abandoned or disappeared today. Various information, visual documents and multimedia gathered from participants via communication group have been stored in this group up to day.

Collected information was evaluated with their participation via Facebook after collection of the necessary information with the collaboration of the local community. Contributions are classified under themes, including social life, domestic life, commerce, religion, and celebrations. These themes are taken into consideration in assessment phase.

4.1. Collection of Social Networking Service Based Information

Collection of information via social networking service can be defined as a qualitative approach where a significant amount of knowledge that may not be gathered through quantitative approaches or surveying can be learned. The life style that is at risk of disappearance because of broken social life – space – human interrelation will be defined and evaluated via internet and social networking site Facebook in this stage. This is an important part of documentation stage in participatory management planning process. Thus, not only physical spatial information but also socio-cultural information held by local people can be collected

and integrated in analysis and evaluation phase of the planning process. Integration will be realized with spatial references of non-spatial information, and analyzed information will be published with references on a web page trial of which is prepared by a member of Facebook group.

Visual representations including maps, videos, and actual photographs were organized on the group wall in order to gather necessary information from Internet users. It was asked them to add the information below the related photo if they had the memories and narratives about it. With the comments of group members, the information on building identities representing previous ownership, life and memory was shared on group wall. In addition, group members attached old photos about their past, certain areas and buildings in village (Figure 4.1). They were asked to share their information about the area or building these old photos belongs. They began to match old and actual photos with comments on old photos by using actual photo numbers. Unknown and unrecorded information of the village have been begun to be collected via Facebook and group of “Eskihisar için ne yaptın? (What have you be done for Eskihisar?)”.

Figure 4.1. A picture added by a group member

Information coming from Facebook was classified in a sequence from general characteristic to specific features. Firstly, traditional culture was evaluated according to collected socio-cultural data (for pure information see appendix d). After that, specific information for per building lot was described. Buildings and some areas about which information and documents were gathered via Facebook were signed to the map prepared before and including building lots (Figure 4.11). A chart was produced representing buildings and areas with key map, actual photo, old photo and Facebook comments about them.

4.1.1. Traditional culture

Social life:

- *Ağa*'s called as squires among villagers are Ali Bey, Mehmet Bey, Hadi Bey, Abdullah Bey, Celal Bey, Hasan Bey. They did not act like landlords living in East Anatolia, threat well against villagers, thus they called landlord (*bey)*. *BILLA* is the name given to the wives of rich, wealthy and arbiter *bey* (Figure 4.2).

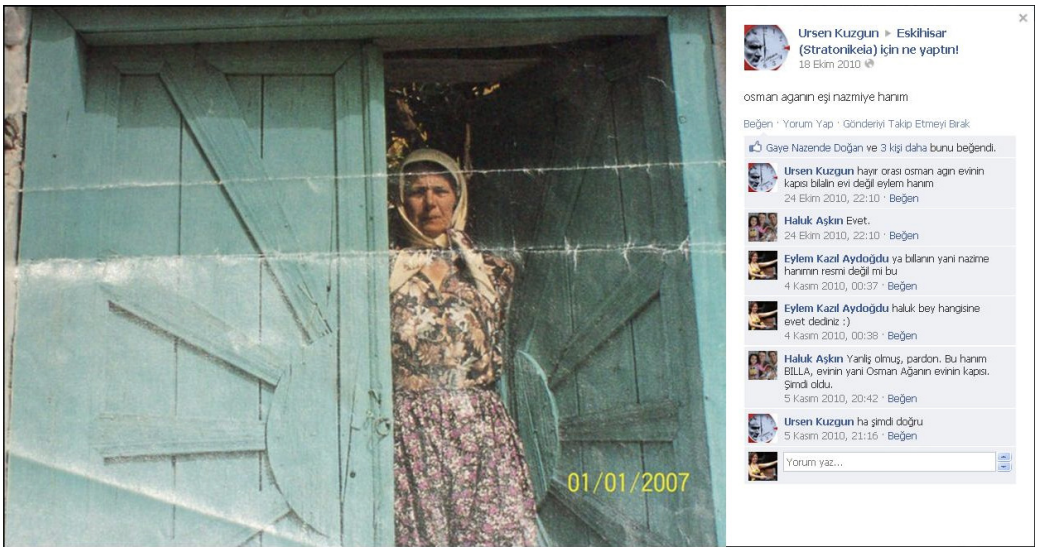


Figure 4.2. The wife of *Bey, Billa*

- Wedding ceremonies were being held for three days that Tuesday, Wednesday and Thursday in Eskihisar, on Friday groom took bride (gelin alma)(Figure 4.3). Drum and flute were being played at the house of groom while violin, *darbuka* and *cümbüş* were being played and two gypsy dancers danced at the house of bride. Well-known musicians are Cümbüşcü Alim and Hafız Mehmet, they were singing-song during wedding ceremonies (Figure 4.4).

Figure 4.3. *Gelin alma* ceremony

Figure 4.4. Cümbüşcü Alim and Hafız Mehmet on *hayat* of their house

- There is a kind of flower named among local people as “Stratoniceia love blossom” living in the village for 2500 years. This flower derived from love story mentioned for Selaukos Kingdom blow each year for three month (Figure 4.5). There was a lean coming along the way, and fishes in this lean.

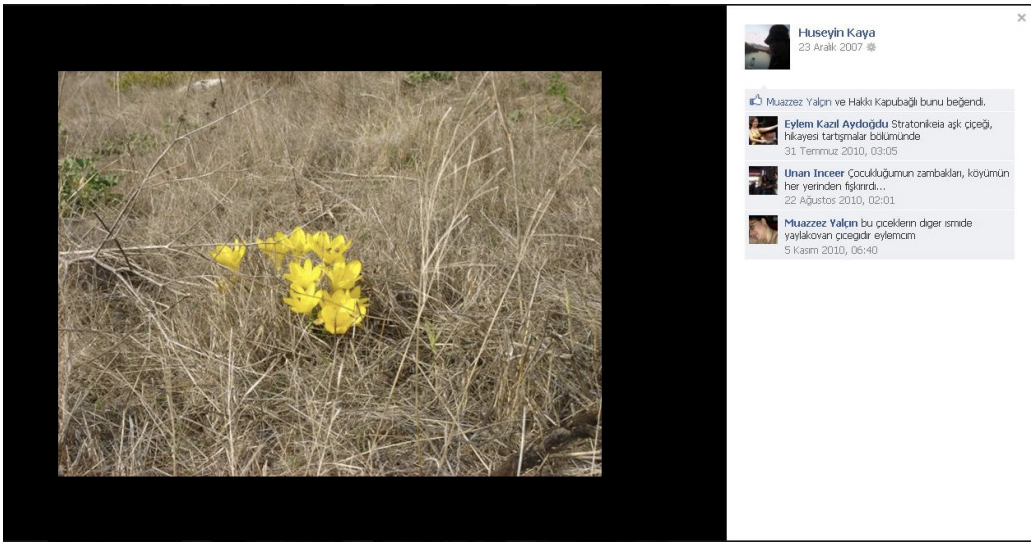


Figure 4.5. Stratoniceia love blossom

- With the start of coal excavation works, residents were forced to relocate to new determined area (today named as Yeniköy) or Gökçeada. People coming from different regions like Eskihisar, Burdur, Samsun, Milas etc. to Gökçeada had difficulty for cohabitation for many years. New generation left the Gökçeada, and only a few old people stayed in here. The families resettled on different areas view themselves as more gentler and cultured. They use family photographs to document family history and cultural memory (Figure 4.6). The visual images establish the reality of the past. They are proof of the existence of the family in another place, at another time. One 80-year-old woman said that “ When we left Eskihisar we were like the leaves falling from the trees, the wind takes leaves away and they blow any were without knowing where they are going.

Figure 4.6. A family photograph

Domestic life:

- There was no electricity in the village until 1970's. Oil lamps were used for illumination. Household gat together around fireplace every night by sitting on cushions which were lined up by the sides of fireplace, and having pillows leaning against the wall (Figure 4.7).

Figure 4.7. Household getting together around fireplace

- Drinking tea was unusual for fireside conversations; fruit and terebinth (*mimimec ağacının çitlembikleri*) were consumed instead. Some fruits like quince and pear were kept under the hay until eating.

- There were small cupboards by the sides of fireplace; these cupboards were used as storage for pot, cup, nick-nack, sugar, server and tobacco cologne. On the selves surrounding the room near the ceiling, there were blanched plates lined up side by side. The floor covering was striped hair rugs having cream and brown colors. Other furniture were covered with embroidered canvas.

Religion:

- There was a votive place called as *EREN* among the local people at the Southeastern side of the village, named as location of mill (belongs to Çineli Hasan). According to belief; a light goes down here while villagers are going to tobacco breaking. After a certain period of time of child burn, relatives, kith and kin are invited to go to *EREN*, to sacrifice an animal, and to prepare, eat ceremonial meal. After eating, everyone is pray and shoddy is tied to ceremonial tree (Figure 4.8).

Figure 4.8. Votive place *"Eren"*

Trade:

- Most of the villagers had camel because of the nomad culture. Well-known cameleers were Deveci Süleyman (Figure 4.9), Deveci Hasan, Deveci Hüseyin, Çadırlar (Figure 4.10), Kocabaşlar. Today, big camel barns can be distinguished from other premises. After translation to settled system, they were used for carrying trade at Milas, Muğla, Aydın, İzmir, especially camel owners transported polish goods with camels from İzmir port.

- A donkey led nine camels, they did not move without donkey. The camel thorn and rested in big barns. Young camels were called as *Dorum*. Because the region was earthquake zone, camels felt and had the hump before shake. In the same way they felt panther coming closer. Panther was an extinct species living around Eskihisar Mountains.

Figure 4.9. Deveci Süleyman and his family

Figure 4.10. Çadırlar brothers

Figure 4.11. Key map showing areas for which information is gathered via Facebook

4.1.2. Specific information for per building lot

The using Facebook as a tool for collection of qualitative knowledge creates new narratives that combine a range of elements: images, audio, video etc. This multiply combination of elements created a new way of interpreting and disseminating heritage that is more accessible, interactive and didactic. The narratives were represented with spatial references in this stage.

The information explained on the charts can be summarized as;

Harmanyeri provided the passage between Eskiköy and Ortaköy, and was used to reach the highway. On this area camel wrestles, football games and wedding ceremonies were arranged. There were, main fountain of the village, Murat Bey's Mansion having a glorious garden gate and reliefs on the external walls, and camel barns around here (Table 4.1).

The mosque donated by Şaban Ağa is located in village square. There was a water spring under the mosque surrounded with marble blocks. Women used to wash laundry, men made ablution, and children played games at the spring. The biggest shopping complex in the village square belonged to Mehmet and Abdullah Bey, and included tailor, shop and shoemaker (Table 4.2).

There was a museum depot in the village. It was located on the north side of Muğla-Bodrum highway. There is a house near the museum and this house belonged to Çineli Hasan. With the start of coalmine excavations, this museum depot was destroyed and archeological products were translated to Bodrum Museum (Table 4.3).

The most remarkable building in the village is Murat Bey's Mansion. Vahit Çağıran lived in this house as a child. It had a glorious garden gate and reliefs on the external walls (Table 4.4). One of the mansions belonging to Beys is the Mehmet Bey's Mansion. His surname is *Eskişar* inspired from the name of village. Afet hanım was Orhan Eskişar's (Mehmet Bey's son) step-children who gat meried with Hasip Bey Kelyakup's son coming from Iran (Table 4.9). Afet's real father had died, and mother give her to Eskişar family to get remarried. Beys had a female stap childiren brought from İstanbul to mada household works in the village.

Table 4.1. Building lots 1339-1340-1341 (*Harmanyeri)*

Key map

Aerial photo (General Commander of The Map 1974)

Public square – Harmanyeri (Sevilay Devcan 1954)

This area provided the passage between Eskiköy and Ortaköy, and was used to reach the highway. On this area camel wrestles, football games and wedding ceremonies were arranged. House seen in the photo belonged to squires, and big dames were camel dames. At the right site of the photo there is Murat Bey's house and main fountain of the village on front of it. Modern building belonged to Metin and Erdoğan Kurt. Jeeps seen in the photo were employed for *gelin alma* ceremonies.

Table 4.2. Building lot 1300 (Şaban Ağa Mosque)

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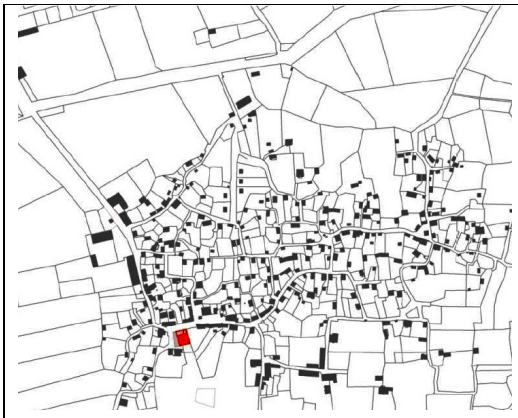
<td> 
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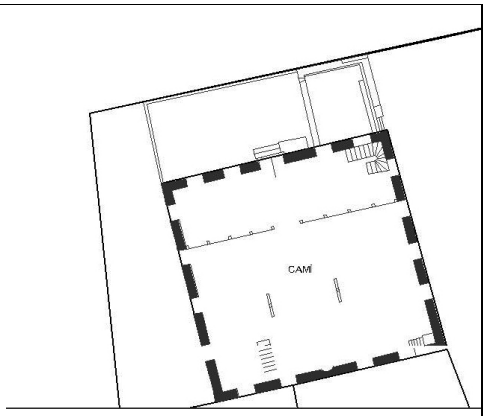
<td> 

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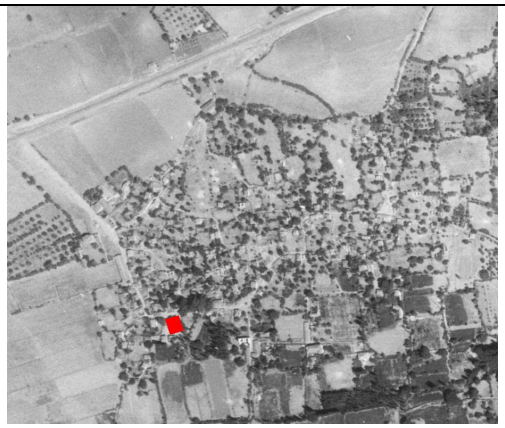
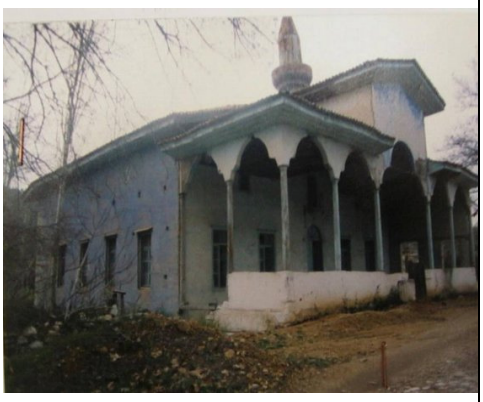
<td> 
Aerial photo (General Commander of The Map 1974)</td>
<td> 
Old photo 1998</td>
</tr>
<tr>
<td> 
New photo 2008</td>
<td>It was donated by Şaban Ağa.
There was a spring under the mosque surrounded with marble blocks. Women used to wash laundry, men made ablution, and children played games at the spring.</td>
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Table 4.3. Building lot 2162 (Museum)

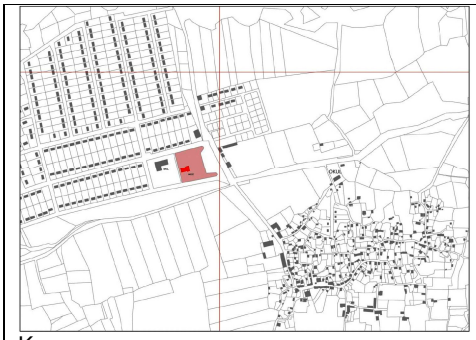
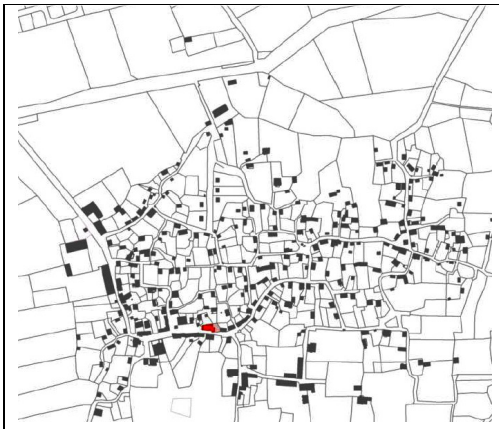
 Key map	 Aerial photo (General Commander of The Map 1974)
 Entrance of Museum (Haluk Aşkın 1979)	It was located on the north side of Muğla-Bodrum highway. There is a house near the museum and this house belonged to Çineli Hasan. With the start of coalmine excavations, this museum was destroyed and archeological products were translated to Bodrum Museum.

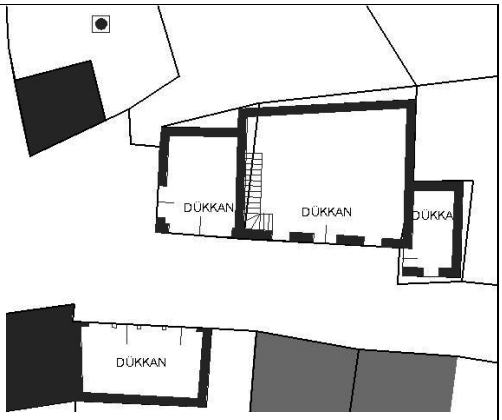
Table 4.4. Building lot 1338 (Murat Bey's Mansion)

 Key map	 Aerial photo (General Commander of The Map 1974)
 (Saadettin Simser 1996)	Vahit Çağıran lived in this house as a child. It had a glorious garden gate and reliefs on the external walls.

Table 4.5. Building lots 1271-72-73 (Mehmet Bey and Abdullah Bey's store)



Key map



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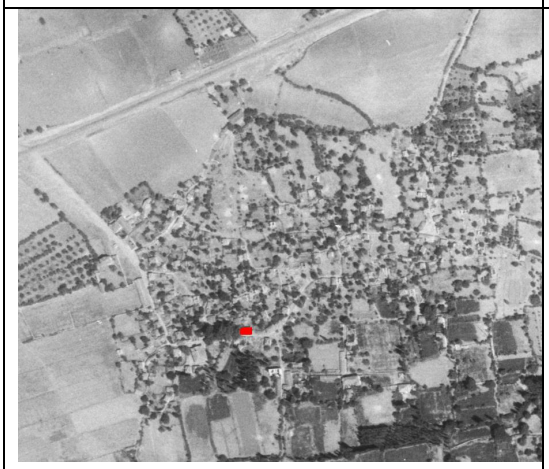


Aerial photo (General Commander of The Map 1974)

Old photo (Tarcan Oğuz 1960)

New photo 2008

These stores belonged to Mehmet and Abdullah Bey, and included tailor, shop and shoemaker.

Hafız Mehmet, Ninno Mehment and *Cümbüşçü Alim* were musicians living in the village and well-known at surrounding villages. They used to sing and song on the terrace of their houses (Table 4.6). The walls of Cümbüşçü Alim's hause are full of writings about calculations, reminders, prayer and lyrics of songs like:

"Şimdiye kadar eş dost sağolsun bana yardım etti
ben öldükten sonrada fakirlere yardım ederler inşallah…"

"Ölürsem yazıktır sana doymadan
Kollarım boynunda halkalanmadan
Diyorlar kor olmaz ateş yanmadan
Denizler durulmaz dalgalanmadan…"

Hafız Mehmet died in 2000 and his wife is lung cancer and living in Milas with her son, Cümbüşcü Alim died in 2008 and buried at paupers' cemetery in İzmir.

The village square was also market place. The villagers from neighborhood came here for buying something on Wednesday. There are cafes, shops, barber, bakery etc. in the village square, some cafes were also barber and dentist (Table 4.7-4.8). The most remarkable stores belonged to Mehmet and Abdullah Bey, and included tailor, shop and shoemaker. The persons seen on photo are *Çadırlar* brothers (Table 4.5). They get this nickname because of nomad origin, and came to Eskihisar from Karaova Village near the Milas. Their father was also had camels used for the transportation between Milas, Aydın and İzmir.

There was a summer cinema on the garden belongs to *Enver Amca*. Everybody came here with their chair in order to watch favorite films.

Table 4.10 represents Deveci Süleyman's family. He had twin sons named as Hasan Hüseyin. One of the photos was taken on front of kitchen window. There was a *hayat* above this window, and a water well in the garden. Kitchen and camel barns were located behind the house. Deveci Süleyman's grand doughter Sevcan give considerably information about village life and some important places (Table 4.10). According to narratives, camels felt the earthquake and arrival of the Anatolian tiger living in surrounding mountains.

Table 4.6. Building lot 1206 (Hafız Mehmet's house)

Key map

Plan

Aerial photo (General Commander of The Map 1974)

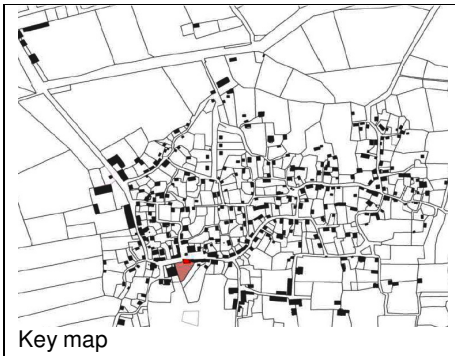
Old photo (Haluk Aşkın 1978)

Old photo (Haluk Aşkın 1978)

New photo 2008

Hafız Mehmet and Cümbüşçü Alim were musicians living in the village and well known at surrounding villages. They used to sing and song on the terrace of this house. Hafız Mehmet died in 2000 and his wife is living in Milas with her son.

Table 4.7. Building lot 1298-99 (Gündüz Abban's store)



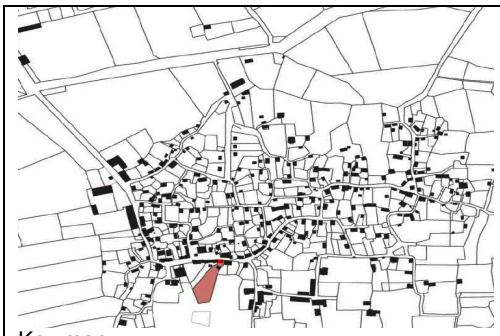
Key map

Aerial photo (General Commander of The Map 1974)

Old photo (Haluk Aşkın 1982)

New photo 2008

Table 4.8. Building lot 1292



Key map

Aerial photo (General Commander of The Map 1974)

Old photo (Haluk Aşkın 1980)

New photo 2008

Table 4.9. Building lot 1287 (Mehmet Bey's Mansion)

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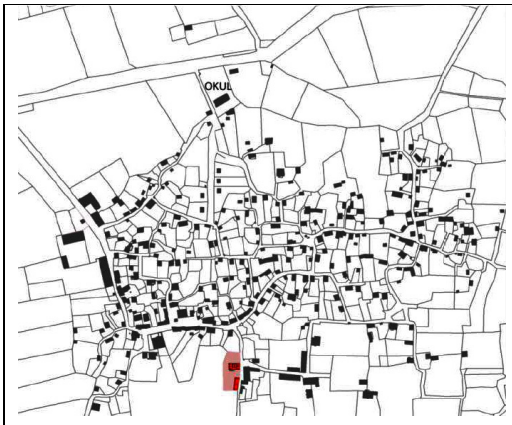
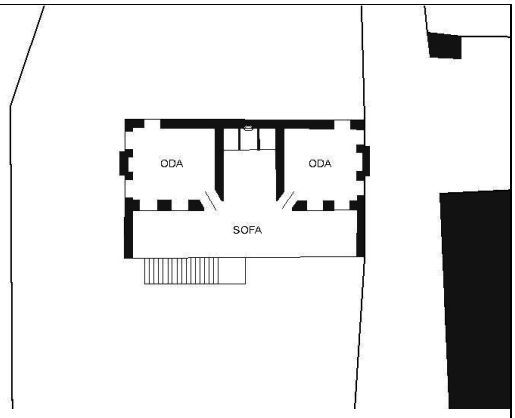
<tr>
<td> 

Key map</td>
<td> 

Plan</td>
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<td> 
Aerial photo (General Commander of The Map 1974)</td>
<td> 
Old photo (Sevilay Devcan 1970)</td>
</tr>
<tr>
<td> 
New photo 2008</td>
<td>In old photo, Afet hanım was Orhan Eskişar's step-children who gat meried with Hasip Bey Kelyakup's son coming from iran. Afet's real father had died, and mother give her to Eskişar family to get remarried. In the village most of the squires had a female stap childiren to mada household works.</td>
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Table 4.10. Building lot 1266 (Zalforların Deveci Süleyman's house)

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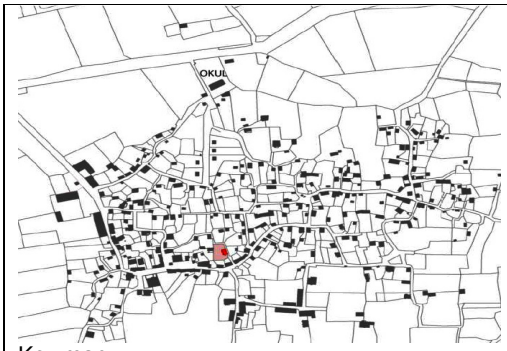
<td> 

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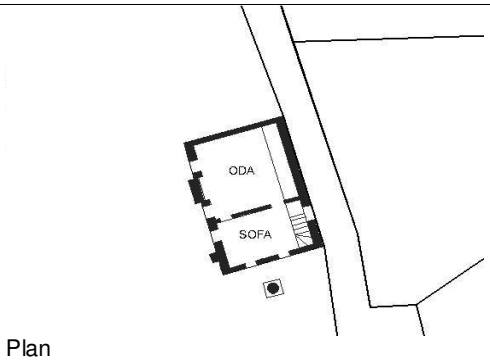
<td> 

Plan</td>
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<td> 
Aerial photo (General Commander of The Map 1974)</td>
<td> 
Old photo 1 (Sevilay Devcan 1953)</td>
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<tr>
<td> 
Old photo 2 (Sevilay Devcan 1960)</td>
<td> 
Old photo 3 (Sevilay Devcan 1980)</td>
</tr>
<tr>
<td> 
New photo 2008</td>
<td>Photo 1- Deveci Süleyman's twin sons.

Photo 2- Deveci Süleyman's son Deveci Hasan and his children. Photo was taken on front of kitchen window. There was a hayat above this window, and a water wall in the garden.

Photo 3- Deveci Süleyman and his grand doughter Sevcan with her husband.</td>
</tr>
</table>

The wedding ceremonies were usually held on open large gardens for three days Tuesday, Wednesday and Thursday. Most preferred areas *Harmanyeri* and village squares. Everybody came together and danced with bride groom. Drum and flute were being played at the house of groom while violin, *darbuka* and *cümbüş* were being played and two gypsy dancers danced at the house of bride. Well-known musicians are *Cümbüşcü Alim* and *Hafız Mehmet*, they were singing-song during wedding ceremonies.

Bride rides on a horse while going to house of groom. Her dresses are colorful clothes and shalwar, real flowers and colored pompons pointed to the veil with small silver pieces adorned around. The veil is made from "bürümcük ", manufactured from a very thin fabric made of silk and cotton, has always a decollete, so gold chains and coins of bride can be seen.

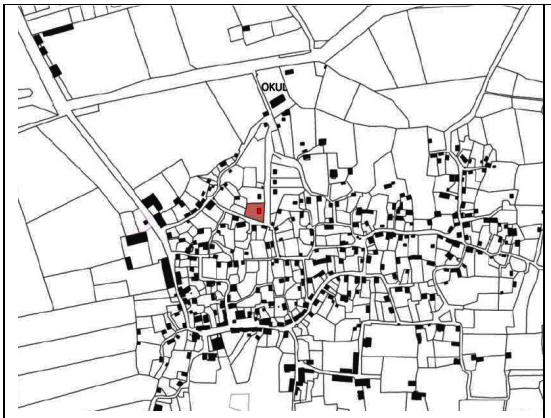
Engagement ceremonies also had similar character with weddings. They were celebrated in same way (Table 4.11). The apparel is quite modern compered to other regions in Anatolia.

One of the mansions belonged to Osman Bey (Table 4.12). Osman Bey's wife Nazime Hanım was called as *Bılla*, and she did not have any child, for this reason, she gat a step-children Azize. According to hearsay, Azize lived in this house as a Cinderella, her stepmother had been behaved badly to her.

Hasan Bey's mansion was used as museum depot for a long period of time. There was a decorative pool including fish in the courtyard. Hasan Bey had an Impala car; his dogs were used to following the car up to highway.

The information represented on the charts is not whole knowledge gathered from Facebook group page. Thanks to recording feature of the Facebook, a few video and audio were attached the group page, and these elements also give sound info about previous life of residents in Eskihisar.
(https://www.facebook.com/groups/13774310225/)

Table 4.11. Building lot 1453 (Herdane's house)



Key map

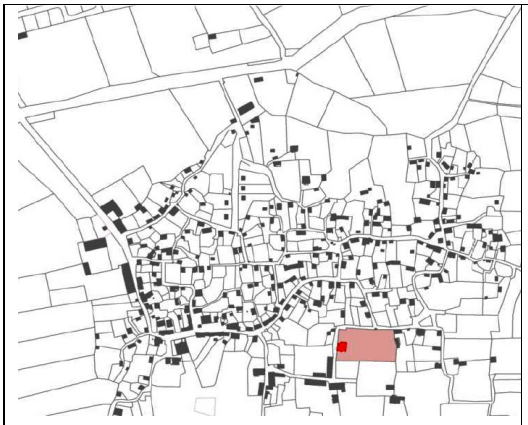
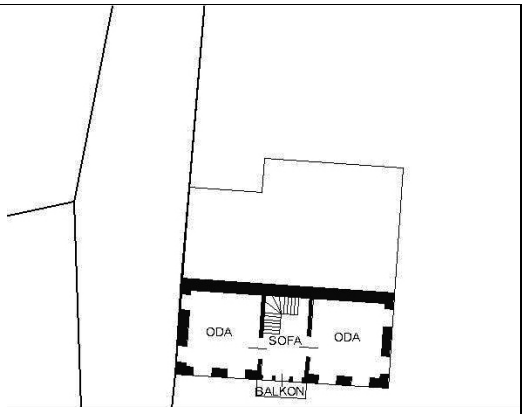
Aerial photo (General Commander of The Map 1974)

Old photo (Hakkı Kapubağlı)

New photo 2008

Old photo was taken for Nattiye Vural's wedding ceremony on front of Herdane's house

Table 4.12. Building lot 1208 (Osman Bey's Mansion)

 Key map	 Plan
 Aerial photo (General Commander of The Map 1974)	 Old photo (Urşen Kuzgun)
 New photo 2008	Osman Bey's wife Nazime Hanım was called as Bılla, and she did not have any child, for this reason, she gat adopted female child Azize.

4.2. Assessment

This section defines the features and values that make the village universally significant. It is includes a detailed analysis of physical and non-physical attributes. Such evaluation relies on our comprehensing of the area that supports to assure that management decisions affecting the future of the site are properly informed. This assessment also provides a consensus among view of individuals involved in the production of this management plan and provides the foundation on which the proposals and actions in the management plan are based. The assessment is divided into two parts. The first is a summary of statement of significance. Collected information about spatial characteristics and the socio- cultural aspects were evaluated and then the opinions of the individuals for significance of the village were discussed.

4.2.1. Features and potentials of Eskihisar

Information coming from previous stages; history of Eskihisar, scientific researches, survey and excavation results, on site observations, interviews, and Facebook was analyzed and evaluated with application of proposed method in this stage. Beside the spatially collected information some discussions and questionnaires were organized on Facebook in order to identify significance of the site.

Successive historical periods contributing to the special character of the village were determined according to results of documentary, historic and scientific researches, Facebook group page. Especially, last periods were determined with the Facebook-based study. Collected information via group page was explained with physical references on map.

Historic periods start from the Early Bronze Age according to the scientific documents of Eskihisar. However, due to the inadequacy of historic sources, excavations, physical edifices within the current village, all periods cannot be identified, identified information about history was represented at chapter 4. By considering the availability of information, historic periods can be defined as:

1- Hellenistic Period

2- Roman Period

3- Medieval Period

4- Ottoman Period

5- Republican Period

The information obtained from different sources is regarded according to the type and reliability of the source, and it was categorized on maps as follow:

- Information derived from the historical sources
- Information derived from the survey and archaeological excavations
- Information derived from the on site observation
- Information derived from the interview and Facebook based study

Types of information derived from different sources were tested with cross examination (triangulation) which is a technique that facilitates validation of information through cross verification from more than two sources. Thus, final info was signed on the map with the superposition of different sources.

Analysis results can be summarized as;

Eskihisar (Stratoniceia) is located at 8 km west of Yatağan which is a district in the modern Turkish province of Muğla, and it is on the highway between Muğla and Bodrum in the Aegean Region. The village is situated on a valley surrounded with Kadıkule Tepe and Yeldeğirmeni Tepe on the south and G.E.L.İ. coalmine on the north. Kocadere River and Börükçüdüzü Plain previously on the north was disappeared today because of the coalmine excavations. The area where Eskihisar located in is a region that has major touristic potential. In addition there are many important archeological sites like Halikarnassos, Heraclea, Panomara, Lagina, Mylassa, Idima and Mabolla.

Eskihisar is of continual importance throughout the history of the site. She has hosted many civilizations from antiquity to modern times. A rich stratification of civilizations can be observed in the area, ranging from pre-historic to modern times. At the initial phase of the settlement, there was a settlement unknown where was the exact location named as successively Khrysaoris and Idrias.

Establishment of Stratoniceia as a Hellenistic city is in 270 BC, and Roman Commander Mithridates captured her in 88 BC. The attraction of the prosperity that it brought to the site at various periods gave rise to some of the impressive architecture in Hellenistic and Roman eras. The architectural remains make significance contribution to an understanding of the social and religious character of Hellenistic and Roman societies. They are the best surviving remains in the region. The area surrounded with the city walls has a hippodamos plan schema, and consists of districts separated from one another with wide streets named as plateia having stoas. Its acropolis is at the southern hillside.

The city wall of the city were 3.5 km at length, had 11 tower and gate, however only a limited part of it can be seen. The Great Propylon (City gate) located at the beginning of sacred way going to Lagina was used up to modern times.

The amphitheater of the city had the function in Hellenistic and Roman Period. On the hillside above the theatre is a leveled area on which the ruins of a small temple in the Ionic order lie. The temple belongs to Early Roman Period. Gymnasium (Sport- training complex) the biggest building of the city was constructed with marble blocks in 2. Century BC and it was repaired in Roman and Byzantium Periods. Another important building of the city is Bouleuterion (City Council) dated 3. or 2. Century BC. To the west lay the agora, or market place, of Stratoniceia (Figure 4.13-14). These architectural elements represent outstanding archeological values of the site, but there is considerable potential for further archeological discoveries, additional values in Eskihisar.

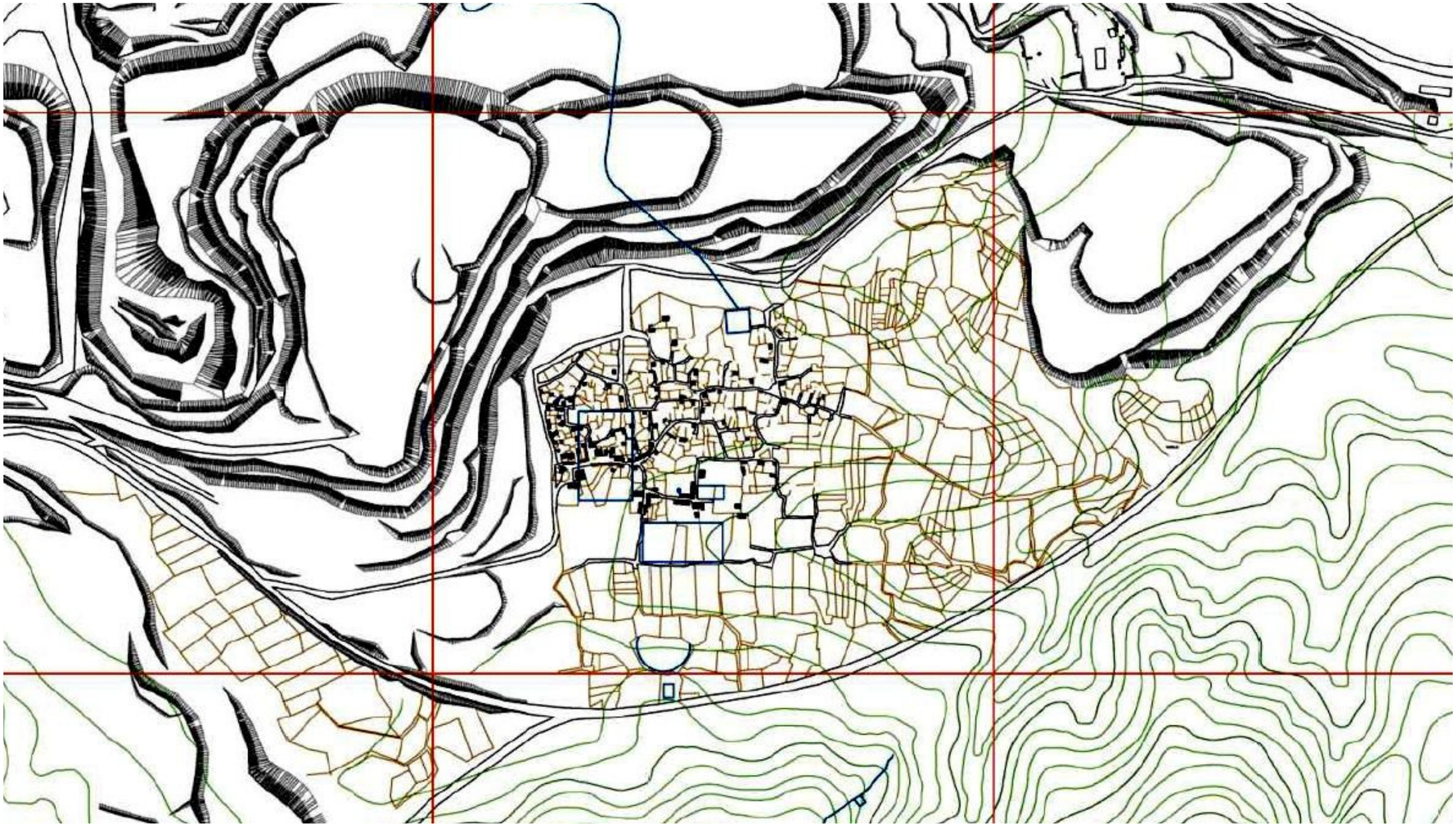


Figure 4.12. Study area

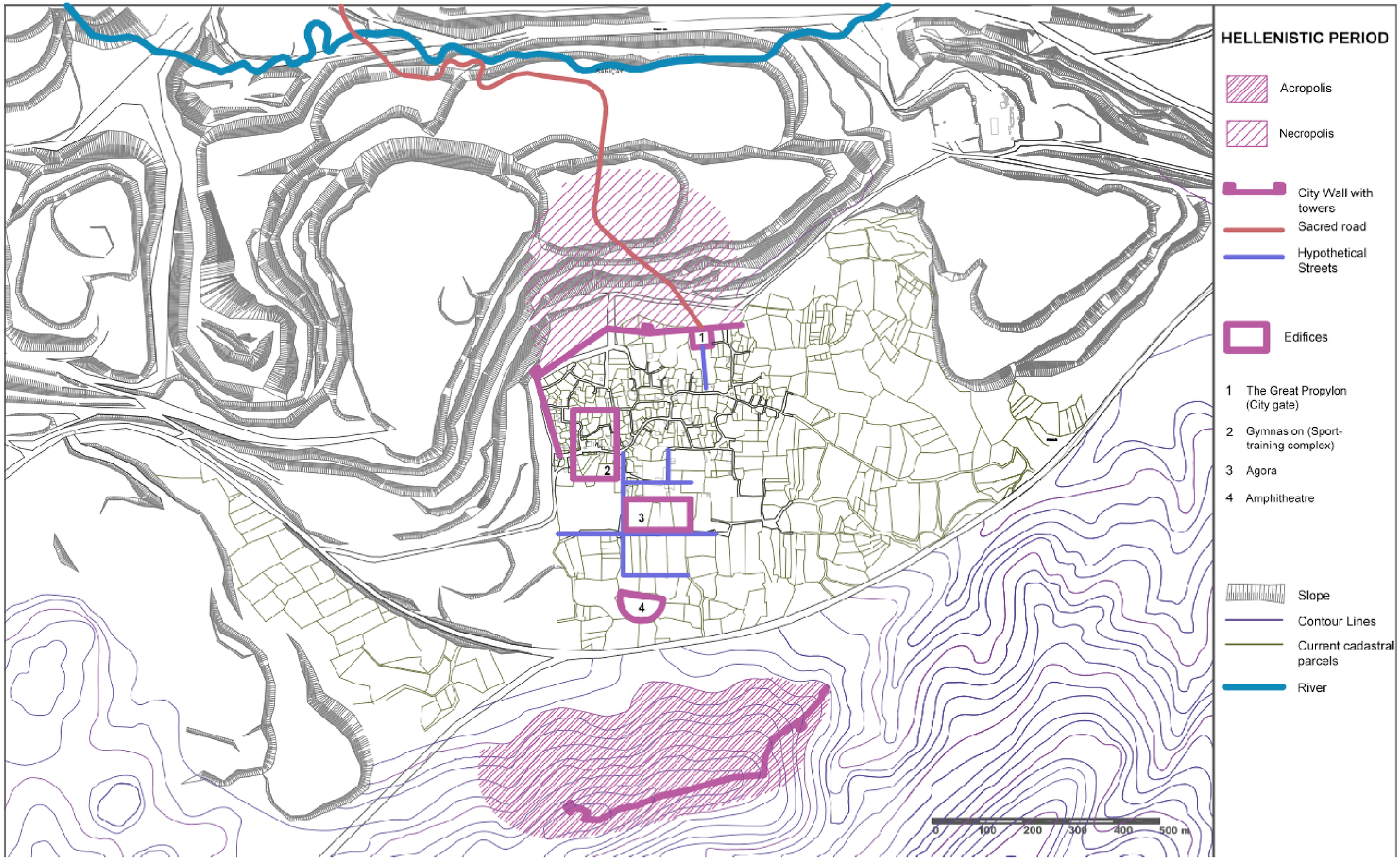


Figure 4.13. Hellenistic Period in Eskihisar

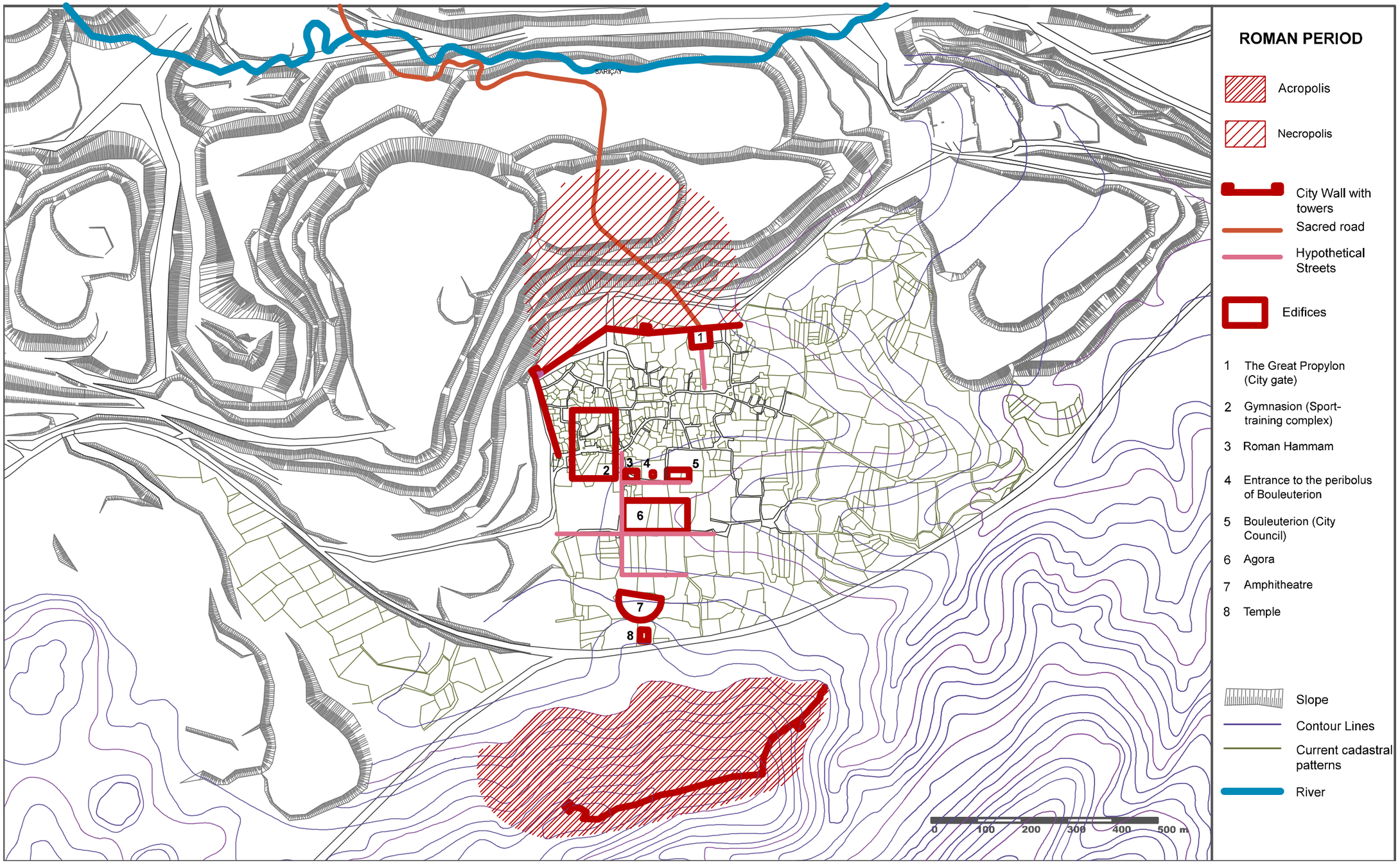


Figure 4.14. Roman Period in Eskihisar

Caria Metropolitan bishop including Stratoniceia was dependent to İstanbul Patriarch in the period of Byzantium. She was a religious center related to Aphrodisias. Menteşeoğlu Ahmet Gazi captured the city in 1354. In principalities time the village had water spring among vineyards and orchards. There were three district and 280 households with houses having earth roofs. The number of shop is 10 while the number of *Tabakhane* is 40-50 due to the abundance of water. There were two mosques one of which is named as *Kuru Cami,* the other ones is *Sultan (Sulu) Camii* (Figure 4.15).

Eskihisar came under the control of the Ottoman administration and Sanjak of Menteşe was established with the declaration of Muğla as center after Menteşeoğlu Principality lost the power in 1425. There were 7 village belongs to Eskihisar In 1562. 694 household and 3470 people living here. The buildings that represent the civil architectural pieces and define the city's bazaar are the products of integration, where different cultures come together. Especially mansions belongs to notables of the city are significant examples of 19. Century A'yan architecture (Figure 4.16).

The settlement lived most glorious time in 20. Century. According to information derived from writing resources, most of the houses were one storey with earth roof in this period. The household was opened to street after a large garden. The streets were crooked. Although they are crooked, one of the important characteristics of the site is plan layout of Eskihisar. It represents mix- arranged layout which both ancient grid plan schema and traditional organic plan schema are seen on it.

The information about history of the Eskihisar is limited because only ancient periods were researched and written by archeologist and art historians. However, there is undefined and unwritten information about last periods of time. Unwritten information for last periods as important as knowledge belongs to previous times. Last period of Eskihisar is documented with proposed method. Information gathered from interviews and Facebook is documented in map (Figure 4.17). Accordingly;

Eskihisar was connected to Muğla with the establishment of Turkish Republic. Eskihisar had multi-cultural structure, namely togetherness of Turkmens coming from Central Anatolia and rums living in area for along time. Most of the narratives are about dramas and sadness experienced during exchange period.

Eskihisar (Eskiköy) had a large amount of area and a good many residential units for people. There is information about some lost locations (lost because of coalmine excavations) like Kocayamaç, Mıcıkdıkı (Yöremersini), Kabasakız, Yukarı Mah. and Orta Mah. As a lost location, for instance *Harmanyeri* provided the passage between Eskiköy and Ortaköy, and was used to reach the highway. On this area camel wrestles, football games and wedding ceremonies were arranged. Beside the area there were Murat Bey's mansion having a glorious garden gate and reliefs on the external walls. And also big camel dames and main fountain of the village could be seen near this area.

There is Şaban-ı Veli Mosque in the village square, under the mosque there was a water spring surrounded with marble blocks. Women used it to wash laundry, men made ablution, and children played games at the spring. Other buildings were generally cafe or shops having function as tailor, manufacturer, barber, bakery and shoemaker. The biggest shopping complex in the village square belonged to Mehmet and Abdullah Bey, and included tailor, shop and shoemaker. One of the special characters of the village square is that that area serviced not only this villager but also all villagers around Eskihisar, and cafes in which villagers drunk alcohol were located side by side with mosque. It's means that there was a respectful tolerance among people for religion and drink matters. At the Southeastern side of the village, named as location of mill (Değirmenyeri, belongs to Çineli Hasan), there was a votive place called as *EREN* among the local people.

Ağa's called as landlord among villagers are Ali Bey, Mehmet Bey, Hadi Bey, Abdullah Bey, Celal Bey, Hasan Bey, and Murat Bey. Their mansions are defined at map represented at "figure 4.17". Their constructions were performed with using marble and spolia materials while other residential units of villagers were built with rubble stone and timber. Most special characteristic of all houses is that every garden or courtyard had water well. Inside of these buildings, there were small cupboards by the sides of fireplace; these cupboards were used as storage for pot, cup, nick-nack, sugar, server and tobacco cologne. On the selves surrounding the room near the ceiling, there were blanched plates lined up side by side. The floor covering was striped hair rugs having cream and brown colors. Other furniture were covered with embroidered canvas. Most of the villagers had camel because of the nomad culture. Well-known cameleers were Deveci Hasan, Deveci Hüseyin,

Çadırlar, Kocabaşlar. The camels were used to transformation of goods especially from İzmir port. Today, big camel barns can be distinguished from other premises.

Eskihisar was shaken with an earthquake in 1957, and inhabitants moved to new earthquake houses built with traditional local techniques. Approximately 40 families did not move to new area, instead preferred to stay in old settlement. The old settlement was designated as first and third degree archeological conservation area in 1978. It was discovered that the basin where the village is located has a large coal reserve in 1980. Because of the excavations conducted to extract coal at the new settlement, new areas were determined at Sarınçbaşı Mevkii (Today Yeni Eskihisar) and Gökçeada for resettlement. Some people refused to move from Ortaköy to Sarınçbaşı Mevkii instead they returned to old settlement (Eskiköy), however, this migration coinciding with start of archeological excavations was obstructed, and the boundaries of 1st degree archeological site were constricted in 1982 in order to allow the digging for coal at the surrounding area. In time host people living in the old site for a long time were forced to abandon the village. The city confronts loneliness and lack of protection without its residents today.

Last scenery of the village is a reflection of the societies that created it, and can be seen in the "figure 4.17", which is also based on the result of research on written documents, site observation, interview and analysis of information gathered from Facebook. There are nine generally old persons living in Eskihisar (Eskiköy), so seven residential units are in use, others are abandoned today. This statistics demonstrates that the village has been turned to lonely place in time and solely older couples are living in here. Most of the residents living in their own estates are farmer and have Eskihisar origin. The gardens of the village are used for agricultural purposes. New arrangements like registration of 28 traditional village houses as cultural heritage, restoration of mosque, building of *muhtar,* two cafe, and opening service satisfied the most residents, these arrangements and openings bring dynamism to social life of the village (Figure 4.18). Beside these activities, archeological excavations performed by excavation team constructed with students coming from different university provide positive effect on social life of the villagers. Furthermore, younger people from the village and other villages close to Eskihisar participate the excavation works.

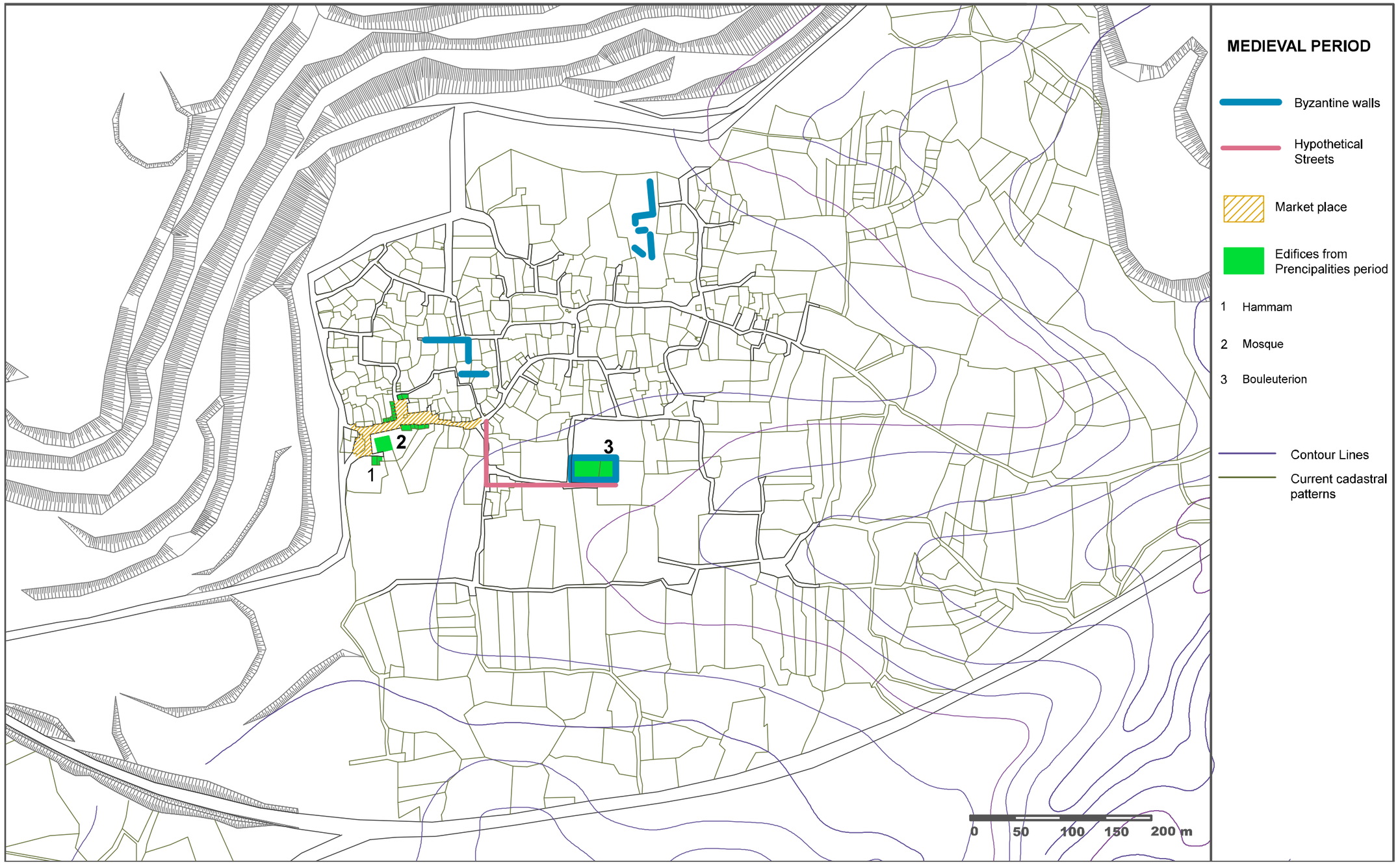


Figure 4.15. Medieval Period in Eskihisar

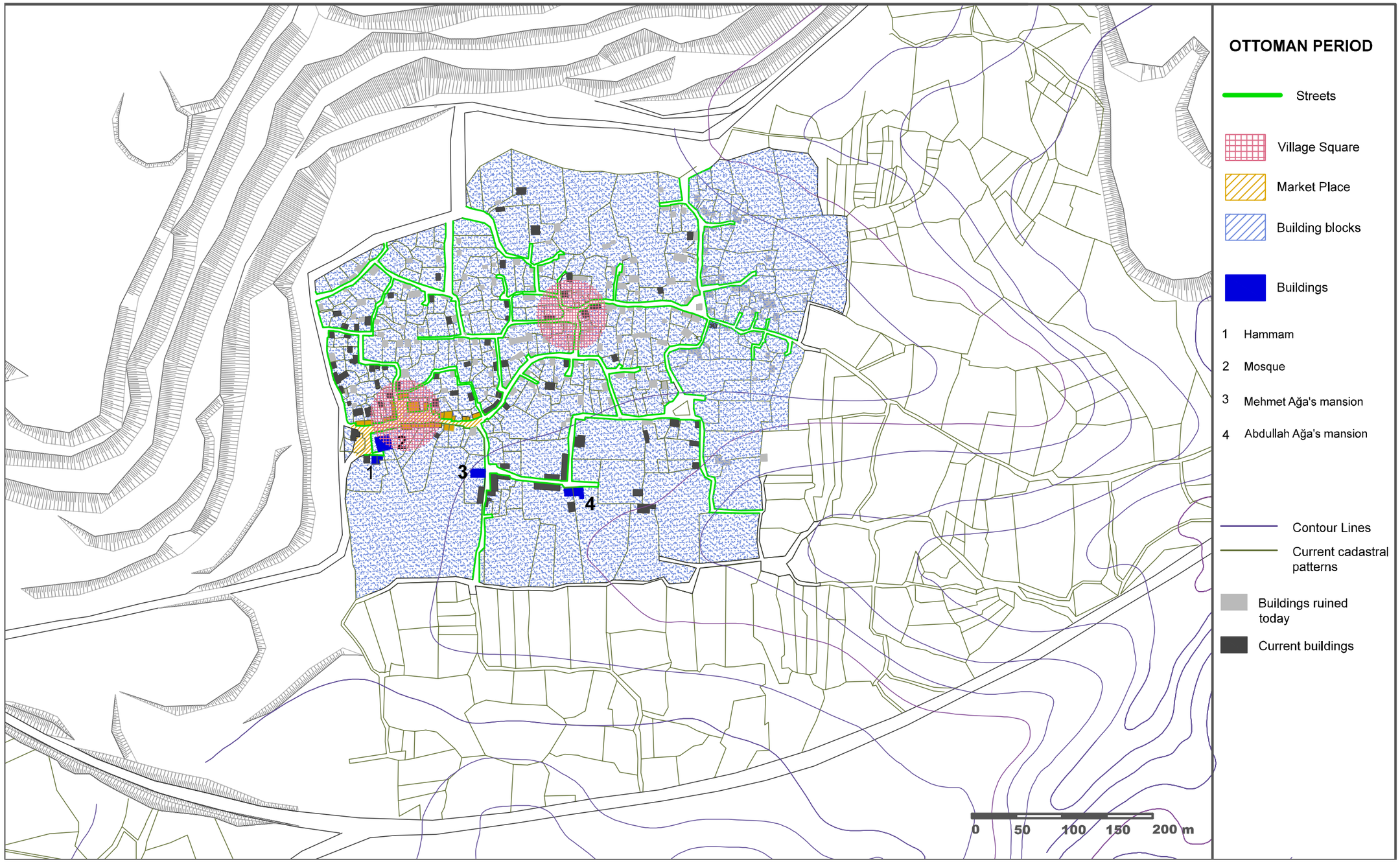


Figure 4.16. Ottoman Period in Eskihisar

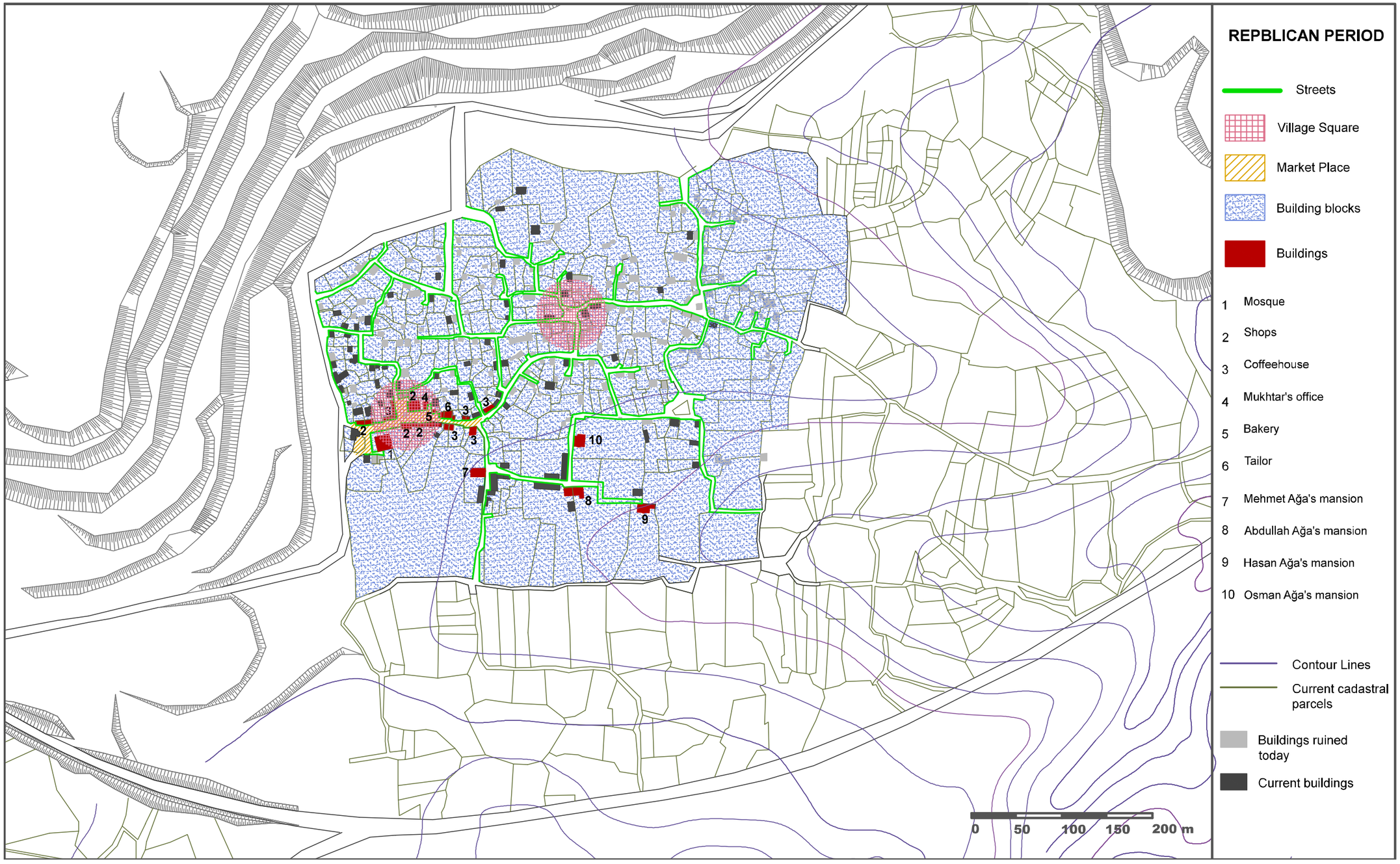


Figure 4.17. Republican Period in Eskihisar

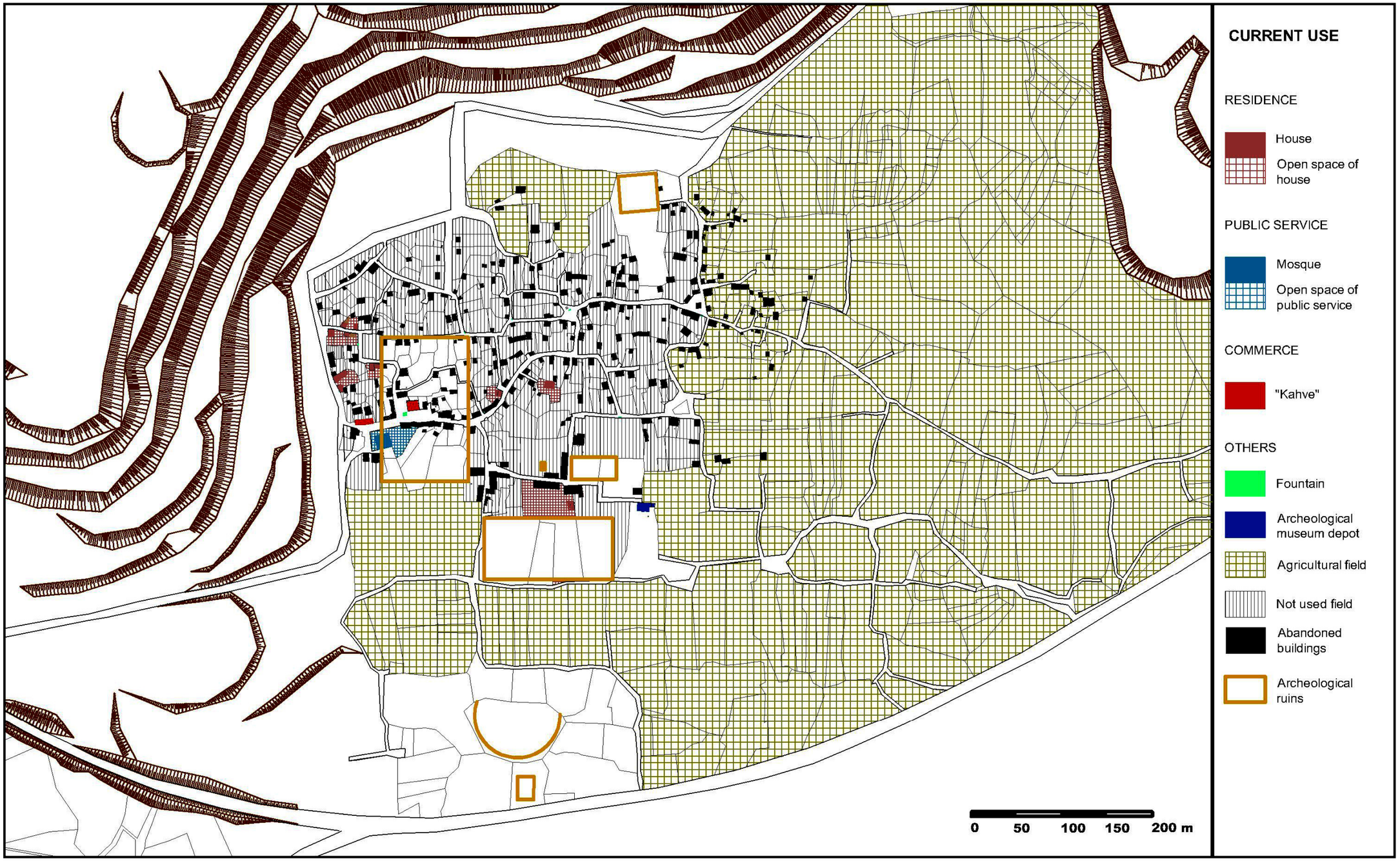


Figure 4.18. Current Eskihisar

4.2.2. Discussion on Values and Problems of Eskihisar

Facebook has added many new features and some of these features were designed to affect social patterns on the site. The interplay between social and technical systems on Facebook may play a large part in how users change their perceptions of the site. A interactive platform can be made available online for anyone to provide information on their cultural heritage by answering questions related to the identification, description, safeguarding and existing information. Communication wall can provide a powerful tactical and strategic communication tool because it offers opportunity to respond to questions directly. It provides questions to get perceptions and contribution of the people in order to strengthen the characteristic of the heritage. This direct communication works to solidify relationships with stakeholders. Communication wall allows individuals to discuss events in a manner that brings people together. An announcement could be posted on wall and had a lot of replies within 24 hours.

Communities were asked to express their ideas about Eskihisar and its archeological face on group page arranged in Facebook after evaluation of the physical situation coming from ancient times onwards. For this stage multiple-choice questions and simple terminology were designed on group wall so as to get the community thinking and talking about future of the site. Under the questions alternative answers were arranged to facilitate the replications, but participations could add new choices to answers because of the special characteristic of the Facebook arrangement. This feature namely formation of questionnaire on group communication wall is a special characteristic newly introduced by Facebook. Thus, all kind of discussions and interpretations could be conducted on group page, which provide exchanges between participants with differences of opinion that could often lead to greater insights into people's perceptions.

Facebook group page allowing group discussion provided valuable insight into the social relations and characteristics of a particular place. Information produced on the group wall better reflected the social nature of knowledge than a summation extracted by interviewer. These virtual questionnaire arrangements not only helped to collect and analyze the data for assessment of the site but also proved importance for focusing issues and problems associated with conservation in today's context. Some questionnaires arranged in this sense are represented below;

In order to understand how many people were reached, a question was asked on the group wall. 30 persons replied until 10.10.2010. However, this number increases according to different questions (Figure 4.19).

Figure 4.19. Table of questionnaire on Facebook group page

Question " what makes distinctive Eskihisar from other antique cities?" (Figure 4.20). got answers as follow:

Most frequent reply accentuate the coexistence of past and present; Hellenistic, Roman, Ottoman and traditional residential area. An important comment is the existence of large scale mansions of local landlords in the settlement. Another outcome is the existence of pioneer foundation dedicated to the mother of Yıldırım Beyazıd, Sultan from Ottoman Era. Some think every ancient place has its specific characteristic according to geographical location and management structure.

Figure 4.20. Representation of question 'What makes distinctive Eskihisar from other antique cities?' on Facebook group page

An important question is that "what is the meaning of archeological remains for you?" (Figure 4.21). This question was asked to conceive the viewpoint of people about their archeological values. Accordingly, most of them pointed out the need of creating awareness for values. Emphasis on importance of archeological remains was another comment shared by the most of the group members. Other responses can be listed like; Stratoniceia suffers from lack of interest, ruined and unlucky site; there is no conservation plan; it is waiting for rescue from coal mining; lost values of past restful living days; inadequate publicity; mysterious place differing from other settlements.

Figure 4.21. Representation of question 'what is the meaning of archeological remains for you?' on Facebook group page

Other questions are those;

What is the most impotent thing or things making Eskihisar Eskihisar? (Figure 4.22)

Being historic antique city (10 votes)

Being residential area still (1 vote)

Having magnificent village square (1 vote)

Coexistence of Hellen, Roman and Ottoman (1 vote)

Figure 4.22. Representation of question 'What is the most impotent thing or things making Eskihisar Eskihisar?' on Facebook group page

What are the most important buildings? (Figure 4. 23)

Temple, Bouleuterion, Theatre (8 votes)

All of them have specific value (5 votes)

A'yan mansions, Hamam belongs to period of Principalities, shops from late Ottoman and Republican periods (3 votes)

Figure 4.23. Representation of question 'What are the most important buildings? ' on Facebook group page

What is the relevance of your home with antique remains? (Figure 4.24)

There is no one unknowing that all houses are in collaboration with ancient remains (3 votes)

My house is still alive among ancient remains (1 vote)

Ancient stones were used during construction of my house (1 vote)

My house on the temple, I hope it was not expropriated (2 votes)

Figure 4.24. Representation of question 'What is the relevance of your home with antique remains?' on Facebook group page

Another question is 'How a future is waiting for Eskihisar?'. The answers are those: The future will be shaped with managers concerning about Eskihisar. It needs emergent conservation and management plans. Infrastructure and first of all water are necessary. Terrible, because even digging a way for arc is impossible (Figure 4.25).

Figure 4.25. Representation of question 'How a future is waiting for Eskihisar?' on Facebook group page

Last example of questions is ‘What is the biggest problem of Eskihisar ?’ The answers are prohibition for settling, lack of water, and deficiency of sufficient publicity, new planned way that will be endangered the transportation to Eskihisar, confusion of authority and neglect (Figure 4.26).

Figure 4.26. Representation of question ‘What is the biggest problem of Eskihisar?’ on Facebook group page

The results show that the community is aware of stratification of different periods in Eskihisar, and they support the conservation of all periods with today’s residential area. The things making Eskihisar special are togetherness of buildings from different era. One person defined this characteristic saying that is there any antique city having mansions belongs to Aga’s.

Inhabitants state that archeological remains are important part of historic site; and there is a need for publicity and preparation of a conservation plan considering ancient and present characteristic of the area. Some persons claimed that

archeological remains shape future of the site. Stratoniceia is lack of interest, ruined and unlucky site and a place differently mysterious.

Mostly archeological remains are seen as most remarkable elements in the site, but there is people thinking traditional Aga's buildings are equally important as archeological buildings. Everybody knows that all houses are in collaboration with ancient remains. Ancient stones were used during construction of houses. Someone is still alive among ancient remains

They think that the heritage is at risk because of coalmine activities and arrangement of roads according to new master plan. One of the threats for conservation of the site is coalmine excavations, it is waiting for rescue from coal mining. Beside these concerns for ancient face of the site, other problems are ranged as lack of water, forbiddance for resettling, confusion of authority and neglect. Infrastructure and first of all water system should be constructed.

The results show that the community wishes the conservation of integrity of the site. On the other hand, they desire strong, local-based economies built on traditional and agricultural strengths, using tourism, heritage and cultural assets. They wanted a sustainable economy and enhancement of local retail and agricultural activity and restored and renewed village with an enhanced quality of life.

CHAPTER 5

CONCLUSION

The cultural heritage and their natural settings often represent a coexistence of different meanings that act in an integrated way. Due to their special characteristics, most Anatolian settlements have also been exhibiting coexistence of different cultural and physical invariants. This quality usually comes from coexistence of all cultural and natural aspects and continuous inhabitation from ancient times to the present days. However, people tend to emphasis some aspects while ignore others consciously or unconsciously. Coexistence of cultural and physical environment is broken down because of the insufficient conservation or development strategies.

Decisions are taken according to importance of archeological remains in some rural areas including archeological assets like Eskihisar (Stratoniceia), Geyre (Aphrodisias), Balat (Milet) etc. They mostly neglect the topmost layer with its built-up edifices, topography, flora, socio-economical characteristics of the heritage. The rural settlements actually lose their existing values due to the archeological excavations aiming to reach to the early layers. This causes destruction of the traditional fabric as well as the rapid erosion of the archeological remains. Thus, not only topography but also traditional fabric and life around the archeological site rapidly vanish. This fact creates obligation of moving the settlement to a new site, such a change in physical environment results with change in the life style and a broken link among the native settlers of the village.

International documents and national legislation usually concentrate on separately urban and archeological conservation areas or urban archeological areas, there are not sufficient considerations and guidelines to deal with issues confronted at rural settlements including archeological areas to conserve and enhance them. Turkish legislative system about cultural heritage issues is deficient to preserve this kind of settlements.

Although recent international treaties clearly provide protection for traditional living heritage, non-material places of memory, the tradition-customary, these values are not taken into consideration in our national legislation for cultural heritage. Deficiency of participation for conservation and decision making process for the rural archeological areas causes lost of some parts of the cultural identity. Generally, because of the lack of consultation and participation, most of the decisions of the council have been broken in time with judgment of court. The new concept for conservation of sites, management, was introduced and regulation for management of conservation areas produced in 2005. Although this regulations also introduced celebration and participation of all stakeholders for the future of conservation area, stay on documents and could not came into operation. In addition, the public consultation in order to integrate the public into conservation and planning processes was eliminated with 648. KHK *(Kanun Hükmünde Karaname).* Having limited information about the significance of the site, the locals show slight interest in conservation of archeological, historic and ecologic assets. So, it becomes impossible to conserve complex values properly in the settlement only with regulatory means and decisions without public support.

Considering problems mentioned above, the main issue of this dissertation is that living cultural values could not be preserved together with archeological relics in the rural settlements containing archeological remains. It is assumed that the reason of this failure is the inadequacy of public awareness and support in conservation strategies to find solutions to mitigate the tension among all values on the rural archeological areas. There are not appropriate approaches, decision-making and planning process to overcome this difficulty, ongoing management and planning processes are concentrating on these components separately without public support. Most importantly local people representing one aspect of the significance could not participate to these processes, and there is not a proper tool to ensure public participation.

The participation is ensured with a proper method to deal with this kind of areas. Facebook, social networking site, is introduced as a tool to provide management planning studies with the information and thinking held by people who live in the site.

5.1 Legislative and Administrative requirements for conservation of rural settlement including archeological remains

First priority is to find solution for deficiencies of the Turkish legislative and organizational form in order to find answer the question how this rural settlements can be preserved since it is impossible to take any action outside the legislative and administrative framework for conservation of rural archeological sites, and goal is only achievable if there is harmony between international law and national law. Depending upon problematic aspect mentioned in first chapter, solutions for deficiencies to conserve rural settlements with archeological sites should be proposed.

Currently the scope of protection for cultural and natural heritage covers recording, listing, and designating heritage items. There are obligations and rights of the owner, holder and public agencies towards the protected items. But it does not state how the knowledge of this heritage can be collected from the populations and presented, in which form community will participate in the protection issues. The definition of heritage should not be left to specialists alone (such as archeologists and architects) to define what has to be protected and how, conversely these must be based on consultation to the public. A heritage includes many more dimensions than the strict academic definitions currently considered by the present laws. For example, definition of cultural heritage should include 'living heritage', means cultural traditions, oral history, rituals, skills and techniques, etc., not only physical evidences.

Governmental departments, institutions, local authorities, heritage personnel etc.; should capture these messages mentioned above in national legislative frameworks, policies and practices. According to these requirements, Law no 5226 enacted in 2004 introduced new concepts like management, participation and collaboration. In order to accomplish these concepts, conservation regulation was represented. However, regulation for the management of conservation areas could not come into practice because of its inadequacy. Some attempts were made to change the regulation in 2007 but could not be concluded still. This regulation staying on the files today must be put in action.

In addition to proper changes and implementation of legislation and regulation, High Council should produce a new principle decision presenting the conditions of conservation and development for the rural archeological sites like principle decision already enacted for urban archeological sites (KTVK High Council principle decision no: 702) because current decisions are not appropriate for these areas. As a result they stay reserve areas for only archeological researches.

On the other hand, to take action for conservation of rural archeological areas without waiting the change on regulations and decisions, existing legislation can be used in such a way that principle decision no. 702 enacted for urban archeological sites and operative from 1999 onward can be a solution. Rural archeological areas have similar character with urban archeological areas; there is coexistence between archeological remains and build-up environment in both of them. Therefore Decision no. 702 gives the chance to adapt the conditions of conservation and development formulated for urban archeological sites to rural archeological sites. The principle decision for the rural archeological sites can be explained as follow:

1. Documentation, conservation and presentation of all values are essential. Planning activities should be performed immediately, which are based on sound and comprehensive inventory of all kind of values. Every building application must be controlled without conservation plans. During planning activities, conformity of adapted functions to area, minimizing the use of land, and measures not to damage cultural layers for application of infrastructure services should be taken account.
2. Solutions to conserve and evaluate the all heritage resources must be produced. Buildings holding cultural heritages status, and providing integrity with urban context can be restored with permission of KTVK Council. Also, demolished building having cultural heritage characteristic, and contributing the historical identity of the area can be reconstructed on its foundation with permission of KTVKB Council.

The personnel of the regional councils responsible for the identification of cultural and natural assets must survey the potential area without any segregation but with consultation to local people living in the potential area. They are voluntary guide to

find important resources and to prevent injustice decisions for the area. After proper investigation, survey and inventory study on the site, the regional councils for the conservation of cultural and natural heritage should designate the rural archeological areas as urban archeological conservation area, and define the special conditions of conservation and development for the each of them.

Following these legislative and organizational requirements, management and planning procedures come into operation for rural settlements including archeological remains as is carried out for all conservation areas. Linking the management of heritage to the social and economical needs of people living in or adjacent to archeological site is one sure way of achieving proper conservation. Swag and vandalism of site can be decreased if protection strategies are changed from emphasis on patrols and penalties for illegal use to job constitution through site advancement activities or coherent touristic works.

5.2. Concluding Discussions of the Study

Prohibition is not necessary for all kind of archeological conservation sites especially for some rural settlements including archeological remains to prevent human actions that are thought incompatible with conservation measures. Human presence give additional respectfully value to the some of this kind of site. Rural areas have lots of valuable assets like vernacular architecture, cultural assets, and economic values, which are produced by human beings. Coexistence of all these values means the continuity of the life. Cultural heritage cannot be correctly understood and evaluated apart from human being, social group, nation, and culture.

The inevitability of the heritage for the community is a fact besides the vitality of the community for the heritage. It is important for the local community for various emotional reasons. For country-dwellers, losing these qualities may also mean loss their own identity. Special land use policies which compatible with preservation of the archeological site can be developed and integration of archeological remains to daily life with spatial and social phases would be encouraged.

Presence of the living people should be accepted contrary to denying them in the area; consciousness of them must be increased for values of their lands, and furthermore they must participate conservation and planning studies. The promoting

of awareness, as well as participation of local community in the process of planning and management is crucial to preserve complex areas having archeological, environmental, cultural and traditional values. And also the knowledge, needs, desires and hopes of these social groups should be adequately represented as input to conservation decision-making process.

Therefore, not only underground archeological remains but also build-up environment and traditional life style must be taken into consideration, and information coming from inhabitants should be evaluated together with archeological knowledge in a participated decision-making process for all conservation activities. "Popular" and scientifically non-approved communication systems can be used to collect scientific data and to create a platform for the participation of native inhabitants for further conservation activities.

The participation can be encouraged by means of a proper management approach in complex areas including various assets. A special method to deal with this kind of areas, and a special tool that is compatible with its complexity are necessary. New participatory methodology, using social networking services as a tool for conservation of rural settlements containing archeological remains can be implemented to provide traditional spatial planning studies with the information and thinking held by people who live in the community and possess valuable insights, opinions, and perceptions about the community and local environment. As a social networking website "Facebook" is preferred for the study, which is utilized easily by every age group. This does not mean that proposed method cannot be applied to any other heritage. This method can apply all kind of conservation studies regarding especially historic living settlements.

Other important conclusions of this study are related to the proposed method. First of all the method developed for identification of information holding by local people and providing discussions among all stakeholders for evaluation of the site should distinguish from the commonly used methods in which public participation has no concern. The overview on different methods shows that classic conservation and management studies are similar with each other, and most of them ignore public participation. Although some employs technology some part of study, their proposed technology and techniques are complicated and difficult to include public contributions.

First step in decision-making process is the definition of significance of the site. The statement of significance is acquired with subsequently survey, data collection, analysis and assessment steps. Participation and consultation to public may begin with these initial stages of the management planning by employing Facebook. Besides the adaptation of already defined values, specific values can be identified with collaboration of the local people living in and around the area. In the case study, the significance of the area thereby distinguished values produced by residents or naturally arising are defined with collaboration of the local people living in Eskihisar previously or today.

Proposed tool, Facebook, provide a survey on information holding by users of the site. The interactive community platform provides a means to integrate local knowledge into statement of significance and inform decision-making process. Facebook provide information from people with spatial references. Thus, physical areas gain meaning and spirit. The knowledge is not only about certain areas or buildings; it is also about previous life style, traditions and religions. In addition, the recording feature of the Facebook provides recording of interview videos and audios. This allows hearing the real voice. All of those feed next step assessment stage for evaluation.

Facebook accommodate discussions with them, seeking opinions about problems, constraints and opportunities for the management of the area, and about different activities (maintenance, conservation, recreation etc.). Their perceptions about archeological remains are also remarkable, and the results of archeological excavations excite the people. It means that although they cause some damage on their life, archeological studies are seen as valuable contributions to their site. The evaluation of the site with their opinions and perceptions gives additional values for every part of the site.

5.3. Pros and Cons of Using Facebook in the Conservation and Management Process

The potential and problems of the newly introduced participatory methodology is examined, and the use of Facebook as a tool for conservation and management issues is discussed under this title. First of all, lots of information about physical and non-physical environment, socio-economic characteristics, flora and fauna is gathered via Facebook. Wider voluntary involvement from different regions of Turkey, furthermore from abroad is provided. This tool ensures the participation of public to conservation issues since they recognize that their perceptions are taken into account. They note the importance of cultural and natural heritage for them, and the difficulty of decision-making for their heritage. The data waiting as useless materials under the mattress is putted in use. They are classified and circulated with expert proficiency. Other advantageouses are explained in detail below;

Suitable for the wider public involvement

Considering the conservation of rural settlements accommodating archeological remains, it is indispensible to consider their all components and mix-used character. Beside physical values, non-physical values must be taken into account, and awareness and participation of the people should be encouraged. Social networking become suitable for this challenge as it is powerful tool due to functions and properties to deal with participation for decision-making.

The standard methods used in conservation plans and decisions, which are based solely on documents and observation-based conservation decisions are not sufficient. Proposed participated management method represents wider public involvement for decision-making, and gives opportunity to them in order to make useful contributions. This online application allows affected and interested individuals to participate in official decision process from remote locations using the Internet as the medium of interaction. And also this method creates a new way of evaluating and spreading out heritage that is more accessible, interactive and informative. Facebook provides a discussion for conservation issues, future issues as well as rights for archeological works, and unknown history of the heritage.

Support the sustainability

The proposed method allows the integrity and continuity of information on virtual area, so local involvement supports the sustainability of protection of the site. Facebook, having direct access to recordings like video, audio etc. enables the preservation of all kind of information that is inevitably lost on written documents. As an ongoing process, the data collection and further phases of the decision-making continue as much as possible. It provides an interactive communication.

When an interview is documented on paper, it loses the valuable local accent of voice, and all the other marks that escorting and significating the attestation. The use of sound archives provided by Facebook allows the transformation of emotions.

Open and democratic

Each management activity is directly presented to the public thanks to characteristic of openness and democracy of the method. Everybody can follow the gathered information and discussions on virtual board, and make comment. Social networking page can also be employed to inform local communities for the objectives of the management plan, to seek input from them, and to identify demands and expectations of communities. Comments should be used to re-formulate original proposals of the plan. Multiple-choice questions designed on group wall can be employed to get the community thinking and talking about future of the site.

As a social networking site Facebook lets silent voices of the local people be heard, allowing talking about their past, present and future. It helps to understand the true history of the place. Such verbal heritage narratives can help create a favorable climate for the recognition of the claims and complaints from community.

Inexpensive and timesaving

Proposed social networking based participation system seems to be inexpensive and timesaving compared with more traditional approaches to public consultation based on meetings and surveys. Most importantly, public feels close to an important scientific system.

It should be accepted that Facebook would not be able to fulfill all expectations of a conservation study. Although Facebook appeared to be a very compatible tool with the some part of conservation of complex sites and also with decision-making studies, some deficiencies are recognized in utilization of Facebook for the conservation of complex areas like case study. These deficiencies are those;

It can be terminated by creators, necessitates moderator and triangulation

One of the major difficulties in utilizing Facebook for conservation and management studies is that, Facebook is a website; it can be terminated by creators in the future, or converted for a different purpose. For this reason all information and visual documents must be duplicated and stored in another storage device.

Another important point that, the information given by anybody on Facebook necessitates a triangulation, which means proofing the information gathered by using this new participatory technique. This allows comparing the information gathered on the Facebook group page with the information collected from different sources. A moderator is required to manage Facebook group page, to select and proof useful information.

5.4. Further Research Topics

Facebook is not used in conservation field today, so it calls for further examinations and experimentations. This study gives opportunity to further researches that could not be performed within the scope of this dissertation. It is necessary to realize more applications by utilizing social networking like Facebook so that its efficiency, deficiencies and shortcomings can be determined well.

Proposed method is applied only documentation, analysis and evaluation phase of management planning in this study. It is possible to expect the further design and application of Social networking Services for the conservation field. First one of these researches should be application of the proposed social networking based method on determination of vision and strategies, preparation of action plans and review steps in management planning studies. Further implementations in different settlements give a chance to question the efficiency and deficiency of proposed

methodology. The applicability for other conservation issues and on other case as natural and urban areas should be researched.

The virtual media is in a very rapid transformation. So, not only Facebook, but also the other mediums like Myspace, LinkedIn, Instagram, YouTube, Twitter which is recently more popular among young generation can be tested as well. These social networking services have some functions like conversations, sharing, relationships and groups. For instance, LinkedIn users concentrate on identity, reputation and relationships, whereas YouTube has primarily sharing and reputation functions. The potential of other social networking services designed for social interactions, relationships and content sharing should be examined to use for conservation studies beside Facebook.

There is a limited understanding of what can be done for other issues in conservation of historic areas with social networking services. They are mostly found non-scientific. Such questions will require large-scale research. This study would help other scholars to understand the long-term implications of these tools. The method explained in dissertation would help build a ground for future researches for the aplication of this tool. Beside, the existing conservation and management process should be reviewed according to the new possibilities obtained through the new introduced tool. Together with the enhancing role of computer systems and Internet in conservation area, the studies of today can change to be web based studies in the near future by designing and developing systems that include all components necessary for conservation and management process.

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APPENDIX A

VARIOUS PICTURES TAKEN IN DIFFERENT PERIODS

Figure A1- General view of Eskihisar (Eroğlu, Muğla Tarihi, 1939, p.176)

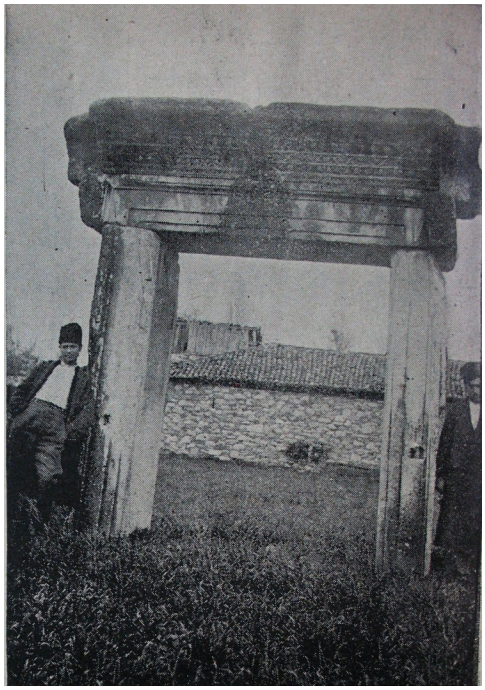

Figure A2- The gate of Bouleuterion (Eroğlu, Muğla Tarihi, 1939, p.32)

Figure A3- The gate of Bouleuterion in 1972 (Archive of General Directory of Cultural Heritage and Museums)

Figure A4- Bouleuterion in 1972 (Archive of General Directory of Cultural Heritage and Museums)

Figure A5- Theatre in 1972 (Archive of General Directory of Cultural Heritage and Museums)

Figure A6- Theatre from unknown date (Archive of General Directory of Cultural Heritage and Museums)

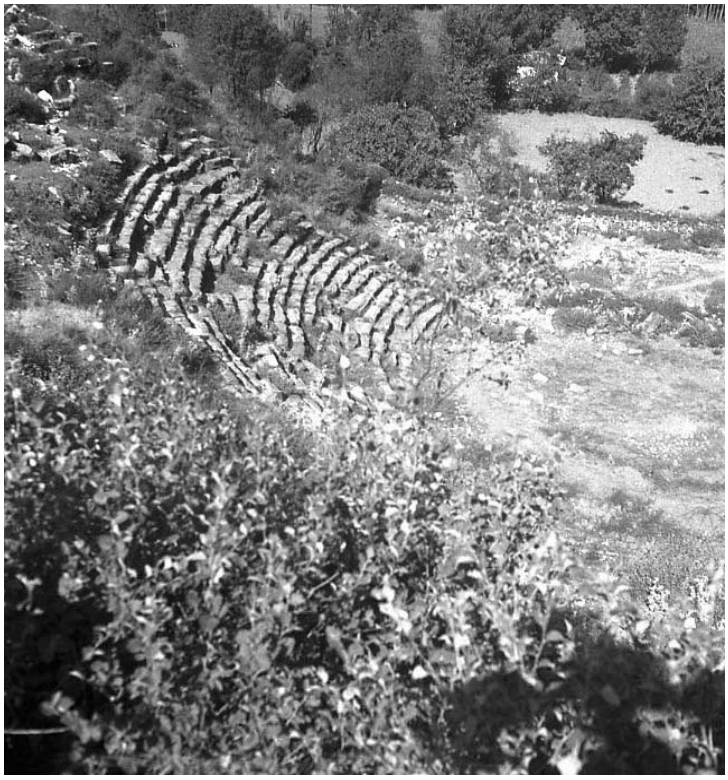

Figure A7- Theatre from unknown date (Archive of General Directory of Cultural Heritage and Museums)

Figure A8- Hamam in 1972 (Archive of General Directory of Cultural Heritage and Museums)

Figure A9- The mosque of Şaban Ağa (Baş, Eskihisardaki Türk Devri Yapıları, 1990, p. 374)

Figure A10- ‘Hamam’ (Baş, Eskihisardaki Türk Devri Yapıları, 1990, p. 374)

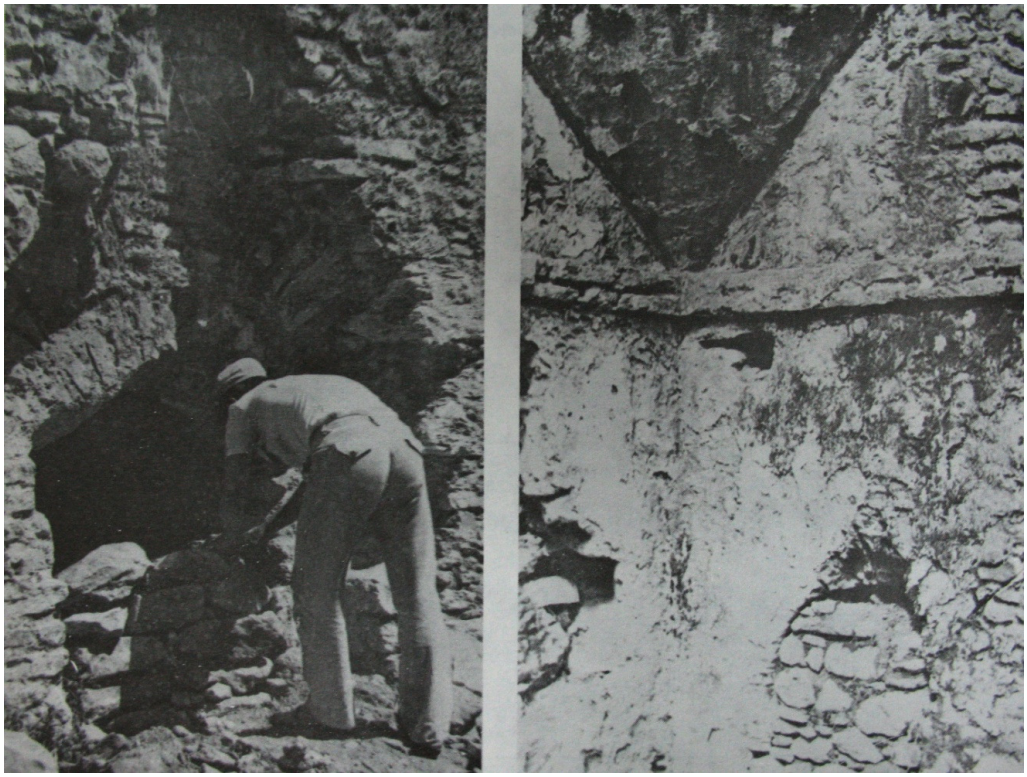

Figure A11- Inside of the bath (Baş, Eskihisardaki Türk Devri Yapıları, 1990, p. 375)

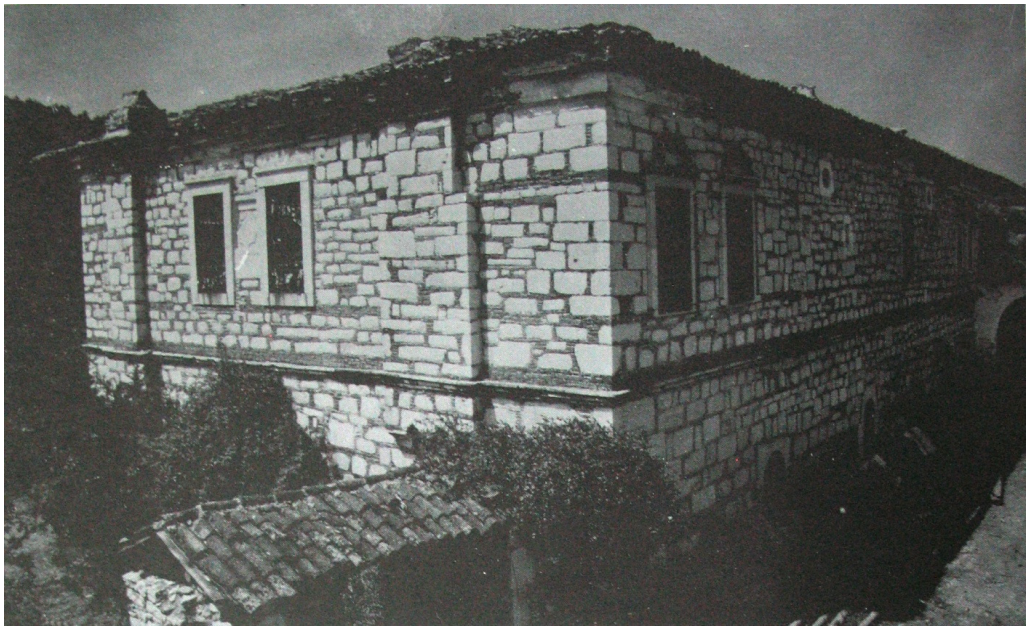

Figure A12- Abdullah Ağa's mansion (Baş, Eskihisardaki Türk Devri Yapıları, 1990, p. 378)

Figure A13- Inside of the dwelling (Baş, Eskihisardaki Türk Devri Yapıları, 1990, p. 379)

Figure A14- Theatre in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A15- The gate of Bouleuterion in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A16- Bouleuterion in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A17- North façade of Abdullah Ağa's mansion in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A18- South façade of Abdullah Ağa's mansion in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A19- Extension of Abdullah Ağa's mansion in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A20- Inscription panel on its wall in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A21- Chopper figure on its wall in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A22- *Halil Ağa*'s mansion in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Figure A23- The courtyard door of ‘ayan’ dwelling in 1993 (Archive of General Directory of Cultural Heritage and Museums)

Comment: As is realized, pictures taken before 1993 show there was a traditional life continuing from earlier periods to late dates. However, this existence was interrupted with activities of excavation and coal mining. For instance, on figure-10 and figure-11 taken in 1939 and 1972, the field in which the gate of bouleuterion exists was used for agricultural activities by habitants like other fields having archeological works.

Dwellers of Eskihisar were forced to migration by legal, local and administrative decisions in 1985. After that, the settlement has become a ghost town. Therefore, the contraband of ancient works and the stealing of materials of the traditional buildings have facilitated with this event.

The most of the buildings have begun to collapse since there was not any maintenance. For example, The Mosque of Şaban Ağa and mansions of *ağa* seen in figure.17-20-25-26-30 have been ruined in time, and only exterior walls are standing today. The present walls of these buildings on which the name of builder can be seen give significant clues about impressive workmanship for their time. Builders producing these fine buildings were persons coming from Aegean islands. In addition, the blocks of the archeological ruins and some ancient figures were used to make them more glorious (fig. 29-30). Furthermore, there are inscriptions one of which was inserted to the walls of *Abdullah Ağa*'s mansion, which is translated as 'Açıldıkça düşmanın gözü kapansın, İnna Fetehna suresinin hakkı için' (fig.28).

APPENDIX B

Information given by key informants who have lived in the area for an extended period of time

Şaban ağa mezarının cami avlusuna gömülmesi kaydıyla kiliseyi bugünkü şaban ağa camiine çevirmiş. Cami altında çoşların içinde yüzdüğü, gadınların bısat yıkadığı, develerin su içtiği böyük bir pınar akarmış. Çevre köylerde Cazgırlar ve Yayla köyünde yaşayan aççık da olsa Eskihisar'da yaşıyan rumlar Şaban Ağa camiinin yerinde var olan kiliseye namaz gılmaya gelirmiş. Eskiköy mezarlığında rum mezarları da varmış.

Köy merkezinde 17 gave, 4 terzi, 3 kasap, dondurmacı varmış, dondurmacı limonlu kar dondurması yapıp satarmış. Köy meydanındaki gavak ağaçlarının hemen yan tarafında samı dayının fırını varmış karşıdaki dükkanlar da manifaturacı ve gavelermiş. Bi de orada berber hüseyin dayı varmış aynı zamanda diş çekermiş.

Cuma ve Cumartesi günleri İki gün Eskisar bazarı gurulurmuş, bencik deresindeği tüm köyler bu bazara gelir alış veriş edelemiş.

Düğünler 4 gün süremiş perşembiden başlar bazar günü gelin almeynen bitermiş, gız evinde keman, saz, cümbüş ve darbukadan oluşan ince saz, olan evinde davul zurna çalınırmış. Ayrıca gız evinde Milas'ın Dibekderesi köyünden getirilen dansözler raks edermiş. İnce saz ekibi köyün saz üstatlarınca küçük yaşta eğitilme alınırmış.

Bu köydeki ağalık Güney Anadolu'daki ağalığa benzemezmiş, burdaki ağalar köylüğe eziyet eden değil köylüsüne değer veren aydın beylermiş, undan dolayı bey denirmiş bu ağalara..

1957 de deprem olunca evler hasar görmemiş ama siyasetin çok önde olduğu bir dönem olduğundan yeni yapılan deprem evleri bölgesinde yani Ortaköy'de havadan uçakla bakıldığında demokrat partinin kır atı görünücek denilerek köylüler Eskiköy'den Ortaköy'e taşınmaları için ikna edilmiş.

Köyün yolları tertemizmiş, diğer köylerdeki gibi tezek kokusu olmazmış, tiyatroya giden yol boyunca irim varmış burada içinde balıklar yüzen su akarmış. Her evin önünde de kendine ait guyusu varmış

Köyde deveci lakaplı bi çok insan varmış ve nerdeyse ev sayısı kadar deve damı varmış, bu develer İzmir Limanından mal taşırlarmış.

Bayramlarda harmanyerinde lunapark gurulurmuş, ve belli zamanlarda bu alanda deve güreşi tertip edilirmiş, boş kaldığı zamanlarda da köyün gençleri çift kale maç yaparlarmış.

Kömür işletmesi faaliyete başlayince Eskiköy ve Ortaköy'deki mazarlıklarda ölüleri olanların ölülerini mezarı kazarak almaları istenmiş, köylüler mezarları kazarak ölülerini almışlar ve evlerinin damına çuvallayarak goymuşlar, Bodrum- Muğla karayolu üzerinde yeni bir mezarlık tahsis edilince oraya defnetmişler.

Ortaköydeki deprem evleri bugün bilinen standart deprem evleri gibi değilimiş, molaz taş duvarlı, ahşap verandalı ve balkonlu, iki katlı, içerden ahşap merdivenli, kırma çatılı evlermiş. Yollar da arnavut kaldırımı taş döşeli ve tertemizmiş. Eskiköy'den gelen bir alışkanlık olsa gerek her evin ön ve arka bahçesinde o evin bütün ihtiyacını karşılecek gada sebze bahçesi ve meyve ağaçları varmış.

Köy eskiden anayol üstünde olduğundan yörenin turizm bölgesi olmasından kaynaklı turistler muhakkak köye uğrar gezer, köylülerle oturur kalkar ve çocuklara çeşit çeşit hediyeler verirlermiş.

APPENDIX C

QUESTIONNAIRE TABLE FOR RESIDENTS OF ESKIHISAR (SRATONICEIA)

Kullanıcı adı soyadı	Doğum yeri	Yaşı	Eğitimi	Mesleği	Aylık geliri

Oturduğunuz ev;		Kendimizin	Kiralık
Kendinize ait başka bir eviniz var mı?		Nerede?	
Araziniz var mı?	Nerede?	Kaç dönüm?	Ne ekiyorsunuz?
Köyünüzden memnun musunuz?		Evet Hayır	Neden?
Olanağınız olsa buradan taşınır mısınız?		Evet Hayır	Neden?
Kaç yıldır burada yaşıyorsunuz?			
Ev;		Kendimizin	Kiralık
Eviniz hangi mevkide?		Kocayamaç Mıcıktıkı (Yöremersini)	
Eski köydeki evinizi fiziksel olarak tarifler misiniz?		Eski köy Toprak ev Tek katlı	Ortaköy (Earthquake houses) İki katlı, betonarme, ahşap balkonlu
Ortaköy olarak adlandırılan deprem evlerindeki ve şu anki eviniz arasında hangisini tercih edersiniz? Neden?		Eski köy 	Ortaköy
Sit'e;	Olumlu bakıyorum	Olumsuz bakıyorum	Fikrim yok
Eskihisar'ın hangi özelliklerini özel ya da önemli buluyorsunuz?			
Köyünüzdeki evler korunmalı mı?			
Devlet yardımı olsa eski köydeki evinizi onarır mısınız?			
Eskihisar'daki turizm hakkında ne düşünüyorsunuz?			

QUESTIONNAIRE TABLE FOR RESIDENTS LIVING IN YENI ESKIHISAR

Kullanıcı adı soyadı	Doğum yeri	Yaşı	Eğitimi	Mesleği	Aylık geliri
Oturduğunuz ev;			Kendimizin	Kiralık	
Kendinize ait başka bir eviniz var mı?			Nerede?		
Araziniz var mı?	Nerede?		Kaç dönüm?	Ne ekiyorsunuz?	
Köyünüzden memnun musunuz?			Evet	Neden?	
			Hayır		
Eski köydeki ev;			Kendimizin	Kiralık	
Eski köyde şu anda eviniz var mı?			Evet	Hayır	
Eski köydeki eviniz hangi mevkideydi?			Kocayamaç, Mıcıktıkı(Yöremersini), Kabasakız, Yukarı Mah. Orta Mah. Havuzbaşı		
Eski köydeki evinizi fiziksel olarak tarifler misiniz?			Eski köy	Ortaköy	
			Toprak ev Çatılı Tek katlı İki katlı	2alt+2üst, betonarme, ahşap balkonlu 5 oda Çatılı	
Eski köydeki ve şu anki eviniz arasında hangisini tercih edersiniz? Neden?			Eski köy	Orta köy	Yeni köy
			Kışın sıcak, kuyuları var sağlıklı, çatılı (serin)		Banyo-wc içerde Kendi yapmış Kullanışlı
Şu anda eski köyden özlemini çektiğiniz herhangi bir şey var mı?			Doğallık, iklim, su, Arnavut kaldırımları, eğitim olanakları, pazarı, düzen, insan ilişkileri, evler, her şeyi		
Olanağınız olsa eski köye geri döner misiniz?			Hayır	Neden?	
			Evet	Su yok	
Sit'e;	Olumlu bakıyorum		Olumsuz bakıyorum		Fikrim yok
Eskihisar'ın hangi özelliklerini özel ya da önemli buluyorsunuz?					
Köyünüzdeki evler korunmalı mı?					
Devlet yardımı olsa eski köydeki evinizi onarır mısınız?			Evet		Hayır
Eskihisar'daki turizm hakkında ne düşünüyorsunuz?					
Evinizi turizm amaçlı pansiyon olarak kullandırmak ister misiniz?					

APPENDIX D

EXAMPLES REPRESENTING TRADITIONAL CULTURE

Figure A.24. Gazeteci Irabiye teyze 1993 (Urşen Kuzgun, Facebook)

Sevilay Devcan: gazeteci lakabı soradan köye gelip gidenler ve kazıda çalışanlar tarafından takılmış. kendisi rahat bir kişiliğe sahip hafızası kuvvetli idi.eskihisar köyünde doğupbüyümüş 2001 yılında 91 yaşında ölmüş.baba lakablı çavuş alinin kızı imiş.annesi küçük yaşta ölmüş babası çanakkale savaşına katılmış.köye çok ağır yaralı olarak dönmüş.2-3 ay hasta yatmış sonra iyileşerek uzun yıllar yaşamış. ırabiye teyzeye yıllar sonra devletten 50 tl para gelmiş.sonra devlete gidip gazi maaşı alması söylenmiş fakat kabül etmemiş.3 kızı 1 oğlu vardır.2 kızı öğretmen emeklisidir. ırabiye teyze ölmesine çok az kalan bir süreye kadar köyünden

ayrılmamıştır.artık kendisi çok güçsüz kaldığında çocukları zorla yanlarına almıştır.hiç ağır bir hastalığı olmamış.çok çalışkan bir kadınmış.erkeklerle çata çat kavga eden.güçlü bir kadınmış.bir özelliği eşeğin semerine değil afadersiniz kıçına binmesiymiş.ALLAH rahmet eylesin.

Haluk Aşkın: Evet, gazeteci lakabı bizler tarafından takıldı. Hafızası çok iyiydi. Özellikle kız öğrencilerle çok cana yakın sohpetler yapardı. Eskileri anlatırken, o günlerde köyde olanları ve duyduklarını da anlattığı için gazeteci deniliyordu. Allah rahmet eylesin.

Figure A.25. 1979 yılı Ocak ayında, Bouleuterion'un (Meclis Binası) yanındaki Bıllanın evinin içinden bir görüntü. (Hauk Aşkın, Facebook)

Haluk Aşkın: Benim mezuniyet tezimin çalışmaları için köydeydik. Evde elektrik yoktu. Gaz lambası ile oturduk.

Sevilay Devcan: evet ...haluk bey.bizde bu ocak başlarını unutamayız. bizim çocukluğumuzda.dedemin evinde ocağın iki yanında yer minderleri bulnur.ve duvar tarafında dayanmak için yastıklar.ocağın yan duvarlarında kapaklı dolaplar bulunur burada çezve küçük hasır bir sepet içinde kahve fincanları. küçük bir tepsi ve çerezler.şeker. kolonya limon kolanyası olmazdı. koyu sarı kokulu kolanya olurdu.

akşamları bu odada ocak başında toplanılırdı. tavana yakın yerde odanın dört bir tarafında ağaçtan yapılmış raflar üzerinde kanarları dilimli kalaylı kapaklı sahanlar bulunurdu. oda kilimi muğlaya özgü kırmızı krem rengi yol yol kıl kilimiydi. gece lambanın altına konan küçük bir tabure. üstünde kanaviceden bir örtü. ocakta yanan kütük çıtırtıları ve sıcaklığı ile ortaya çıkan çerezler.kuru elma kuru incir ceviz olmazsa olmazı badem.leblebi kabaktan alınarak.doğal olarak kavrulmuş kabak çekirdekleri.mimimec ağacının çiklenbikleri .patlamış mısır.çay içilmezdi.evlerde pek.kahvaltıda bile çay yoktu.sonra kışın meyveler gelrdi.sulu selli nar.mayhoş ayva doğal elma.samanların altında gizlenmiş.armut.bu armutun kurutulmuşundan yapılan hoşafın tadını unutamam.yaz ise karpuz kavun üzüm.kelek.acur.tuzla ye o tazecik.acurları.kocaman olan çekirdekli acurların bile tadı başka olurdu.birde kırmızıya çalan havuçu.işte bunlar benimde hatıralarımda.birde annemin anlattığı.bir hatıra.bir gün bir doktorun yolu böyle ocağı oalan köye düşmüş.dışarıda çok yağmur ve soğuk varmış.evin 2 ferdi sırık sıklam eve gelmişler.doktor bunları görünce bunlar muhakkak zatürye olur demiş.fakat gelenler soyunup dökünmüş.kuru elbiselerini giymişler.bal küflü çökelek peyniri.bol zeytin yağlı zeytini yemişler. sonra ayaklarını ocağın tarafına koyarak uzanmışlar.doktor demişki bunlara bir şey olmaz.bal .yediler.küflü çökelek penisilin taşı.zeytin yağ merhem.hele hele yanan ateşa uzatılan ayaklar butün vücuda dağılarak.üşütmeyi alır demiş.

Figure A.26. Sakız çiçekleri (Nuri Karaçam, Facebook)

Sevilay Devcan: Bu ev zannedersem. dayımın oturduğu müştemilatın anabinası. evin bir tarafı mutfak olarak kullanılıyormuş. diğer oda yardımcıların yattığı yermiş. içinde yüklük bulunuyordu. uzun bir dolap. bir kapı açıldığında banyo. yanında dolaplar. yatak koyma bolümü diğer dolaplar tabak çanak vs. bu diğer ev esas yaşama alanı girişte büyük bir ambar görevi gören kısım. yan taraftan kapıdan girilerek üst kata çıkılıyor. oldukça geniş bir sofa 3 oda ve lavabo ve tuvalet kapıları buraya açılıyor. burada önemli bir detay var banyo iki oda arasına yerleştirilmiş. her odadan banyoya geçiliyor. banyo kapısını açıyorsun. bir soyunma bölümü gibi bir yere giriyorsun oradan banyoya geçen 2. kapı var. bu kapı kilitli ise banyoya giremiyorsun .demek ki banyo dolu. her kapını 2 kilidi var hem içten hem dıştan. birde tuvalet bölümü girişte oldukça geniş bir bölüm büyük bir mermer lavabo ve musluk vardı. sonra tuvalet kapısı büyükçe mermer tuvalet taşı.ve borularla alt kattan kanalizasyon olmadığına göre bir lağım çukuruna iniyordu. odalarda tavan süsleri ayrı bir sanattı. içeride bir iki sandalye koltuk kadife döşemeliydi. üst kat merdivenler inilen bölümde bir kapak vardı. kapandığı zaman kilitleniyor. avluda etrafı mermer bir kuyu küçük bir süs havuzu vardı. şu an kalıntıları var. avludaki bir bölümde ise merdivenlerle inilen su kaynağı vardı.

Figure A.27. 1993 Genel görünüm (Urşen Kuzgun, Facebook)

Haluk Aşkın: En önde görünen, çatısı yıkılmaya başlamış olan Abdullah ağanın Konağı. Arkasındaki pembe boyalı olan da Bılla'nın evi. Bılla, köyde etkili, zengin, varlıklı, topraklı, sözü dinlenen, yani ağa gibi olan beylerin hanımlarına denir. Mustafa Ekmekçi Hocam belki yanlış olabilir ama oradaki arkadaşlardan "bılla" nın Abılla 'nın kısası olsugunu söylediler. Aslında abla demek sanırım...

Haluk Aşkın: AaaaaBılla , AaaaaaaMustafa seslenmesi çok kullanılır. Büyük kızlara Abla, Abıla denilir ama tek l (le harfi) ile. Bunda çift le harfi kullanılıyor ve vurgu le harflerinde.

Figure A.28. Adak yeri (Sevilay Devcan, Facebook)

Sevilay Devcan: Aldığım bilgiye göre bunun adı EREN miş. çocuklar doğduğun yapılan bir nevi adak. Ama erenin hikayesi şöyle....Aşkın bey bir yerde köyün altındak değirmenden bahsetmişti (aynı zamanda bu değirmen benim büyükbabam cineli Hasanındır) onun alt kısımlarında bir yermiş buraya bir parlak ışık inermiş köy halkı bunu tütün kırmaya giderken hep görürmüş. burada gizli bir yatır veya ermiş diye anılan ERENvar diye kabül etmişler.çocuk doğduktan belli bir süre sonra oraya akrabalar konu komşu gidilirmiş. bir hayvan kesilirmiş kaynatmalar (kazanlar) götürülürmüş. et le birlikte bulgur veye keşkek pişirilir dua edilir. yenilirmiş. çaputlar tahminen ağaçlara bağlanırmış. ama burada mezar yokmuş. IŞIK indiği için burası kutsallaştırılmış.sonra linyit işletmeleri orayı kazmış. varsayıma göre bir erende karşıda bir dağ varmış. oraya iniyormuş. işte hikaye bu. zannederim yıldız kaymalarını insanlar böyle hikayeleştirmiş.

Figure A.29. Deveci Süleyman ve ailesi (Sevilay Devcan, Facebook)

Sevilay Devcan: Bu zarforları deveci süleyman dedem hani karpuz atıp soğutulan evin kuyusu. arkada bir küçük ev gözüküyor orası mutfak. burası büyükçe bir oda kapıdan girince sağ karşıda büyük bir ocak vardı. orada 3-4 saç ocağı sıyacak şekilde yemekler pişer. saç börekleri ekmeği yapılırdı. sol tarafta küçük bir kapıyla kiler vardı. bütün yiyecekler burada dururdu. esas yiyecek deposu büyük evin giriş kapısının karşısında etrafı taşlarla çevrili serin karanlık bölümdü. burada un ambarı

tahtadan yapılmış. büyük pekmez yağ vs. şeyler bulunurdu. bu evin bahçesinde bir de develer vardı. develer çocukluğumun ilginç hayvanları...dedemin gelişi önce anneannemin yapmaya başladığı hamur hazırlığı ile başlardı. un ağaç hamur tekmesinde su ile yoğrulur bir ekmek hamuru büyüklüğüne getirilirdi sora uzaklardan derinden derine çan sesleri gelirdi. çan sesleri gittikçe yaklaştığında hemen büyük bahçe kapıları sonuna kadar açılırdı. kuyu başındaki şu anda dahi duran yuvarlak su yalağı doldurulurdu. çan seslerinin birbirine karıştığı sırada dedemin de sesi karışırdı. ilk önce karakaçan eşek girerdi. biliyorsunuz.9 deveyi bir eşek çeker. o başa geçmeden develer gitmezmiş. hemen bütün develer kuyu başına yarım ay şeklinde dururlar önce dedem sırayla su içmelerini sağlar sora anneannemin yaptığı hamur ekmekleri bir bir sırayla develere verirdi. bu arada develer inişir kakışırlardı. dedem onları bağıra çağıra düzene sokardı. hele hele dorum denilen küçük deve yavrusu varsa onu tutmak zor olurdu. yaramaz bir çocuk gibi bir oraya bir buraya koşturur diğer develerde ona bağırırlardı. develer arada dalaşılardı. bir birlerini boyunlarından ısırırlardı. yeme içme işi bitince dedem onları arka taraftaki deve damına götürürdü. bu arada benim köyde yaşayan teyzemin oğlu Duray bu develerin altından geçer ayaklarının dibine girer bize iyi bir gösteri sunardı. biz bunları evin 2. katın penceresinden izlerdik. doğrusu develerden korkardık. devenin yavrusu doğduğunda anneannem kundaklayıp oda içindeki ocağın yanına koyar orada dinlenmesi sağlar sonra annesinin yanına koyarmış. birde bu develerin çok hassas oldukları söylenirdi. debrem olmadan önce çok huzursuz olurlarmış. hatta bizim muğla dağlarında panter olurmuş. bunların yaklaştığını hissederlermiş. Büyük bir huzursuzlukla oradan uzaklaşmak isterlermiş....onların deve dikenlerini yerken o dikenlerin nasıl oluyor da ağızlarına batmadıklarına hayret ederdim. Dedemlerin yörük olduklarının bir ispatı dedemin deveci olması çünkü yörükler göçtükleri için develer onlar için önemliymiş. sora yerleşik düzene geçince dedem develerle taşımacılık yaparmış. İzmir limanından polonyadan gelen mallar bile taşımış. harman zamanlarında buğday vs. taşırmış. milastan muğladan aydından taşımacılık yaparmış. Annemlerin de değişik çeyizleri olmuş. annemi çok güzel ince porselen yemek kahve takımları vardı.

Figure A.30. Gelin Alayı (Alim Kaya, Key informant)

Alim Kaya: Eskiköyde doğdum, büyüdüm, caminin altında iki değirmenlik su vardı. sol taraftaki boşluktan mermer merdivenle aşağıya inilirdi, orada abdest alınırdı, kadınlar çamaşır yıkardı. Eski usüldü düğünleri üç gün yapılır. Salı başlar, çarş, Perşembe biter. Cuma duvak olur, yani gelin alma. Oğlan evinde davul zurna, kız evinde keman, cümbüş, darbuka çalınır, iki çingene kız gelir dans eder istenirse dibek deresinden.

Metin Çöllü: Devlet bizi Gökçeadaya gönderdi. devletin bizi oradan taşıma gerekçesi oradaki kömür ocaklarından ötürü idi kazının o gün ki yeni hisar yakınlarına kadar gelmiş olması her iki köyün boşaltılmasını gerektirdiği idi sonrası gökçeada kimsenin bilmediği haritada bile bulmakta zorlandığımız bu yerin ne dilini ne kulturunu nede ulaşımını biliyorduk gıttık eskıhısar burdur samsun mılas gıbı farklı yerlerden gelen kulturdekı ınsanların bı araya gelmesı hıç te kolay olmadı çok farklı kulturlerden olan

bu insanlar yıllarca kulturel farklılıktan dolayı kopuk ve bırbırı ile çatışır vazıyette yaşadı şimdileri bu ortadan kalktı kaynaştı tek bı kultur oluştu ama bedelı keybedılen kulturler ve manevı degerler oldu devlet herkese evler arsalar verdı bende dahıl benımle bırlıkte olan tum nesıl şu anda 100..90 oradan ayrıldı başka bı şihirlerde yaşıyor çok kısmı bodrum mugla bursa gıbı kentlerde yaşlılar ve 90 sonrası gençler orda yenı yaşam ortamı oluşturdular ve orasını memleket edındıler ama bızler hep eskıhısarlı olduk ve oralı kaldık.

Figure A.31. Stratonikeia aşk çiçeği (Hasret Acar ,Facebook)

Hasret Acar: İçinde birçok farklı medeniyeti barındırarak dünyanın en büyük antik mermer kentine sahip olan Stratonekeia'nın 2500 yıllık aşk çiçeği, antik kentin simgesi haline geldi. 2500 yıldan bu yana her yıl 3 ay boyunca Stratonekeia Antik kentinin her alanında çıkan ve Aşk Çiçeği olarak adlandırılan bu çiçek Selaukus krallığının başına gelen bir aşk hikayesinin simgesidir. Stratonekeia antik kenti için büyük bir önem taşıyan bu çiçeğe Stratonekeia antik kentinde yaşanan büyük aşk sonrası Stratonekeia köylüleri tarafından "Stratonekeia aşk çiçeği " adı verilmiş. Eskihisar köylüleri 2500 yıldan bu yana bu çiçeğin kentin simgesi haline geldiğini söylerler.

Sevilay Devcan: yolları tertemiz.büyükbaş hayvan dişkısı kokmayan bol suları olan.hatta tiyatroya giden yolun kenarıdan su geliyordu ve içinde balıklar vardı.o köy hayallerimin köyüydü kimi zaman kendimi büyükbabamın evinden dedemin evine gelirken geçtiğim sokaklarda kendimi kovboy flimlerinde hissediyordum.kimi zaman bir padişah kızı oluyordum.kuyularda aksimi görmek.arkasından sarkma düşersin.İKAZI.dedemin tavanında ağaçoymalarının uyumadan önceki bakşlarım.evlerin çatılarındaki galvnizleri dantel gibi işlenmesi.ocakta yanan odunun yaptığı isin sabah.hiçbirşey olmamış.kireçle benbeyaz hale getirilmesi

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MS	Muğla University	2004
BS	Uludağ University	2000
High School	Muğla Endüstri Meslek High School	1996

WORK EXPERIENCE

Year	**Place**	**Enrollment**
2006- Present	Directorate of Rolove and Monuments, Ankara	Control Chief
2001-2006	Council for Conservation of Cultural and Natural assets, Muğla	Reporter
2000- 2001	Yenisu Architectural Office	Architect

FOREIGN LANGUAGES

Advanced English

PUBLICATIONS

1. Kazıl E., " Eskihisar (Stratonikeia)", Journal of Architecture, no. 324, (2005)

2. Kazıl E., " Kaybolan bir kent (A lost city)", Journal of Architecture of Southern Aegean, no. 1 (2009)