AN INQUIRY INTO THE ACCESSIBILITY OF ARCHAEOLOGICAL SITES
FOR PEOPLE WITH PHYSICAL DISABILITIES

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ABSTRACT

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The conservation of cultural heritage is globally regarded as a necessity, and directly emphasized in the international and national documents in a lawful manner. However, the accessibility to heritage places for people with disabilities has become today's common problem which requires a sensitive approach to overcome by means of some design related standardizations and new technologies.

According to statistical data, there are 8.5 million people with disabilities that is nearly 13 percent of Turkey's population. This thesis is prepared with the purpose of enhancing awareness about the problems of accessibility in archaeological sites. It is emphasised that how "accessibility" is a concept closely linked to valorisation of place, being both an instrument and an integral part, and therefore as a fundamental step in the processes of conservation of cultural heritage. In this sense, this study aims, first, to identify the conditions that limit the involvement of people with disabilities in archaeological sites, and further try to develop some design and organisational guiding strategies to overcome accessibility problems of people with physical disabilities in these sites. The study contains two main parts; one of them brings together the principles and approaches set out in the international literature on conservation and disability and then evaluates the selected case studies, the other part

deals how design, organisational and the manegerial process should be addressed in order to increase an awareness to solve accessibility problems within the conservation context.

Labraunda Ancient City, is a well-preserved and precious site that contains natural and cultural values. but However, this site is also one of the most problematic locations in terms of accessibility in Anatolia. The site is selected as a case area to evalute the the guiding strategies developed in the study. Finally, this resarch is concluded with principles, strategies and actions to ensure the accessibility of archaeological sites to people with physical disabilities without damaging the sites spiritual meaning.

Keywords: Accessibility, Archaeological sites, Cultural Heritage Conservation, Labraunda, People with Disabilities.

ÖZ

FİZİKSEL ENGELLİ BİREYLERİN ARKEOLOJİK ALANLARA ERİŞİMİ ÜZERİNE BİR ARAŞTIRMA

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Kültürel mirasın korunması dünya çapında bir gereklilik olarak görülmekte ve uluslararası ve ulusal belgelerle doğrudan doğruya vurgulanmaktadır, ancak gündemin önemli sorunlarından biri olarak engelli insanların miras alanlarına erişilebilirliği, zorunlu standartlar ve yeni teknolojilerle desteklenmesi gereken hassas bir konudur.

İstatistiksel verilere göre, ülkemizde nüfusun yaklaşık yüzde 13'ünü oluşturan 8,5 milyon engelli insan vardır ve kesin bir rakam söylemek imkânsız olsa da, şu anda bu sayının dünya çapında bir milyara ulaştığı tahmin edilmektedir. Bu bağlamda tez, geçmişimizin sosyal, kültürel ve tarihi değerlerine tanıklık etmek ve bilgi edinmek için bizi ortak bir kimlik altında toplayan en önemli miras alanlarımızdan olan arkeolojik alanların ruhunu korurken fiziksel engelli insanlar tarafından erişilebilirliğini sağlamak için bilinç ve bilginin arttırılması amacıyla hazırlanmıştır. "Erişilebilirliğin", hem bir araç hem de ayrılmaz bir parça olarak yerin değeri ile yakından ilişkili bir kavram olduğunu ve bu nedenle kültürel mirasın korunması süreçlerinde temel bir eleman olduğunu vurgulamaktadır. Bu bağlamda, bu araştırma, engelli insanların arkeolojik alanlara katılımını sınırlandıran engelleri

tanımlamayı, toplumun bu önemli kesiminin ihtiyaçlarını dikkate alarak sorumlu kuruluşların ve kural koyucuların dikkatine sunacak rehber ilkeler yaratmayı amaçlamaktadır.

Çalışma iki ana bölümden oluşmaktadır; ilk kısımda, uluslararası literatürde koruma ve sakatlık ile ilgili ilkeleri ve yaklaşımları bir araya getirilmekte ve seçilen örnek çalışmalar değerlendirilmekte, ikinci kısımda ise bir arkeolojik alanın yönetimsel açıdan koruma bağlamında erişilebilirliğin sağlanması için izlenecek yol ve stratejiler belirlenmektedir.

Doğal ve kültürel değerleri içinde barındıran, ancak Anadolu'daki erişilebilirlik açısından en sorunlu yerlerden biri olan çok iyi korunmuş ve kıymetli bir alan olan Labraunda Antik Kenti, belirlenen kriterleri somutlaştırarak diğer alanlar için örnek olması için çalışma alanı olarak seçilmiştir. Bu araştırma, arkeolojik alanların fiziksel ve ruhani değerlerini korurken fiziksel engelli kişiler tarafından erişilebilirliğini sağlamak için ilke, strateji ve eylemlerle sonuçlandırılmıştır.

Anahtar Kelimeler: Arkeolojik alanlar, Engelli bireyler, Erişilebilirlik, Kültürel Mirası Koruma, Labraunda,

to mommy, my siblings and in memory of dad…

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CHAPTER 1

INTRODUCTION

All individuals have basic rights like an education, work, social and cultural life.[1] It is necessary to provide various opportunities for people with disabilities to participate in social, economic and social life and to be able to live an independent life.[2] There are several legal regulations at the national and international level in order for people with disabilities to experience their fundamental rights and freedoms. In addition to the views that accessibility is a prerequisite for the sustainability of social and cultural rights,[3] there are a number of institutions and organizations advocating the view that accessibility is an independent right. In both approaches, the physical environment needs to be constructed and regulated in accordance with accessibility standards so that the PwD can access the various services in education, social and economic areas. Accessibility is a fundamental are few. And in this case, why bother with work that is expensive and will not serve anyone? "It's not profitable. This is a superficial reasoning that does not take into

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[1] These basic rights are documented in human rights law are the Universal Declaration of Human Rights (UDHR, 1948), the International Covenant on Civil and Political Rights (ICCPR, 1966) and its Optional Protocol, and the International Covenant on Economic, Social and Cultural Rights (ICESCR, 1966)
[2] Ibid.

account the reality. The reason of why we do not see people with disabilities, is the environments are inaccessible. Not only people with disabilities, the whole population is concerned with accessibility: parents of young children in strollers, the elderly, the person with temporary difficulties of movement and who moves on crutches, the traveler who lug with a huge suitcase.

In order to people with disabiltiies to continue their lives independently[4], their requirements and needs must be taken into consideration in the physical environment. However, it is seen that there are many obstacles to the access and transportation possibilities of them in all open and closed spaces in which the disabled live in their public spaces from the houses they live in. Physical conditions in open spaces such as pedestrian walkways, sidewalks, parks and gardens or in building types such as public buildings, hospitals or schools are a serious obstacle to the inclusion of obstacles. Therefore, it is inevitable that the individual with disabilities is restricted and excluded from social life.

The number of people with disabilities is quite a lot, and increase dramatically day by day. It is estimated that there are 8.5 million people with disability which constitutes nearly %13 population of Turkey (Turkish Statistical Institute). The number reaches one billion in the world according to data of the World Bank and the WHO. Nearly 15 % of the world population, living with a disability. According to World Report on Disability (2011) "prevalence of disability is growing due to population ageing and the global increase in chronic health conditions". People with

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[3] The European Urban Charter defend the idea " One of the fundamental rights of any citizen should be free access to all the social activities and facilities of the town, without distinction of sex, age, nationality or physical or mental ability."

[4] "Accessibility is a precondition for persons with disabilities to live independently and participate fully and equally in society (Article 9, UNCRPD, 2013)

disabilities known as "the largest minority"[5] that their numbers increase dramatically, have an equal rights like a each citizen[6].

As the world's population rapidly ageing, responsible bodies are beginning to worry about accessibility and realise that access for people with a disabilities is imposible. Access to cultural activities is a topic that is on the agenda of the whole world. But, available data shows exclusively the last three decades have witnessed an initiatives of accessibility of cultural. A significant part of the population still does not participate in cultural activities. Experience of cultural heritage is recognized as a human right[7] and an important for promote well-being, quality of life. Participation to cultural activities connects us to our social and cultural values as well.

Unfortunately some obstacles break off the connection between the heritage and human by causing discouragement of them. The lack of accessibility prevents to their experiencing and understanding of own heritage, ultimately convict them to house. The European Commission (2003), sees an accessibility as a key to a sustainable development and believes that it enhances the quality of life and makes the environment more viable.

In this respect we need to experience and conserve of them and ensure sustainability as an evidence of our history. The most important way to sustain and conserve of them is to provide an active use, making them accessible to everyone (Historic England, 2015). People seen as a core of the sustainable development in Rio

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[5] United Nations Enable, Fact sheet on Persons with Disabilities, available at : http://www.un.org/disabilities/documents/toolaction/pwdfs.pdf
[6] The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, (PWD Act, 1995) and United Nations Convention on the Rights of Persons with Disabilities, (UNCRPD,2016)
[7] The right explicitly emphasised in Article 27 of Universal Declaration of Human Rights: "everyone has the right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits".

Declaration (1992). Hawkins (2010)[8] describes the sustainability as a "the process whereby humanity is able to meet current needs while maintaining the ability of future generations to meet their needs". And also Burra Charter (1999, Article 12) emphasizes that the conservation of heritage would not be possible without local community involvement.

Until the end of the twentieth century the problem of disability and that of integration in the society of those affected, were little considered globally. Even if the UN worried about it since the forties[9], in fact, only in 2006 it produced a convention with universal juridical value, creating multiple expectations for its great content and shifting attention from deficit to the whole person, to its value. human and its potential social contribution. Finally everyone, at least on paper, had the same rights of freedom, therefore, among these, also the right to enjoy cultural heritage. The UN Convention, in Turkey, was ratified in 2009 and since then the cultural institutions have made enormous progress, even if they are still far from the goal.

Archaeological sites, which is one of the most important part of the our history and can be accepted as the most convenient medium for exploring our heritage, history, methods and materials as a evidence of past, are one of the most difficult places in terms of access due to its unique geography and topography. Therefore this thesis explores the accessibility requirements and the alternatives available for archaeological sites, which have the potential to make an effective connection to sense of belonging.

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[8] Hawkins, C.A., 2010, Sustainability, Human Rights, And Environmental Justice: Critical Connections For Contemporary Social Work, Available At : Http://Www1.Uwindsor.Ca/Criticalsocialwork/The-Nexus-Of-Sustainability-Human-Rights-And-Environmental-Justice-A-Critical-Connection-For-Contemp

[9] UDHR, 1948, Article 27 : (1) "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits."

There is an Environmental Design Project (2004), which was prepared to for visiting of the archaeological sites in a controlled manner by conserving, to solve the problems from the current use and circulation to provide the needs of the area. The project defends the idea that in while designing, should be determine the user profile and should design by considering the users needs and also some regulations should make considering people with disabilities, children, elderly, like disadvantaged users. But, this is a not legally binding, it is an unrealised and superficial discourse.

It is of paramount importance to ensure the implementation of minimum national standards and guidelines for the accessibility of facilities and services in the fields of cultural activitiesl All new facilities and services must be designed to be accessible to all, including people with disabilities, in accordance with the principles of universal design / design for all. Barriers in existing facilities and services should be be phased out.

Providing equal access and to present the site to everyone requires some interventions. It is impossible to generalize the interventions, removals, and additions to propose, because each site has its own special character. Avoiding anything that would change the spirit of the place through interventions and additions, the site characteristics and values must be conserved. The conservation interventions should be minimised and avoid significant changes to ensure the preservation of tangible and intangible values (New Zealand Charter). The most important issue while removing obstacles is that these interventions must be reversible and must maintain the value of the site.

1.1 DEFINITION OF THE PROBLEM

"All human beings are born free and equal in dignity and rights."

(Universal Declaration of Human Rights, 1948)

People with disabilities are deprived of opportunities full involvement in the activities of the socio-economic and cultural system. This deprivation occurs through unawareness, neglection, physical and social obstacles. From past to present, there are intensive and lasting negative stereotypes and prejudices against people with disabilities that lead to social exclusion. Most people with disabilities are excluded from active participation because of obstacles to physical access to the public space. Discrimination negatively affecting participation in social interaction generate psychological and social problems for many people with disabiliities. Actually person with a disability is a person who loses physical, mental, spiritual and social skills for certain reasons, needs a variety of physical arrangements in order to be able to act independently in open areas and structures.

Individuals or groups are exposed to discrimination due to based on social, economic or physical disadvantages. The exclusion is a violation of human rights because the human rights guarantees that every human being has beneficiary their right, without unreasonable privileges race, color, sex, ability, language, religion, political opinions. Human rights are based on respect for the dignity and value of each person and are should practiced without discrimination.

Archaeological sites, which are the most precious and unique parts of our culture, are also the foremost witnesses to our architectural and cultural history, must be conserved by the responsible bodies for conveying to future generations. The best way to conserve of it is to ensure equal participation and experience for all. The relevant regulations and legislations all agree on a common goal to ensure that

people with disabilities participate to equally to others to social and cultural life. The UN Convention on the Rights of Persons with Disabilities is a fundamental regulatory tool against discrimination and violations of human rights.

Accessing cultural heritage is a right, essential for the development of the person and the communities and for the very existence of heritage, since both development and existence are based on the interaction of individuals with the traces of material and immaterial recognized cultural heritage. The accessibility to heritage is above all a right of all individuals as explained in article 27 of the Universal Declaration of Human Rights, proclaimed by the United Nations in December 10, 1948:

> "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits."

The nature of these places, uneven paths, sudden and frequent changes of altitude in the terrain and monumental complexes are devoid of the visit of people with disabillities of various kinds, such as that of the elderly and children. Accessibility acts as a key stone to include them in every aspects of community life, it facilitates to benefit not only cultural but also social and economical rights.

Access to archaeological sites means to experience and understand them. An important tool of the experience and understanding is presentation of the site which stimulates strong connections with our history (Ename Charter, revised 2008)[10]. Unfortunately, although people with disabilities have the same rights as everyone, they face discrimination about access to cultural life. Accessibility has been used as a

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[10] For further information see: ICOMOS Charter For The Interpretation and Presentation of Cultural Heritage Sites, 'Ename Charter', ICOMOS, 2005.

part of enhancing cultural tourism since the 1990s (Nordic Council of Ministers, 2009). Almost all of the studies on archaeological sites are aimed at tourism and its economical benefits, and tourism does indeed affect experience and access. Thanks to accessibility, heritage places are being used more and are being conserved. It is vital for the maintenance of archaeological sites. Inaccessible environments negatively affect a greater portion of the society.

Accessibility, which is a common problem of many countries with historic environment, has not yet been incorporate into the goals of the national and international development agenda for archaeological sites although the issue of accessibility and usability of the cultural heritage is becoming more and more relevant in the national and international context. Social importance of accessibility to heritage places can you really get a significant positive impact on the environment and its users.And also there is a some weaknesses and gaps about accessibility requirements in existing legislative and regulative documents.

We need a different policy, in all areas of social life, in which people with disabilities, are forced to face the barriers of prejudice, discrimination. These barriers bring people with disabilities, to be marked by a "social stigma". Unfortunately, the "social stigma" leads to the impossibility to access the world of work, by the disabled, also leads to the impossibility to access goods and services, in a position of equality and equal opportunities, compared to other citizens. The barriers of prejudice, of social exclusion, of discrimination, also lead to the impossibility for the disabled person, to provide his contribution to the well-being of the community in which he lives. Barriers can prevent the disabled person from making their own choices, in complete freedom and autonomy.

We have not yet reached the facts, at a satisfactory level of social inclusion, of guaranteeing equal opportunities, in favor of the disabled, in a position of equality. Although disability issue is discussed with different approaches by different field,

there is no holistically approaches to this problem. Most of the studies have been done superficially and focused only minimal solutions like products and building scale, site based cases are nearly none.

Everyone knows that there is a multitude of laws, which often are not applied, or are applied incorrectly. In fact, this legislative problem, and not only this, negatively affects the real and practical life of people with disabilities and their families. Such shortcomings create a huge gap between the theoretical situation and the practice.

Accessibility, which is seen as the problem of people with disabilities, actually it is a common humanity problem. Accessibility to cultural heritage is a goal towards which we must all tend. Accessibility, which makes easier participation and understanding for all, is the first condition of experience, it strengthen connection between people and heritage places by enhancing participation. Therefore it has an important role both at national and international scale. But people with disabilities face attitudinal, environmental, institutional barriers[11] (Guernsey and others, 2006), which prevents of their experience of all aspects of the life. The definition of the term accessibility in heritage places is related mainly to the architectural, perceptual, transportational and organizational barriers. These barriers not allow the public to experience to and interaction with the site.

If we increase the accessibility, the desirability to experience increases as directly proportional. As a matter of fact that everybody wants to experience, observe and understand the heritage places as an objectives interest, knowledge or entertainment purposes. Actually it is not just a desire, it is a right which provides full participation in society (Article 9, UNCRPD).

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[11] A barrier is any constructive element that prevents or limits the movement or use of services, especially to people with disabilities.

UNESCO supports the idea with the following statement ;

"World Heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located".

Also in Universal Declaration of Human Rights (UDHR) and International Covenant on Civil and Political Rights (ICCPR) has emphasised all human beings have same right. In fact, if we look at from the equality or human rights perspective, we can see that there is a great deal of discrimination against people with disabilities. Although the history of disability dates back thousand year, rights of people with disabilities on the agenda just for the past decade. There is no legal regulations concerning with accessibility for archaeological sites, therefore need some regulations related to people with disabilities that are deprived of the right to benefit from any kind opportunities, to be informed, to participate in social life. Because of archaeologcial sites are quite complex settings, should be provided legible ciculation system which connecting important points and ease the visitor orientation.

Actually, in recent years, no doubt progress has been made to increase the accessibility of cultural sites. Although there are many laws against discrimination for people with disabilities, they are suffering from due to disconnection between theory and practice. Despite being a voluntary, Turkey has not shown remarkable progression about accessibility issue in practical terms.

Actually in Environmental Design Project[12] (2004) was mentioned while designing, should be determine the user profile and should design by considering the users needs and also some regulations should make considering people with disabilities,

children, elderly, like disadvantaged users. Yet, there is neither a method nor a sanction in this issue elaborately mentioned. As a matter of fact that even there is not an any practice. The minor discourses is woefully insufficient, accessibility for people with disabilities should take part scope of archaeological site management plan. People with disabilities feel disconnected from society due to they could not freely interact their environments, which have a lot of obstacles.

The barriers prevents us from experiencing and enjoying all things in our environment. For that, it is necessary to examine the barriers which are faced of people with disabilties. ICCPR, Article 16 emphasises " Everyone shall have the right to recognition everywhere as a person before the law". Humans are "not a homogeneous group"[13], it is a well-known fact that the requirements of different users are also different. For instance; while people with visual impairments needs an directive surfaces, people with physical disabilities needs a suitable surfaces and ramps to use wheelchair. We don't come across the people with disabilities in archaeological sites due to lack of both in-situ and ex-situ arrangements. Therefore, first of all these requirements should be determined to develop a strategy.

[12] For further information see: 5226 Sayili Kültür ve Tabiat Varliklarini Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapilmasi Hakkindaki Kanun, Kültür Bakanliği, 2004.
[13] For details of differentiations of group see :
https://www.sphassociates.ca/uploads/files/TJCC_May2003%20(SPH).pdf

1.2 AIM AND SCOPE

"In the end, we conserve only what we love.
We will love only what we understand.
We will understand only what we are taught."
Baba Dioum, Senegalese poet

This reserach aims to illustrate how "accessibility" is a concept closely linked to valorization, being both an instrument and an integral part, and therefore as a fundamental step in the processes of conservation of archaeological sites. Therefore it intends to inquire the accessibility of archaeological sites by people with physical disabilities. In this sense, the intention is therefore to highlight how, the integration of the cultural heritage enhancement system could allow a better and more widespread use of the heritage itself, leading to an increase in the collective well-being and the peoplewith disabilities in society, an increase in the so-called human capital and a strengthening of the sustainable development of the country. The obvious assumption is clearly the protection of the heritage itself, guaranteeing its survival for the longest possible period.

Contributing to the creation of a fully inclusive society is one of the general objective of the study, in this sense, the fight against discrimination and the promotion of the participation of people with disabilities in society and the economy constitute a fundamental element. The focus is on the many barriers in the arcaheological sites that hinder people with disabilities in carrying out in full participation in the activities of society. And also is reveal that The problem does not lie in the handicap itself, but derives from the structures, practices and attitudes that prevent people from expressing their abilities. Therefore this study based on a review of available literature and case studies, it first aims to identify the different tools and methods developed to support this approach and improve its effectiveness. It then aims to take

a critical look at the heritage management. By discussing the management process, finally seeks to evaluate the actual potential. In addition to contributing to the enrichment of experience for people with physical disabilities, this review should help to assess the managing model from a new approach. Eventually, it will lead to a better sharing of the responsibility of the heritage between the State and the communities. This inquiry should also highlight the exemplary initiatives to conserve and enhance our common heritage.

The accessibility of Cultural Heritage by people with disabilities, in fact, a whole series of access opportunities, understood in a broad sense, which allow everyone to choose, decide and organize themselves in total autonomy. Therefore the aim of the inquiry is therefore to analyse and detection of the accessibility conditions of archaeological sites in order to solve the problem and quarantee accessibility to for all. In this sense the study focuses on disconnection between practice and theory and aims to develop a concrete example through the problematic area by conserving the site. Within this thesis, the disconnectedness will be eliminated by establishing a balance between human, values and accessibility concepts.

The strategy is based on the fundamental values such as democracy, respect for human rights and fundamental freedoms, dialogue, the equal dignity of all people, mutual respect and the consideration of diversities. It aims to encourage and facilitate the implementation of heritage conventions. It advocates a shared and unifying approach to cultural heritage and its management, based on an effective legal framework related accessibility.

It aims to create synergy between existing policies and tools, to improve or complement them, as appropriate, notably on the basis of the legal instruments in force at national level. So, it has some objectives as below;

- raising awareness of the right of people with disabilities to be protected against discrimination and to enjoy full and equal rights;

- encouraging reflection and discussion of the measures necessary to promote equal opportunities for people with disabilities

- the promotion of the exchange of experience on good practices and effective strategies implemented at local, national and international

- intensifying cooperation between all the bodies concerned, in particular governments, social partners, NGOs, social services, the private sector, the associative sector, the voluntary groups, the disabled and their families;

- the improvement of communication concerning disability and the promotion of a positive representation of disabled people;

- sensitization to the heterogeneity and multiplicity of forms of disability;

- raising awareness of the many forms of discrimination to which the disabled are exposed;

UNCRPD[14] emphasize that accessibility is often a prerequisite for the exercise of all the rights of persons with disabilities: it is an essential factor in their full participation, on a day-to-day basis, in all aspects of social life (Article 9). His intervention on the issue of accessibility is not limited to the treatment of individual complaints, but also to the promotion of this requirement among actors in the field: he continues to emphasize the link between accessibility, freedom of movement and equal rights of citizens. Thus, this thesis has been developed with the objective of offering practical responses to responsible bodies in terms of accessibility.

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[14] UN General Assembly, Convention on the Rights of Persons with Disabilities : resolution / adopted by the General Assembly, 24 January 2007, A/RES/61/106, available at: http://www.refworld.org/docid/45f973632.html [accessed 9 July 2018]

In this sense the study focuses on disconnection between practice and theory and aims to inquiry the legal and managerial gap about problem. Within this thesis, the disconnectedness will be eliminated by establishing a balance between human, values and accessibility concept and develop a concrete example through Labraunda Ancient City by conserving the site.

Despite the existence of a number of legislative provisions on accessibility standards, which are both disability-oriented and accessibility standards, the practice of accessibility standards is inadequate in various laws. The goal the study is brings all scattered guidelines together about of people with disabilities to provide participation fully in society of them.

In the implementation of accessibility standards, the neglect of accessibility standards in newly constructed or newly opened services, as well as the physical inadequacy of existing structures, indicate problems in implementation and control. Despite the positive developments seen in accessibility legislations, practices remains in theory, and it is observed that not focused an access management as mentioned in Turkey.

Within the scope of the study, it is aimed to question and improvement the accessibility standards in the archaeological sites for the people with physical disabilities. In this context, it is aimed to create an infrastructure for the establishment of accessible design criteria primarily for people with physical disabilities spaces and for developing the accessibility standards in force. By developing criteria for people with physical disabilities, it aims to create a convenient base for the work of the responsible bodies, designers, researchers and other stakeholders at national and local level. Another objective of this research is the fact that in the heritage conservation context is an example of similar work to be done on people with disabilities.

The thesis does not want to be a just document, but also pioneer of the new inititatives to issue of accessibility of archaeological sites. In this context, it has a two interrelated aims, one of them is provide accessibility of archaeological sites for people with disabilities, other one is conservation of archaeological sites. That is to show how there is a link between conservation of heritage places and accessibility and reveal the current situation.

Archaeological sites are one of the most difficult heritage places for access due to its unique geography and topography. There are many obstacles that prevents experience of visitors to site. People with disabilities, who is most affected groups from the barriers, are excluded by society due to the necessary conditions are not provided for participation in social life. Level of visitability of the heritage places for people with disabilities is relevant with severity of barriers. Because of doesn't meet the expectancies of people with disabilities to visit in archaeological sites, it is almost impossible to see of them in there.

As a human right, must be granted access to all to heritage sites. This right is emphasised in UDHR as "all human beings are born free and equal in dignity and rights " and "everyone has the right freely to participate in the cultural life of the community"

> "At the broadest level, the natural and cultural heritage belongs to all people. We each have a right and responsibility to understand, appreciate and conserve its universal values. "(the Ethos Charter)

This statement has supported with item, Article 9 of CRPD that "to live independently and participate fully in all aspects of life" and "the identification and elimination of obstacles and barriers to accessibility". And also has emphasised with item in Article 30 the necessity of "rights of persons with disabilities to take part on an equal basis with others in cultural life".

In this study concentrates on accessibility of archaeological sites taking into account the needs of people with disabilities together with integrate the principles of presentation and conservation. Specifically were examined on the most common types of disabilities such as physical, hearing, visual and mental ones. In the scope of the thesis, has been focused only people with physical disabilities while generating solutions to make a real experience, because of other types have been required multidisciplinary and comprehensive study, but ideally it should be cover of all types of disabilities.

In terms of being an example, due to its steepest topography and unique values, Labraunda Archaeological site has been chosen for evaluate in terms of accessibility requirements for people with disabilities. As a cult area of the whole Caria Sanctuaries, Labraunda[15] is 700m above sea level in situated in splendid fertile location, which is southern slope of the Latmos Mountain (between Mylasa plain and Çine Stream) in southwestern part of Anatolia. The multilayered history of Labraunda lasted from Archaic Period to Christianity. It has a cultural, historical and religious significance.

The thesis intends to remove the obstacles that prevent of experiencing, understanding and enjoying of the site by people with disabilities. And by way of develop a guidelines and solutions in light with accessibility principles, will enable re-presenting of the site for all. It will raise public awareness of the participation of people with disabilities in cultural life and provide adding a new articles to Environmental Design Project. And also by filling in the legal gap, will help for other sites which have a same problem. The study will be developed on the

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[15] The spelling differed from century to century and that all the different forms exist and also correct such as Lambraunda, Labranda and Labraynda. Herodotos, the earliest literary source (5th century BC), wrote *Labraunda*, and this was also the most common spelling in Hellenistic times (3rd-1st centuries BC) and later. the simpler spelling *Labranda* became more and more common. (http://labraunda.org/Labraunda.org/Introduction_eng.html)

Labraunda Archaeological Site, yet can be able to adapt to all archaelogocical sites thanks to obtained datas.

I realize that these are not easy goals to achieve holistically because of nearly all archaeological sites have difficult conditions, but the initiates make a big strides for accessible rights and archaeological sites. So, I believe that the thesis can be useful tool to develop appropriate policies for local authorities, designers and in terms of inclusive environments, and also can bring social and economical benefits. By this means all visitor can catch the chance of the unique experience.

1.3 METHODOLOGY AND STRUCTURE OF THE STUDY

The process begins with the question "how we can ensure **accessibility without damaging** the unique character of the site ?".
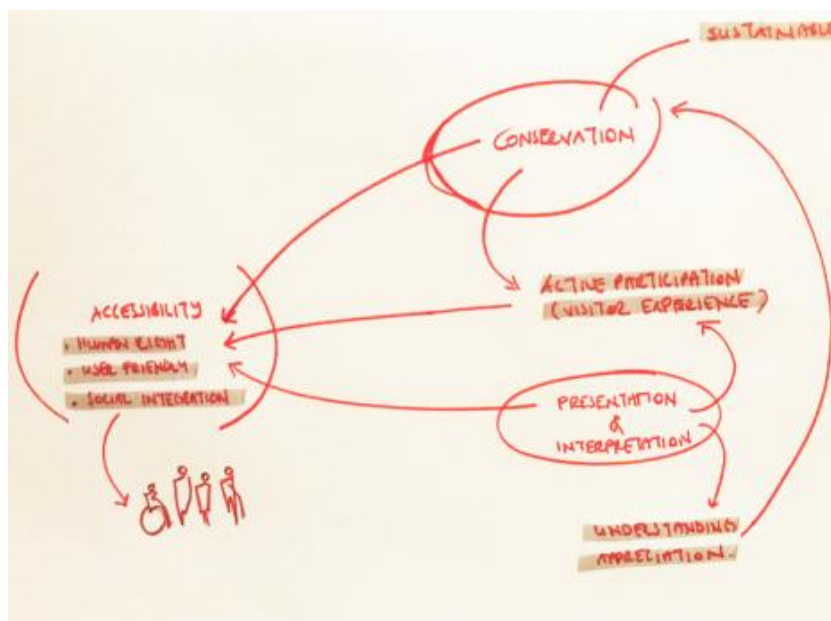
Figure 1-1: Process of the thesis

In line with this question, within the scope of the study, disability, accessibility standards and national and international literature on the protection of cultural heritage were searched. Literature research has examined written sources, internet resources, electronic databases, library databases and theses. Non accessible sources have been obtained by reaching authors. After the conceptual framework has been established, the criteria to be used in questioning accessibility standards have been established. The heritage areas providing services for the disabled were searched and the samples suitable for the field study were selected. Examples that are not adequate or not representative are excluded from the scope of the study. Qualitative and quantitative observations were made by visiting the study area, and some data were obtained about the research area by field visits, negotiations with the head of excavation and visitors.

These answers shows that conservation and accessibility closely related to each other. Access will increase the chance of experiencing the place and will help you understand the values of it. If we understand the heritage places, we value to them, which enables us to conserve and enjoy of them. (English Heritage, 2005).

In the direction of this information, thesis basically has been constituted combine with literature survey and site survey. For to do this, related concepts has been investigated and the Labraunda has been chosen as the case area considering problem of the accessibility due to its unique geography and topography.

Subsequently the field survey has been done to Labraunda Archaeological Site for a week. First of all Assoc. Prof. Dr. Olivier Henry, who is an archaeologist and excavation director in Labraunda, narrated a history of Labraunda, and mentioned from spiritual meaning and the most important buildings. And also in there, small personal interviews was carried out verbally to learn visitor opinions. In line with the obtained datas, the thesis is divided into five chapters, the first one is introduction and three of which are core, and the other one is conclusion.

In first chapter, has been given to general information like heritage sites needs to be understand, conserve and transfer to future generations. And also has been mentioned about archaeological sites are inaccessible due to their nature, and has been emphasised the necessity of accessibility as a human right. Briefly in this section, has been revealed the reason of the problem, has been defined the aim and scope, has been described the our methodology.

In chapter two, in order to conceptual base, related concepts has been enlightened. Emphasised on the importance of archaeological site **presentation,** has been mentioned about charters on the issue. Disability has been defined, the medical model and the social model, which are the most common approaches to disability, have been explained. In the thesis, has been focused on the social model because of it is thought that disability stem from environmental barriers rather than individual

problems. In order to determine the obstacles in front of the people with disabilities, the types of disabilities have been examined. The relationship between the concept of accessibility and the presentation and conservation of the archaeological site has been scrutinised.

In the third chapter, Banu Kepenek's thesis study "Narrating Past Places to Present Viewers: Presentation of Archaeological Sites of Archaeological Sites as Contemporary (Re)constructs, The Case of Labraunda", which was prepared under the guidance of Assoc. Prof. Dr. Ayşe Güliz Bilgin Altınöz, has been used to understand the significance of the place. The importance of the historical, geographical, natural, archaeological and architectural aspects of the site has been emphasised, and also has been mentioned about spiritual meaning of the site. The current situation in terms of accessibility has been evaluated and done some necessary analysis such as such as visibility, accessibility, attracting areas.

In consequence, in line with collected and evaluated informations previous chapters, some points that facilitate to feel the significance and spirit of the place and certainly should need to be seen from visitors has been determined. And has been constituted the accessible route involves these points. Subsequently, some interventions such as additions, removals have been predict in order to reach and experience freely the Labrunda by people with disabilities. some principles, strategies and proposals have been developed.

In conclusion, in this study, which will provide contribution social, cultural and economical life, has been developed some principles, strategies and proposals, that we think should be included in Conservation and Management project and Environmental Design Project. Most important output is that these place specific principles can be used as a guide for other archaeological sites.

How we can ensure **access** for **people with disabilities without damaging** the unique character of the **archaeological sites**?

literature survey
books,
articles,
related theses ,
case studies,
sources retrieved from internets

human right
social inclusion
barrier-free
universal design
equalization
reconnection
cultural diversity

evidence of the human beings
unique experience
must be transfer future generation
social interaction
rarity
spiritual meaing

accessibility

archaeological sites

heritage conservation

disability

human right
sustainable development
responsibility
identity
presentation
interpretation

natural phenomena
environmental problem
respect
dignity
awareness
different requirements

evaluation

national and international legislation

international charters

significance of the place

application examples

site survey
oral history by president of the excavation
current situation mapping
photography
visitors evaluations
determination of the problem points

analysis
accessibility
visibility
valorization
overlapping all analysis

decisions

proposals

Re-Presenting of the **Labraunda Ancient City** for the **People with Disabilities**

Figure 1-2: Methodology of the thesis

22

CHAPTER 2

ACCESSIBILITY OF HERITAGE PLACES FOR PEOPLE WITH PHYSICAL DISABILITIES

> *"Through interpretation, understanding;*
> *through understanding, appreciation;*
> *through appreciation, protection."*
> *(by an anonymous U.S. National Park Service)*

Heritage places, as a record of human history, contribute to consciousness of our common social and national identity by giving us the chance to learn our history, culture and values. They have an important position in our wellbeing and quality of life and also enhance our sense of belonging (Historic England, 2016). Lynch (1964) mentions that to generate a sense of belonging, each individual establishes a relationship between the place via recognition, accessibility, orientation and perception, etc. Because experience of the heritage places affects positively visitors through place attachment.

The sense of belonging generates when an emotional relationship takes place between people and place[16] (Marzano, 2015). According to Prayag & Ryan (2012) there is a "positive relationship between place attachment and satisfaction".

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[16] Marzano, G., 2015, Place Attachment and Place Identity: Their Contribution to Place Branding, at: https://www.researchgate.net/publication/289526422_Place_Attachment_and_Place_Identity_Their_Contribution_to_Place_Branding

The first condition of the relationship and satisfaction is accessibility. The relationship between people and place is based on physical, mental and emotional access. Ensuring on-site experience is necessary to strength these relations. Prayag & Ryan (2012) argue that it is necessary to strengthen the social interaction and increase the participation in order to make a true sense of place. And also Lee and Shafer (2002) say there is an interactive relationship between emotion and place. Jackson (1994) sees the "sense of place" as an atmosphere of a place, the quality of its environment. Experiencing the atmosphere is the most substantial necessity for feeling connected to a place. Experience is the first condition to perception, and perception starts with access. Accessibility, which means to easily experience and a barrier-free environment, is a communication tool and also plays a connective role for us.

The accessibility of information and the clarification of processes are essential to encourage citizens to know, preserve and enhance built heritage. Heritage places are our common values and have a paramount importance in each aspect of our life, but barriers and constraints make it impossible to access and interact with them. Because of this reason, our cultural heritage is being negatively influenced by inaccessibility problems. There is a direct relation between experience and sense of belonging with conservation of heritage places. If there is no truly satisfactory experience, the conservation of the heritage places falls into the background. Regardless of the educational infrastructure, economic conditions, ethnicity and levels of physical and psychological skill, all people need cultural heritage to get understanding own history and take part in modern society.

It is of paramount importance to ensure the implementation of minimum national standards and guidelines for the accessibility of facilities and services in the fields of culture, tourism, sport and leisure activities. Barriers in existing facilities and services should be removed.

When we refer to accessible heritage places we mean a heritage that looks at everyone's needs. Meeting everyone's needs means meeting the needs of many people, each different from the other and with different problems: if we look at our personal needs we realize that each of us has special needs, often different from those of people who travel or move with us.

The general aspects of heritage conservation, including legislative ones, were considered for the first time internationally during a conference held in Athens in 1931. The ethical guidelines to be adopted in the case of works carried out on monuments and on protected archaeological sites; all these recommendations are also known as the Athens Charter[17]. This text seems to be somewhat dated, but it remains an important reference because it marks the beginning of a long series of documents that indicate standards of practices recognized at an intentional level, anticipating those principles that will be enshrined later by specific international conventions. These recommendations, based on the recognition of the heritage to all humanity and on the need for cooperation between states, concern aspects of conservation such as maintenance, continuity of use also intended as refunctionalization, legislation, documentation, awareness raising.

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[17] For further information see: The Athens Charter for the Restoration of Historic Monuments, ICOMOS, 1931.

Archaeological sites, which are in contact with the past and the future also one of the most important parts of our heritage, play an important role in communication and cultural diversity. These are fragile, non-renewable and valuable resources (ICAHM, 1990), helps us to link with our past. The archaeological sites defined by ICAHM (1990) and Law no: 2863 (added 2004) respectively as follows;

> "comprise all vestiges of human existence and consist of places relating to all manifestations of human activity, abandoned structures, and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them"

> "Archaeological site shall mean an area where manmade cultural and natural property converges as the product of various prehistoric to present civilizations, that is adequately defined by topography and homogenous, at the same time historically, archeologically, artistically, scientifically, socially or technically valuable, and exhibits partial structures."

Archaeological sites are common cultural assets, but the word "common" is exactly meaningful only when these are accessible from all. And also so as to conserve their quality, these should be accessible and usable by as far as possible many people. (Lauria, 2017)

The question of Frank matero's (2003) "How should we experience a place, especially one that is fragmented, accreted, and possibly illegible?" can be a backbone for this chapter. Icomos published the Ename Charter in 2002 as an important tool on concerning the issue. "…to define the basic principles of Interpretation and Presentation as essential components of heritage conservation efforts and as a means of enhancing public appreciation and understanding of cultural heritage sites."

The Charter emphasised that we can achieve a real experience through an efficient interpretation and presentation (ICOMOS Ename Charter Principle 1.1)[18]. A meaningful experience, which is is supported with effective interpretation and presentation, attaches us to place and helps human development culturally.

Experience is the first condition to perception, and perception starts with access to it. Accessibility, which means to easily experienceable and a barrier-free environment, is a communication tool and also play a connective role for us.

The sites, which are an evidence to existence of past civilisations, are widely meaningful for both present and future generations. Meaning, which is a motivation tool for everything that making by human beings (Frankl, 1959), helps enhancing our awareness about our history. It helps reaching the past values thanks to provide a connection. In order to explore the real meaning of these sites, should be meaningfully adaptate of the tangible and intangible values of them by interpreters for everybody. Unfortunately, archaeological sites are seen as only ruins by visitors because of they couldn't be explained correctly. For that reason, expression is an important tool for gain meaning to information and necessary to catch visitor's attention. Visitors are motivated with reason of education, pleasure, relaxation, interest in history and architecture, social interaction and religious motive. To meet all of these purposes needs to be experience of the site. Because of the archaeological sites are very comprehensive and complicated and in time they become ruin, it is full of difficulties to experience of the site. That's why we need to be guided to experience and understand truly of their soul and history.

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[18] "Effective interpretation and presentation should enhance experience, increase public respect and understanding, and communicate the importance of conservation of cultural heritage sites. (ICOMOS Ename Charter Principle 1.1)

"In the end, we conserve only what we love. We will love only what we understand. We will understand only what we are taught."

Baba Dioum, Senegalese poet

Archaeological sites which is "combined works of nature and man" (Unesco, 2002) are complex creations that depend on the legibility and authenticity of their components for meaning and appreciation (Matero, 2011). Archaeological sites, which is a kind of knowledge depot, attracting many people due to unique values, therefore a lot of people desire to experience of them.

Accessibility to archaeological sites, which give us a chance to get closer to the past, is vital for both to assure equal opportunities for all and to conserve fragile and non-renewable heritage. Unfortunately any archaeological sites are inaccessible due to these were designed to be difficult to reach due to its nature and these are woefully not regulated in period needs. A visitor feels limited when the environment is not adapted. They should feel free, while experiencing the place.

Therefore to promote understandability of the sites, needs a removing the obstacles and presenting of them to understand their significance (ADA, 2011)[19]. The understanding doesn't only read a physical layer, but also cultural and historical layer. In order to make the site experience as many people as possible, there is a need to some regulations. But these regulations are more than the few physical interventions. These regulations should be arranged according to needs of visitors and response equally the needs of them in order to provide comprehension significance of the heritage. It should be understand that the issue of accessibility in heritage places is a legal right. So, all visitors should experience the site independently without any obstacles.

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[19] For further information at see : https://www.ada.gov/pubs/ada.htm

"obstacles prevent persons with disabilities from exercising their rights and freedoms and make it difficult for them to participate fully in the activities of their societies"(UN, Standard Rules, 1993)[20]

In this year, the first of the ten initiatives was determined for the European Year of Cultural Heritage[21] is : "Shared heritage: cultural heritage belongs to us all"[22].

2.1 DEFINITIONS OF ACCESSIBILITY

The first definition that comes to mind when it comes to say   "accessibility", a content is accessible when it can be used by someone with a disability. As for that Leo Valdes (2004) defines accessibility as meeting users needs and preferences flexibly. In other words accessibility is to do something without someone's help.

Accessibility as for that by Oxford Dictionaries;

▷   the quality of being able to be reached or entered,

▷   the quality of being easy to obtain or use,

▷   the quality of being easily understood and appreciated**.**

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[20] For further information see at : https://www.un.org/development/desa/disabilities/standard-rules-on-the-equalization-of-opportunities-for-persons-with-disabilities.html

[21] For further information see at : https://europa.eu/cultural-heritage/

[22] For further information see at : http://publications.europa.eu/webpub/com/factsheets/cultural-heritage/en/)

The concept of "accessibility", which has a relatively recent past, and closely related to design for all without excluding any part of society. It is possible to define accessibility in the simplest form as "everyone can access and use every place / place he/ she wants". Different concepts have been put forward instead of accessibility for the problem being dealt with by many scientists. For instance:

Universal design 'design for everyone' is a movement aimed at creating built environments that can be used by the widest community segments, including those designed for safety, aesthetics, comfort and usability, and for all. The universally designed built space has a size and area suitable for approach and use, with simple and flexible use for individuals with different levels of skill, simple, perceptible information, tolerance for error, low physical effort it must be edited in the form. This means that you design or arrange a space or environment in such a way that it is user-friendly and fully accessible to everyone. Universal design is functional and accessible. It deals with the problem more broadly. It focused on all people not only people with disabilities. It gives a guiding principles to enhance accessibility.

Inclusive design makes places usable by everyone, regardless of age, ability and circumstance. It is defined by Egan (2004, p. 7), "meet the diverse needs of existing and future residents, their children and other users, contribute to a high quality of life and provide opportunity and choice."

The British Standards Institute (2005) defines inclusive design as:

> "The design of mainstream products and/or services that are accessible to, and usable by, as many people as reasonably possible... without the need for special adaptation or specialised design."

Even though the concept of accessibility is generally used to mean physical access of anywhere. But it means both an access to area which means reaching, using and going arround freely, and perceive and understand the meaning of there

(Naniopoulos and Marki, 2003; Fertier,2003). That is we can divide an accessibility to two sub-group as a physical and perceptual. While "physical accessibility" which means movability, reachability and tactility; "perceptual accessibility" helps to intellectualise of information based sensable, perceivable and emotional (CHARTS, 2014). Thanks to with combining the physical and perceptual accessibility, we can align with body and mind, that is we can experience and comprehend the heritage it in real sense (See a Figure 2.3. Access Connections). For to make realise it, necessary to present and interpret of the site. We can through accessibility transfer the information and reach its resource, but we can not make it understandable without its presenting (The Hangzou Declaration, 2013).
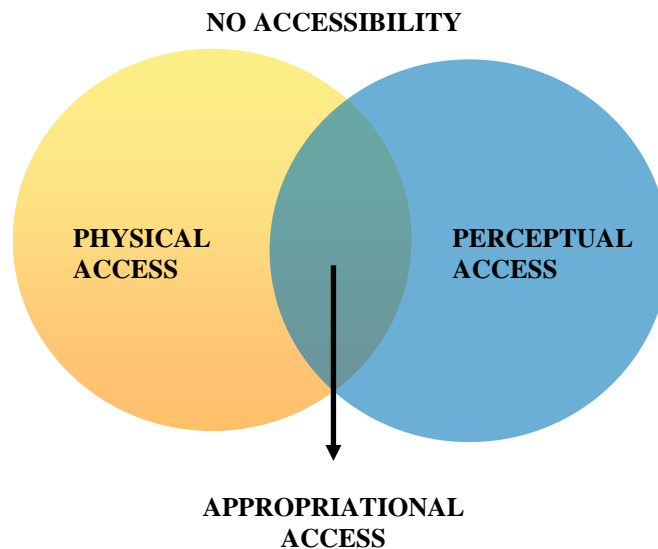
Figure 2-1: Access Connections (adapted from CHARTS Project, 2014)

In order to understand the real meaning of the place, it is important to provide physical and perceptual access together. If we can provide apropriational access to, we can made experienceable and more user-friendly of the heritage places.

Thanks to the integration, place can be used from more visitors and can be sustained existence. Because the most appropriate method to conserve and enrichment a place is to provide of active use (ADA, 2011) Using gives them life chance in terms of socially and economically.

European Commission, in 2002, developed an APPEAR Project[23] (Accessibility Projects Sustainable Preservation and Enhancement of Urban Subsoil Archaeological Remains) for ensuring of accessibility of public to archaeological site. The project aims to involve of all people, who are interact the issue such as organisation and management, conservation and restoration, archaeology, architectural and urban integration, presentation of the site to the public, cultural management, in process. Because conservation, enhancement and integration of archaeological sites closely related to accessible of them. If it is provided accessibility in there, benefits more people and promote development of the site.

Places, which brings us together different cultures, is vital for protect cultural diversity. The places helps to establish a dialogue between visitors. So, accessibility is the most greatest need would be to ensure continuity of dialogue. The dialogue gives a positive opportunities in terms of social, cultural and economic and contributes to better experience and personal development by strengthening the relationship between place and people.

Court and Wijesuriya (2015) highlights an important point as saying "Cultural heritage has been created by people and it has been created for people.". But, because of the interaction between heritage and people is an inadequate, connection not provided between them. Ethos Charter[24] states " the natural and cultural heritage

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[23] For further information see : https://www.icomos.org/actes-symp-appear-en.pdf
[24] For further information see: ICOMOS International Cultural Tourism Charter, Managing Tourism at Places of Heritage Significance, ICOMOS, 1999.

belongs to all people. We each have a right and responsibility to understand, appreciate and conserve its universal values."

Accessibility can be seen as a privilege, but it is a fundamental right that had everybody. Accessible environments, which is removing the barriers, give a chance to benefit our inherent rights. Therefore to create an accessible environments is a substantial to participate in the social life. Actually there is a theoretically consensus all culture should be accessible.

In the " United Nations Declaration of Human Rights (UDHR)'s Article 27 clearly emphasised "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits".

And also in Article 22 was stated that " everyone… is entitled to realization… of … social and cultural rights indispensable for his dignity and the free development of his personality."

As a result, ensuring that everyone participates in cultural life is not a volunteerism issue, but it is a legal human right. As for the General Comment No 21, the importance of cultural rights is expressed as the following;

> "Cultural rights are an integral part of human rights and, like other rights, are universal, indivisible and interdependent. The full promotion of and respect for cultural rights is essential for the maintenance of human dignity and positive social interaction between individuals and communities in a diverse and multicultural world." (General Comment no. 21)

OHCHR (2010)[25] states "Ensuring access to cultural heritage is a precondition for fostering dialogues and understanding across cultures and civilizations and therefore, for creating an environment which enables the promotion and protection of human rights for all." Enhancing the dialogue and understanding can be achieved by combining knowledge of resources and audiences with appropriate technique (Figure2.1, NPS, 2007). The combination give a chance to visitors to personal contact of heritage.
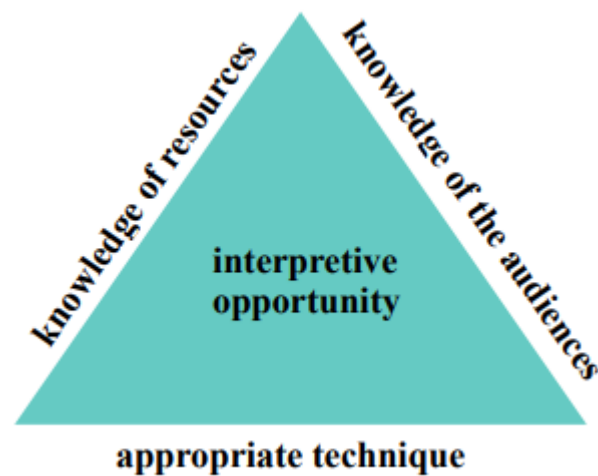
Figure 2-2: Interpretive triangle (adapted from NPS, 2007)

Interpretation and presentation are the most meaningful way to provide accessibility. Interpretation and presentation not only enhance the experience but reveal the meaning and importance of the site and also helps to conserve the authenticity of cultural heritage. (ICOMOS Ename Charter) Namely, only to reach is not adequate for understanding. Access gains a meaning combine with presentation and interpretation. While interpretation is briefly defined "*an explanation or way of*

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[25] For further information :
http://www2.ohchr.org/english/ohchrreport2010/web_version/media/pdf/0_Whole_Report.pdf

explaining", presentation is defined as "the giving of something to someone" (Oxford Dictionaries).

Heritage Interpretation is firstly defined by in 1957 by as following:

> "an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information". (Interpret Europe, 2016)[26]

Heritage Presentation is a dialogue, which sustains significance of the place, between heritage and people. And also helps to enhance of appreciation and understanding (Shalaginova, 2008). Accessibility has a role to built bridge between heritage places and visitors (Figure 2.4.)
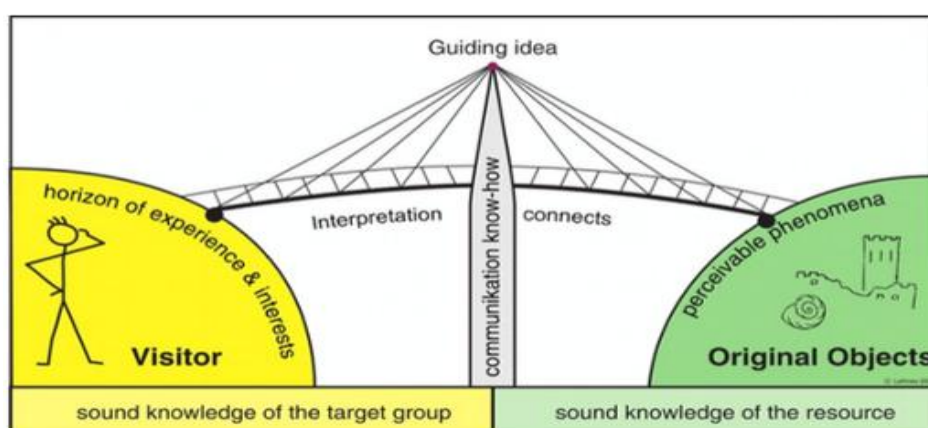
Figure 2-3: Interpretation as a connector between heritage and people
(HISA Handbook)

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[26] http://www.interpret-europe.net/feet/home/heritage-interpretation/definition.html

Burra Charter clarified the necessity of interpretation in Article 25 as such "The cultural significance of many places is not readily apparent, and should be explained by interpretation. Interpretation should enhance understanding and enjoyment, and be culturally appropriate."

Presentation and interpretation are not only enhance understanding but also will be many positive contributions as following that (ICESCR, 1966);

- enhance integration between heritage and people

- provide sustainability

- helping to keep our identity

- promote active using

- raising awareness

- prevents violation of the human rights

- provide educational experience

- conserve value of the heritage

- raising participation

Tilden (1957) said that in Principle 4 "The chief aim of interpretation is not instruction, but provocation." Therefore first of all the aim should be a catch's visitor attention. And Ham's words (1992) the interpretation is " simply an approach to communication"

For interpretation to work well, it needs to follow the principles of all good communication, following principles achieve this;

- getting action
- making it enjoyable

    making your communication relevant

- to your audience
- giving a structure

catch's people attention

Ename Charter (2008) approaches the presentation as a "carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretive infrastructure at a cultural heritage site." communication as following quotes and gives answers of the questions "how to preserve it" and "how it is to be presented to the public";

> "Presentation more specifically denotes the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretive infrastructure at a cultural heritage site. It can be conveyed through a variety of technical means, including, yet not requiring, such elements as informational panels, museum-type displays, formalized walking tours, lectures and guided tours, and multimedia applications and websites."

Presentation is vital for conservation and sustain of archaeological sites. And also it is a phenomenon that feeds the cultural heritage both socially and economically. Presentation enable to us recognise our past. Heritage belongs to all of us, to experience of them is our right, and to conserve of them is the our task. The most influential way of enhancing experience is seen as an efficient interpretation and

presentation. As increasing public awareness providing through understanding and perceiving, lead to respect and conserve the heritage.

Cultural heritage is an indispensable part of sustainable development. And also the role of accessibility in sustaining development and conserving heritage places is widely excessive. Its main aim is to bring the heritages into the future. Donika Georgieva shows the relation among these concepts like below figure.
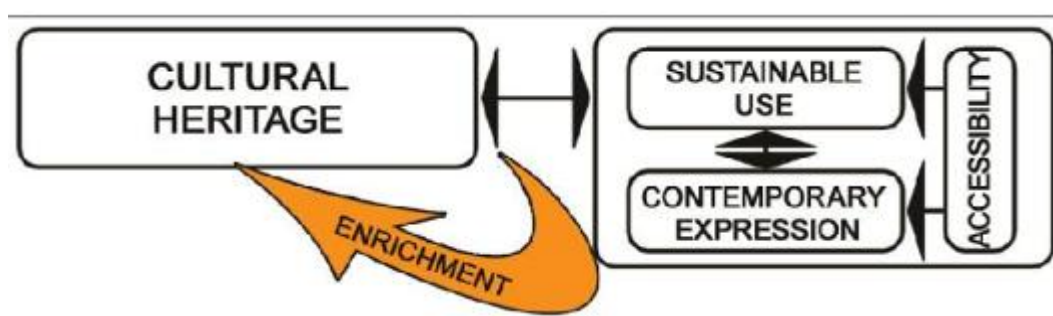
Figure 2-4: Accesibility - an integral part of sustainable and contemporary expression of the cultural heritage (scheme: arch. Donika Georgieva)

Accessibility is one of the fundamental principles of the Convention. The effective implementation of Articles 9[27] and 21[28] is a prerequisite for ensuring genuine participation of people with disabilities in cultural life and tourism activities, sports and leisure.

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[27] UNCRPD, Article 9 - Accessinbility : "To enable persons with disabilities to live independently and participate fully in all aspects of life, States Parties shall take appropriate measures to ensure to persons with disabilities access, on an equal basis with others, to the physical environment, to transportation, to information and communications, including information and communications technologies and systems, and to other facilities and services open or provided to the public…"
(available at : https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities/article-9-accessibility.html)

[28] UNCRPD, Article 21 – Freedom of expression and opinion, and access to information : " States Parties shall take all appropriate measures to ensure that persons with disabilities can

Accessibility is a feature or sine qua non. The jump we want to make is to understand accessibility is not something that needs to be done for people with disabilities, as something that makes everyone's life easier, to recognize it as a value that makes the city simpler and more beautiful for everyone

According to the common use with the term accessibility we mean the set of organized spatial features that allow an easy use, in conditions of autonomy, of the places and the experience of areas or structures used by the public by a so-called user expanded. This means that people with disabilties should be able to take full advantage of the environment, for this reason it will be important to adopt in the heritage places solutions and strategies that are functionally accessible to the greatest number of users.

Accessibility is therefore not just, here or there, to lay a ramp, lower a sidewalk, equip a bus ... It's all the "chain of displacement" and its continuity must be developed. Keeping in mind that the person must be able to move independently, that is to say without having to ask for help! Accessibility means considering not only the aesthetic and formal aspects, but focusing attention on the human being and his peculiarities and needs: his being a man or a woman that evolves from child to elder and that in the course of life can undergo temporary or permanent changes and present characteristics different from the "normality" defined arbitrarily by conventions that often prove inadequate.

The concept of accessibility that can be enjoyed autonomously and safely by everyone and at the same time treated from the point of view aesthetic in heritage places. The philosophy of accessibility based on "Design for All" or "Universal Design", an approach to designing the environment, products and services that allows the participation of all people; Design for All aims at an open and functional society, founded on the principle that all human beings are different and unique in their needs.

The concept of "Universal Design" was born in the Sixties as part of the design work of Ronald L. Mace (1941-1998), an architect in North Carolina. Mace, in addition to coining the concept, founded a school of architectural design that in 1995 laid out seven principles, applicable to many sectors from construction to tourism. During the Nineties some experiences related to the theme of inclusive design began to emerge in Europe, with the name "Design for All". The starting idea is always the same, ie designing tools, devices and spaces within everyone's reach. Designing accessibility means first and foremost placing the human being at the center of attention in its specificity and evolution. In this sense, taking into account the temporary or permanent changes it may incur in the course of its life and Universal Design[29] aims to offer solutions that can be adapted to people with disabilities as well as to the rest of the population, at low cost compared to the technologies for assistance or specialized services. The principles described above are of fundamental importance for the design and construction of buildings, products and environments accessible to all categories of people in order to ensure, among many, accessibility to places of cultural interest.

2.2 ACCESSIBILITY AND ISSUE OF DISABILITY

The notion of disability is a non-universal and constantly evolving concept, which changes according to the context of reference. It is at the intersection of disciplines with different literatures such as health, law, education, architecture, service and technology. Disability is defined in various forms in the light of the values and cultures of different disciplines that can be different. While disciplines address the concept of disability within their own focus, they should continue to develop the relevance of disability to other disciplines within an eclectic framework. In this

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[29] For further informatin at see: Appendix B

context, both universal and national institutions and organizations are engaged in scientific research and studies to provide various services; projects and implementations. However, giving a definition of disability is essential because the types of intervention that are carried out for the promotion and protection of the rights of persons with disabilities. In addition to universally accepted definitions by institutions such as the World Health Organization and the United Nations, The Ministry of Public Works and Settlement, the Ministry of Family and Social Policy and the Chamber of Architects also provide various definitions according to their duties by various institutions and organizations. In this context, various definitions of different approaches to the concept of disability are included to form a basis for the architectural context.

Disability is a general term related with some restrictions, which is affect our daily life (Pope, and Tarlov, 1991). The concept, which is not new, Albrecht (1992) asserts dates back thousands years even if its time not definitely defined, according to Millington (1999), its existence dates back prehistoric times. The definitions made about the concept of disability appear to have different emphasis on religious, medical, social and political approaches. The religious model, known as the oldest model of disability. In the past years, it has been believed that the devil has entered the spirit of disabled people and disability is seen as an outgrowth of immorality in a sense. For this reason, it is thought that the handicapped person carries the symbol of shame for his family and himself. For this reason, it is stated that disabled people are hiding or being excluded from society, those who are used in bad jobs, even those who are abnormal, ludicrous or horrible are killed (Barnes, 1991)[30]. The medical approach is characterized by the lack or difficulty of the people, both physical and

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[30] In 'Disabled People in Britain and Discrimination : A case for anti-discrimination legislation', Colin Barnes (1991)

mental dysfunctions, their ability to move, their attitudes and behaviors. The concept of disability is reduced to individual medical malpractice and explained by biological reasons (Marks, 1997)[31]. Disability is referred to as a flaw that requires protection, rehabilitation by being seen as an individual difference. Disabilities are seen as individuals lacking the capacity to contribute to social and economic life. In the other models, the social model does not see disability as an inadequacy, an impairment or a deficiency due to the individual; If there is a situation that arises as an obstacle, it seeks the cause in a social approach. The social approach aims to achieve the full participation of people with disabilities in society, eliminating the barriers that impede the creation of equal opportunities, full participation and respect for differences. The problems faced by people with disabilities are based on the differentiation of society and the lack of consideration of the needs of people with disabilities by not providing the necessary services (Shakespeare,2006; Winter, 2004). While the medical approach[32] generally tends to place the problem of disability in the person, the social approach[33] contextualizes it in the environment that does not adapt to people with disabilities. This is a radical change in perspective that has important implications for the ways of elaborating and interpreting disability laws and policies, as well as for their substantial content. Attention is focused on the numerous barriers present in the existing social environment that hinder people with disabilities in carrying out the normal activities of daily life and in full participation in the activities of society. The problem, therefore, does not lie in the disability itself, but derives from the structures, practices and attitudes that prevent people from explicating their abilities.

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[31] Deborah Marks (1997) Models of disability, Disability and Rehabilitation, 19:3, 85-91, DOI: 10.3109/09638289709166831

[32] For further information see at : Appendix A

[33] Ibid.

The World Health Organization, approaching the concept of disability in an appropriate manner to medical model; is defined as a state of physical or mental disability, either congenital or subsequent, that restricts the daily participation of a person in daily life. International Classification Impairment, Disability and Handicap (ICIDH) focuses on the health aspect of disability by classifying the disability according to the degree of loss and functioning. Within the scope of this classification, the concept of disability defines three main title as an impairment, disability and handicap. While the concept of disability is used, there is a complication of terminology on a universal scale and there are cases where these concepts are misused in the literature.

Disability can no longer be considered as a fixed and perpetual state, but as a dynamic situation based on the interaction between the person and his environment. Yet, it has still seen as a personal tragedy, because the concept is not defined correctly. (Oliver, 1990)[34]. People with disabilities seen as a minority (UPIAS, 1976)[35] although they are consist of nearly 15% of the world population that is about one billion people (World Report on Disability, 2011)[36].

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[34] Oliver, M. The Politics of Disablement. London: Macmillan, 1990. Pedley, John Griffiths, 2005, Sanctuaries and the Sacred in the ancient Greek World. Cambridge University Press, Cambridge and New York

[35] UPIAS. 1976. Fundamental Principles of Disability. London: Union of the Physically Impaired Against Segregation. Accessed February 19 2017.

[36] UN World Health Organization (WHO), World Report on Disability: Summary, 2011, WHO/NMH/VIP/11.01, availableat: http://www.refworld.org/docid/50854a322.html [accessed 10 February 2018]

In fact they had to struggle with many difficulties in the early periods as they are nowadays (Gobalakrishnan, 2013)[37]. They are not only deprived of their social and cultural rights but also deprived of their right to life. Even in early ages, people with disabilities, which was seen as a punishment given by God, was thought as associated with devil (Colledridge and Haffer, 1968) and so was rejected and excluded from society, was believed that the necessity of they should be killed.

In the following years, prejudices are a little broken and people with disabilities were admitted as part of society even if not fully integrated.
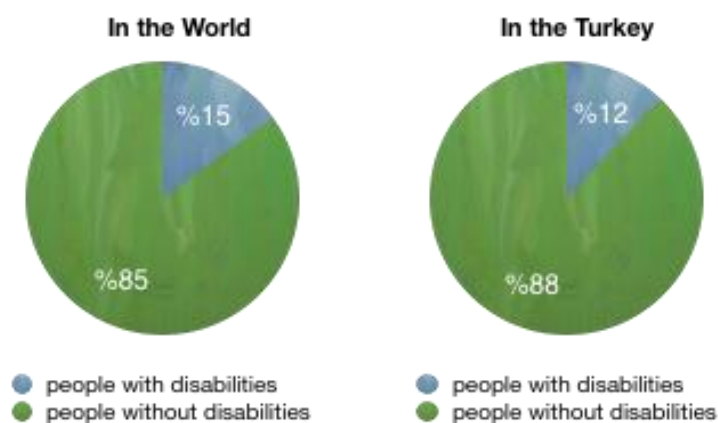
Figure 2.8. Percentages of people with disabilities in the World and in Turkey

World Report on Disability (2010), Turkish Statistical Institute (2002)

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[37] Gobalakrishnan, C., 2013, Problems faced by physically challenged persons and their awareness towards welfare measures. International Journal of Innovative Research and Development, 2(4) : 487-493

Although the number of people with disabilities too high; barriers, which they come across in everyday, also so much. All of us born free and equal (Universal Declaration of Human Rights), but some of us are deprived of basic rights. As well as they are suffer from medical problems, and also are excluded from social life. We should notice the disability is not a extraordinary situation but rather is an ordinary that all of us can experience it throughout our life. That is a fundamental problem which concern about all of us. That is, disability is not a personal disorder, it is a lack of communication between people and environment (Meyers, 2002). United Nations (1994) summarises the situation with the following quotation:

> "In all societies of the world there are still obstacles preventing persons with disabilities from exercising their rights and freedoms and making it difficult for them to participate fully in the activities of their societies. It is the responsibility of states to take appropriate action to remove such obstacles"

Some definitions as followings according to different intitutions :

The American Disability Act (ADA, 1990)[38] defines disability as ;

> "a physical or mental impairment that substantially limits one or more [of a person's] major life activities, . . . the record of such an impairment, . . . [or] being regarded as having such an impairment."

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[38] For further information : https://www.ada.gov/

Ministry of Health, (2001)[39] defines as following ;

> "Disability is not something individuals have. What individuals have are impairments. They may be physical, sensory, neurological, psychiatric, intellectual or other impairments. Disability is the process which happens when one group of people create barriers by designing a world only for their way of living, taking no account of the impairments other people have."

United Nations (2007)[40]:

> "that disability is an evolving concept and that disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others"

The Disability Discrimination Act and The Equality Act defines disability as:

> "A physical or mental impairment which has a substantial and long-term adverse effect on a person's ability to carry out normal day-to-day activities.

Pope and Tarlov (1991)[41] consider disability "is not an unavoidable consequence of a chronic disease, an impairment, or even a functional limitation." As to Oliver (1996) "all the things that impose restrictions on disabled people; ranging from individual prejudice to institutional discrimination, from inaccessible public

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[39] Minister for Disability Issues. (2001). *New Zealand Disability Strategy*. Wellington: Ministry of Health

[40] For further information : http://www.refworld.org/docid/45f973632.html [accessed 10 February 2018]

[41] Pope, A.M. and Tarlov, A.R. (1991) Disability in America: Toward a National Agenda for Prevention. National Academy Press, Washington DC.

buildings to unusable transport systems… Further, the consequences of this failure do not simply and randomly fall on individuals but systematically upon disabled people as a group who experience this failure to discrimination institutionalised throughout society."

To conclude with may be the most acceptable definition by Barnes (1991, p.2): "Impairment is the functional limitation within the individual caused by physical, mental or sensory impairment. Disability is the loss or limitation of opportunities to take part in the normal life of the community on an equal level with others due to physical and social barriers".

According to the International Convention on the Rights of Persons with Disabilities , disability is recognized as the interaction between a person's disability and environmental barriers. In doing so, the Convention recognizes the crucial role of the environment in creating the disability situation, and the need to act on environmental factors to enable people with disabilities to fully participate in all aspects of life and to enjoy rights open to all. It is in this spirit that Turkey ratified in 2009 the United Nations Convention on the Rights of Persons with Disabilities. As a signatory State, Turkey is therefore committed to measures to be put in place to ensure access to the environment in the broadest sense (buildings, roads, transport), as well as access to information and information to communication.

The word "disabled" is born as an adjective, but is now used above all as a noun. "Person with disability" is the most correct expression because the person is at the center and not his disability. Furthermore, "the concept of disability reiterates that it is not the subjective characteristics of people that create disadvantage and social exclusion, but the interaction with behavioral and environmental barriers.

People with disabilities are deprived of opportunities full involvement in the activities of the socio-economic and cultural system. This deprivation occurs through unawareness, neglection, physical and social obstacles. From past to present, there

are intensive and lasting negative stereotypes and prejudices against people with disabilities that lead to social exclusion. Most people with disabilities are excluded from active participation because of obstacles to physical access to the public space. Discrimination negatively affecting participation in social interaction generate psychological and social problems for many people with disabiliities.

Sense of belonging generates when occurs with emotional relationship between people and place[42] (Altman & Low, 1992). Prayag & Ryan (2012) assert that there is a "positive relationship between place attachment and satisfaction". The first condition of the relationship and satisfaction is accessibility. Relationship between people and place is based on physical, mental and emotional access. Ensuring on-site experience is necessary to strength these relations. Prayag & Ryan (2012) argues that it is necessary to strengthen the social interaction and increase the participation in order to make a true sense of place. And also Lee and Shafer (2002) defend there is an interactive relationship between emotion and place. Jackson (1994) sees the "sense of place" as an atmosphere to a place, the quality of its environment. Experiencing the atmosphere is the most substantial necessity of feeling connected a place.

The accessibility of information and the clarification of processes are essential to encourage citizens to know, preserve and enhance built heritage. Heritage places are our common values and has a paramount importance in each aspect of the our life, but faced barriers and constraints make impossible to access and interact with them. And unfortunately, our heritage is being negatively influenced by inaccessibility problems. Figure 2.1. shows that there is a direct relation between experience and sense of belonging with conservation of the heritage places. If it is not comes true satisfactory experience, the conservation of the heritage places fall into background.

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[42] For further information see : https://link.springer.com/chapter/10.1007/978-1-4684-8753-4_1
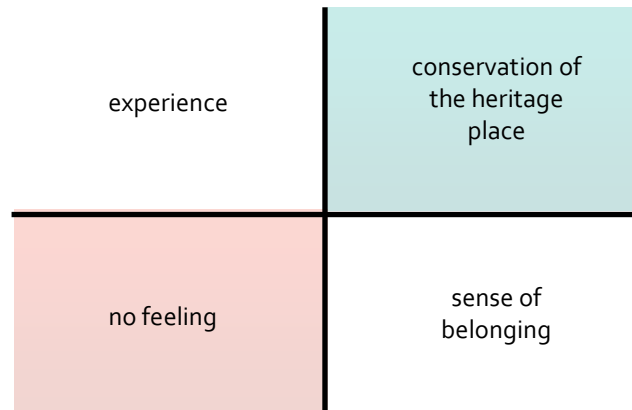
Figure 2.5. Relation between experience and sense of belonging

For instance archaeological sites, which is one of the most desirable attractions in cultural heritage places, can not be easily visited by everyone due to encountered barriers. The fact that archaeological sites are an "accessible, conserved, and authentic" has a unique significance for the "sense of history and national identity" (Jones, 2007)

ICOMOS handle the interpretation issue in Ename Charter (2006) with following objectives:

- "Facilitate understanding and appreciation of cultural heritage sites and foster public awareness of the need for their protection and conservation."

- "Communicate the meaning of cultural heritage sites through careful, documented recognition of their significance, through accepted scientific and scholarly methods as well as from living cultural traditions."

- "Safeguard the tangible and intangible values of cultural heritage sites in their natural and cultural settings and social context. Respect the authenticity."

- "Respect the authenticity of cultural heritage sites, by communicating the significance of their historic fabric and cultural values and protecting them from the adverse impact of intrusive interpretive infrastructure."

- "Contribute to the sustainable conservation of cultural heritage sites, through promoting public understanding of ongoing conservation efforts and ensuring long-term maintenance and updating of the interpretive infrastructure."

- "Encourage inclusiveness in the interpretation of cultural heritage sites, by facilitating the involvement of stakeholders and associated communities in the development and implementation of interpretive programmes."

- "Develop technical and professional standards for heritage interpretation and presentation, including technologies, research, and training. These standards must be appropriate and sustainable in their social contexts."

And was developed some principles in line with objectives;

Access and Understanding : "Interpretation and presentation programmes, in whatever form deemed appropriate and sustainable, should facilitate physical and intellectual access by the public to cultural heritage sites."

1. Information Sources : "Interpretation and presentation should be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural traditions."
2. Context and setting : "The Interpretation and Presentation of cultural heritage sites should relate to their wider social, cultural, historical, and natural contexts and settings."
3. Authenticity : "The Interpretation and presentation of cultural heritage sites must respect the basic tenets of authenticity in the spirit of the Nara Document (1994)."

4. Sustainability : "The interpretive plan for a cultural heritage site must be sensitive to its natural and cultural environment, with social, financial, and environmental sustainability among its central goals."

5. Inclusiveness : "The Interpretation and Presentation of cultural heritage sites must be the result of meaningful collaboration between heritage professionals, associated communities, and other stakeholders."

6. Research, Evaluation and Training : "Continuing research, training, and evaluation are essential components of the interpretation of a cultural heritage site."

Archaeological sites have a vast amount of potential to enhance participation by reason of historical, social, cultural, scientific values. Therefore active participation is play an important role of conserving of the archaeological heritage[43] (ICOMOS, 1990). We must ensure everyone has access to heritage places to ensure active participation, which is the most important way of conserving of the unique values. Providing active participation is necessary to ensure experience physical and perceptually.

These sites, have special tangible and intangible characteristics, ensure reviving our spirits, beliefs and culture. But, while intervening the heritage places to enhance accessibility, we should take in consideration of the spirit of the place. To conserve the spiritual meaning of the site, primarily we should find a solution the

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[43] "Interpretation and presentation should be an integral part of the conservation process, enhancing the public's awareness of specific conservation problems encountered at the site and explaining the efforts being taken to protect the site's physical integrity and authenticity." (ICOMOS Charter principle 5.4.)

communication challenges. Quebec Declaration (2008) is focuses on the preservation of the spirit of the place.

> " Spirit of place is defined as the tangible (buildings, sites, landscapes, routes, objects) and the intangible elements (memories, narratives, written documents, rituals, festivals, traditional knowledge, values, textures, colors, odors, etc.), that is to say the physical and the spiritual elements that give meaning, value, emotion and mystery to place."

Providing continuity and vitality of the values, come true with the protection of spirituality. People has a major role in the process. As Herbertson (1915) states "The spirit of place changes with the spirit of the time; it alters with man's relation to the region.". Due to the important role of the people iaccessibility is the most effective way for the keeping the soul. Unfortunately, archaeological sites, which are disappeared and damaged with time due to political, social and economic reasons, need intervention to communicate with people. Firstly, excavation studies, which struggle to reveal of the components of the site, should be done and subsequently should be describe to share the information about it. For sharing to be meaningful, the sites should be present by means reflect the spirit of the place. The presentation provides to be understanding of value of the site. Understanding of the value means conserving and transferring the future generations. Each of us responsible conserving of our heritage.

The participation is increasing our awareness and enables us to understand theirs value and thus conserve them. The concept of the heritage, which defines by human beings, gains a meaning with humans. Therefore to provide participation of people in a cultural life is a significant concern, to conserve dialogue between people and heritage.

Figure 2-6: Heritage Cycle

(https://heritageaction.wordpress.com/2014/02/07/excellent-a-practitioners-forum-on-the-

teaching-of-prehistory/)

The cycle (Figure 2.6.) shows us the conservation process how we can transfer the past values for future generations. The first condition is their understanding, but there is a primarily need to access for understand of them.

We should contact our past with conciously, otherwise we can only see them as an "old" and we can not benefit from them. We absolutely need to remember "our heritage, our future" [44] (Entebbe Declaration, 2013). The conservation of heritage places and the experience of all these areas can only be achieved through accessibility, interpretation and presentation. And these help transfer the information related values significance of the place. Accessibility and conservation must come together in the heritage places as the enhancer of sustainable development. That is

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[44] For further information see : The Entebbe Declaration Calling for Global Action to Protect and Promote Tangible and Intangible Heritage, especially within the Least Economically Developed Nationshttps://intoorg.org/wp-content/uploads/2013/10/Entebbe-Declaration-Final-Version.pdf

accessibility has a role as a promoter for visitor experience. The concept of accessibility is integrated with the concept of presentation. Accessibility is a tool for transmit of knowledge, the transmission provides through presentation of the site. That is, without access, there is no meaning of the presentation. A connection can be drawn between the concepts as Figure 2.7.
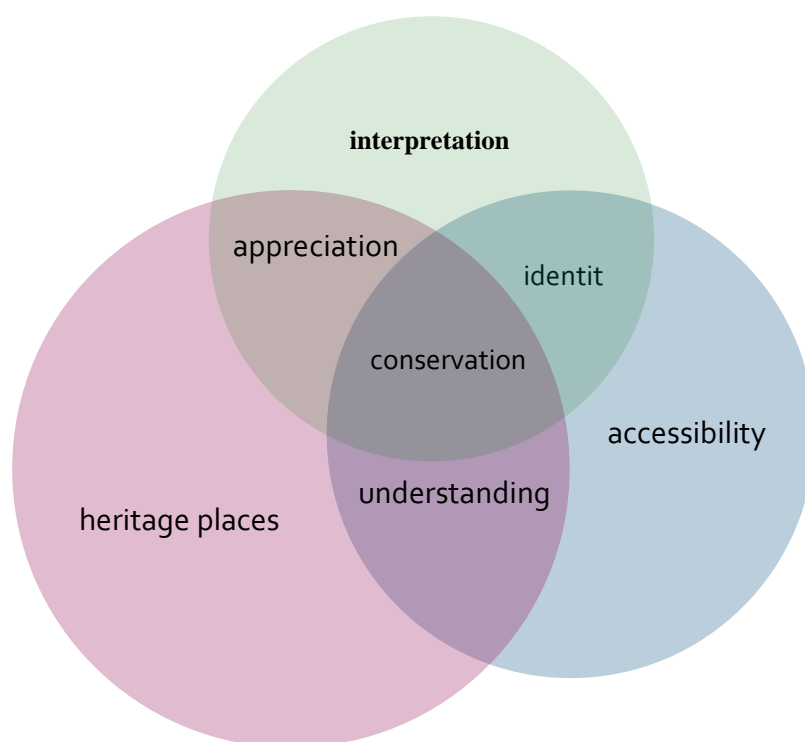
Figure 2-7: Connection between the concepts

In fact, the following phrase fully clarifies the process:

"Through interpretation, understanding; through understanding, appreciation; through appreciation, protection." (by an anonymous U.S. National Park Service)

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ICOMOS (1990) developed some principles about transmission of the archaeological sites for future generations. And gave some responsibilities such as "survey, excavation, documentation, research, maintenance, conservation, reconstruction, information, presentation, public access and use of the heritage" to authorities.[45]

In Turkey, was developed an "Environmental Design Project" (2005) , which is an arrangement project scaled with by 1/500, 1/200 and 1/100, 1/100, is prepared by taking into consideration the characteristics of the archaeological site, in order to "open visit in a controlled way, to provide the presentation, to solve the problems arising from the current use and circulation and to make the needs of the area"[46] (Law no: 5226)

Heritage places should experienced as many people as possible. Therefore it is important that connection between heritage, accessibility and tourism. Cultural heritage composed a backbone of tourism and guarantees entertainment, growing of economy, education and also enhancing sense of belonging. I especially refer to people with disabilities, because the circumstances of them is critical that they face many problems to participate in cultural life.

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[45] For further information see: ICOMOS Charter for the Protection and Management of the Archaeological Heritage, ICOMOS, 1990.)

[46] Ibid.

2.3 PARAMETERS OF ACCESSIBILITY

Accessibility standards must allow people with disabilities to travel as independently as possible, to have access to premises and equipment, to use equipment and services, to find and communicate. Access concerns any type of disability (motor, visual, hearing, mental ...). The conditions of access must be the same as for valid persons or, failing that, have equivalent quality of use.

The accessibility of these establishments and their surroundings concerns:

- external paths;

- parking of vehicles;

- the conditions of access and reception in the buildings;

- horizontal and vertical circulation inside buildings;

- indoor and sanitary facilities open to the public;

- doors, interior airlock and exits;

- floor and wall coverings;

- interior and exterior furniture and equipment likely to be installed (lighting and information devices for users, for example).

Exemptions to the accessibility of the premises are provided in the following cases:

- technical impossibility;

- constraints related to heritage conservation;

- manifest disproportion between accessibility improvements and their costs, their effects on the use of the building and its surroundings (or the viability of the establishment's operation).

Parameters for accessibility to heritage places:

- Reserved parking spaces in car parks near the main entrance or in alternative points with easy access to the site

- Accessible entrance,

- Information points that can also be used by wheelchair users

- Pedestrian paths that connect all public facilities and buildings services and possibility of choosing between different paths

- Accessible toilets

- Resting points

But while providing the requirements for the heritage places, new additions should not be damaged the value of experience (Nordic Council, 2009) . The New Zealand Charter clarified the issue as following;

"Where the use of a place is integral to its cultural heritage value, that use should be retained. Where a change of use is proposed, the new use should be compatible with the cultural heritage value of the place, and should have little or no adverse effect on the cultural heritage value. "

2.4 NATIONAL AND INTERNATIONAL DOCUMENTS

Actually there are some positive attempts, which is improve their life standards and respect their freedom, against discrimination. But necessary legal frameworks to prevent discrimination. Some of the attempts was recognised in law, but not legally enforceable only in practice. The aim should be consider to disability from right based perspective. Indeed is is not issue for people with disabilities, it encompasses everybody in society due to all people struggle with barriers occasionally. These barriers should be removed to prevent non-discrimination to participate to public life.

Some legally studies was made in international frame. For example; The Universal Declaration of Human Rights was enacted in 1948, mentioned about like as life, freedom, security, enjoyment rights. As for The Covenant on Civil and Political Rights (the ICCPR), it is not directly related with disability but it aimed overcome all types of discrimination.

> "Nobody shall be injured just because he/she is living with any kind of corporal or mental disability." (Basic thesis of the project of the Parliamentary Commissioner for Civil Rights.)

The Covenant on Social and Economic Rights;, the law struggle to prevent direct or indirect discrimination. And also have positive steps to eliminate any discrimination. It ensures to diminish limitations and to provide equality. Restrictions against people with disabilities don't let fully participate in society. Social restrictions in their territory are caused to exclusion of people with disabilities. In conclusion, we can say existing policies are not sufficient to preserve the rights. Actually if people with disabilities can utilise their rights, they can facilitate a substantial amount of supports to society. (UN, 2002)

"States Parties recognize that all persons are equal before and under the law and are entitled without any discrimination to the equal protection and equal benefit of the law." (UNCRPD, Article 5)

"all persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." (ICCPR, Article 26)

Some legally studies was made in international frame. For example; The Universal Declaration of Human Rights was enacted in 1948, mentioned about like as life, freedom, security, enjoyment rights. As for The Covenant on Civil and Political Rights (the ICCPR), it is not directly related with disability but it aimed overcome all types of discrimination.

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Farida Shaheed (2014) emphasizes that cultural rights are a much more fundamental right than being a luxury. The disconnection between heritage places and the related people is an important human rights violation (Farida Shaheed).

Unfortunately many people, especially people with disabilities, are suffering from difficulties in participating in cultural life. Actually this is not just the issue of conserving the heritage but also the preserving of human dignity. The situation has been enlightened in " Convention on the Rights of Persons with Disabilities" as following;

> "…to promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, and to promote respect for their inherent dignity…" (CRPD, Article 1)

But unfortunately current presentation and interpretation standards don't involve any proposal for people with disabilities.

The current legislation and political guidelines mean that everyone, including people with disabilities, expects to be able to experience archaeological and architectural monuments and sites and cultural environments (cultural heritage) in an equal manner. (Cultural heritage preservation and universal design a process tool) Unfortunately, there is no directly related regulation about accessibility of archaeological sites.

Many countries have various legal regulations, that is several beneficial rules in its own state, related with disabilities. Most of them mentions all people are equal from every aspect without distinction of any kind. The laws and regulations should be conserve our rights, such as full participation to society, independent life and dignity. Unfortunately there is no universal arrangements about the issue , should be developed universal standards rather than partial regulations. But this is not question of volunteering, it is issue of right and justice.

In Turkey, thanks to Constitution of 1982 was made a big strides via article 42, 50 and 61 for people with disabilities. Especially Article 61, which is often related to social rights, mentioned "The state shall take measures to protect the disabled and secure their integration into community life."

> "Access is not a state or act but refers to the freedom of choice to enter, approach, communicate or make use of a situation or environment. Restraint access to the built up environment is consistently identified by persons with disabilities as a major barrier not only to social but also to educational and economic opportunities." [47]

The right clarified in Article 27 of United Nations Declaration of Human Rights (UDHR) :

> "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits"

Indeed, there are many study on accessibility issue internationally, but at present some gaps between expectations and existing situation. (Gleeson, 2001) To be able to provide a reconnection need an initiative based on statutory regulations. Actually in 1987, was constitute a draft "UN Decade of the Disabled Person" for prevent an exclusion, but then in 2007 it comes the agenda and opens to signing[48]. There are some legal regulations related with the rights of people with disabilities. For instance; in the Convention on the Rights of Persons with Disabilities mentioned about principles about these rights as following:

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[47] Promoting Access to the Built Environment Guidelines, CBM
[48] For further information at see: https://www.icf-casestudies.org/en/case-studies/sci-and-environmental-accessibility/sci-and-environmental-accessibility)

- "Respect for inherent dignity, individual autonomy (including the freedom to make one's own choices) and independence of persons.
- Non-discrimination.
- Full and effective participation and inclusion in society.
- Respect for difference and acceptance of persons with disabilities.
- Equality of opportunity.
- Accessibility"

UNCRPD, also was mentioned in Article 30,

> "States Parties recognize the right of persons with disabilities to take part on an equal basis with others in cultural life" .

> "Communicating values and showing the significance of a cultural landscape are the core objectives, but enhancing the cultural experience of visitors and protecting and conserving the heritage are no less important concerns.[49]"

Accessibility is not only a human right but also development tool. Threrefore, resrictions which is prevent access in cultural life, should be eliminate. All of us has an equal rights such as life, freedom, working, social, cultural etc. since our born (UN, 1948). But most of us suffer from can not utilise of them due to lack of possibility or accessibility. Although they have the same rights as everybody to take part in society, but they face barriers to reach for rights. Conservation of the rights, which is under the responsibility of government, is vital to promote the integration with society.

> "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the

event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control." (Universal Declaration of Human Rights, Article 25)

Actually there are some positive attempts, which is improve their life standards and respect their freedom, against discrimination. But there is need a legal frameworks to prevent discrimination. Some of the attempts was recognised in law, but not legally enforceable only in practice. The aim should be consider to disability from right based perspective. Indeed is not issue for people with disabilities, it encompasses everybody in society due to all people struggle with barriers occasionally. These barriers should be removed to prevent non-discrimination to participate to public life.

Figure 2.8 : Internationl documents about access for people with disabilities

International Documents
access for people with disabilities

1992
EUROPEAN URBAN CHARTER
All places should be easily accessible to all, and each and every individual should feel as secure and as comfortable

1982
WORLD PROGRAMME ON ACTION PLAN
cultural and social life, are made accessible to all.
access to public facilities freedom of movement and the general style of daily living.

1975
DECLARATION ON THE RIGHTS OF DISABLED PEOPLE
promote accessibility throughout all segments of society

1973
REHABILITATION ACT
promote accessibility throughout all segments of society

1968
THE ARCHITECTURAL BARRIERS ACT
ensure access to built environment

1966
INTERNATIONAL COVENANT ON ECONOMICAL SOCIAL RIGHTS
Article 15
To take part in cultural life

1948
UNIVERSAL DECLARATION ON HUMAN RIGHT
Article 27 Everyone has the right freely to participate in the cultural life of the community,

1990
AMERICAN DISABILITY ACT

1992
DISABILITY DISCRIMINATION ACT
to ensure, as far as practicable, that persons with disabilities have the same rights to equality before the law
to promote recognition and acceptance within the community of the principle that persons with disabilities have the same fundamental rights

1993
EQUALIZATION OF OPPORTUNITIES FOR PWD
Rule 5 Access to the physical environment, Access to information and communication

1996
EUROPEAN SOCIAL CHARTER
Article 15 The right of physically or mentally disabled persons to vocational training, rehabilitation and social resettlement
Article 30 – The right to protection against poverty and social exclusion

1999
FARO CONVENTION
Article 12 Access to cultural heritage, encourage everyone participate in
Article 14 enhance access to culturalheritage and the benefits which derive from it
Article 15 parties maintain, develop and contribute data to a shared information system, accessible to the publicundertake

1999
ETHOS CHARTER
Principle 1.1. The natural and cultural heritage is a material ...should be made physically, intellectually and/or emotively accessible to the general public.

2000
EU CHARTER ON FUNDAMENTAL RIGHTS
recognises and respects the right to benefit from measures designed to ensure their independence, social and occupational integration and participation in the life of the community.

LEGEND
- general
- conservtion
- disability
- legally binding

2030
2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

2014
FLORENCE DECLARATION

2010 - 2020
EU DISABILITY STRATEGY
Pwd must have access to goods, services and assistive devices., Pwd must be able to fully exercise their fundamental rights
Active policies must be implemented in order to promote equality

2010
OHCHR
the right of access to, and enjoyment of cultural heritage

2008
revised
ENAME CHARTER
principle 1 access and understanding
principle 6 inclusiveness

2006
UNCRPD
Article 5 Equality and non-discrimination
Article 9 Accessibility
Article 10 Right to life
Article 30 Participation in Cultural life

2.5 CASES OF ACCESSIBILITY APPROACHES

There is a need to adapt archaeological sites according to accessibility standards. Some implementations has made about accessibility of archaeological sites. Many of the studies concentrated on accessibility at only the building scale. Site based examples are very restricted (Turkey has no any case), but we have examined their approaches and solutions for guiding us. By asking some questions, we can understand the level of accessibility of them. Thus we can evaluate them as a bad or good practices, and we can make use of their positive strategies while developing guidelines for case of Labraunda.

The Forum Romano, which was the political, economical and religious centre of the ancient Rome, is located in a valley between Capitoline, Polatine Hills and Esquiline Hills. (Gorgiula, 2009)

Figure 2-9: Accessible path in Forum Romano
(http://www.ansa.it/canale_inviaggio/notizie/italia/2015/12/03/senza-barriere-foro-romano-con-percorsi-per-tutti_e095aafc-de50-4cf6-bbed-221da5b130e3.html)

The site, where is visited by about 3.5 million national and international visitors per year, gives a substantial amount of economic contribution to state and offers an important educational experience for visitors. (Gorgiula, 2009)

Figure 2-10: Accessible path in Forum Romano[50]

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[50] For further infotmation : http://www.ansa.it/canale_inviaggio/notizie/italia/2015/12/03/senza-barriere-foro-romano-con-percorsi-per-tutti_e095aafc-de50-4cf6-bbed-221da5b130e3.html

Visitors participate to site by entering from Largo Salara Vecchia and thanks to an accessible elevator reach to archaeological layer. Creating an accessible path was constituted on ancient Roman pavement by flatting with cement base material. After the entering of the site, onwards about 400 metres, accessed to the Casa delle Vestali by using of added ramps. Accessible path let one have to Via Sacra and enables to experience with a ramp of Temple of Divus Romulus. The route continued nearly 800 meters, and visiting ended with the area of the Arch of Titus.

It is overcomed the difference in height of about 6.50 meters between the road level and the Roman Forum from the elevator located near the Arch of Titus. The new route, which is made up of a length of 1.5 kilometers, touches some of the main monuments of the Forum and overcome the steep slopes, the roughness of the paving, the steps using ancient gates along a path that allows the wheels of strollers and prams to slide better, also offering a new panorama of interest for visitors.

Compatible and coherent materials were used with the landscape for the floorings made with lime mixtures, natural and inert lands of different pozzolans. It has been realized with techniques and materials compatible with an archaeological site and is completely reversible.

Figure 2-10: Elevator, timber ground and inaccessible shop[51]

The project includes rest areas, shaded areas and inserting traditional plant essences along the route to allow visitors to be transported by the suggestions offered by the nature of the Forum and the Palatine. Facilities will also be created to improve usability, such as maps, signs and audio guides for people with sensory disabilities (blind, visually impaired, deaf and hard of hearing). To reassure us during the

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[51] For further information : http://www.leisure-italy.com/news/news-pompeii/wheelchair-accessible-pompeii-path/)

realization of the project were the groups of people who naturally followed, without difficulty, the beaten strips of pozzolano that we have opened from time to time. Strollers and baby carriages can travel the rolling belts that represent, therefore, routes suitable for everyone. The concept of paths dedicated to a narrow circle of people is broken down and inclusion becomes the manifesto of our design choices.

There are three accessible routes designed in the archaeological area :
• The first, now completed, runs along the Roman Forum, from the Arch of Titus
at the Curia, and was inaugurated in 2015.
• The second, only partially realized, rises from the Arch of Tito reaching the
summit of the Palatine hill and its museum.
• The third, in the course of planning, c.d. halfway up the coast, it develops from the entrance
del Vignola along the side of the Circus Maximus along the arches Severiane. Inside the suburban baths

Figure 2-9: Navigational and informational Signing

Pompeii is an old Roman city near the Naples in Italy. It was founded in 8th century B.C. and was an important commercial center of Rome because of a port city. The city was damaged due to an earthquake the occurred in 62 or 63 A.D. While it is reconstruct, the town were under the ashes with a disastrous eruption of Vesuvius, and was erased all traces of Pompeii[52], is still partly buried. The lost city has been discovered in 1748, and now is visited from millions people annually.

The city of Pompei was surrounded by eight meters walls of large fortified walls. It was one of the most exemplary and developed cities of the time, such that each main gate was built as two doors, while merchants and other people were entering. Pompeii is spread over an area of 66 hectares, of which two thirds have been excavated. Of the approximately 44 hectares, only 35% are suitable for visiting[53], but was not for people with disabilities.

Figure 2-10: Original paving of Pompeii.
(https://www.enjoythecoast.it/en/pompeii)

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[52] For further information at see : http://www.pompei.it/pompeii/pompeii-history.htm

[53] For further information at see : http://www.beniculturali.it/mibac/opencms/MiBAC/sito-MiBAC/Luogo/MibacUnif/Luoghi-della Cultura/visualizza_asset.html?id=152313&pagename=157031

For Pompeii, has been developed project accessibility directed to people with wheelchair users under the project of Friendly Pompeii. The site was evaluate and four different area was chosen for the project.

- The area of Porta Marina with its access to the Forum and the Basilica and the node with Via dell'Abbondanza;
- The area of Porta Vesuvio and its system of ancient walls;
- Via di Mercurio with the House of Meleagro;
- The area of Porta Nocera and the Eastern walls[54]

People with disabilities experiences the some parts of the site such as, such as the Basilica, the Forum, the Gymnasium, the Amphitheatre, the tombs, or give them access to the private spaces of the site, such as the House of the Faun or the House of Meleagro. (Picone, 2013)

The site has an three entrance, but the people with disabilities can reach from the Piazza Amphithater , which is the most closest to train station about 60m and step free.[55] The site accessible via train station, which has a accessible ramp. If not completely, some parts has been made accessible for pwd.

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[54] For further information at see :
https://www.academia.edu/5602303/Accessible_Pompeii._A_research_for_the_broader_use_and_enhancement_of_the_archeological_site

[55] For further information at see : http://www.sagetraveling.com/wheelchair-access-at-pompeii-italy

Figure 2-11: Shows the route between the train station and Piazza Amphitheater

(http://www.sagetraveling.com/wheelchair-access-at-pompeii-italy)

In the selection of the material, was preferred convenient material to the archaeological site according to as followings criteria:

- "physical, chemical and mechanical compatibility with ancient materials"

- "durability, given the continuous exposure to atmospheric agents"

- "easy maintenance, also by unskilled labour"

- "reversibility""recognisable devices for people with sensorial disabilities, also for innovative materials, such as structural glass"[56]

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[56] For further information at see :
https://www.academia.edu/5602303/Accessible_Pompeii._A_research_for_the_broader_use_and_enhancement_of_the_archeological_site

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Figure 2-12: Accessible path for Pompeii
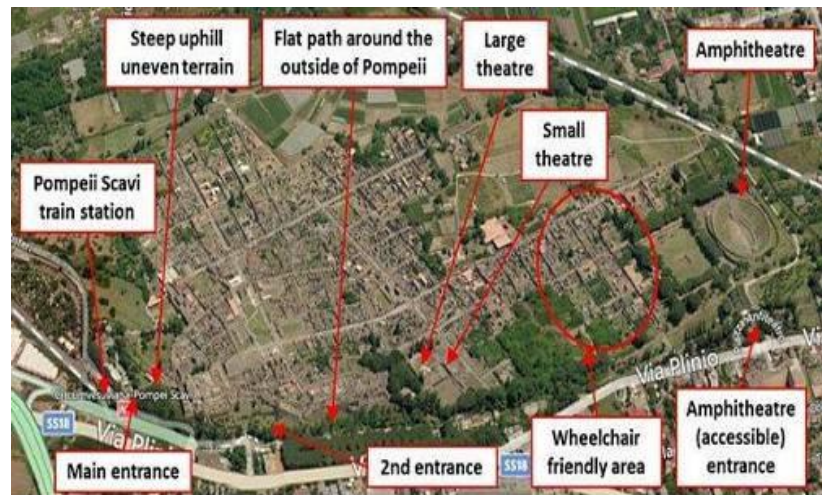
Figure 2-13: Shows the accessibility on the map.

Figure 2-14: The project for the overcoming of the road crossings of Pompeii with the creation of a reversible passage connecting the basalt blocks. Drawing by M.R. Acetoso and B. Rubichi.

Athens, which is one of the most visited places where attracts both national and international visitors, is visited by millions tourist in annual. Acropolis, which is known as a sacred rock, is a landmark of the Greece and a part of the UNESCO World Heritage Site List[57]. It was used as a military fortress at earlier times due to better location which is seen everywhere and can be seen from all around. As a matter of fact that Acropolis means a high city[58] Thereafter it that dedicated to Olympian Gods, was visited with spiritual aims. The archaeological sites as seen the pioneer of Athens cultural heritage and seen as a public museum. However it is important centre for local people and visitors, but there are many challenges for visiting due to its nature and position.

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[57] For further information at see : www.greeka.com
[58] For further information at see : Ancient History Ancyclopedia, https://www.ancient.eu/Acropolis/

Access to the Acropolis was very difficult due to steep and complicated path without handrails (European Commission, 2015) and visitors to to access the Acropolis was providing marble stairs which is slippery and heights to 160 meters, therefore access to site was impossible for many people[59].

Figure 2-15: Acropolis

(https://www.livescience.com/26989-acropolis-athens.html)

Actually they are aware of the problem, but there is no study has been done, because of the accessibility issue is seeing as a detrimental in previous period. Due to encountered difficulties, authorities has gave a promise and in this respect access conditions improved with touristic purposes according to the Greek Accessibility

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[59] For further information at see : European Commission, 2015, http://www.accessibletourism.org/resources/case-study-10-ec-athens-historical-centre-greece.pdf).

Guidelines and legislation for the Olympic and Paralympic Games between years of the 2000-2004. Actually the Acropolis project forms part of a holistically developed project which is known the " Unification of the Archaeological Sites of Athens" for the city of Athens. They used some tools such as their own legislation and guidelines on access, best practices projects, experienced in universal design and accessibility and multidisciplinary work included of NGOs, Municipalities, the General Secretariat of the Olympic Games and the ATHENS 2004 Paralympic Division to develop the project (Katerina Papamichail,2011) .
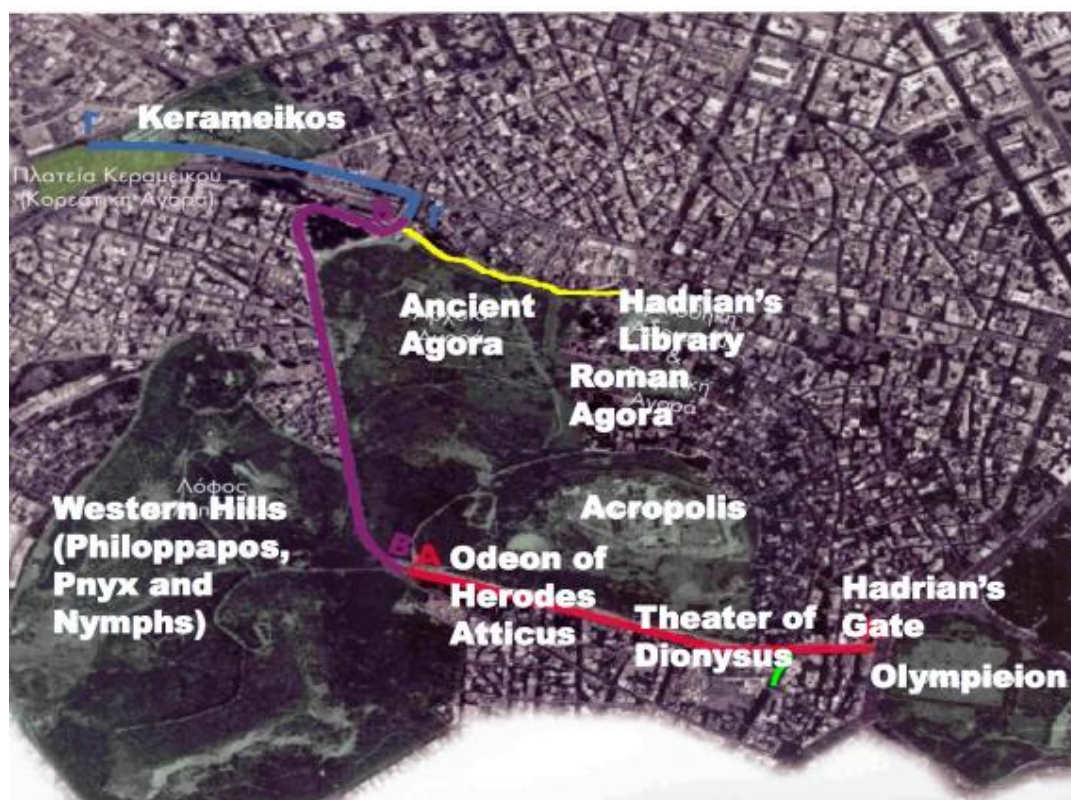
Figure 2-16: The accessible route of the project "Unification of the Archaeological Sites of Athens" for the city of Athens.

(https://www.slideshare.net/mpsarros/the-impact-of-the-olympics-on-tourism-the-case-of-athens-3346623)

The Greek Constitution protects citizens rights equally, and people with disabilities supports to fully participate to social life with legislations. They constitute the body in the Ministry of Environment in 198\5 as an "Office for Studies for People with Special Needs" which is enhancing the awareness and removing the barriers(European Commision,2015)

Up to now, visitors had encountered many challenges while accessing and experiencing the site. To improving the accessibility conditions some regulations, such as pathways, visitor facilities and security, was made.[60] The most important change is the installation of an elevator. The reversible and non destructive lift which climbing 70m heigh, designed to give an experience chance for people with physical disabilities above was made in the decade of 1930 wall on the northwest side of the site.Accessing to site provides via minibus from divided entrance. Uneven surfaces transformed to smooth surfaces for easily going around the site. And also accessible restroom was fixed up to hill of both west and east part. Tourist circulation is increased due to good access conditions. The increasing brings also together new opportunities and economical benefits .[61]

Vassiliki Georgaka (Archaeologist - Curator of the Acropolis Archaeological Site Hellenic.   Ministry of Culture and Tourism (retired)) mentioned the positive aspects as following ;

> "…On a daily basis the site is visited by 10 people with disabilities on average while during the Paralympics Games 2004, all the above mentioned facilities were used by a total of 3.000 people with disabilities, both athletes and their escorts, a fact which extracted favorable comments."

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[60]For durther information at see : http://whc.unesco.org/en/list/404

Figure 2-17: The photographs show of the Dionissou Aeropagitou Street, before and after. The project of "Unification of the Archaeological Sites of Athens"

Before the project has been inititated, the road has opening to pedestrians when occurring an cultural events and it has offered an unique experience for visitors, with the new project the road was completely closed to vehicle traffic and it allowed to getting around and experience the Acropolis. Wooden ramps and platforms were added to ensure full participation of people with wheelchair users for the events, as well as 8 seating platforms specially designed for wheelchair users.

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[61] For further information at see : Nicoletta Divari-Valakou Greece , Unified Archaeological Sites of Athens, An integrated approach for historic landscape ,
http://ehhf.eu/sites/default/files/201407/Unified%20archaeological%20sites%20of%20Athens.pdf)

In order not to damage the character of the area, it was avoided from the contrary practices arising from aesthetic and visual considerations and a special stone texture was developed.[62]

Negative aspects

- the elevator is not open for all to use, only the pwd and her/his assistant can use it
- for wheelchair users need a help to reach the site due to rising to hill
- 'access for all' was not achieved to the same degree in all projects.

Positive aspects

- "Wooden ramps and a platform area have been added at one side of the terraced rows of seating, making the ancient theatre accessible for wheelchair users (Katerina)
- aimed at minimal intervention
- universal design principles were used as a guiding
- as an information facilities, new Acropolis museum, which is contact visual communication, designed fully accessible for people with physical disabilities

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[62] For further information at see : www.greeka.com

Figure 2-18: New Acropolis Museum da bir information facilities

Figure 2-19: Shows accessible elevator and uneven surfaces

(http://www.sagetraveling.com/Disabled-Access-at-the-Acropolis)

Stonehenge is a one of the most important prehistoric monuments and visited by many peoples in all period of the year. "Stonehenge is the most architecturally sophisticated prehistoric stone circle in the world, while Avebury is the largest in the world." The Management Plan of the 2015–2021 is aimed enhance the interpretation and promote the visitor satisfaction in the site[63] . In the Stonehenge case, has been developed some facilities as an accessible as possible as requirements of people with disabilities.
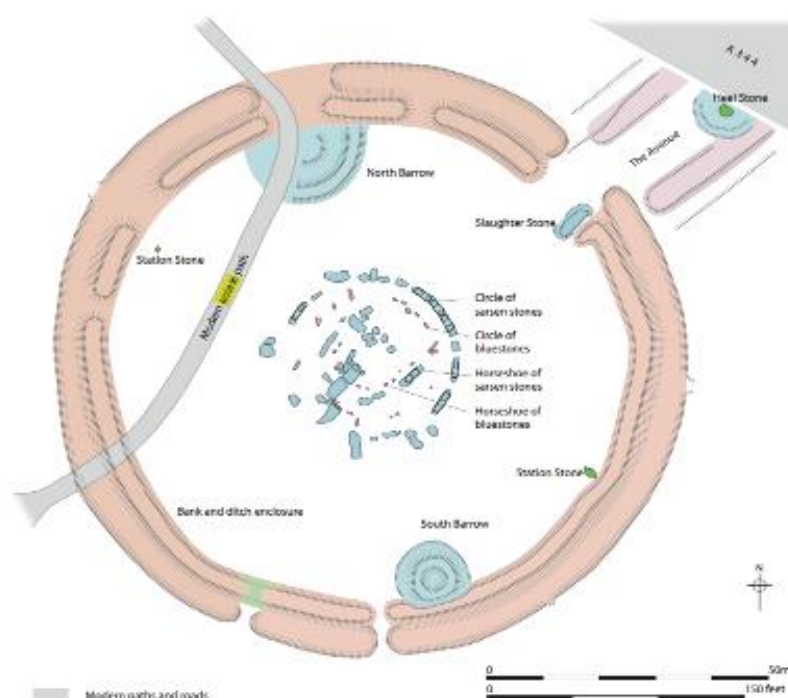
Figure 2-20: Shows accessible path in Stonehenge.

(http://www.stonehengeandaveburywhs.org/assets/Stonehenge-and-Avebury-WHS-Management-Plan-2015.pdf)

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[63] For further information see : Stonehenge and Avebury WHS Management Plan Consultation Draft 2014, http://www.stonehengeandaveburywhs.org/assets/Stonehenge-and-Avebury-WHS-Management-Plan-2015.pdf

Objectives of the access plan :

• to enhancae physical accessibility and adding new facilities;

• to promote perceptibility intellectual meaning

• to develop the presenting of values

• to provide information desk for visitors (Carver, 2011)[64]
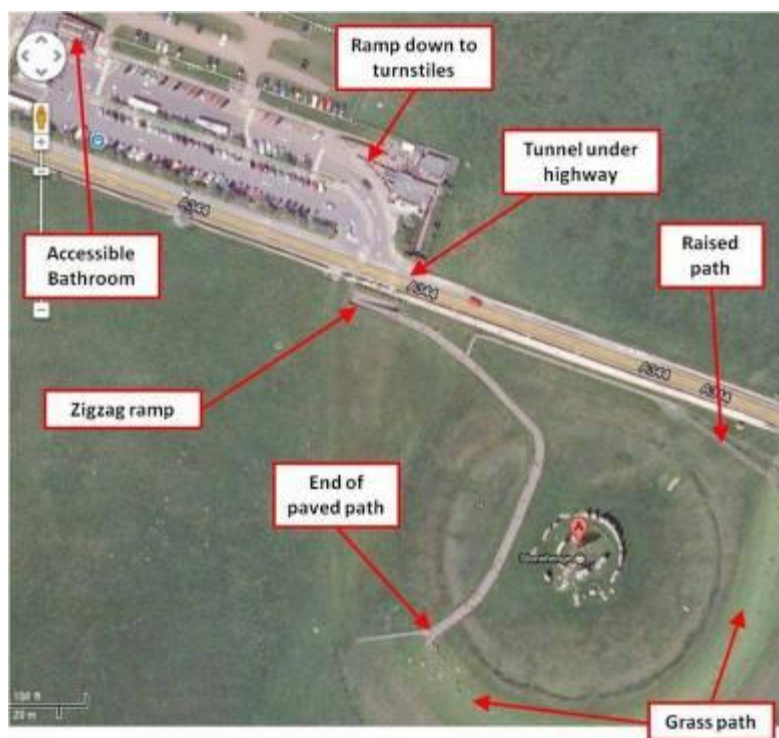
Figure 2-21: Shows accessible path in Stonehenge

http://www.sagetraveling.com/stonehenge-disabled-access

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[64] For further information at see : Carver, Emma, Stonehenge World Heritage Site: A Strategy for Interpretation, Learning and Participation, 2010 –15, English Heritage, London, 2011.

Figure 2-22: Shows accessible facilities in Stonehenge

http://www.sagetraveling.com/stonehenge-disabled-access,
http://staga303.blogspot.com.tr/2014/01/yesterday-two-members-of-stag.html

Herculaneum has a rich history for the attraction of wide population of humanity due to has a rich history. Thanks to the collaboration between the Special Superintendency for Archaeological Heritage of Naples and Pompeii with the Packard Humanities Institute and the British School at Rome, was developed the Herculaneum Conservation Project, which provides for the reopening of access to the Decumanus Maximus also to visitors with disabilities. The project fundamental theme is enhancing the accessibility and visitability, the aim give a experience chance to not only people with disabilities, but also parents with puschair. [65]

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[65] For further information : https://www.disabili.com/home/ultimora/il-sito-archeologico-di-ercolano-finalmente-senza-barriere

The barriers that have prevented for more than 30 years the visit to the main street of the ancient city was removed. Decumanus Maximus re-opened and with filling the valleys, has provided elimination of the differences in height, thus accessibility for people with disabilities is guaranteed. Two different itinerary has determined, the first itinerary allows visitors to enter the area of public buildings of the Roman city, where the Basilica Noniana and the Sede degli Augustali are located, and then continue along the Decumanus Maximus. The second is a " home " route, which offers the opportunity to look out into the old houses, visit the Casa del Tramezzo di Legno and attend the conservation work currently under way.[66]

The Herculaneum can be experience via accessible sidewalk surrounding the site. Many of the buildings can be visited barrier-free entrances, ramps and via paved paths. You can either enter the visitors center or go around it. On the backside of the visitors center is a wheelchair ramp shown in the photos below. Some areas contain many steps (such as those shown in the photo on the left) but there are much fewer of those areas than at.

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[66] For further information to see :
http://www.nolimit.it/home/page.asp?ncat=Turismo&IdCx=26&ID=460
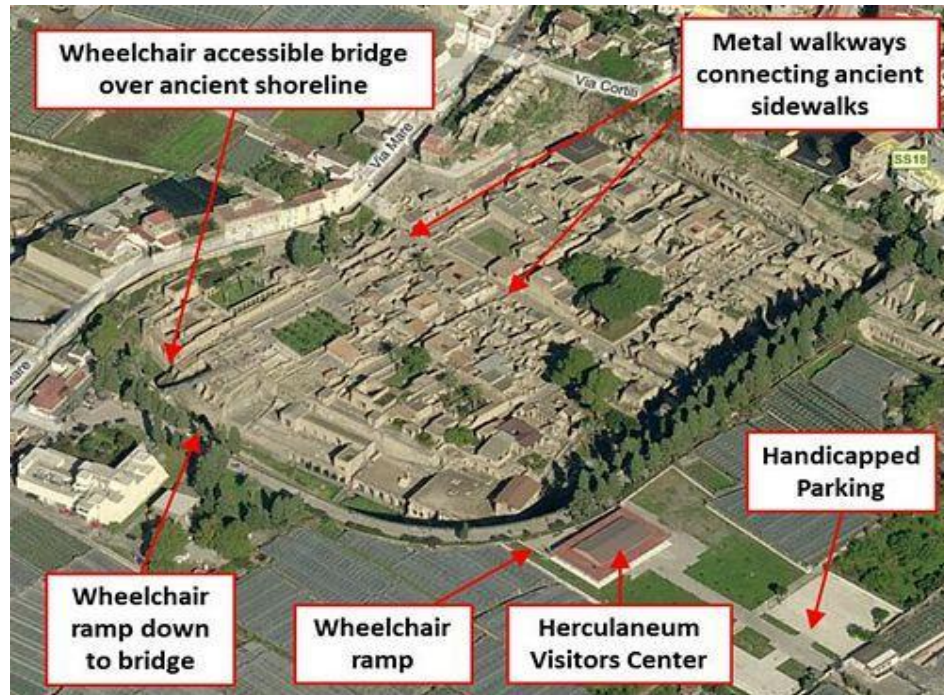
Figure 2-23: View from the sidewalk shown in photo on the left, step free entrance shown in the photo on the right

Figure 2-24: Wheelchair ramp in the site

Qutub Minar, which is a complex containing magnificent buildings and built in 13th century. The site with a tallest masonry red minaret and values in a World Heritage List. The site was not suitable for people with physical disabilities. In this direction was made some determinations :

• Steep and inappropriate ramps

• Lack of handrails

• Slippery surfaces

• Movement restricting areas for wheelchair.

• Inaccessible buildings

• Lack of accessible restroom, ticket office, parking area

Some regulations was made to provide freely experience of it. Thanks to made ramps and signage regulations, get easier of visitors movement and perception. The Qutub Minar was made accessible after the new regulations. Many facilities added to provide visiting freely and enhance satisfaction.

Figure 2-25: Before the implementation

https://www.slideshare.net/vrittant77/accessible-tourism-46857305

Figure 2-26: Before the implementation

https://www.slideshare.net/vrittant77/accessible-tourism-46857305
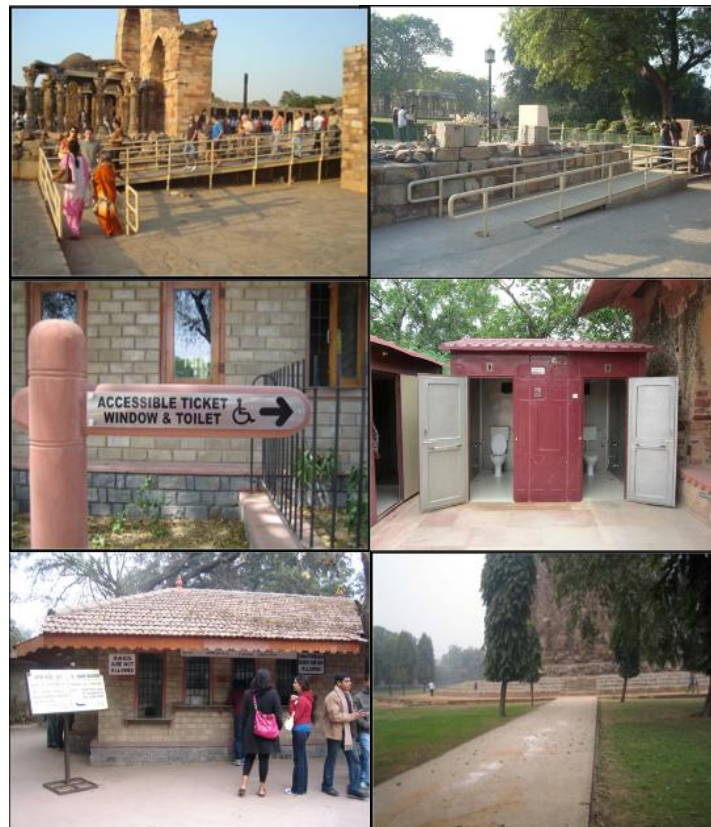
Figure 2-27: After the implementation

https://www.slideshare.net/vrittant77/accessible-tourism-46857305

Figure 2-28 : Evaluation of Accessibility on International Cases (prepared by author)

EVALUATION OF ACCESSIBILITY ON INTERNATIONAL CASES
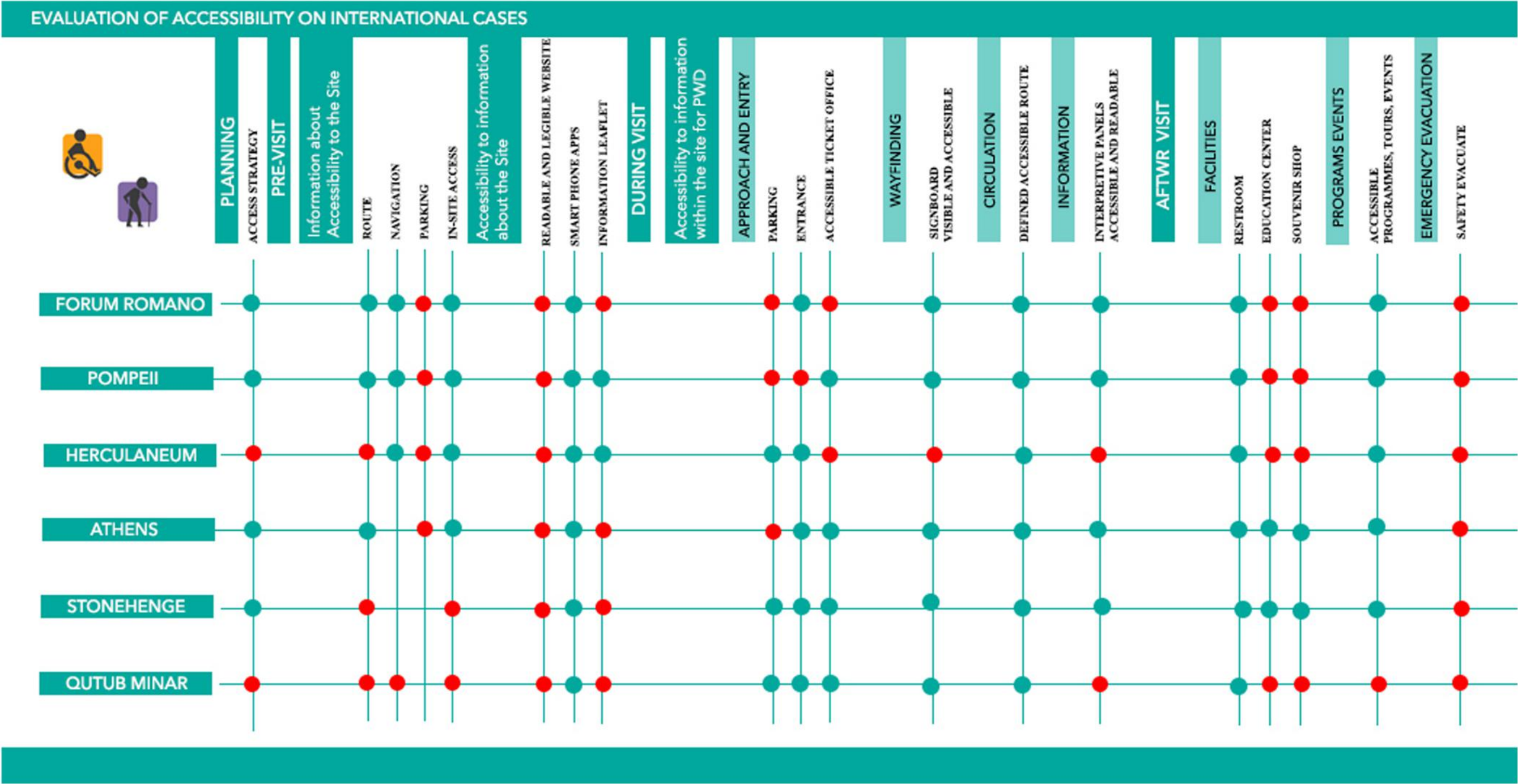
2.6 CHAPTER CONCLUSION

"Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences."

Burra Charter

Disability is a united result of the personal disorder and environmental barriers. There are a lot of good reasons to make it accessible of archaeological sites as we clarified at the previous parts. One of them is a right, we know that the right is an crystal clear enough reason by oneself. In other respects there are different motivator reasons such as legally, sustainably, conservatively, developmentally, economically, touristically, diversely. As immediate as possible, lack and ineffective current legislations and theirs sanctions should be revised through sensitively manner.

In 1990s, the concept of disability has been started reinterpreting with social approaches like an egalitarian and right based. But, there is still an inaccessible environments indicate that no one in top-down carry out their responsibility about the issue and they don't act sensitively. Principles should be added according to new condition and requirements the conservation area.

Despite the many regulations that have been made in the past years in order to ensure equal participation of people with disabilities, people with disabilities were not included social life, were despised and humiliated. We should consider the disability as a human-rights issue (Unesco, 1995), otherwise it is not possible to eliminate a marginalisation.

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"Disabled persons have the inherent right to respect for their human dignity. Disabled persons, whatever the origin, nature and seriousness of their handicaps and disabilities, have the same fundamental rights as their fellow-citizens of the same age, which implies first and foremost the right to enjoy a decent life, as normal and full as possible." (UN, 1975)

There is a valid reasons such as human rights, sustainable development, legal acts etc. to ensure access for people with disabilities in archaeological sites. Access makes experiencing and understanding really easy.

Cultural heritage, which enhances cohesiveness of people to place, is a place of coincide of our common value. It helps to social, cultural and economical improvements by strengthening common identity.

Through human specific approaches, we can eliminate the barriers to prevent both human development and sustainable development. Conserving our cultural heritage means conserving our history and identity. Much of developed proposal about accessibility, only focuses on only one building or city scale, in other words, they rather special or general. But available regulations are not sufficient, need to participate cultural activities for personal development and feeling of belonging. Connection between human and cultural environment should be enhance in order to promote the feeling of belong to society. Already "righs of participate in cultural life" is a human right (UNCRPD, Article 30) and it is important for inclusion to society for people with disabilities.

Although the population of people with disabilities is more and more growing, "the cultural aspects of human rights is relatively underdeveloped compared with practical, economic and social aspects" (O'Keefe, 2000, p.182) (alintinin alintisi resource: heritage in action: making the past in the present)

When heritage places that are not used, lose their values and identities over time. To conserve archaeological sites, their using should be enhanced. To be able to use for all, should be provide accessibility, which increases experimenting possibility.

Archaeological sites were designed by neglecting people with disabilities, and also little implementation exists that issue of access to archaeological sites for people with disabilities. There is no difference between people with disabilities and people without disabilities when we look from rights-based approach. Therefore it is important to enhance access to people with disabilities for better understanding. Acts and regulations willing to protect rights of people with disabilities. Yet,

The popularity of heritage sites in increasing; as such, more attention should be given to the experiences of all visitors. Chance of the experimenting of the archaeological sites is largely limited for people with disabilities due to in numerous obstacles. To integrate people with disabilities into society's life, primarily we should break down the barriers such as attitudinal and environmental. Removing the barriers and providing accessibility is important to help for benefit regards of cultural, economic and social considerably for visitors and government .

All interventions to provide access, should aim to respect to human rights and conserve archaeological sites. Changes, which will be make in cultural heritage places, generally don't be approved except for minimal interventions because of concerning loss of value. But these changes " can be an opportunity to improve the quality of historic towns and urban spaces on the basis of their historical charachteristic" if we can truly governed (The Valetta Principles).

Contribute to increase of access to heritage places affects society positively directly and indirectly. Raising access to heritage places, helps coming together common ground, conserving the heritage, provides to transfer future generation, promotes the using, sustains unique values.

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Why ensure access for people with disabilities?

- It is a human right
- The legal obligation
- Affects positively society regarding culture, economy, sustainability
- Beneficial for not only people with disabilities but also everybody
- Cultural diversity

There is need a concrete example for other archaeological sites to implement access solutions. In this respect, the case study carried out in Labraunda, Milas. As following chapter gives an information about the site to intervene while conserving the spirit of the place.

CHAPTER 3

ACCESSIBILITY OF ARCHAEOLOGICAL SITES FOR PEOPLE WITH PHYSICAL DISABILITIES :THE CONTEN AND CRITERIA

As we have seen in the previous chapters, the issue on accessibility of archaeological sites has not been enough scrutinisied by responsible bodies, although it is impossible that experiencing and visiting of the sites by some people. But accessibility to cultural heritage is above all a right of all individuals like is explained in Article 27 of the Universal Declaration of Human Rights[67] "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits." Archaeological sites are one of the most difficult heritage places in terms of access and understanding due to its unique geography, topography and being fragmented. And also it includes different parts such as excavated, under excavation and not yet excavated. Therefore adaptating[68] the archaeological sites to requirements of people with disabilities is a necessary and integrative strategy in terms of conserving the value of the heritage and human rights. Accessibility is a planning tool that details the perceptual and spatial principles of the protection-development strategy for the future in its problematic relationship in the present and the implementation decisions related to the protection use conditions. Providing an accessibility of archaeological sites will increase an active use of them by appealing to all visitors.

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[67] Accessible online at : http://www.un.org/en/universal-declaration-human-rights/

[68] "Adaptation means modifying a place to suit the existing use or a proposed use." (Burra Charter, 1999)

According to Pallottino (1968) "monuments of a past that is not connected to us in direct continuity, but in some way interrupted, and which are known only through a process of exploration and reconstruction"[69]. Therefore conservation and enhancement attempts are mainly intended to benefit as many people as possible from heritage sites. As we mentioned previously, heritage places should be experience by everyone without exception. Archaeological sites are, by their nature, designed not to let access easily. It's true that people with disabilties face many challenges and discriminatory attitudes in archaeological sites. In this regard, there is a need to adapt[70] the archaeological sites, where are constituted by a complex elements, for people with physical disabiltiites. Adaptations for enhancing access can ensure survival of the site (English Heritage, 2004). ICOMOS (1993)[71] identified the adaptation below :

> "The conservation of a place of cultural heritage value is usually facilitated by it serving a socially, culturally or economically useful purpose. In some cases, alterations and additions may be acceptable where they are essential to continued use, or where they are culturally desirable, or where the conservation of the place cannot otherwise be achieved."

There can be a conflict between the requierments of accessibility and conservation of archaeological sites. Therefore there is a need a management plan that will take an integrated approach to the accessibility and conservation of archaeological sites, reconciling the all aspects of them. There are a lot of good reasons to make it accessible of archaeological sites as we clarified at the previous parts such as human

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[69] Cited in Lauria, 2017, Accessibility to archaeological sites. From the accessibility dimensions to an access strategy, REHAB Conference Paper

[70] "Adaptation means modifying a place to suit it to a compatible use, involving the least possible loss of cultural heritage value." (ICOMOS ,1993)

rights, sustainable development, laws and regulations, for this reason this chapter aims to prepare a guideline in response to requirement of aspects both accessibility and conservation. Good Access conditions will ensure both maximum experience and satisfaction for all visitors including people with physical disabilities and also safeguard the place without damaging its charachteristic. Design and management are essential for accessible environments. But up to now, the issue has been ignored for a large extent. In this regard, there is a need to adaptation of principes of both accessibility and conservation simultaneously, due to will be insufficient of using only existing access standards.

Accessibility is not a consequence is a process which needs a revised to expectation of visitors and existing situation (Garofolo; Lauria: Grion, 2014). Creating a guide for everyone is a difficult task that requires a clear vision and cooperation of different areas of knowledge and skills. Well planned management plan will ensure the meaningful experience not only to visitor with disabilities but also for all. Correspondingly, the purpose of this plan is to identify the main processes to be followed in order to provide access to archeological sites for people with physical disabilities.

For instance, archaeological sites, one of the most desirable attractions in cultural heritage, can not be easily visited by everyone due to barriers. The fact that archaeological sites are a*ccessible, conserved, and authentic has a* unique significance for the *"sense of history and national identity"*(Jones, 2007) [72]

Archaeological sites, which are in contact with the past and the future and also one of the most important parts of our heritage, play an important role in communication

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[71] ICOMOS, 1993, ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value, revised 2010.
[72] For further information : Kevin L. Jones, 2007, Caring for archaeological sites Practical guidelines for protecting and managing archaeological sites in New Zealand.

and cultural diversity. These are fragile, non-renewable and valuable resources (ICAHM, 1990)[73]. They help us to link with our past.

Archaeological sites are common cultural assets, but the word "common" is meaningful only when these are accessible to all. And also so as to conserve their quality, these should be accessible and usable by as many people as possible. (Lauria, 2017[74])

The question of Frank Matero (2003)[75] "How should we experience a place, especially one that is fragmented, accreted, and possibly illegible?" can be a backbone for this chapter. Icomos published the Ename Charter in 2002 as an important tool "…to define the basic principles of Interpretation and Presentation as essential components of heritage conservation efforts and as a means of enhancing public appreciation and understanding of cultural heritage sites." The Charter emphasized that we can achieve a real experience through an efficient interpretation and presentation (ICOMOS Ename Charter Principle 1.1). A meaningful experience, which is is supported with effective interpretation and presentation, attaches us to place and helps human development culturally.

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[73] For further information see: ICOMOS Charter for the Protection and Management of the Archaeological Heritage, ICOMOS, 1990.

[74] Lauria, A.,2017, Accessibility to archaeological sites. From the accessibility dimensions to an access strategy, Conference: REHAB 2017. III International Conference on Preservation, Maintenance and Rehabilitation of Historical Buildings and Structures At: Braga, Portugal

[75] Matero, F.,2008, Heritage, Conservation, and Archaeology: An Introduction, Archaeological Institute of America, available at : https://www.archaeological.org/pdfs/Matero.pdf

Now that the main problems in terms of accessibility of heritage have been presented, we must ask ourselves: what are the solutions? How to make our heritage more accessible, or, alternatively, how to analyze an places and which parameters to use to determine its accessibility?

While making the built heritage more accessible, it is important to know the different needs of people and the way they can be met in various ways. The most convenient way that to make an heritage place accessible is developing management plan that require the minimum intervention. To adaptate the site should be prepared careful and sensitive solutions. To develop an appropriate solutions with simultaneously of an accessibility and conservation of a place should be consulted to stakeholders and related group such as people with disabilities, designers and specialists (NDA, 2011)[76].

The accessibility of the archaeological sites varies from one case study to another, changing, the difference occurs due to several factors such as the topography, location, landscape and cultural significance, and requirements of site and possible visitors. Therefore, access management is an important method to identify significance and problem of the site so that ensure accessibility to visitors.

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[76] National Disability Authority, 2011, Code of Practice on Accessible Heritage Sites, ISBN Number: 978-1-870499-21-7

3.1 MANAGING THE ACCESSIBILITY OF ARCHAEOLOGICAL SITES AS HERITAGE PLACES

Heritage is an irreplaceable asset with strong cultural, social, environmental, economic and scientific value. Its resources are long-term assets that contribute to the development and sustainable management of territories. The management plan that is the prerequisite for making the environment fully accessible, allows us to create a guideline that can be updated and development phases of the project. Within this context, the managing process aims to conserve cultural heritage through the creating of a general framework by integrating accessibility criteria and actions for the assessment of heritage values. Ensuring accessibility is a common aspiration for all of us, therefore all responsible bodies should be in the process (Garofolo; Lauria: Grion, 2014)[77]. Designing the accessibility of an archaeological site means making it a safe, comfortable and qualitatively better place for all potential users by guaranteeing free access to communication and information so that the place itself perform its function fully. Therefore the plan should analyzes in detail the components within the site and requirements of target group. To ensure reasonable access is require an understanding needs of them.

There is a need to create an appropriate framework for communities to act for the benefit of their heritage and management. The population must be able to express its expectations and get involved in the management of its heritage. Groups of people who attach value to specific aspects of the cultural heritage that they wish to maintain and transmit to future generations are formed in the context of public action

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[77] Garofolo I., Lauria A., Grion S. (2014). Developing Accessibility Plans: Methods and Tools. Case study. In Caltenco H., Hedvall P-O., Larsson A., Rassmus-Gröhn K., Rydeman B. (EDS)

or outside. However, it is up to the authorities to take the necessary steps to exercise this right relating to cultural heritage. The setting up of this framework may go beyond the scope of the heritage policy and require interventions in other public sectors.

Assessment of accessibility is key point in assessing the current situation of usability of site. A preliminary operation scrutinises the heritage according to determined criteria to the degree of usability for people with disabilities. The evaluation depending on accessibility of heritage comprises information and facilities before and after visitation. Holmes and Siedle (1996)[78] prescribes that management plan should be performed by experienced managers who have been working with disabled persons. To create a guiding principles, the responsible persons should be experienced in the design for people with disabilities and the process required for their implementation and monitoring. Therefore, well-informed people should be included the process. And also, it is necessary to take into account cultural rights while creating cultural policies to heritage places. To manage the archaeological site, our objective should be to provide maximum possible accessibility in archaeological sites while conserving the archaeological sites with minimal intervention. That is, a balance between accessibility and conservation must be ensured, and also we must avoid any intervention that could harm the character of the area while making the area accessible. Therefore, a management plan is necessary to provide guideline for responsible bodies to improve both conservation and access.

There are some things we need to keep in mind when preparing the management plan. It is a challenge that there is a range of different types of archaeological sites in the world in terms of their context, value, dimensions, historical period, location,

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[78] Holmes-Siedle, J. (1996) Barrier free design, a manual for building design and managers. Butterworth Architecture, Butterworth-Heinemann.

topography and natural aspects (Laurìa, 2017[79]). All of them have a unique values and problems, and to generalize a solution is impossible. But some problems are typical, such as car parking, entrance, surface quality, lack of information, physical features, level changes and facilities.

Besides, if we would like to enhance the accessibility of heritage places, we should not forget changing requirements according to variety of people. As mentioned in "Guidelines Making Heritage Buildings Accessible"[80] :

> "there are a variety of disabilities to consider when increasing the accessibility of a place. There are also a variety of solutions to any one design problem. It is difficult to make generalisations about the level of accessibility that will be required in a particular building and about which solutions will be the most appropriate in a given situation. Thus the heritage values and the accessibility requirements of individual buildings should be considered on a case by case basis."

The Burra Charter[81] enlightened the process by proposing an approach for heritage places as "do as much as necessary to care for the place and to make it usable" and "change it as little as possible so that its cultural significance is retained."[82]

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[79] Lauria, A.,2017, Accessibility to archaeological sites. From the accessibility dimensions to an access strategy, Conference: REHAB 2017. III International Conference on Preservation, Maintenance and Rehabilitation of Historical Buildings and Structures At: Braga, Portugal

[80] Julia Gatley, Guidelines for Making Heritage Buildings Accessible, NZHPT, 2000.

[81] For further information : The Australia ICOMOS Charter for Places of Cultural Significance, The Burra Charter, 1999

[82] Ibid,

According to Charter, cultural significance is a determining factor of the value of places. The cultural significance means "aesthetic, historic, scientific, social or spiritual value for past, present and future generations".

In line with the Burra Charter guidelines, we should be able to prepare the management plan for the site to determine the significance of the place and access requirements. Primarily, the management plan depends on who is using the site, hereat target group should be recognised. The needs of people with disabilities and the options to meet these needs must be well understood by the responsible organizations and professionals in order to provide access.

We advocate that everyone should access and experience the heritage places, but within the scope of the thesis the target group was selected as people with physical disabilities. Physical disability is defined as impairment of motor skills (ability to move one's body voluntarily). This group includes not only people who are born with this disability, but also a large number of people whose condition is caused by age or accidents. It is a visible handicap but its consequences are very variable, all the people concerned do not necessarily move in a wheelchair. Accessibility for this group of people will mainly pass through ergonomic, architectural measures and require special recommendations. It must be taken account of their requirements, in particular the presentation elements must to a large extent be adapted. This group comprises who;

- users of wheelchair
- users of walking aids (walking stick, crutch..etc)
- movement restrictions (elderly, pregnants, fammily with child)

There is a need to understand of the requirments of target group and the alternatives available to meet those needs to ensure accessible environments by responsible bodies (English Heritage, 2004). To plan a travel, disabled tourists must collect and

analyze information in a wide range of structures and structures with which to interact. The guides for these people can be an important source of information for the previous knowledge of the various critical situations that can be experienced as tourists. In general, the pwd will find tourist information on particular means of communication. The management plan have to be started with assessment of aspects related with concepts of conservation and accessibility. Heritage access is based on understanding of requirements of target group as well as value assessment of it.
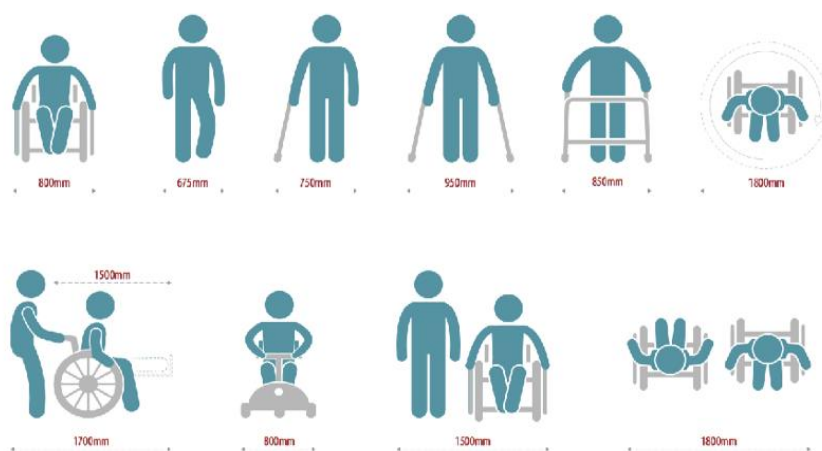
Figure 3-1: Space requiremets for people with physical disabilities
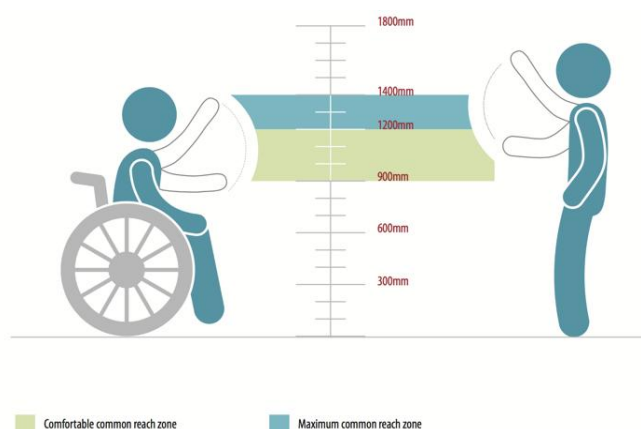
Figure 3-2: Comfortable reach zones for people with physical disabilities

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Why we need a management plan ?

• to manage visitors by providing a vision

• to determine the duties of responsible bodies

• to identify stakeholders;

• to develop a projects to up to date

• to solve existing problems

Succinctly, our objective to prepare a management plan for the archaeological sites includes equally policies both conservation and accessibility. In this direction;

- to understand the significance of the place

- to determine existing situation with regard to access level

- to assess conservation and access alternatives[83]

We need an adapt existing legislation and procedures to develop the partnership between the various levels of authority, local authorities and all stakeholders. In this direction;

- to encourage reflection and public debate on the challenges posed by cultural heritage and the orientations

- to invite people with disabilities to participate in inventory, public inquiry and protection work, with validation by experts as a guarantee

- to facilitate, by all means, people with disabilities participation in the process of identification, study, interpretation, protection, conservation and presentation of cultural heritage

- to facilitate the collection of participatory financial resources

- to develop charters for the involvement of people with disabilities in public action

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[83] For further information : https://www.nps.gov/tps/how-to-preserve/briefs/32-accessibility.htm#planning)

The first phase of the management plan looks at the conservation principles of archaeological sites, while the second phase considering the access provisions of them. A critical step of the managing process is to collect information about values and barriers of the site and requirements of people with physical disabilities (English Heritage, 2004)[84].

3.1.1 UNDERSTANDING THE ASPECTS RELATED WITH CONSERVATION AND ACCESSIBILTY

The first condition in the management of the heritage places is that provides a good understanding of the issues that affect its survival (Burra Charter, 1999)[85]. Sharing the heritage value of heritage places supports the objectives related to visitor experience and public appreciation and understanding. According to Burra Charter the most vital step is understanding of the cultural significance of a place. Secondarily, we have choosen an accessibility, which is one of the most important problems of the future of a place. The management plan should touch upon aspects related with conservation and accessibility in a holistic manner to provide meaningful experience for people with physical disabilities. Therefore to manage fully the stages of accessibility correctly, it is important to recognize the related aspects in more detail. Because of a such sites are naturally fragile and unrenewable, it is a key point that understanding significance of them by collecting and assessing information before developing policy. Ultimately according to developed policies, will constituted a management plan for the place. In this regard, we should scrutinized aspects related with conservation and accessibility. Thanks to its majestic architecture, the sanctuary also becomes a symbol of the Hekatomnids power.

3.1.1.1 Aspects Related with Conservation

Heritage places inform us about our past cultural, social and technical circumstances as a physical representatives our history (Goodall, 2004; Hosagrahar, 2010). For this reason, their conservation and survival have vital importance so that they can be transmitted to future generations (McClean, 2012). Any change in characteristic of site may have a negatively impact on the sustainability of the site.

Heritage conservation aims to achieve survival[86] of historic heritage for present and future generations. For this reason, special care needs to be taken to protect them. To conserve the heritage places, responsible bodies use some declarations and charters published by UNESCO and ICOMOS. The UNESCO, created in 1945, approved, starting from the fifties, a series of conventions concerning the protection of cultural heritage, including archaeological sites, collections of movable goods, landscapes and real estate.[87] In 1954, on the initiative of this body, the The Hague Convention[88] was approved on the protection of cultural heritage in the event of armed conflict, which was followed two years later by specific recommendations regarding archaeological excavations (International Principles Applicable to Archaeological Excavations)[89]. It can still be considered valid, as they affirm the responsibility of the institutions to protect and promote the knowledge of the archaeological heritage in their own territory, in collaboration with other organizations, through research, documentation, maintenance, restoration. The educational function of heritage is underlined by the need to make archaeological sites accessible and "readable" to

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[86] Survival is achieved by a range of strategies as a "maintenance, preservation, restoration, reconstruction, adaptation and interpretation" (Burra Charter, 1999).

[87] For further information : http://unesdoc.unesco.org/images/0007/000790/079049eb.pdf

[88] For further information : http://www.unesco.org/new/en/culture/themes/armed-conflict-and-heritage/convention-and-protocols/1954-hague-convention/

visitors, with the result of increasing public awareness of that heritage. In situ conservation is proposed as a possible solution for monuments, while the use of leaving "witnesses" in the archaeological areas investigated is encouraged in view of future research, supported by more advanced knowledge.

The integrity of the archaeological context is in some ways also ensured by the control measures. The actions that can be implemented range from prevention to returning items to the country of origin. Regarding the excavations, the UNESCO Convention establishes a series of general rules for field research, especially in the context of international missions. In addition to encouraging cooperation, especially towards countries with insufficient resources, the rules recognize the responsibility of the excavation director in all phases of archaeological intervention, from restoration to maintenance, from the in situ conservation of finds and structures to their preservation.

The Council of Europe, a body founded in Strasbourg in 1949, issued papers, recommendations and guidelines in the field of archaeological heritage conservation, considering more the social aspects and changes in the values of society.[90] The text that most influenced international conservation approaches was probably the Venice Charter (1964)[91], the result of the II International Congress of Architects and Technicians of Historic Monuments. In actual fact, this document dedicates only one paragraph to the conservation of archaeological sites (Article 15): based on the principles of the archaeological investigation expressed in the 1956 Convention,

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[89] The Recommendation on International Principles Applicable to Archaeological Excavations was adopted at 9th Session of The General Conference of UNESCO, New Delhi, on 5 December, 1956.

[90] The Council of Europe, 1962, European Convention on the Protection of the Archaeological Heritage (Revised) * available at : https://rm.coe.int/168007bd25

[91] For further information see: International Charter for the Conservation and Restoration of Monuments and Sites, 'The Venice Charter', ICOMOS, 1964.

maintenance, presentation, anastylosis and integration are contemplated. Already in the Athens Charter[92] the anastylosis, intended as a reassembly of original elements found in situ, was considered desirable; now it is referred to as the only form of reconstruction admissible in the archaeological field, provided that the new materials used. The Charter mentions about importance of "understanding and revealing the monument without distorting its meaning". Because "People react to environment in terms of the meanings the environment have for them." (Rapoport, 1982: 13).[93] The charters advocate that needs a conservation of heritage places both physical and spiritual aspects.

We should conserve the archaeological sites to "define and maintain cultural value, reveal the hidden information, increase the lifetime of an objectenable increased enjoyment and understanding of cultural material, have a sense of authenticity and truth about the World". [94]

To do this, there is a need to a conservation plan, which identifies cultural significance[95] of the place, if doesn't exist (Martin, 1999). Heritage places should be defined in more detail by clarifying construction system, charachteristic architectural features, material, context, atmosphere and spiritual meaning (Martin, 1999; National Disability Authority, 2011) by conservation specialists, archaeologists and

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[92] For further information see: The Athens Charter for the Restoration of Historic Monuments, ICOMOS, 1931.⌞SEP⌝

[93] Rapoport, Amos, The Meaning of the Built Environment; A Nonverbal Communication Approach, Tucson, 1982.

[94] Conservation: Principles, Dilemmas and Uncomfortable Truths, Alison Richmond and Alison Bracker, editors, Butterworth-Heinemann in association with the V&A Museum, London, ISBN 978-0-7506-8201-5

[95] In the Burra Charter cultural significance means "aesthetic, historic, scientific or social value for past, present or future generations".

architectural historians. And also the place should be prioritized according to level of significance of its elements. Prioritization enables to alterate most appropriately to today's condition without damaging siginificance of the place (Martin, 1999).

To conserve of heritage places, Burra Charter asserted some guidelines ;

- detailed recording should be made about current situation of the place before intervention decisions

- alterations acceptable if do as little as possible

- do not take risks to lose the significance of a place

- final work revised as necessary up to date

Historic England develops a six comprehensive principles for conservation of heritage places as following :[96]

> "**Principle 1 :** The historic environment is of value to us all
>
> **Principle 2:** Everyone should be able to participate in sustaining the historic   environment
>
> **Principle 3:** Understanding the significance of heritage assets is the starting point for effective conservation
>
> **Principle 4:** Heritage assets should be managed to sustain their heritage values
>
> **Principle 5:** Decisions about change need to be reasonable, transparent and consistent
>
> **Principle 6:** Documenting and learning from decisions is essential to inform future management"

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[96] Historic England, 2017, Conservation Principles for the Sustainable Management of the Historic Environment,   Consultation   Draft   10th   November   2017   available   at   :

As we understand from these documents and principles, conservation is a value based process. Understanding of the value means conserving and transferring the future generations. A society will only want to preserve what things it values. Therefore the valorisation of inheritance thus carried out in a highly dynamic process: it is constantly created and recreated according to compromises with the fragment and the past. The following principles should be applied jointly and in all cultural resource management activities:

- Understanding heritage value: knowing why a cultural resource is important and what features should be kept. This involves an understanding of the history of the cultural resource, its state and threats to its state, as well as its past and present importance to human being.

- Focusing the different aspects of cultural resource management on achieving realistic results, to ensure the long-term conservation of cultural resources that convey the heritage value of archaeological sites, based on standards recognized and taking into account available financial and human resources.

Reigl (1902)	Lipe (1984)	Burra Charter (1998)	Frey (1997)	English Heritage (1997)
Age	Economic	Aesthetic	Monetary	Cultural
Historical	Aesthetic	Historic	Option	Educational and academic
Commemorative	Associative-symbolic	Scientific	Existence	Economic
Use	Informational	Social (including spiritual,	Bequest	Resource
Newness		political, national, other	Prestige	Recreational
		cultural)	Educational	Aesthetic

Figure 3-3: Value typologies for heritage places created by different scholars   and organizations[97]

https://content.historicengland.org.uk/content/docs/guidance/conservation-principles-consultation-draft.pdf

[97] For further information ; Assessing the Values of Cultural Heritage, 2002, Research Report, Edited by Marta de la Torre, The Getty Conservation Institute, Los Angeles

Values are closely connected to society and their culture and dynamic.(see at Figure 3.2.) The same site can simultaneously carry several values, as much as there are glances on him. For example, an old church can carry multiple values:

- a spiritual value as a place of expression of a cult;
- Community value as a place of assembly of a population;
- a historical value because of events that would have occurred;
- seniority value because of his age;
- an art value because of the quality of its architecture;
- an economic value because of its market valuation and the activities that it generates;
- a tourist value because of its frequentation;
- a social value because of its status as a symbol of a certain established

3.1.1.2 Aspects Related with Accessibility

Accessibility undoubtedly affects valorisation of archaeological sites positively by giving a chance to us entering into a dialogue with our past and enabling experience of them. Unfortunately, people with disabilities are deprived of experience them by freely, safely and autonomously, because of the archaeological sites, which have formed by their location, topography etc., are fragmented and complex, and also differentiate as time progressed. Accessibility is an inevitable issue all over the world, because all of us meet the barriers which need to be overcome. To enhance accessibility of archaeological sites, we should aware of these barriers which get difficult of the experiencable. In order to make a heritage accessible, it is necessary to provide for the elimination of barriers, not only architectural, but also informative, communicative and cultural.

Each potential visitors should have an opportunity to experience of the site and should understand what they see (Nordic Council, 2009)[98]. Therefore it is important that identifying them that are restricts to access archaeological sites people with physical disabilities and considering the requirements of user group (English Heritage, 2004)[99].

There is a valid reasons such as human rights, sustainable development and legal acts etc. to ensure access for people with disabilities in archaeological sites. Access makes experiencing and understanding in there. The most common barriers, which limit people with disabilities from life experiences, are attitudinal, environmental, institutional barriers (Guernsey and others, 2006), stated in other words physical, communicative, organisational and soci-economic (Laurìa, 2017).
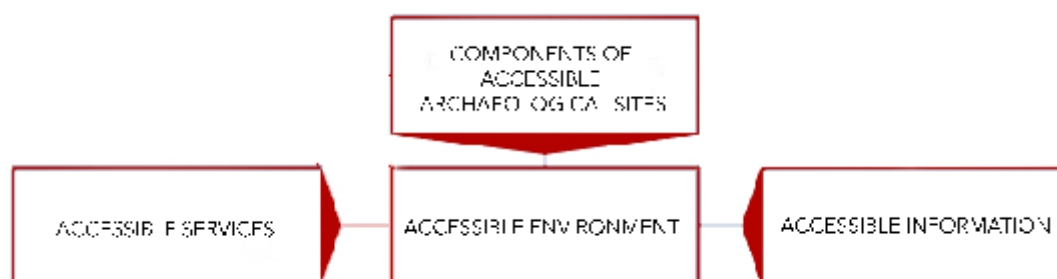
Figure 3-4: Components of accessible archaeological sites adapted from NDA, 2011

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[98] Sørmoen, O.(Ed.), 2009, Accessibility to Cultural Heritage; Nordic Perspectives, Nordic Council of Ministers, Copenhagen.

[99] Easy Access to Historic Buildings English Heritage 2004. Part 2 describes in detail the process of Access Audits and Access Planning in a built heritage context: www.english-heritage.org.uk/publications/easy-access-to-historic-buildings/

Cultural and architectural barriers that meeting by people with physical disabilities;

   • Physical obstacles that are a source of discomfort for anyone's mobility

   • Lack of tricks and warnings that allow the orientation and recognition of places and sources of danger for anyone

Access assessment can be examined two different categories:

- access to heritage and existing facilities by people with disabilities

- access to real meaning of heritage by people with disabilities

-

Therefore, analysis should made on the barriers for wheelchair users, crutches or people with mobility difficulties without help devices that to meet the need of them. Some requirements are listed below so that the target can visit the area freely and safely :

- Travelling long distances

- Move over loose, slippery or uneven soils

- Avoid obstacles, unevenness, narrow passages

- Reach and use certain equipment (door handles, counters, toilets…)

- Spatial arrangements: turnaround area, circulation width…

- Quality of the paths (surface, slope…)

- Equipment and information adapted (sign and information panels, assistive devices…)

Criteria to be evaluated :

Wideness: Whether the width of the current route is suitable for visitors,

Highness: The height of the obstacles along that to determine the route can be usable by wheelchair,

Slope: The steepness of slopes and standards with handrails of its should be evaluated.

Stairs: Size, height, surface should be measured, besides availability of handrails.

Surface: Roughness of the surface and uneven parts should be assessed.

Obstacles: Permanent obstacles such as walls, terraces, monuments should be moted.

Signage: Navigational and informational signages should be assessed according to location, orientation and readability by people with physical disabilities. sites, and encourage the display to the public of suitable selections of archaeological objects.

It is important that "to promote public access to important elements of its archaeological heritage, especially" (article 9)[100].

Objectives :

- to ensure a knowledge of the real situation in archaeological sites for those with special needs

- Increase the number of visitors sensitizing tour operators

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[100] The Council of Europe, 1962, European Convention on the Protection of the Archaeological Heritage (Revised), available at : https://rm.coe.int/168007bd25

- to increase the sensitivity of public bodies to improve the accessibility of the historical, archaeological and naturalistic heritage

- Promote the training of staff to welcome tourists with special needs

Tools for accessibility in its fullest sense ;

- Easy to reach the area with your vehicle and park in neighborhood (reserved parking spaces within 50 m)

- Maps, leaflets of representation of places for orientation

- Ease of movement thanks to the presence of pedestrian paths or with the aid of electric vehicles (barrier-free routes)

- Presence of accessible facilities (visit centers, reception centers, areas equipped, museums)

- Adequate information and communication on the accessibility of the structures e usability of services through the creation of information desks

- Informational and navigational signs

- Guided tours service with specific paths and itineraries for people with motor deficit

- Rest points along the routes

- Wheelchairs or other vehicles (eg electroscooter) in long distance points pedestrian

3.1.2 ASSESSING THE ASPECTS RELATED WITH CONSERVATION AND ACCESSIBILTY

Following the understanding of the aspects related with conservation and accessibility, should be made an extensive assessment related with them. Heritage places enrichs[101] us by giving us the chance to learn our history, culture and values, and by this way contributes creating of common perception in society (Australia ICOMOS 1999:1). Accessibility ensures discovering and experiencing of heritage places by using of them safely and comfortably (Sørmoen, 2009). To ensure access to archaeological sites, it is an important requirement to recognize the significance of the site in order to protect the integrity and spirit of the site. Such that conservation and accessibility are concepts closely associated with one another and supports each other. That is to say we should balance between conservation and accessibility aspects before anything else. According to Garrod and Fyall (200, p.691), providing entirely access to heritage can damage its character. Certainly it can be real if these concepts do not support each other. Concentrating on just access or conservation don't avail both sides. Solely access can damage the physical and spiritual features of the place, while only conservation may not provide sustain of the site. Therefore there is a need to enhance simultaneously conservation and accessibility. Improving physical access to heritage buildings is an important aspect of achieving heritage survival. The fact that archaeological sites are an "accessible, conserved, and authentic" has a unique significance for the "sense of history and national identity" (Jones, 2007)[102]

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[101] "Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences." , The Burra Charter, 1999

[102] For further information : Kevin L. Jones, 2007, Caring for archaeological sites Practical guidelines for protecting and managing archaeological sites in New Zealand.
 available at : https://www.doc.govt.nz/Documents/science-and-technical/sap243entire.pdf

While making a decision about conveying of a place to future generations, the key enabling process start with assessment of cultural significance[103] (Burra Charter, 1999). To conserve an archaeological sites should be known their significance, because a society will only want to preserve what things it values. [104]

In the same manner The New Zealand Charter (2010) advocates that conserving a place "based on an understanding and appreciation of all aspects of its cultural heritage value, both tangible and intangible."

In The Burra Charter "cultural significance"[105] has addressed in Article 1.2 as below:

> "Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations."

> "Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects."

> "Places may have a range of values for different individuals or groups."

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[103] For further information: Article 1.3., The Australia ICOMOS Charter for Places of Cultural Significance, The Burra Charter, 1999

[104] "The term cultural significance is synonymous with cultural heritage significance and cultural heritage value." , The Burra Charter, 1999

[105] "Places of heritage significance have an intrinsic value for all people as an important basis for cultural diversity and social development. The long term protection and conservation of living cultures, heritage places, collections, their physical and ecological integrity and their environmental context, should be an essential component of social, economic, political, legislative, cultural and tourism development policies." (International Cultural Tourism Charter 1999, Article 2.1)

This assessment will be effective when taking management decisions. Access should be a part of management plan of archaeological sites that to provide visiting and appreciating by visitors. The involvement of stakeholders who represent different perspectives on the heritage value being evaluated. The size and composition of an evaluation team must be tailored to the resources being evaluated. The result of an evaluation must be documented and approved by the responsible senior executive. Resources identified as cultural resources must be listed and be recorded in the Management System.

Conservation efforts, as well as knowledge of the heritage, would not have any justification in themselves if the objective was not to make the riches of the heritage available to the greatest number. Promotion and dissemination actions ensure the visibility of heritage, which becomes a meeting place and exchange, vector of economic development, tourism and local.

The most influential way of conserving of heritage places is providing active use of them (NDA, 2011)[106].

To move within the place without breaking the chain of movement, people with disabilities need to feel confident in an environment. At first, it is need to create on the ground a route that can allow them to move freely. This route should be supplemented with meaningful stopping places.

Equivalent quality of use :

Under normal conditions any building or arrangement which allows persons with disabilities, with the greatest possible autonomy, to circulate within and out of the site, to use the facilities, to identify, to communicate and to benefit from the services

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[106] For further information :

for which this facility was designed access conditions to all equivalent use people with disabilities must be the same as those of valid persons or, if failing that, have equivalent quality of use.

Movement chain:

It is necessary to ensure the continuity of the travel chain (Figure3.2.) to enable people with disabilities and reduced mobility to move and use all services at their disposal with the best autonomy. For each manager, this means in particular optimizing and taking into account the management of interfaces, which are often problematic in terms of organization and technical aspect.
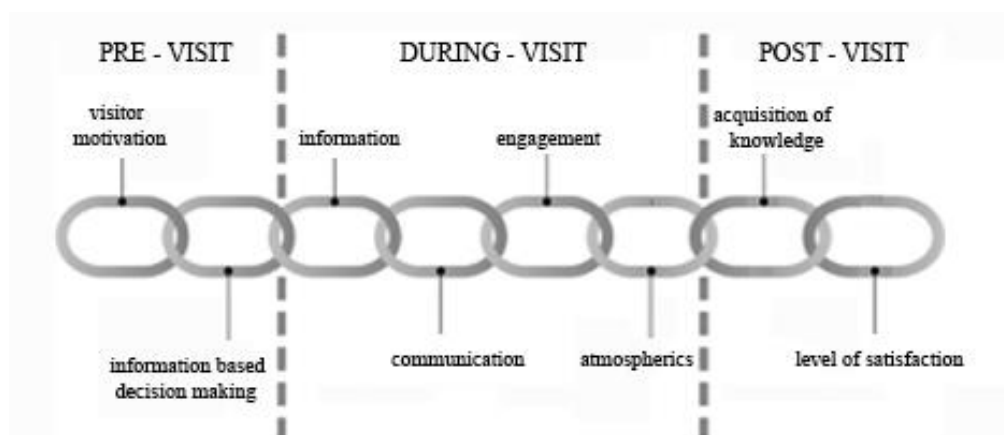
Figure 3-5: Access chain

Adapted from :
(http://www.sensorytrust.org.uk/information/factsheets/access_chain1.html)

Route :

The boardwalk is a path on stilts composed of wooden planks. This system is particularly suitable for heritage places so as not to damage the character of the area. The first question to ask is that of sizing. The minimum width to be envisaged is 1.40 m with zones of crossings, but if the attendance is high, it will be advised to count rather 1.60 m. This is a limit that remains visually acceptable. If the height of the path is above 40 cm, it will require handrails. The well positioned route, besides the technical constraints, must allow the visitor to get an idea of the different environments of the site.[107]

3.1.3 DEVELOPING THE POLICY ON ACCESSIBILITY AND CONSERVATION

There is a need for people with physical disabilities, an area in should be develop a long-term commitment to improve accessibility and a coherent social integration policy supported by accessible facilities. The aim of bringing together stakeholders between the government, companies and organizations that they represent the disabled and the elderly. The main objective of this institute is that of agree on the priorities and initiatives to improve heritage accessibility. Cultural heritage are conserved in a sustainable manner, based on recognized conservation priorities and standards. Visitor experience and outreach programs and initiatives are programs are effectively integrated. These policies are based on a defined "design for all" approach. As is evident, some of these proposals fall within the sphere of political decisions, while others fall within the set of decisions of technical competence.

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[107] United States. (2010). 2010 ADA standards for accessible design. Washington, D.C.: Dept. of Justice.

Participation of people with disabilities is part of the democratic process. It allows people to benefit from heritage while recognizing their individual and collective responsibility for it. Identifying existing practices and procedures, and their fields of application, and evaluating their effectiveness help consolidate the achievements and guide the actions to be developed to strengthen participation for the benefit of cultural heritage.

- to ensure a more inclusive society
- to develop prosperity by building on its heritage resources
- to provide the population with a quality living environment, in harmony with its cultural and natural environment
- to implement the principle of integrated conservation
- to ensure that heritage is taken into account in sustainable territorial development strategies and programs
- to develop the capacity of public services to respond to the challenges of sustainable territorial development through better use of heritage
- to conserve and developing the capacity of public services to respond to heritage issues
-

3.1.4 MAINTENANCE AND MONITORING

Maintenance and monitoring of the evaluation process that is an integral part of the strategy and its implementation. This approach must be based on dialogue between the State, the population and the professionals, with a view to mutual enrichment. It promotes good governance based on participatory management that involves the national, regional and local levels. It is actually the local authorities who are in direct contact with their heritage and who manage it on a daily basis. It is therefore at this level that citizens must be more mobilized and called upon for the implementation of

this strategy, within the framework of public action and in closer cooperation with the work carried out by the professionals and the public services concerned. . The concept of cultural heritage has evolved considerably in recent decades and its place continues to vary according to the society in which it is located. The usual divisions are being erased to give way to a holistic approach: cultural heritage that incorporates an immaterial dimension, know-how and savoir-être, is inseparable from its context, its natural and cultural environment. New relationships are emerging between cultural heritage and contemporary creation, giving more space to creativity and innovation.

This evolution leads to new, more participative and collaborative modes of management. Heritage is a non-renewable common good whose conservation, protection, restoration and enhancement are the responsibility of society as a whole, including its political frameworks, legal and administrative. It is therefore necessary to define the roles of each and to give citizens in particular the means to assume their responsibilities. Awareness, research and training work is therefore essential. Training is necessary to maintain and transmit European know-how and know-how, which in themselves constitute a heritage on which to capitalize. This approach must be based on dialogue between the State, the population and the professionals, with a view to mutual enrichment.

3.1.5 CHAPTER SUMMARY

Disability is always "situation". Projects for accessibility of sites are part of the fight against disability. It is not a disability that limits a person, it is the environmental obstacles (the lack of physical adjustments, information, facilities). Disability is a limitation or an impediment resulting from a impairment and environmental barriers for a person to play in the roles played by other individuals. It is characterized by the difference between an individual performance and the expectations of a group of which the individual is a part. These people may have aspirations to enjoy the built

and the natural environment in which they find themselves, and the duty of managers is to seek in every way possible to satisfy them, while respecting the regulations concerning its development. Motor disability is defined as impairment of motor skills (ability to move one's body voluntarily). It is manifested by paralysis of the lower or upper limbs or their whole, by the absence of a limb and sometimes disorders.

In this chapter, has been discussed the conservation and accessibility of archaeological sites in more detail. Faced challenges has been scrutinised for a balance of conserving heritage attributes and the adding of new features that will make the place accessible to people with physical disabilities. Some factors affect experience of visitors has been analysed and scrutinised under the three main subgroups such as pre-visit, during visit and after visit. By means of the datas, the content and criteria are developed to provide a guidance for responsible bodies. The following chapter will describe the process practically through case study on Labraunda Archaeological site.

Heritage managers try to do everything they can to make the places hospitable, but they sometimes face limits that must not be exceeded in order to respect the identity of the places and their regulations. These are fragile sites where the protection of spiritual meaning can be compromised for reasons that are sometimes not very apparent. The installation of the accessible facility can also be problematic, knowing that any modification of the initial state of the protected site is subject to authorization, unless this work has been planned upstream in the management plan. It is absolutely necessary to draw up specifications specifying the following elements:

- assessment of the existing situation
- type of visitor expected: people with disabiltiies, childrens, elderly people, foreign-language visitors ...
- evaluation of the sites, taking into account low and high levels of attraction points

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- necessity and objectives of planned developments

- plans at the scale of spaces and their characteristics integrating the mapping of heritage species, the zoning of the most fragile sectors, and the particularities

- definition of the messages will convey to visitors

- knowledge of the actors such as the authority, technical partners and potential funders

- time management calendar of actions to put in place

- programming of investment and operating budgets.

Facilities for visitors with physical disabilities to feel comfortable in a historic environment, correspond to facilities for many people such as elderly, people with buggies or pushchair... Although people with physical disabilities are certainly the ones who need the most adapted routes, we can imagine a new approach. We could benefit adapted tools such as the tractor, which could use in harsh conditions. The effort is worth the cost because access to heritage through education must be done for all. We should provide accessible equipment even on routes with no apparent difficulties. Assistive technologies, auxiliaries and movability principles for the people with physical disabilities in order to facilitate the accessibility of information, it is necessary to make the content comprehensible and usable by them.

Figure 3-6: Managing the accessibility of archaeological sites for people with physical disabilities

Figure 3-7 : Accessibility of Archaeological Sites for People with Physical Disabilities : The Content and Criteria (prepared by author)

ACCESSIBILITY OF ARCHAEOLOGICAL SITES FOR PEOPLE WITH PHYSICAL DISABILITIES : **THE CONTENT AND CRITERIAS**

PRE-VISIT

DURING - VISIT

AFTER- VISIT

ACCESS STRATEGY PLAN

- **determination of the barriers**

- **access planning**
  collaboration betwween different
  disciplines

- **qualified person**
  staff trained disability awareness

Information about Accessibility to the Site

- **route**
  how can access to site (public transpoert etc.)

- **navigation**
  satellite system link ease to finding the site

- **parking**
  accessible parking bays for pwd

- **in-site access**
  how pwd can trip the site
  which parts are accessible
  facilities for pwd (accessible restroom, ticket office...)

Accessibility to Information about to the Site

- **readable and legible website**

- **smart phone apps**

- **information leaflet**

Accessibility to Information within the Site for PWD

APPROACH AND ENTRY

- **parking**
  allocated accessible parking bays for pwd
  drop-off and pick-up area

- **entrance**
  well-defined step free entrance

- **accessible ticket office, visitor center**

WAYFINDING

- **visible signboards**
  well-designed and located appropriate height and angle
  clear and consistent wayfinding system accessible format
  signage in simple language
  accessible site map indicate faciltiies and routes

CIRCULATION WITHIN THE SITE

- **defined accessible route**
  enough space for pwd (min. 120cm)
  pavement (non-slippery, smooth, appropriate material...)
  minimise distances
  gave a good vista points,
  the guarding potential obstructions
  not steeper than 1:20 (walking surfaces), 1:12 (ramp)
  handrails on where required
  resting points every ten meters

INTERPRETIVE INFORMATION

- **interpretive panels**
  appropriate angles and height
  visible and accessible point
  written information with clear type
  face of at least 14 point size
  accessible portable audio guide

FACILITIES

- **restroom**
  aceessible location
  more space for wheelchair users
  grab rail
  emergency alarm

- **education center**

  flexible seating rather than fixed
  accessible aisles

- **shop souvenir**
  accessible shelves
  responses to need pwd

PROGRRAMS -EVENTS

- **accessible programmes, tours, events**
  enhance the visitor ecperience
  video streaming
  presentation

EMERGENCY EVACUATION

- **safety avacuate the location**

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CHAPTER 4

THE STAGES OF CONDUCTING THE ACCESSIBILITY MANAGEMENT OF AN ARCHAEOLOGICAL SITES FOR PEOPLE WITH PHYSICAL DISABILITIES BASED ON THE CASE OF LABRAUNDA

The enormous historical and artistic treasures of our country make us one of the favorite destinations for archaeological and cultural tourism. These sites is known throughout the world for the charm of its buildings, has remain almost intact with all the characteristics of that time. In archaeological sites we are catapulted sensorially into another historical era, with a jump of thousands of years that brings us closer to our ancestors, still present in our lives through historical artifacts and that they talk to us continuously about them. On the site you can admire wonderful landscape, full of charm and mystery, it has a imprressive great visual impact. These sites are characteristic elements formed in the course of history and are therefore testimonies of different periods from the social, economic, political and architectural point of view, but also of different traditions in the way of building. These sites are worthy of protection.

The characteristic of a place results from the genre of the buildings, as well as from the reference of the buildings to each other and in the surroundings. Therefore, not only architectural structures and groups of valuable buildings are protected, but also outdoor spaces such as courtyards, gardens, streets, squares and free areas of the

surroundings. The provisions for the conservation of these sites do not only concern the external appearance of buildings, but also their historical substance.

The conservation and accessibility of these extraordinary monuments and landscape is important for historical, aesthetic and tourism reasons and represents an essential contribution to the creation of cultural values and the formation of identity. The protection of these objects includes, in addition to their conservation, the qualified care and the appropriate further use, also the protection of the surroundings.

Promoting heritage as a meeting place and vector of intercultural dialogue, peace and tolerance. As a common good, heritage reinforces the value of public space, shared by citizens and visitors. Effective management of cultural resources is based on knowledge of the heritage value of cultural resources and the consideration of this value in all actions that may affect them.

In the context of the broader notion of heritage and participatory governance, it is appropriate to develop public-private partnerships for heritage conservation and enhancement projects. Participatory governance implies that civil society and the citizen are involved in the different stages of the process. As a consequence, alternative modes of financing and contributions of various kinds, allowing a better consideration of the expectations of the population, must be encouraged and developed. For a new practices require a strong investment of public authority and appropriate ethical codes to preserve the nature, integrity and sense of heritage, by adhering to the values of a shared project.

The case of Labraunda can be considered a pilot project in the study of how providing accessibility may not alter the archaeological site but rather highlight the value of the heritage.

4.1 UNDERSTANDING OF THE SIGNIFICANCE OF THE PLACE

The identification of the heritage is the prerequisite for its recognition and its appropriation by the populations, as well as the processes of management and valuation. Citizen participation in participatory programs is a source of personal enrichment. The feeling of belonging to a region and the awareness of the role of a quality living environment are sharpened; collective responsibility for heritage is stimulated. It is essential to understanding cultural heritage must be safeguarded, accessible as well as those related to decisions made about them up-to-date.

Archaeological and architectural aspects of Labraunda

Labraunda is a well-preserved place due to the fact that it is a temple built on a mountainous land outside the city, far from the big centers. It is a reflection of the Caria Culture. The architectural development of the temple and its prominence for the region is particularly concerned with the desire of the Hekatomnos dynasty in the 4th century BC to turn this modest temple of its time into a great center of pilgrimage throughout Karia. Labraunda has become a demonstration of Hekatomnos power and Caria culture in this period. Planning in the 4th century BC is so extensive that subsequent changes or joints are often on the edge of the site and are few in number.

Figure 4-1: Panoramas against Temple (from my archive)

Figure 4-2: Panoramas against Monumental Stairs (from my archive)

**Figure 4-3:** Panoramas against Andron (from my archive)

However, the history of Labranda is not limited only to the Hekatomnos period. Extremely rich inscriptions and remains of later periods are evidence of the vitality of the temple throughout the Hellenistic period, whether in small numbers or in large quantities. Until the end of the Roman period, many emperors and governors were blessed by the priests of Labraunda.

Surrounded by a forest of plane trees[108](Herodotos, book V) the sanctuary is originally limited to a single terrace with an altar and a small temple with two columns in front. When the Hekatomnids are placed at the head of the newly created satrapy of Caria, they undertake to bring together all the Carian communities around a common identity. They decided to rebuild a number of modest places of worship

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[108] Herodotos, who is the ancient writer the first referring the Labraunda, mentioned from Labraunda as following   "… the precinct of Zeus of Armies at Labraunda, a great and a holy grove of plane trees." (Herodotos 5.119-121, transl. A.D. Godley, Loeb Class. Library).

that acquire a national dimension. Mausolus (377-352 BC) and his brother Idrieus (351-344 BC) undertakes major earthworks and the construction of a series of monumental buildings. Thus, the Hekatomnids endow the sanctuary with a sumptuous architecture and make Labraunda the most important worship center of the region. However, Labraunda's function exceeds its religious dimension. Thanks to its majestic architecture, the sanctuary also becomes a symbol of the Hekatomnids power.
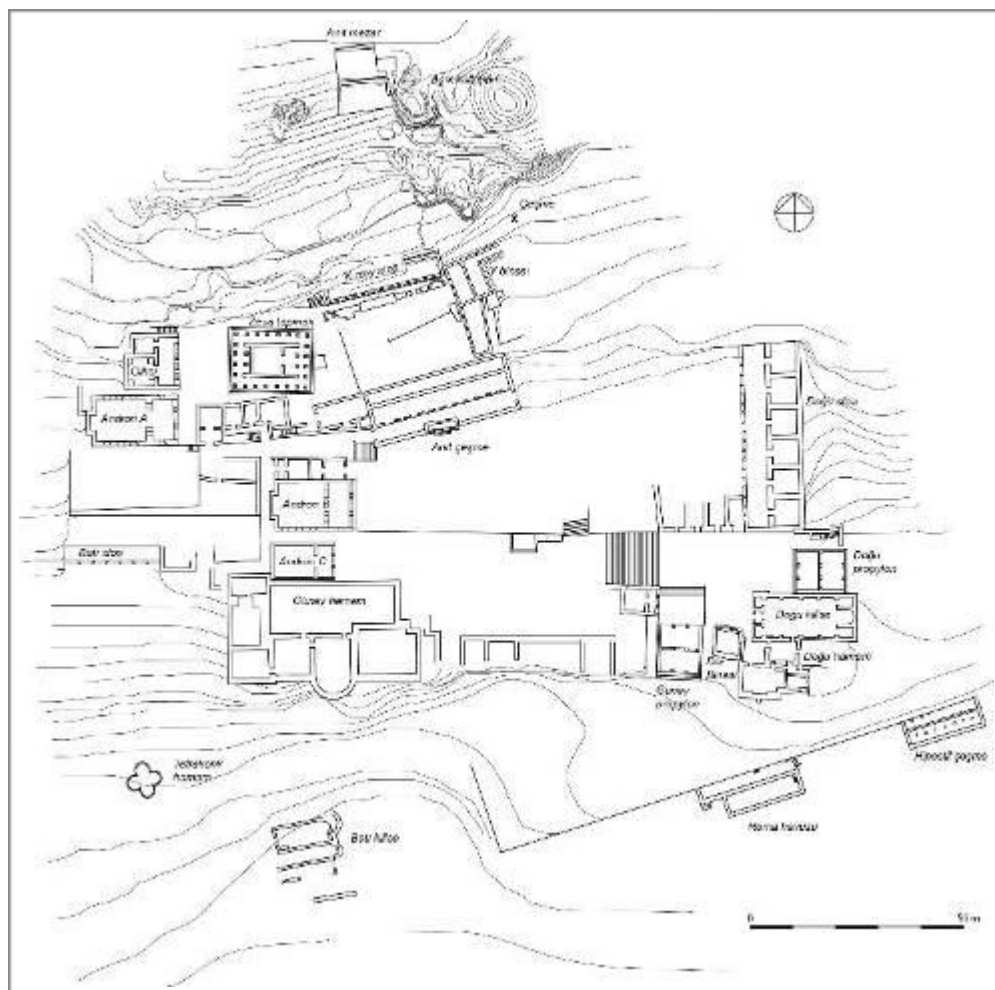
Figure 4-4: Plan of the Sanctuaries (from Olivier Henry, 2018)

The sanctuary is built on a quite steep slope, so a number of terraces must be constructed in order to built structures.(Figure 3.13) The place, where is defined by the wall of temenos, has two monumental entrances. The sanctuary was entered at the southeast corner where one propylon monumentalised access from the south (Figure 3.14 and 3.15) and another almost identical structure marked the entrance from the east. The entrance to the sanctuary is also the starting point of the religious ceremonies. Together with a small, north-facing fountain or well house the propel define the south and east sides of a large, open space. This open area is closed on the north by imposing ashlar retaining wall of the terrace above, perched by at least three doorways giving access to rectangular rooms behind. Motion through the area led from the propel at east and south up a grand, monumental staircase, 12m wide, rising to the west (Figure 3.16). At the top of this grand staircase another, smaller one led, at a right angle, rise to the terrace that formed the middle level of sanctuary (Figure 3.17). (Hellström, 2007)

Figure 4-5: Section of the Labraunda (www.labraunda.org)

Figure 4-6: South Propylaea from North (from my archive)

Figure 4-7: View to Monumental stairs and beside high wall (from my archive)

This middle terrace is widest at its eastern end, where it was closed by a large, westward facing stoa where dining could be accommodated in six rooms along the back, and quite possibly in the deep colonnaded front half of the building as well. At its narrower, western end the terrace is dominated by Andron B. This monumental, almost temple -like building was dedicated by Mausollos and also accommodated ritual dining. In the fourth century, the Temple Terrace, the uppermost level of the sanctuary proper, was expanded southward to a width of almost 30m, creating a broader open area in front on the temple. The Archaic temple was enlarged and equipped with an Ionic peristyle of 6*8 columns, and the space in front of the temple was defined on the north by a long stoa dedicated by Mausollos. The terrace was probably entered from its eastern end, which apparently did not extend as far east as the middle terrace, below. (Hellström, 2007)

Figure 4-8: Right angle staircase rise to the middle terrace（from my archive）

The space behind the temple was enhanced by two buildings, side by side with facades aligned and facing eastward towards the temple; the Oikoi building and Andron A(Figure 3.18) , the former certainly and the latter very probably dedicated by Idrieus, who is also named as dedicator of the temple. Behind the temple to the west two-room building with a porch, the so-called Oikoi Building, possibly to serve as a treasury. (Henry, 2010) The Andron gave a perfect panorama against the site. Andron A, a slightly larger and better built version of Andron B on the terrace below, is extremely prominent both in its scale and in its position at the extreme southwest corner of the Temple Terrace. In front of Andron A was an open paved area that ran above the northwest of Andron B on the terrace below. (Hellström, 2007)

Figure 4-9: Andron A (from my archive)

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It is clear that considerable skill and attention were devoted to creating impressive and well-defined spaces on each of the rising levels of the sanctuary. The structures are positioned facing each other and so that they can see each other. The terraces bring with the presence of monumental staircases, which connected to them one another. And also the stairs provide reaching the buildings alongside the terraces, so quite important part of the area.

The omnipresence of water has been used from the Hekatomnids. The sanctuary of Labraunda has four monumental fountains. One of them located at the entrance to the sanctuary, the Doric Fountain is a small square-shaped marble building with four Doric columns in front. Its construction goes back to the sanctuary led by the Hekatomnids, according to an inscription, which is found in there, probably built by Idrieus. Roman times, the fountain is integrated into the complex of baths East. A pond then occupies half of the building. Later, because of its proximity to the East Church, it may have served as a source of water for the ritual ablutions of Byzantine Christians. One another (Figure 3.19) is recessed in a wall of terrace supporting the temple of Zeus, the central colonnade fountain has three low columns, gneiss, crowned with simple Doric capitals marble. Between the columns is a low barrier that protects the basin. (Hellström, 2007)

The first archaeological excavation was started by A.W. Persson in 1948. (Hellström, 2007) The excavations are conducted at the Labraunda under the guidance of Olivier Henry and his team since 2012. Recent researches shows that the architectural activity slows down after the disappearance of the Hækatomnides, towards the end of the IV century BC., but it never really stops.

Figure 4-10: Collonade fountain (from my archive)

Figure 4-11: General view to Labraunda (from archive of Olivier Henry)

In particular, to define an intervention strategy for the archaeological sites analyzed, it is necessary to go through a diagnosis of the situation of each of them. It is a matter of identifying problems and values of the archaeological site. In this study, with some analysis related to the objective of the site examination in the territorial context, was carried out for each of the archaeological sites examined. Analysis shows an overall assessment of the site on its level of accessibility, for its inclusion of the people with physical disabilities to the site

4.2 ASSESSING THE PLACE

All of us meet with barriers which limit our movements and prevent communication with our environments visiting the site. These barriers affects negatively us in terms of socially, culturally and economically. But the most affected group is people with disabilities. Some initiatives have been taken concerning economically and socially, but there is a hardly ever an efforts have been made in terms of culturally. Indeed, removing the barriers is vital for increase quality of life and enhance sustainable development. Experience of the heritage places is an right not only people without disabilities but also people with disabilities. Actually interests for the subject is on the increase, many government make arrangements on the issue. Nonetheless, these initiatives are still insufficient due to not approached holistically. It must be known that the heritage sites belong to everybody. Therefore must be taken some initiatives by governmental, non-governmental organisations and society.

To provide accessibility in Labraunda is considerably difficult task, but it is not impossible. If it can be thought and evaluated multidimensionally, accessibility problems can be solved without damaged to the heritage places. Accessibility has gained substantial importance in last decades, due to positive effects to regard of social, economic, cultural and environmental. Access to the site for the people with

disabilities necessitate some alterations, which should added new values to site, without damaging spiritual meaning. Reality is that it is difficult to remove obstacles to accessibility without any damage, but it is not impossible to find the most convenient and harmless solution. After understanding of the concepts related with accessibility and conservation in site were conducted, there is a need to assess those information in order to provide an effective policies, strategies, and actions of the Labraunda Ancient City.

In order to develop strategies, principles and proposals about the area, some analyzes were made on the values and problems of the sanctuary in order to make the area accessible to the people with disabilities. Analyzes and cases from previous chapters make it clear that reaching to Labraunda by people with disabilities a serious and important issue due to has many problems as well as values. Representation is important for being lively and inviting place of Labraunda. Conceptualizing the case study using the analysis of problems and values, the way of the reveal and conserve the spirit of the place.

Design aimed at enhancing the archaeological heritage and improving the use of visitors-users, is developed for the Labraunda archaeological site. The optimal goal is that all parts of the site is accessible, but in scope of this thesis determined most appropriate parts that provide this opportunity. The goal was to target the people with physical disabilities so that many people with disabilities can enjoy the the site. The very difficult terrain however resulted in a limited layout in the space to better respect the nature of the places.

Main difficulty is the topography in Labraunda, due to affects the silhouette of the site, materials that can suitable the charachteristic of the site , should be used. We could very concretely notice the problems faced by people with disabilities. In doing so, it is possible to obtain a strategic overview of a complex situation.

To re-organize the site without being damaged its intrinsic values and thus to ensure that it can be easily visited. For to do this, it is first necessary to determine guidelines for accessibility to archaeological sites for people with disabilities. The point to be noted is to provide balance between conservation and accessibility of the site. It should be also emphasize the necessity and contribution of access to archaeological sites. Awareness is substantial to removing the perceptional barriers. As we can promoting the awareness, we can show the accessibility is not impossible in these area.

It is necessary to establish a common methodology to support mutual enrichment for the preservation and development of heritage. The basic methodological principles will provide guidelines for the restoration and development of truly common heritage. In this context, route creation involves a certain extent, as it allows for the preservation of the heritage, the restoration and the appropriate development of tourism, as it promotes the awareness of the lands and resources and the transfer of skills.

The general objective of the project is to improve physical and cultural accessibility in an archaeological sites so as to allow a large public (residents, tourists, people with disabilities...) to benefit from the archaeological riches of the territory. The project also aims establishing strategies to develop conservation, restoration and enhancement actions and contributed to the study of archaeological heritage, movable and immovable property.

4.2.1 VALUES OF THE LABRAUNDA

Labraunda is a place where nature and culture come together and create an invaluable archaeological landscape. It is a well-preserved sacred archaeological site on a mountainous land far from the big centers. The characteristic of a place results from the genre of the buildings and context, as well as from their relation with each other. It is one of the most impressive and best preserved ancient sites of Anatolia, not only due to the architectural structures and groups of valuable buildings but also due to its natural context and landscape. It has unique and special landscape, impressive view, well-preserved ruins, architectural remains, inscriptions, surprising vistas and panorama points thanks to the special location and topography as well as the harmony between the archaeological remains.

Figure 4-12: View to the Sacred Rock(from my archive)

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Figure 4-13: View from the Sacred Rock (from my archive)

Figure 4-14: View from East (from my archive)

Figure 4-15 : Natural Values of Labraunda

Map labels:
Anıt mezar
Açık kült alanı
Çeşme
X
Kuzey stoa
Y binası
Zeus tapınak
Oikoi
Andron A
Doğu stoa
Anıt çeşme
Andron B
Batı stoa
Andron C
Doğu propylon
Güney hamam
Doğu kilise
Dor Binası
Doğu hamam
Güney propylon
Tetrakonk hamam
Hipostil çeşme
Batı kilise
Roma havuzu
0   50 m

View to Labraunda's Nature

View to breathtaking landscape

View to Sacred Rock

Figure4-21 : Manmade Values s of Labraunda
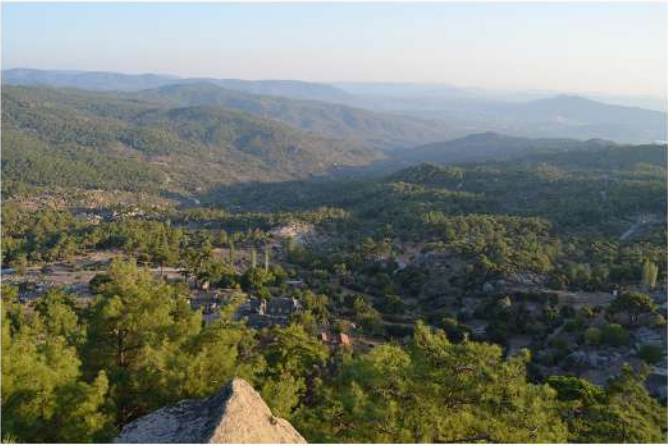

Legend

● impressive points

☐ most impressive points

Anıt mezar
Açık kült alanı
Çeşme
Kuzey stoa
Y binası
Zeus tapınak
Olkоn
Andron A
Doğu stoa
Anıt çeşme
Andron B
Batı stoa
Andron C
Doğu propylon
Güney hamam
Doğu kilise
Doğu hamam
Dor Binası
Güney propylon
Tetrakonk hamam
Hipostil çeşme
Batı kilise
Roma havuzu

0   50 m

View to some impressive parts of Labraunda

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Figure 4-17: Vista Points of Labraunda

Anıt mezar

Açık kült alanı

Çeşme
X

Kuzey stoa

Y binası

Zeus tapınak

Oikoi

Andron A

Doğu stoa

Anıt çeşme

Andron B

Batı stoa

Andron C

Doğu propylon

Güney hamam

Doğu kilise

Dor Binası

Doğu hamam

Güney propylon

Tetrakonk hamam

Hipostil çeşme

Batı kilise

Roma havuzu

0   50 m

Some vista points of Labraunda

legend

● point view

▬ linear view

━━ route generally used by visitors

━━ route occasionaly used by visitor

4.2.2 PROBLEMS OF THE LABRAUNDA

In the antiquity, visitors can access the area by walking or riding a horse through the Sacred Way, which is climbing with a very steep incline, now can access to holy place via private cars. Unfortunately there is no public transportation.

In the past, entered the Sanctuaries from both the Alinda and the Mylasa, now is accessible to only the entrance from Mylasa. The visit starts at the parking to roadside due to lack of allocated parking area. The Split Rock, Andron and landscape are perceived with great pomp without entered the site. After passing from a dangerous road, which is used by trucks, entering from metal gate we encountered the South Terrace Wall.

Figure 4-18: Aerial photo of Labraunda (from archive of Olivier Henry)

The lack of defined accessible route, signage systems and facilities in the area to people with physical disabilities, are the most important problem. The objective is to determine the obstacles, which are faced by people with physical disabilities, and to

provide experience of the Labraunda by more people. The unique landscape and topography puts Labraunda over the top spiritually but its come together many access problems. Alongside the topographical and natural problems, some of the major obstacles identified such as manmade structures, archaeologic and geologic structures, path features and interpretive panels largely negative affects accessibility of the site for people with physical disabilities.
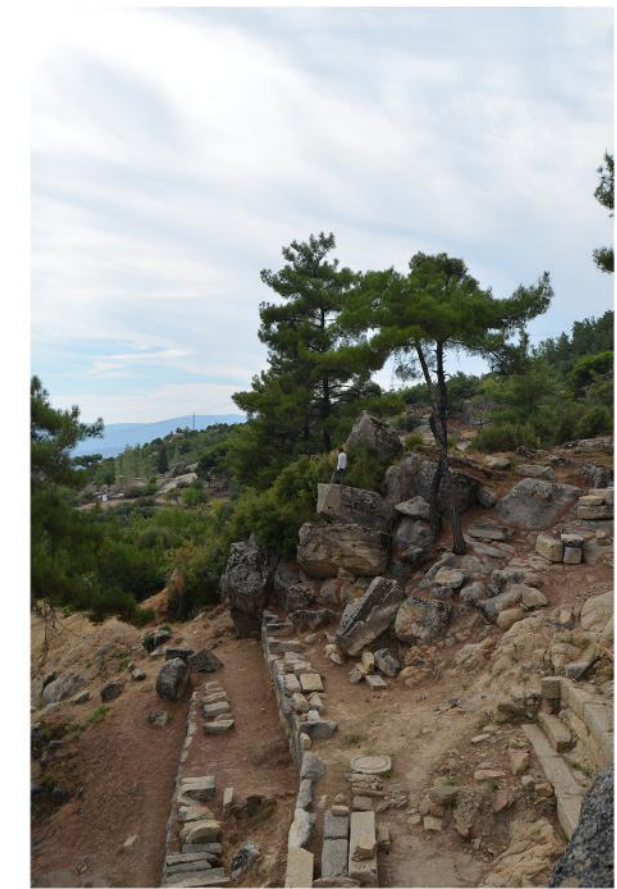
Topography and Nature

The unique landscape and topography puts Labraunda over the top spiritually but its come together many access problems. The map presents topographical feature of Labraunda with a color scaling from red to green which shows severity of the topography. Accessing the green parts more than easily to red. The red parts is difficult to reach even for many people without disabilities. Especially Acropolis and Sacred Rock be situated in the red area, where many visitors returned without visiting.

Figure 4-19: Path to Acropolis (from my archive)

Figure 4-20 : Topography analysis of Labraunda

Aı

Açık kült alanı
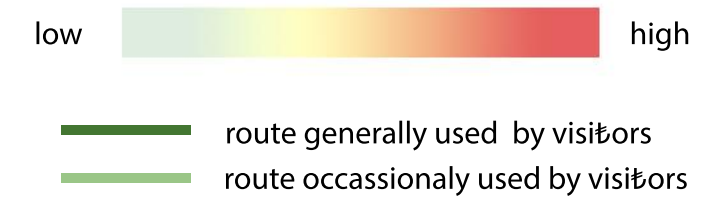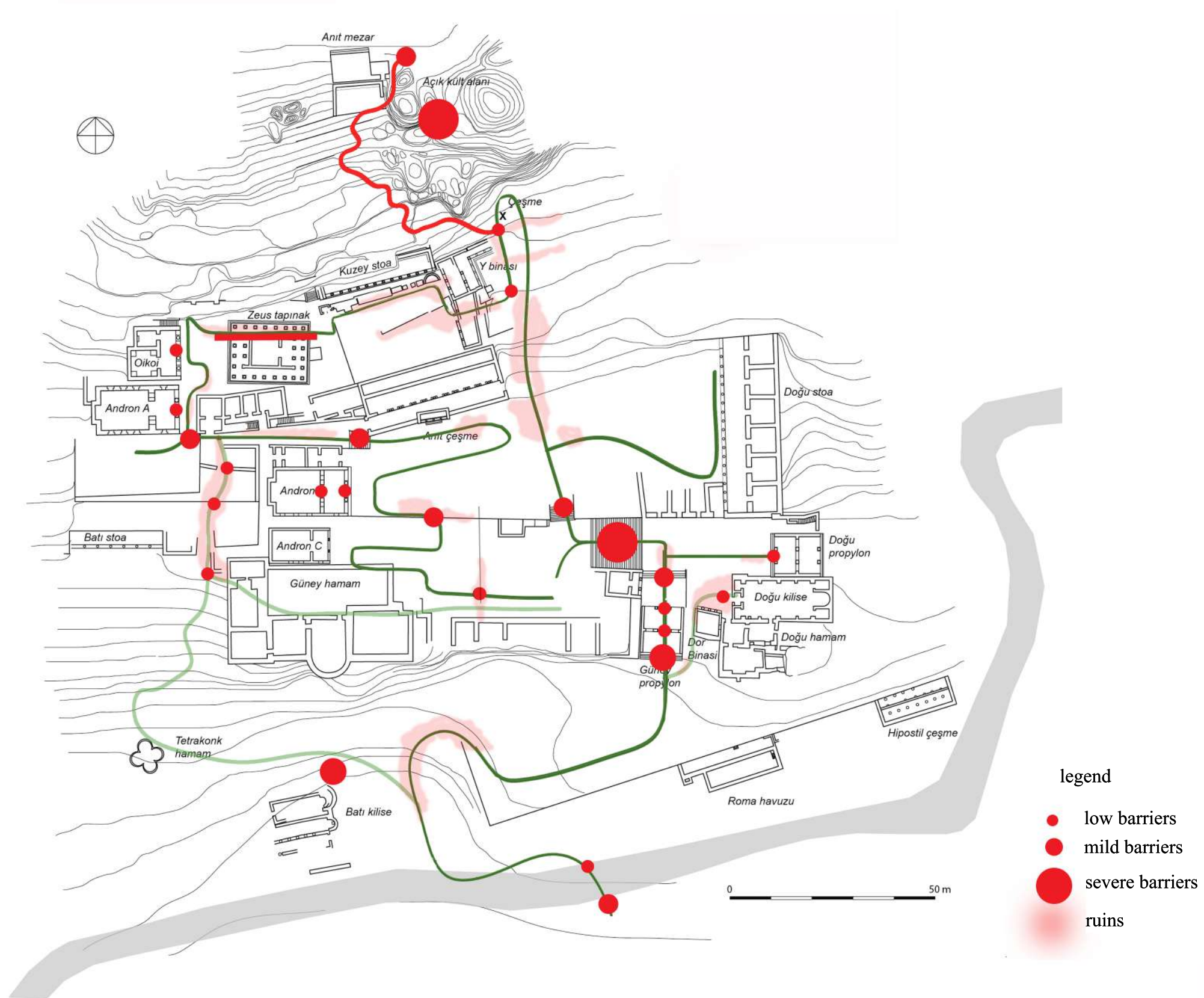
Çeşme

X

Kuzey stoa

Y binası

Zeus tapınak

Oikoi

Andron A

Doğu stoa

Anıt çeşme

Andron B

Batı stoa

Andron C

Doğu propylon

Güney hamam

Doğu kilise

Doğu hamam

Dor Binası

Güney propylon

Tetrakonk hamam

Hipostil çeşme

Roma havuzu

Batı kilise

0   50 m

Topography of Labraunda

low   high

━━━━ route generally used by visitors
━━━━ route occassionaly used by visitors

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Figure :4-21: Manmade Barriers of Labraunda

Monumental Stairs (severe barriers)

Stairs from Labraunda (mild barriers)

Stairs from Labraunda (mild barriers)

Ruins from the site

legend

- low barriers
- mild barriers
- severe barriers
- ruins

0   50 m

Figure 4-22: Ongoing Excavations of Labraunda
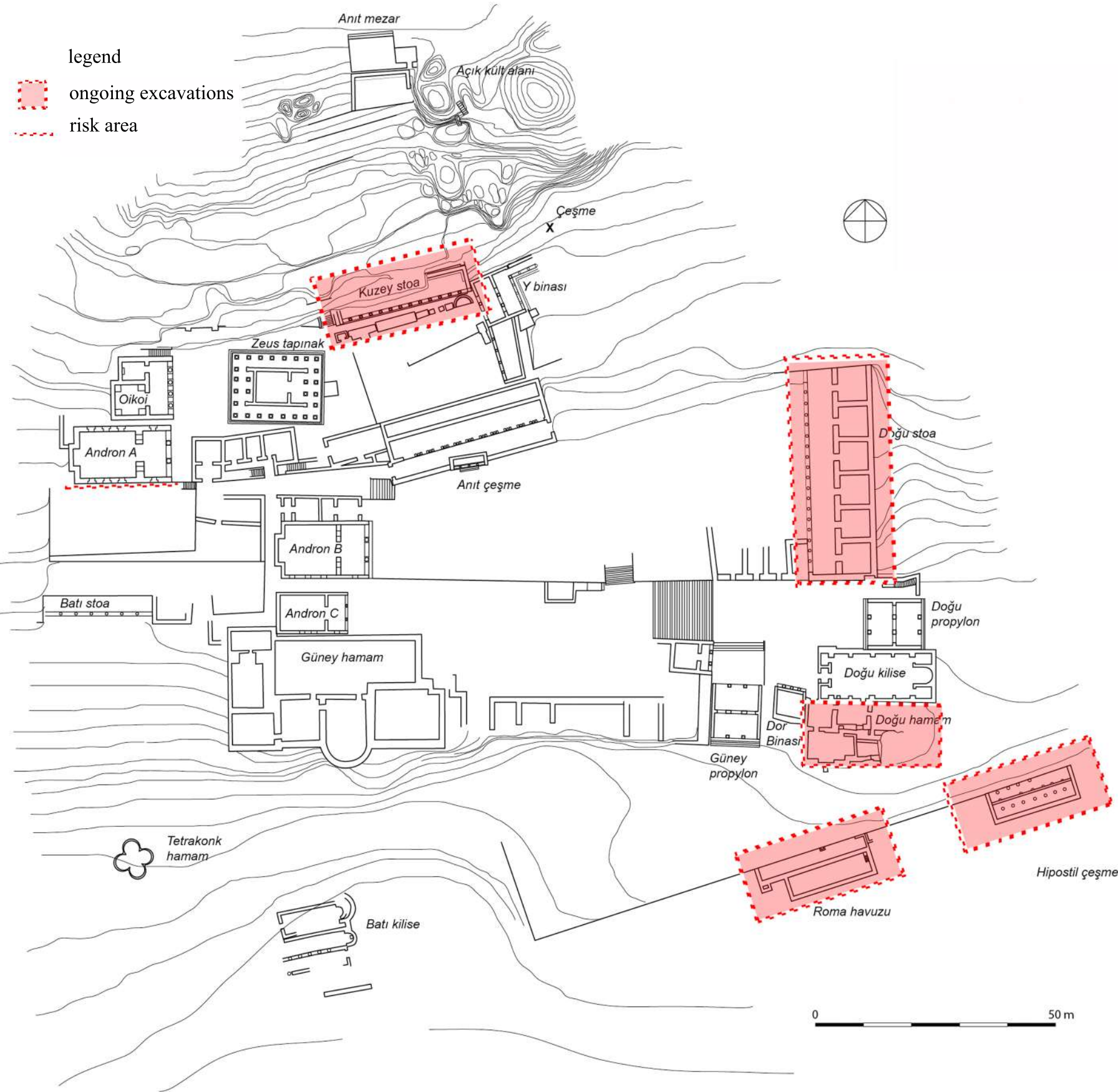
Risky parts of Labraunda

Figure 4-23 : Interpretive panels and directional signs
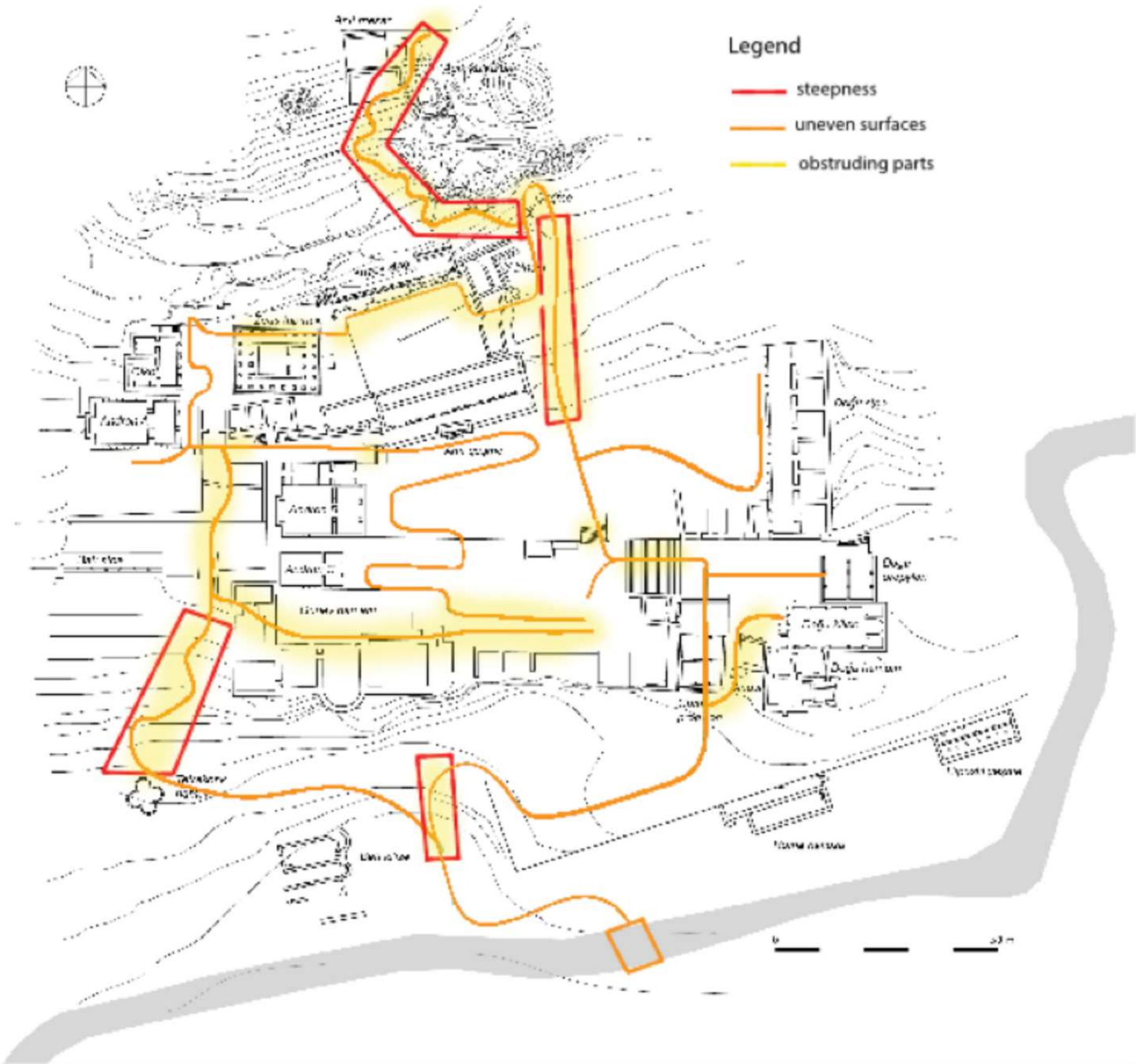

legend

▲ interpretive panel

▲ direction sign

Anıt mezar
Açık kült alanı
Çeşme
Kuzey stoa
Y birası
Zeus tapınak
Oikoi
Andron A
Anıt çeşme
Doğu stoa
Andron B
Batı stoa
Andron C
Doğu propylon
Güney hamam
Doğu kilise
Doğu hamam
Dor Binası
Güney propylon
Tetrakonk hamam
Hipostil çeşme
Batı kilise
Roma havuzu

0   50 m
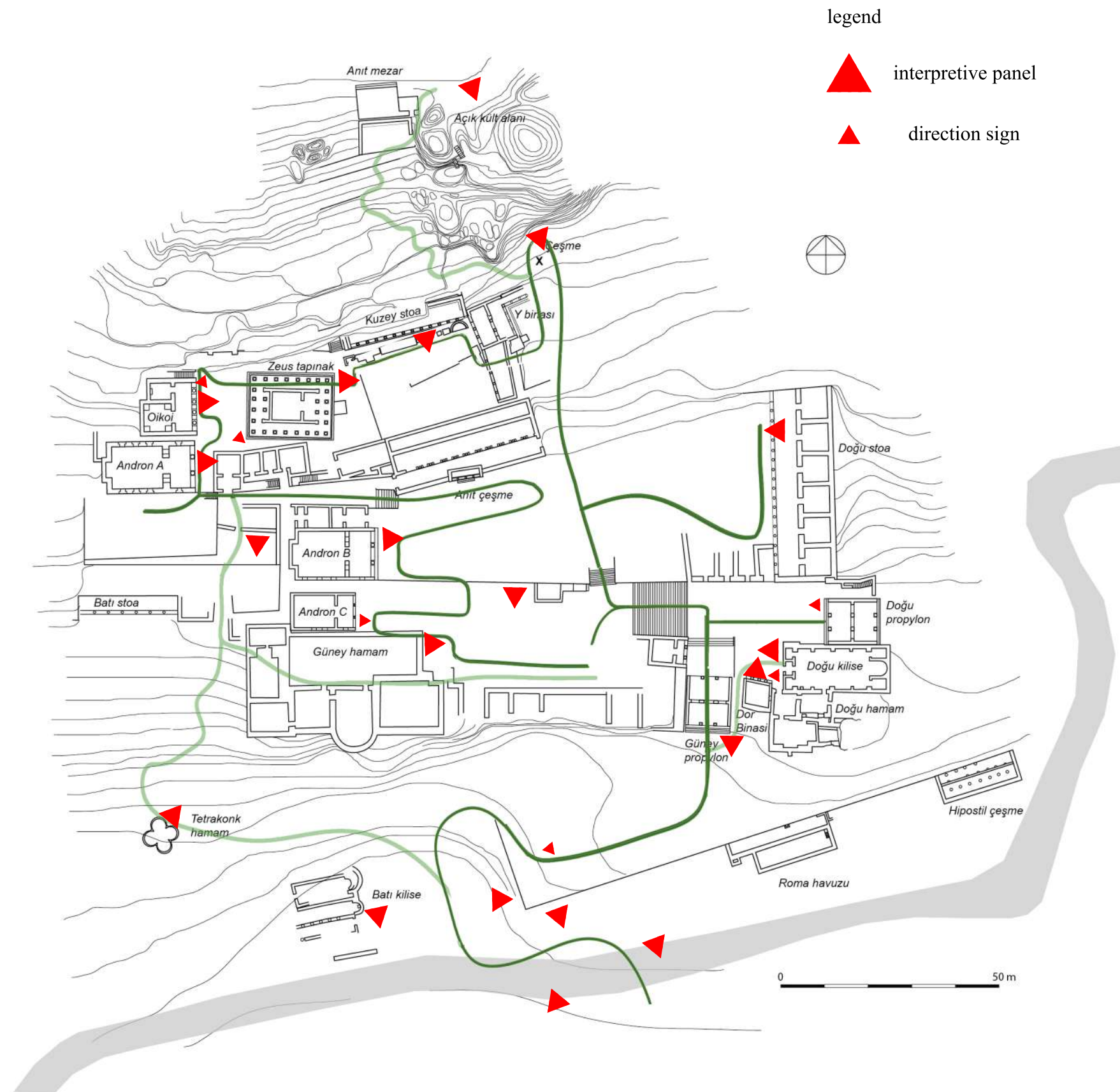
Interpretive panels from Labraunda

Figure 4.24 : Path features of Labraunda

Legend

— steepness
— uneven surfaces
— obstruding parts

Path fcharacteristic of Labraunda

4.2.3 EVALUATION OF THE ANALYSIS

All these analyses on general features and current state of the sanctuary of Labraunda are prepared in order to propose some strategies and principles for the accessibility of of archaeological site to people with physical disabilities.

In this part of the thesis, value and problem analysis are be overlapped by giving reference to values and problems to determine the zones that will make the maximum experience with minimum intervention. In this case, four distinctive points were determined and the level of the obstacles and values in these areas were evaluated. This evaluation is basis for our proposal to be planned.

The goal of the overlapping the data is to describe different zones that to present alternative routes. As a result of the interviews made with the excavation director Olivier Henry and the visitors as well as the analysis on the values of the area, the area was divided into four attractive zones. These areas are also rated within their own values and problems. The values and problems of the site was analyzed from a mathematical point of view, using profit and loss method. With this method both the most preferred and the areas requiring minimum intervention will selected to be included in the route. This zones will transmit the meaning and spirit of the place as well as provide better experiments for people with physical disabilities. These zones will encourage visitors by facilitating easy access for them.

In the scope of the criteria, the Labraunda both to be preserved its meaning, spirit and value and to be experienced more comfortable, enjoyable, freely by all visitors.

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Figure 4.25 : Crossing of the values and problem of Labraunda

Some avaluated parts of abraunda

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Zone 1 is the most important part that offers great vistas from the Sacred Rock and Holy Spring that make the Labraunda pilgrim place. But access from the existing route is impossible for a people with physical disabilities. but the route to be determined will follow a parallel path to steep topography, since it is important to experience the area from this point due to will make the feeling spirit of the place and provide full perception.
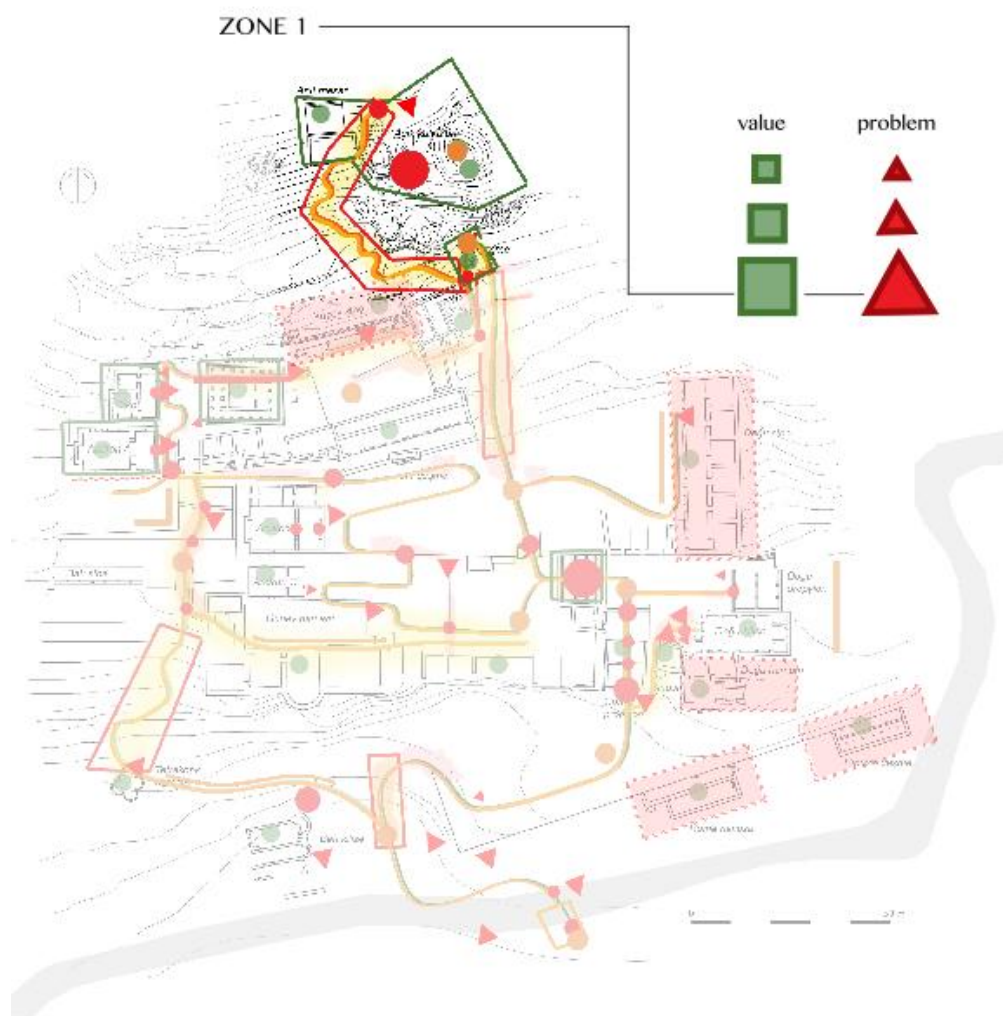
Figure 4-26: Zone 1 is the most valuable and most problematic area in the site

Zone 2 is a part of the planned route because it is possible to solve the obstacle problem with less intervention and this part presents opportunity to experience the Andron A and the Zeus temple that is precious part of the Labraunda.
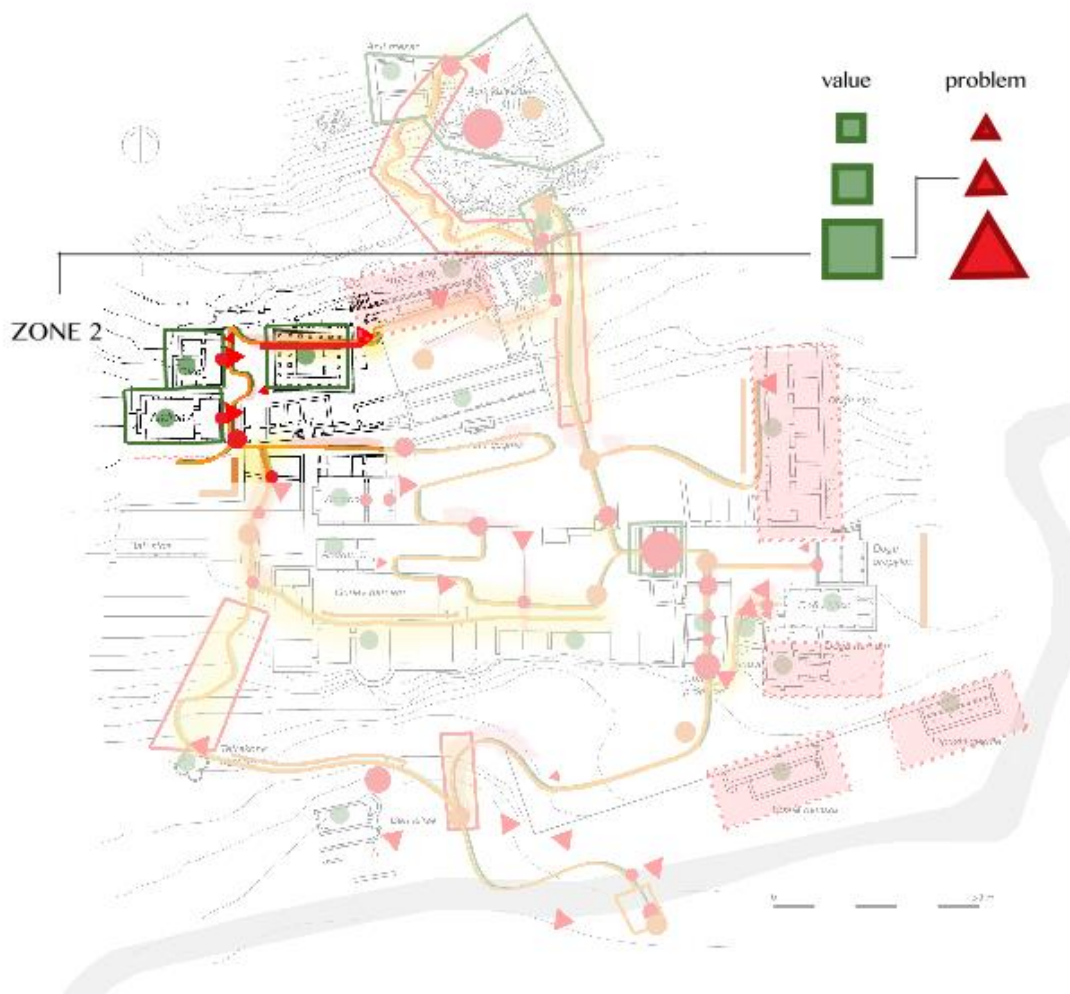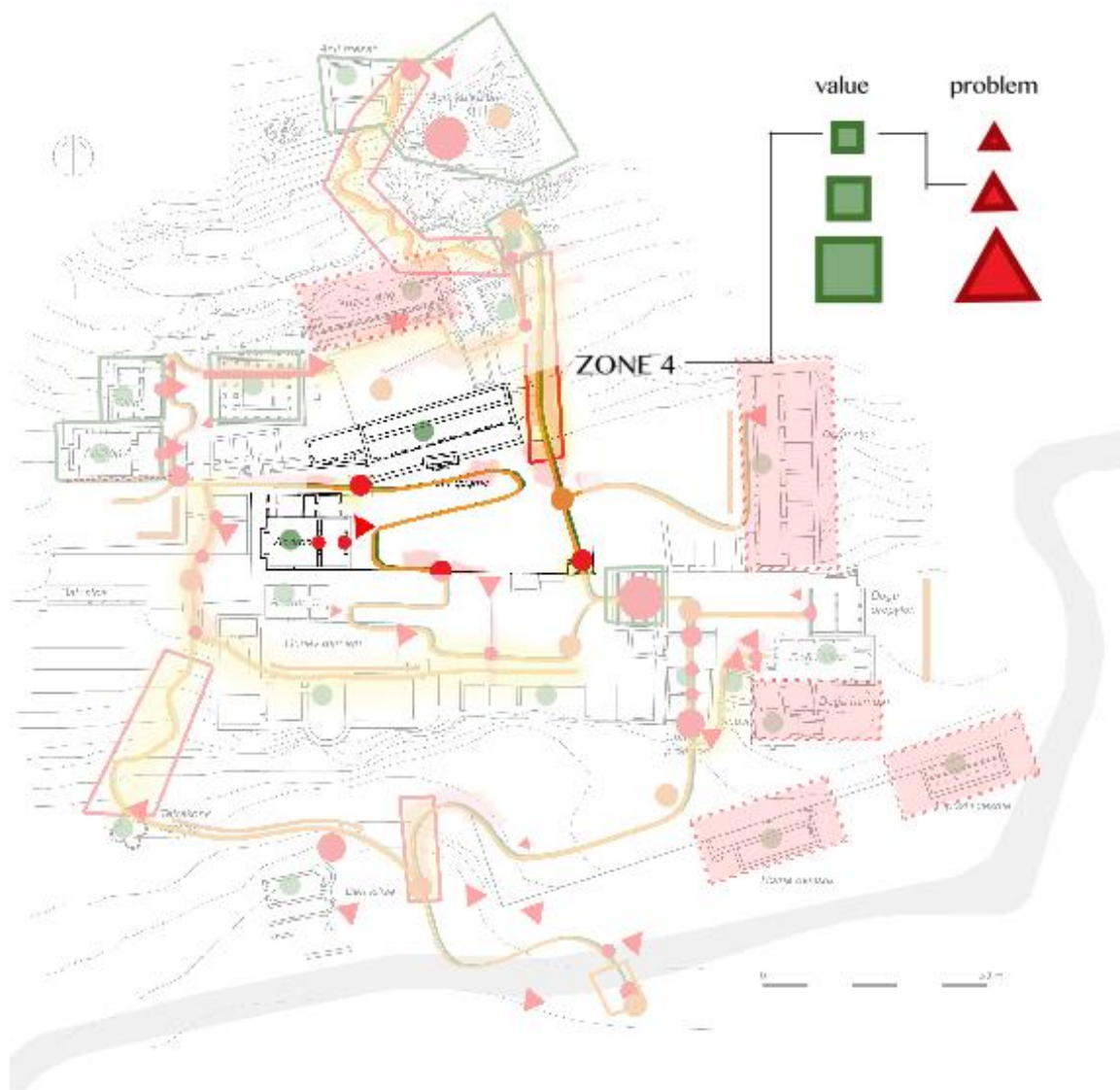

Figure 4-27: Zone 2 is one of the most valuable area and less problematic Zone 1

Zone 3 includes important parts of Labraunda, but is not included in the planned route as an area that requires maximum intervention due to Monumental Stairs.
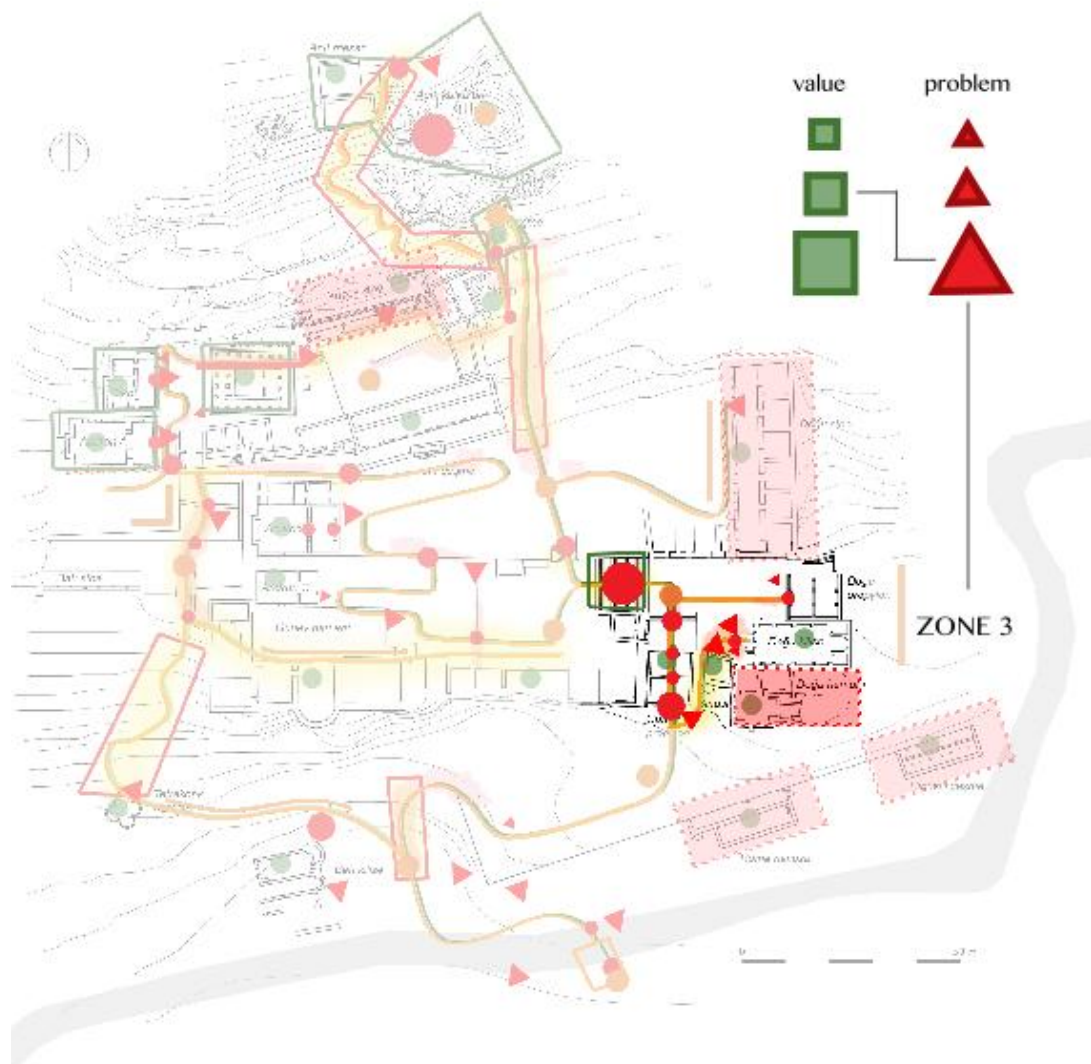
Figure 4-28: Zone 3 is valuable area and one of the most problematic area

Figure 4-29: Zone 3 is less valuable to other Zones and problematic area

4.2.4 STRATEGIES FOR ACCESSIBILITY OF LABRAUNDA FOR PEOPLE WITH PHYSICAL DISABILITIES

The aim of the stage is not only to create a naturalistic path accessible and usable to people with disabilities, in a place, but also to arouse emotions in visitors to ensure that they can take in this experience. The Labraunda is certainly an exceptional case of cultural heritage as a place that has always been present in the territory and in historical memory, because it was not brought to light with excavation operations. The the natural aspects of the place should also be taken into consideration in the enhancement project, with the aim of giving the user a complete meaning of site.

You will come to the Labraunda from Mylasa with providing accessible public transport or own car. If you come to this area, you can park your car in the accessible parking area and use the information center and accessible toilet facilities. You will then follow the sacred path by way of an accessible tractor and continue narrowed path leading to the north-east direction andgo to a parallel to the topography to reach the water and see the relation of the water with nature, look around and see the sacred rocks and structures from the fifth façade and reach the Zeus Temple, Andron A and Oikoi Building.

From an operational point of view, the differences in height were overcome with gentle ramps, contained within 1:20 of slope, obtained by redesigning the routes on the basis of archaeological data. The ramps are sometimes flanked by existing structures or walls are only supported and therefore reversible. The use of lifting platforms has been limited, even with the aim of containing the costs of management and maintenance of the system, to particularly complex.

The analyses related values and problems of Labraunda and crossings of them presents us current situation of the place. These are helping us to prepare a strategies for accessibility of the site for people wiyh physical disabilities. The area carefully has been studied, the surveys of the barriers has been identified the points where to intervene to eliminate the existing barriers.

It is necessary to provide a handrail and a ramp for terraces and stairs. The inclined planes with rest stops are essential for people in wheelchairs, but also useful for the elderly or fatigable. In the event of impossibility linked to the nature of the ground or to an exceptional constraint (classified site), the situation must be clearly explained in the description produced by the site. Any device designed to allow access to the building, or any constraint limiting access or requiring notification, must be identifiable, attained or used by a disabled person. For some existing buildings that can not be made accessible, compensatory devices must be put in place for disabled people.

Some strategies have been developed for this unique area to experienced by people with physical disabilities without damaging the spirit of the Labraunda by taking into consideration of conservation and access principles. These strategies are as follows:

- The character-defining elements of the Labraunda should be respected.
- Set optimal access or visit conditions and look for solutions to meet them
- Organize a visit circuit in a sensitive area
- Involve local actors and local populations in setting up innovative regulations
- Establish a dialogue between the education sector and the services in charge of heritage,

4.2.5 PROPOSALS FOR ACCESSIBILITY OF LABRAUNDA FOR PEOPLE WITH PHYSICAL DISABILITIES

First of all, while ensuring accessibility of the area for people with physical disability, it is necessary creating a proposal considering the uniqueness and fragility of heritage. The problems that obstacle the accessibility such as steep topography, geography of the rocky mountains, manmade barriers bring the necessity of finding new way of experiencing the site and its without damaging the spirit of the place. As mentioned in the previous chapter, there are a some criteria providing accessibility for people with disabilities.

The first step in proposing the solution for the accessibility of people with physical disabilities, is to make an assessment in consideration with the values of the site to be experienced and the problems and obstacles faced with in experiencing those values. Such an assessin leads to a zoning map which reveals the zones allowing maximum experience with minimum intervention. Accessibility of the site have different stages such as pre-visit, during-visit and after-visit. For those who wish to visit the area, website of the Labraunda should provide necessary informaion about accessibility and the possibilities. Labraunda has a website that provides good information, but some informations about the site's accessibility should also be added there such as how the site can be approached by public transportation and private car, satellite navigation system link to find the site, information about accessible parking bays, how can people with disabilities experience the site, which parts are accessible, facilities for them such as accessible restroom, ticket office, education center and additional facilities.
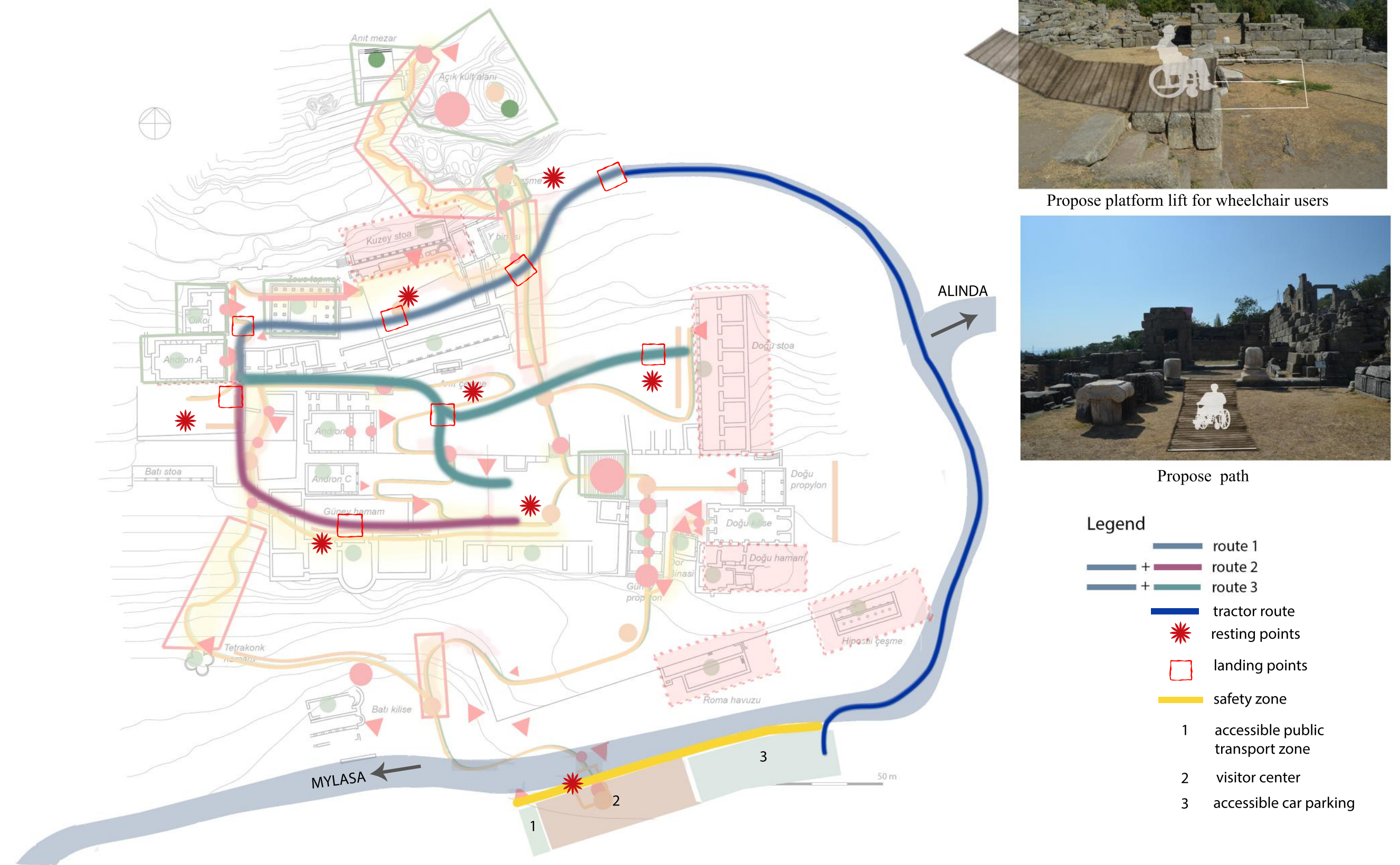
Currently there is no public transportation to Labraunda which will allow the visitors to get in and get off area close to entrance. An accessible car parking area should be designed for coming private cars. (See Appendices) In creating an accessible route

the main challenge is the paths. In archaeological sites its better to define by considering the original road layout to give the visitor a better perception of the structure and system of the city. However in defining the visiting route of the people with physical disabilities, it is not usually possible the original street system of the site due to various barriers.

The character-defining elements of Labraunda should be respected. The route should start an accessible entrance and its the surface materials should be suitable for pweople with phsical disabilities and site characteristics. Furnitures in resting points that will support elderly and tired people, should be convenient for people with physical disabilities in terms of placement and dimensions and should not dominate the area. The gathering places should present important stories and improve social interaction. The route should provide the vista points, to perceive the area entirely. Safety measures for risk areas such as ongoing excavations and surrounding ruins should be applied properly. Interpretive panels should be seen by a wheelchair users. Thus, they should not be located higher than 120cm above the ground level (See Appendix B). These panels should be in appropriate size, scale and materials, and should be designed with respect to the natural and aesthetic qualities of site. Visitors typically explore many parts of the site during their visit and interpretation in each area should complement the larger whole. Different tools and techniques should be used to appeal to many learning styles and preferences for inaccessible parts such as sacred rock by taking into consideration fragility of the site (See Appendices)

The problem of accessibility to site is mainly linked to the steepy landscape resulting. This entails a greater difficulty, since the silhoutte is often one of the important aspects of the archaeological places. The accesses to some parts generally involve an intervention with a strong formal and structural impact given the considerable differences in the level differences to overcome. height to be overcome.

Figure 4.30 : Alternative Routes for People with Disabilities

Propose platform lift for wheelchair users

Propose path

ALINDA

MYLASA

Legend
route 1
+ route 2
+ route 3
tractor route
resting points
landing points
safety zone

1 accessible public
   transport zone

2 visitor center

3 accessible car parking

50 m

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Figure 4-31: Boardwalk path for Labraunda (Author sketch)

The boardwalk is a path on stilts composed of wooden planks. This system is particularly suitable for heritage places so as not to damage the character of the area. The first question to ask is that of sizing. The minimum width to be envisaged is 1.40 m with zones of crossings, but if the attendance is high, it will be advised to count rather 1.60 m (inside the breadcrumb trail). This is a limit that remains visually acceptable.If the height of the path is above 40 cm, it will require handrails. The well positioned route, besides the technical constraints, must allow the visitor to get an idea of the different environments of the site.
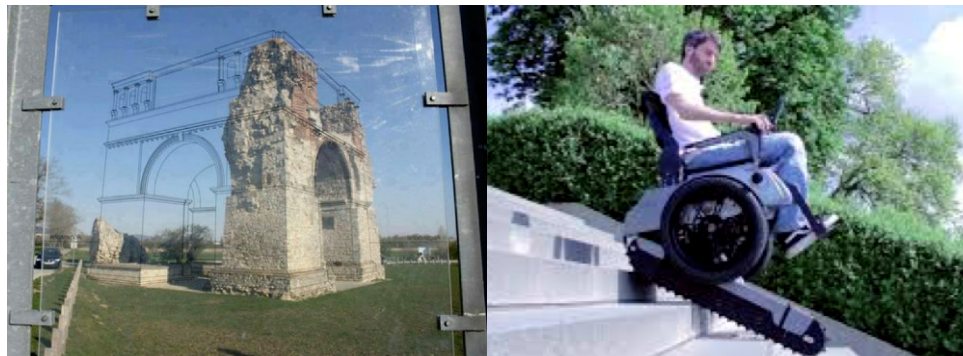
Figure 4-32: Assistive methods

https://tr.pinterest.com/pin/444167581980872444/

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CHAPTER 5

CONCLUSION

Cultural heritage is an irreplaceable asset with strong cultural, social, environmental, economic and scientific value. And also a powerful factor of social and economic development, through the activities it generates and the policies that support it. It can invaluable and long-term contribute to the objectives of other sectors such as education, employment, tourism and sustainable development. Heritage, in all its material and moral components, is an essential factor for the refoundation of our societies on the basis of the dialogue of cultures, the respect of identities and diversities, and the sense of belonging to a community of values. It can play a vital role as a resource for building, negotiating and affirming identities. Heritage places must be accessible in order to give everyone the opportunity to undertake a visiting. The accessibility of places must be guaranteed with the design of spaces free of obstacles, useful to everyone.

There is an urgent need to place cultural heritage policies at the heart of an integrated approach that aims at the conservation and enhancement of heritage by society as a whole, both by the national authorities and by the communities that are its members of society, so that everyone can appreciate it and feel responsible for it. The accessibility, which is an added value for our heritage, encourages to approach all the registers of the human perception such as physical and cognitive.

The concept is reaffirmed that the goal of heritage education is not the mere transmission of content, but the concrete possibility of contributing to the cultural and social improvement of each individual's life. It is not thought inseparate from respect for the diversity of the public. It must be based on a thorough knowledge of potential audiences and their needs, and be demanding and creative to best accommodate and expand the public, and actively involve them.

Archaeological sites, which is one of the most important part of the our history and can be accepted as the most convenient medium for exploring our heritage, history, methods and materials as a evidence of past, are one of the most difficult places in terms of access due to its unique geography and topography. There is no doubt that accessibility of archaeological site is very substantial issue in terms of conservation both human rights and heritage places. The findings of this study show that archaeological sites in the world are not accessible for all. Nearly all archaeological sites presents barriers for visitors with disabilities. These barriers make an environment unsafe and cause a high level of difficulty to the user. But more importantly, barriers cause spaces to be out of reach, and prevent people the opportunity of participation in social life. Actually this preventing not only damage for the people but also society's loss which prevents contribution of diversity. In the analysis it is noted that the conditions of people with disabilities and the discrimination to which they are subjected are socially determined phenomena and not a direct consequence of the disability.

Disability can no longer be considered as a fixed and perpetual state, but as a dynamic situation based on the interaction between the person and his environment. However, access to culture is obviously a major issue in this desire for general accessibility. The recent evolution of these reflections around accessibility, has recently become part of wider issues, such as spatial planning, but also sustainable development. Indeed, accessibility concerns all stakeholders, both public and private, since it will benefit everyone, and thus contributes to the development of a

sustainable vision. However, it is together that these actors must lead a global reflection that will lead to a common project of total accessibility. However, we must keep in mind that there are as many solutions as there are situations, and that a project can not be perfect.

The situation of rights concerning environmental barriers is critical, unfortunately there is a common insensitivity to ensure that the current laws in force are fully implementing. We can not focused how the appropriate solutions would be developed to requirements of people with disabilities. To remove the problem related to faced barriers, as it would be desirable a holistic framework law for the people with disabilities can fully implement the principles. Actually access concentrates primarily on people with disabilities; however, we know to benefit a much more population such as older people, families with small children etc. Only the last three decades have witnessed a considerable enlargement of the accessibility issue. In Turkey, there is no attempts to accessibility for archaeological sites, therefore the thesis focused on the issue.

Because of a significant portion of the population suffers from access problems, accessibility is unquestionably the most vital component for the archaeological sites in cultural, social and economic terms. The problem of accessibility in archaeological sites evokes a debate that has been open since the 1990s and yet has not yet been fully implemented. Compared to the other heritage places, more dense and complex .The great leap that we must make clear that having an accessible ancient city is a value of the whole country. It is not just a matter of eliminating the architectural barriers that still exist but of designing something, thinking of the needs of everyone not just disabled but also of the elderly, families with small children and strollers etc. an accessible heritage is a more beautiful, comfortable, simple for everyone. Accessibility is a feature or sine qua non. The jump we want to make is to understand accessibility is not something that needs to be done for people with disabilities, as something that makes everyone's life easier, to recognize it as a value that makes the

city simpler and more beautiful for everyone. Therefore new standards should be developed as existing ones are not enough. Mandatory standards should be added by governments. Yet, to ensure archaeological sites are accessible it is important to be aware of the obstacles encountered by persons with physical, sensory, intellectual or mental health impairments. This challenge can not be solved in isolation by each state. It is important that everyone's efforts are relayed, supported and amplified by others, through common awareness, consistent and coherent efforts.

Enabling accessibility in archaeological sites for people with disabilities is needed in many reasons of social, economical and political. Each person with a disability must be able to access and circulate archaeological sites and receive the information received there without any access problems that it provides them unique experience which can not be replaced with any representation. Although there are numerous archaeological sites in Turkey, almost all of them inaccessible to accessible for people with disabiltiies. Contributing to the creation of a fully inclusive society is the general objective of the study, in this sense, the fight against discrimination and the promotion of the participation of people with disabilities in society and the economy constitute a fundamental element.

Conservation and accessibility of archaeological sites are reconcialable concepts, should not to be considered opposite. This study of the relationship between conservation and accessibility of archaeological sites will develop in coming years through an intense and fruitful interdisciplinary scientific debate. The research aims at clarifying how through accessibility we can influence, or better address, the transformations of the heritage place of it is an essential part. By changing the organization of societies we can drastically reduce or even overcome the obstacles faced by people with disabilities.

The design of accessible routes in the archaeological and monumental areas is part of a holistic approach to the theme of inclusiveness that is based on the analysis of the existing and on the design solutions that, solving the obstacles present in the itineraries of visits, do not alter the ancient places underlining their historical, architectural and monumental characteristics. We want to overcome the theoretical limit of the manuals and get into the reality of the places to go, to open new design and technical fronts. Unfortunately accessibility is often not considered as an essential quality the environment, but as a requirement only for people with disabilities.

We are seeing the efforts an emergence of various cases that encourage accessibility initiatives, in order to disseminate as widely as possible the lines of thought on this issue, and thus to share the experience gained in this area. within different places. It must therefore be borne in mind that each situation is unique, and even more so when it comes to historical monuments that we want to make accessible to all, so these are specific examples.

Actually some solutions exist, but it must be borne in mind that they can not be transposed without adaptations. The great complexity of the archaeological areas involves solutions designed on a case-by-case basis, area by area, combining traditional methods with new compositional ideas and experimental research still underway. The area should be carefully studied, the surveys of the morphology and the slopes should be identified the points where to intervene to eliminate the existing barriers. Each solution has its own solution, which is neither complete nor perfect, but which tends to make it accessible in the most complete way possible. However, the actors involved in this process need support, both from associations and public authorities. The advice, recommendations and regulations therefore need to be harmonized, so as not to make even more confusing an approach from the outset complicated. Finally, accessibility must be considered globally if we want it to be coherent. For this, the different actors must work together.

The enhancement of the cultural heritage, its safeguarding, its protection and its enrichment constitute one of the primary missions of the Ministry in charge of culture and appear as such in its annual program of performances. Heritage is not only a burden, it is a major asset for the attractiveness of territories, economic balance, identity and social cohesion.

At the same time, the project has brought out, in line with its experimental character, some critical aspects that need to be addressed so that the intervention can be more effective and reach the entire target population.

This research is very significant in relation to the solution of the problems, sometimes conflicting, between the needs of conservation and those of overcoming architectural barriers. It shows how it is possible to make accessible an archaeological site with widely used solutions. The installation of the accessible route has improved the internal distribution of visitor routes connecting all subject to their travel and has thus made it possible to eliminate the architectural barriers of the monument.

Archaeoological sites are remarkable territories that show to all generations the extraordinary richness and diversity of the history and nature, and they allow the transmission to future generations of heritage. People with disabilities want to access to the heritage places, touch them, feel the spirit of the place. We can not be satisfied with offering a discovery of heritage without a real contact with it. Archaeological sites accessible to as many people as possible has been one of the manager's priorities since the opening of these sites to the public. But have people with disability has not been taken into account.

The accessibility of the cultural heritage, simultaneous with the ensuring of the public use of the assets and the elimination of physical and perceptual barriers, becomes a technical design fact that adjacent to its usability and availability of services such as transport, accommodation and recreational facilities.It is essential to guarantee the accessibility and usability of these areas in compliance with their identity values and their peculiarities.

Accessibility projects for people with disabilities, must maintain their unique and spiritual character. It must also be taken into account that what makes the attraction of these spaces is precisely their naturalness preserved. Accessibility is a citizenship issue, so all the heritage places should be to make, by environmentally friendly arrangements both in their design and the materials used, pathways, rest areas, viewpoints and places of activity accessible to people with disabilities or elderly.

This issue will allow real equality between all citizens, whether have disability or haven't , whatever their age. Everyone must be able, in the greatest possible autonomy, to participate equally in social, cultural and environmental life.

Managers of protected areas are therefore required to be particularly vigilant with regard to site structures, natural areas, interpretation centers, tourist information offices, but also with regard to sites with closing and opening hours.

The accessibility of archaeological site does not necessarily require expensive work for its realization. Common sense and practicality can enable simple arrangements and easy solutions for successful accessibility. The partnership with stakeholders such as the local governmetns, municipalities, disability organizations, people with disabilities, developers, conservation specialists, archaeologists, the consultation with associations of people with disabilities and the elderly will avoid the pitfall of inaccurate accessibility, poorly done and ultimately failed. When the topography of the site makes it difficult to achieve accessibility in full autonomy, solutions exist that can be deployed by the implementation of technical aids and adapted materials

or actions concerted with disability organizations. It is essential to communicate well upstream, both to inform future visitors about the accessible offer, and to help them prepare their stay. To do this, it must be ensured that the communication and information tools are also accessible. This research is intended to help you in each of these steps in achieving a successful accessibility.

Cultural heritage is of universal value to us as individuals and to our communities and societies. It is important to keep it and pass it on to the next generations. We can think of it as something static or belonging to the past, but in reality it evolves through the way we relate to it through our involvement.

The accessibility of all spaces, public and private, is a national and international issue, allowing all citizens to access, under the same conditions, all the facilities that are intended for them. The question of accessibility is, therefore, an essential component of any cultural equipment concerned with offering a better comfort of use to its public.

The various projects carried out within a cultural site such as a historical monument therefore presuppose the establishment of various arrangements that must be reconciled with the principles and rules for the protection of the architectural heritage, which is the specificity of the monuments in conservation areas. Despite some additional constraints historical monuments can be made accessible and different examples prove it to us.

We note that the projects allowing a better accessibility of built heritage particularly should focused on the expectations of people with disabilities. Solutions therefore exist, even if the accessibility exercise is made more difficult within a protected architecture. It is a necessity specific to an environment designed to meet the needs of the entire population by taking into account the specificities of each.

The criteria or legal rules to be unambiguously taken into account, there should be effective coordination between the two. In fact, these recommendations are rather interpreted as axes of reflection, around which projects of accessibility should be articulated, while developing new practices that will not be legally required but will remain at the initiative of stakeholders . These practices, if they prove effective, can then be disseminated so that other actors engaged in the same process can be inspired

Consider that accessibility and social inclusion, also achievable through a universal and inclusive design of spaces and objects, are a human right, is undoubtedly a recent awareness, which requires concrete, operable and quickly implemented the strategies. Because the violation of human rights is always unacceptable and the unacceptability is independent of the structure of the law that governs a given reality or a given state.

They not only concern the updating of existing legislation and the introduction of new laws, but also the promotion of new strategies, innovative methods and positive measures, including some examples in their respective countries. State parties play a key role in promoting social inclusion, in this regards they should be adapted programs and policies to meet specific target group needs.

Heritage managers try to do everything they can to make the places hospitable, but they sometimes face limits that must not be exceeded in order to respect the identity of the places and their regulations. The intervention for the elimination of physical and perceptual barriers in heritage places is certainly one of the greatest challenges that the designer of contemporary has to face. Therefore this study has provided an inquiry of the current status of the issue of providing accessibility to the archaeological sites for people with physical disabilities. The study has shown that the accessibility issue has not yet been researched in archaeological sites in Turkey, and in terms of practice not yet is an initiative. The study also demonstrate that although the rights of people with disabilities to access public sphere on the basis of

equality principles and equal opportunities were legally recognized, there was a legal gap in sanctions. Despite the initiatives to struggle making accessible archaeological sites for people with physical disabilities, there is a need a national strategy to determine access needs and practical solutions to the problems.

Local administrators, planners, policy makers and also voluntary organizations have a clear responsibility for promoting the unity between different communities and creating a vision for a common future that returns upon the acceptance of the diversity and revitalization of societies in order to use the strengths. Therefore new standards should be developed as existing ones are not enough. Mandatory standards should be added by governments. Yet, to ensure archaeological sites are accessible it is important to be aware of the obstacles encountered by persons with physical, sensory, intellectual or mental health impairments. As immediate as possible lack and ineffective current legislations and their sanctions should be revised through sensitively manner. Principles should be added according to new condition and requirements the conservation area. In order to make a heritage accessible, it is necessary to provide for the elimination of barriers, not only architectural, but also informative, communicative and cultural.

Accessibility must be integrated in the very beginning of the formation of an designin or planning. This notion of accessibility, but especially the philosophy to make accessible to all, should be present in architectural faculty from the first year of the curriculum so that the most original arrangements are considered in the projects of exercises. Today, the accessibility of public buildings is no longer a utopia. It is made possible through the collaboration and participation of persons with disabilities with building professionals and heritage management officials and provides the most unique solutions for the largest diversity of visitors.

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APPENDICES

A. MEDICAL MODEL AND SOCIAL OF DISABILITY
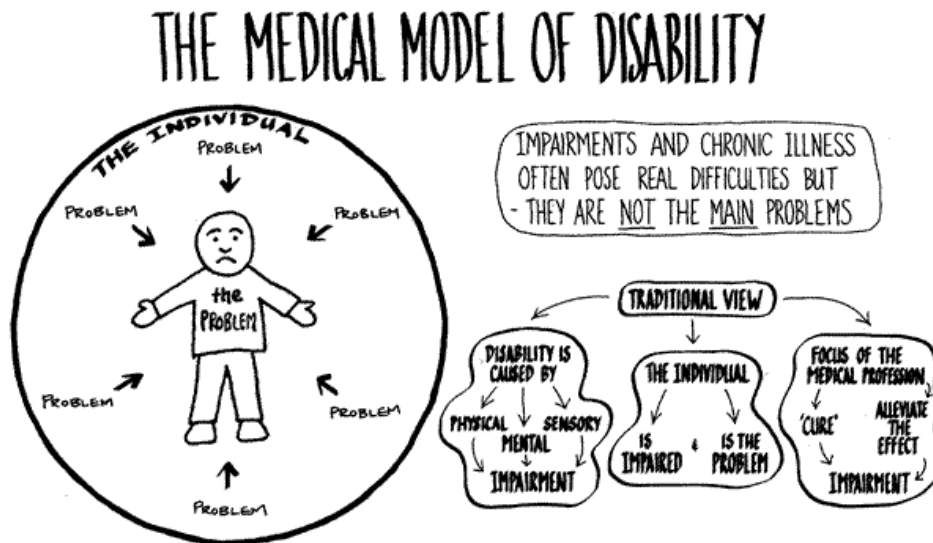
Figure 5-1: The medical model of disability. (http://www.nickscrusade.org/the-social-vs-medical-model-communities-have-to-choose/)
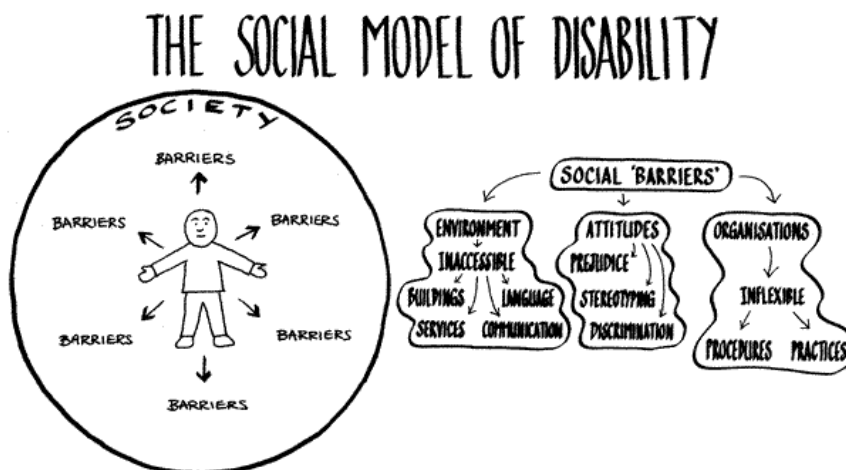
Figure 5-2: The social model of disability. (http://www.nickscrusade.org/the-social-vs-medical-model-communities-have-to-choose/
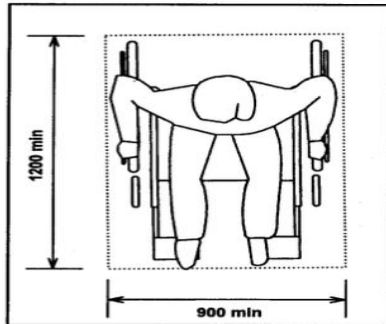
B. SPACE REQUIREMENTS FOR PWD

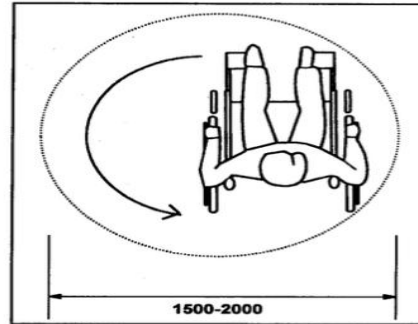**Reference Figures**
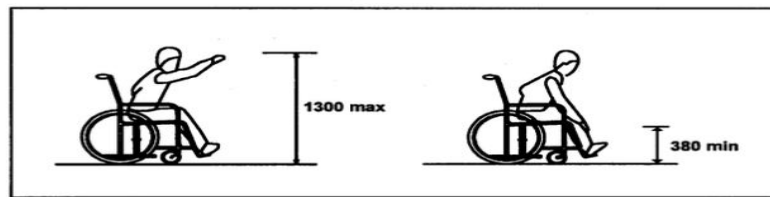
Fig.-1. Space Allowance

Fig.-2. Space Allowance

Fig.-3. Forward reach without obstruction

Figure 5-3: Space allowance for wheelchair users[109]

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[109] For further information : Guidelines and space standards for Barrier Free Built Environment for Disabled and Elderly Person
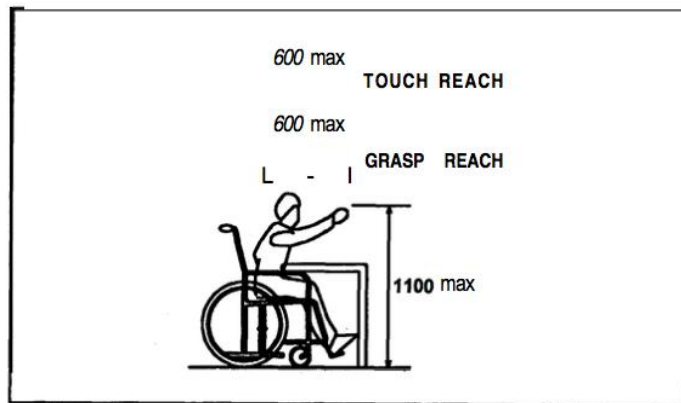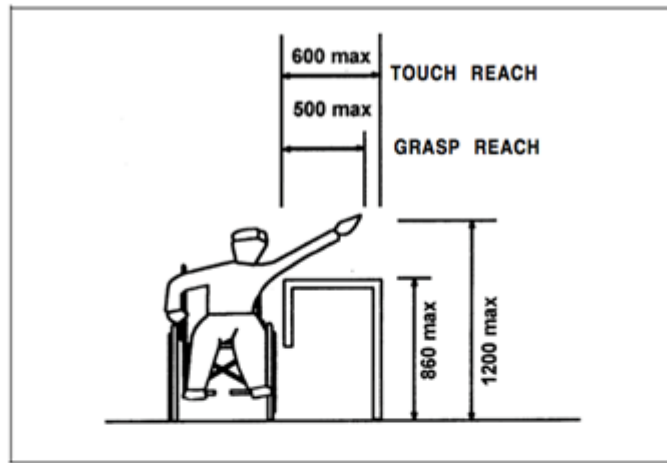
Fig.-4. Forward reach over obstruction
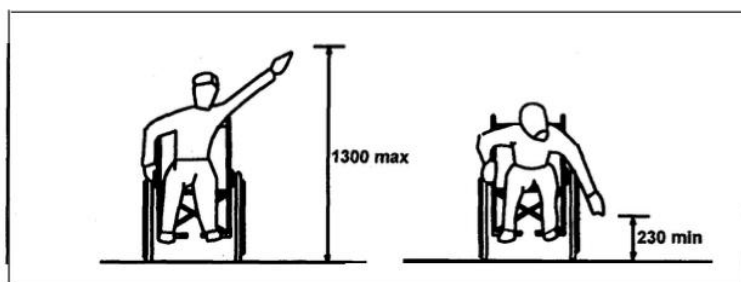
Fig.-5. Side reach without obstruction

Figure 5-4: Grasp and touch reach for wheelchair[110]

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[110] For further information : Guidelines and space standards for Barrier Free Built Environment for Disabled and Elderly Person
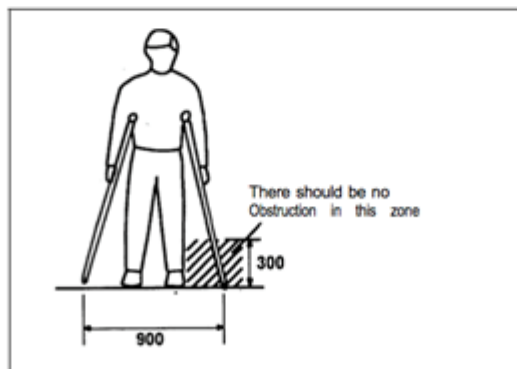
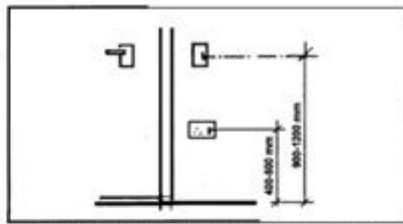Fig.-6. Side reach over obstruction

CRUTCHES

There should be no
Obstruction in this zone

Fig. -7. Space Allowance,

Figure 5-5: Space allowance for people with physical disabilities[111]

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[111] For further information : Guidelines and space standards for Barrier Free Built Environment for
Disabled and Elderly Person

Controls

Fig. -8. Heights For Switches, Doors, Handrails

CONTROLS

- For locking and opening controls for window and doors should not be more than 1400mm from the finished floor usable by one hand.

- Switches for electric light and power as well as door handles and other fixtures and fittings should be between 900 mm - 1200 mm from finished floor.

- Power point for general purpose should be fixed between 400-500 mm from the finished floor.
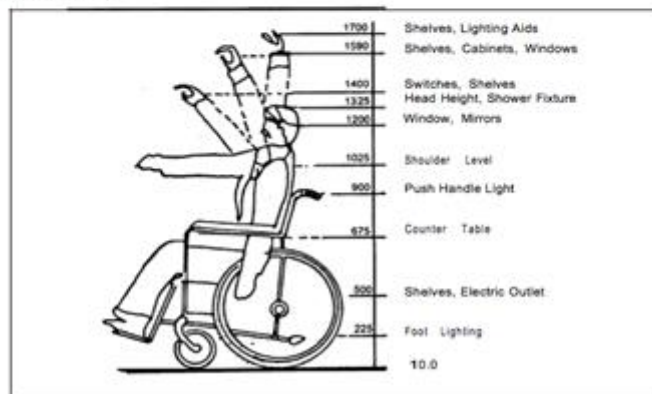

Fig.-9. Typical Dimensions for Essential uses with in easy reach

Figure 5-6: Space allowance for people with physical disabilities[112]

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[112] For further information : Guidelines and space standards for Barrier Free Built Environment for Disabled and Elderly Person

RANGE OF REACH

- A wheelchair user's movement pivots around his or her shoulders. Therefore, the range of reach is limited, approximately 630 mm for an adult male.

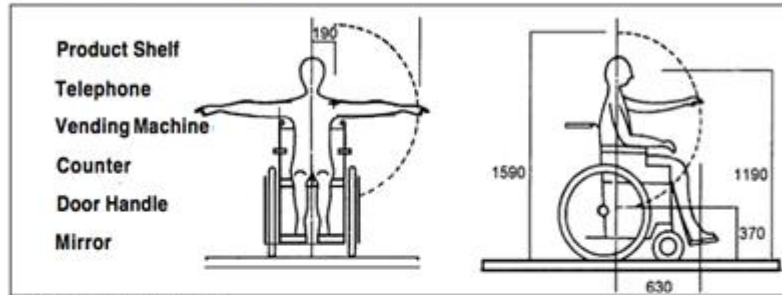- While sitting in a wheelchair, the height of the eyes from the floor is about 1190 mm for an adult male.

Fig. - 10. Range of Reach

- A wheelchair has a footplate and leg rest attached in front of the seat. (The footplate extends about 350 mm in front of the knee). The footplate may prevent a wheelchair user from getting close enough to an object.

a. Manually operated equipment must be designed to be easily accessible from a wheelchair.

b. Make sure that the coin slots of vending machines etc. are located no higher than 1200 mm.

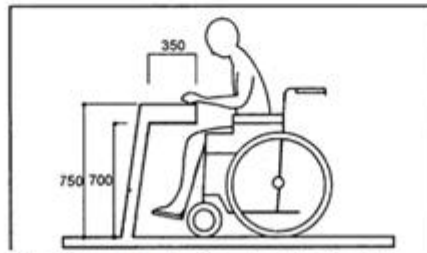c. Allow a space at least 350 mm deep and 700 mm high under a counter, stand, etc.

Fig. 11 Space required for wheelchair footplate

Figure 5-7: Space allowance for wheelchair[113]

[113] For further information : Guidelines and space standards for Barrier Free Built Environment for Disabled and Elderly Person

C. BURRA CHAPTER PROCESS

Figure 5-8: Steps in planning for an managing a place for cultural significance
(Burra Charter, 1999)

D. ASSISTIVE DEVICES AND FACILITIES

Figure 5-9: Navigational signs

(https://tr.pinterest.com/pin/331085010078741415/)

Figure 5-10: Navigational signs

(https://tr.pinterest.com/pin/331085010078741415/)

Figure 5-11: https://www.architetti.com/heritage-3d-al-salone-del-restauro-il-progetto-inception.html