

ASSESSING THE VALUES AND MEANINGS ATTRIBUTED BY  
INHABITANTS IN MULTILAYERED RURAL HERITAGE PLACES: THE  
CASE OF ÇAVDARHİSAR

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submitted by **GÖNÜL AYÇA ORHON** in partial fulfillment of the requirements for  
the degree of **Master of Science in Conservation of Cultural Heritage in  
Architecture Department, Middle East Technical University** by,

Prof. Dr. Halil Kalıpçılar

Dean, Graduate School of **Natural and Applied Sciences**

Prof. Dr. Cânâ Bilsel

Head of Department, **Architecture**

Assoc. Prof. Dr. Ayşe Güliz Bilgin Altınöz

Supervisor, **Architecture, METU**

**Examining Committee Members:**

Prof. Dr. Neriman Şahin Güçhan

Cons. of Cult. Heritage, METU

Assoc. Prof. Dr. Ayşe Güliz Bilgin Altınöz

Architecture, METU

Prof. Dr. Anlı Ataöv

City and Regional Planning, METU

Prof. Dr. Deniz Özkut

Turkish and Islamic Archaeology, Izmir Katip Celebi University

Dr. Mert Nezih Rifaioğlu

Architecture, Hatay Mustafa Kemal University

05.12.2019

**I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.**

Name, Surname: Gönül Ayça Orhon

Signature:



## ABSTRACT

### ASSESSING THE VALUES AND MEANINGS ATTRIBUTED BY INHABITANTS IN MULTILAYERED RURAL HERITAGE PLACES: THE CASE OF ÇAVDARHİSAR

Orhon, Gönül Ayça

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Supervisor: Assoc. Prof. Dr. Güliz Bilgin Altınöz

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Many cities, villages and towns have been described as multi-layered settlements in Anatolia, which has been a settlement for ages. The study focuses on the settlements where rural and archaeological heritage sites overlap. Today, integrated approaches to the conservation of these places are still lacking, and the focus is generally on the values and problems of the ancient city. The heritage values of the recent past are reduced to physical characteristics and the continuity of the settlements is interrupted by interventions.

In this context, Çavdarhisar District of Kütahya, which is one of the settlements where the rural and archaeological sites coexist, has been examined in three layers as “ancient”, “recent past” and “present”. In-depth interviews with the inhabitants of Çavdarhisar in order to understand the mutual relationship between the locals and place constitute the essential part of the context that is described “today”. During the interviews, the daily life of the people, building uses, production processes, local narratives and memoirs were examined to reveal the values and relationships that the local people attributed to the heritage site. The physical juxtapositions of the present and the past were assessed through the data collected from the interviews. In the rural settlement of Çavdarhisar, where juxtapositions sometimes turn into conflicts, the visibility of these findings in conservation practices was discussed and evaluated.

In this study, the conservation of multi-layered settlements with participatory and integrated approaches is discussed on the basis of the current layer and its users. Because the old village center of Çavdarhisar, which is almost empty today, is tearing off the rural heritage values due to the conflicts between the layers and stakeholders. Recognizing and conserving the recent past and present of the district as well as the archaeological layer is possible by identifying the heritage values and problems of its users directly associated with this layer. This research aims to contribute to the studies conducted on this purpose.

**Keywords:** Heritage Values, Multilayered Rural Settlements, Local Perspective, Çavdarhisar, Aizanoi

## ÖZ

### **ÇOK KATMANLI KIRSAL MİRAS ALANLARINDA YEREL HALKIN MİRAS DEĞERLERİNİN VE ANLAMLARIN DEĞERLENDİRİLMESİ: ÇAVDARHİSAR ÖRNEĞİ**

Orhon, Gönül Ayça  
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Çağlar boyu yerleşim yeri olan Anadolu coğrafyasında birçok şehir, köy ve kasaba bugün çok katmanlı yerleşimler olarak nitelendirilmektedirler. Çalışma bu alanlar arasında kırsal miras ve arkeolojik miras alanlarının çakıştığı yerleşim yerlerine odaklanmaktadır. Bu yerlerin korunmasında bugün hala bütünleşik yaklaşımlar geliştirilememekte, genellikle antik kentin koruma değerlerine ve sorunlarına odaklanılmaktadır. Yakın geçmişin değerleri fiziksel özelliklere indirgenmekte ve yerleşimlerin sürekliliği müdahalelerle kesintiye uğramaktadır.

Bu bağlamda, kırsalın ve arkeolojik alanın hala bir arada var olabildiği yerleşimlerden olan Kütahya'nın Çavdarhisar İlçesi, antik dönem, yakın geçmiş ve bugün olmak üzere üç katmanda incelenmiştir. Toplumun yerle kurduğu karşılıklı ilişkisinin anlaşılması için Çavdarhisar'da yaşayanlarla gerçekleştirilen derinlemesine görüşmeler bugün olarak nitelendirilen bağlamın en önemli parçasını oluşturmaktadır. Görüşmelerde halkın gündelik yaşamı, yapı kullanımları, üretim süreçleri, yerel anlatılar ve anılar çerçevesinde yerelin miras alanına atfettiği değerler ve ilişki biçimleri tespit edilmiştir. Tespitler üzerinden güncelin ve geçmişin fiziksel çakışma noktaları belirlenmiştir. Çakışmaların kimi zaman düğüme dönüştüğü Çavdarhisar kırsal yerleşiminde bu tespitlerin koruma uygulamalarındaki görünürlüğü tartışılmış ve değerlendirilmiştir.

Çalışmada çok katmanlı yerleşimlerin katılımcı ve bütünleşik yaklaşımlarla korunması konusu güncel katman ve kullanıcıları temelinde ele alınmıştır. Çünkü Çavdarhisar'da neredeyse boşalmış olan Eski Köy merkezinin yerelle bağı, katmanlar ve paydaşlar arasındaki değer çatışmaları sebebiyle neredeyse kopmak üzeredir. İlçenin yakın geçmişinin ve bugününün arkeolojik katman düzeyinde tanınması ve korunması bu katmanla doğrudan ilişkili olan kullanıcıların değer ve sorunlarının tespitiyle mümkün olabilmektedir. Araştırma bu tespitlere katkı koymayı amaçlamaktadır.

**Anahtar Kelimeler:** Miras Değerleri, Çok Katmanlı Kırsal Yerleşimler, Yerel Perspektif, Çavdarhisar, Aizanoi

*To all disregarded communities*

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## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1. Problem Statement**

Many rural settlement areas in Anatolia maintain their existence since the very early ages of history. Uninterrupted inhabitancy gives the multi-layered characteristic to historic rural settlements. These places still have rural communities living and adapting themselves to changing dynamics of contemporary needs while living in an archaeological site. In most cases, this characteristic implies problems and conflicts stemming from competition between living and former layers and segregation of conservation interests for both urban and rural environments. In an urban context, problems of disintegration have been studied relatively more, while many studies do not concern rural settlements. Thus, they are exposed to negative aspects to the detriment of rural community in terms of conservation either in Turkey or in the world. Most of the time, the modest recent values of this layer is not investigated or not seen worth to maintain. As an alternative, in the situation they seen as valuable, only the physical elements are accepted as value and they became in the position to “serve” by changing functions as boutique hotels or shops for tourists who come to see the ancient city remains. Having disregarded the diverse values of such places, conservation activities mostly give priority to the archaeological research of the site. In other words, physical, economic and social values of rural heritage are unconcerned when they are compared with the benefits of archaeological conservation implemented on the site.

Conservation of rural heritage is still a disputable issue by itself. Lack of regulations and laws for the conservation of historic rural sites paves the way for losing specific characteristics of these places. This gap within the legal framework reflects the impacts on conserving and managing the coexistence of archaeological sites and historic rural settlements. Besides, the lack of support for economic development and

job opportunities in rural regions bring front to the problems of migration from the districts. Thus, historic rural settlements are confronted by the problem of loss of indigenous values and characteristics originated from continuing inhabitancy.

In Anatolia, there are many examples that archaeological site and historic rural settlements are damaged and the value of heritage is reduced to only one layer of history such as Aphrodisias – Geyre, Stratonicea – Eskihsar, Pessinus – Ballıhsar and Side – Selimiye. These places had unique characteristics having local values with the archaeological site and were examples of the togetherness of old and recent layers. However, even if each of them has different processes and circumstances, it is evident that rural settlement is, in a way, discharged from the place for the sake of archaeological research and presentation.

In that sense, Aizanoi – Çavdarhsar district is selected as a place having both archaeological site and living rural community at the same place together. Archaeological excavations have lasted from the mid-1920s and in the 2012 Ancient City of Aizanoi is placed in the Tentative List of World Heritage Sites by UNESCO. The rural community/settlement is located within the boundaries of the first-degree archeological site, which is registered firstly in 1975. In the current situation, the status was updated as an “urban archeological site” by the Turkish legislation. In that respects, Aizanoi – Çavdarhsar is worth to discuss in terms of the issue of sustainability of historic rural settlements within archaeological landscapes.

## **1.2. Aim and Scope of the Study**

The 2000s onwards, the conservation of cultural heritage, focuses on the diverse values of heritage sites. It does not matter what the category of the value is that stratification mostly creates problems in conservation and management. On the other hand, changing meanings and understandings of the past also affects the act of conservation and ask the questions such as “why we conserve?” and “what we conserve?”. Based on this re-thinking, the conservation field has started to re-think the



conventional methods and questioned the authority of expertise. Exploring the role of heritage in identity building and wellness of society, the theory of conservation has evolved in the direction of the consulting community as the first-hand experiencing people of the form, function, meaning of heritage site. On this basis, value-based or community-based approaches have been the main topic of international charters and meetings.

Following the open way of the current environment of conservation discipline, the study asks the questions of “what is the value of recent layer of the site”, “what are the attachments and what is the meaning of the site for local residents” and “why their view is important for comprehensive conservation of the site”. The framework of the study composes of the idea that as being the modest and recent value, the rural heritage of Anatolia is worth to conserve and it involves the direct resonances of collective living culture in this geography. Besides, the physical environment is not genuinely conserved if the implemented actions cut off the relations between residents and their cultural landscape. Social analysis has to go deep to recognize that connection and try not to cut them and sustain them. The mentioned social analysis method has to carry an honest, open to learning, egalitarian perspective in order to communicate with people.

A historical place is conserved and sustained as much as a society adopt it as their value. It is possible with revealing the attachments of not only inhabitants but all stakeholders. In order to conserve and integrate diverse values, all aspects of the site have to be concerned. Thus, the participation of all stakeholders in the conservation and management processes is essential. However, it is explored that the rural heritage and the relationship of rural community and place are on danger against the privileged ancient city conservation in Çavdarhisar historic site. This is why it is aimed at the recognition of the value that is about to be lost is focused. Also, accentuating the importance of the physical existence and integration of rural values and locals’ contribution to value assessment and decision making processes as well as specialist or local authorities are aimed. This study constitutes the initial effort and opens the way to operate the same method to the other stakeholders of the heritage site for a

proper understanding and integrated approach. As the purpose of revealing the values of all stakeholders could not be executed due to the external difficulties, the values of the rural layer and its representative residents are a matter of topic here.

Lastly, the problems and challenges in the site are focused. The assessment of the visibility of inhabitants' values in the implementations conducted by operative conservation actors is done. Unfortunately, it is seen that the value has been given only the physical existence of rural heritage. I hope that the future activities will benefit from the in-depth interviews made with the inhabitants of Çavdarhisar, understand the integrated meaning and this approach will multiply and spread throughout the region.

### **1.3. Methodology**

The study composes of three main sections: Within the session of theoretical review, the heritage values being the focus of conservation discipline are overviewed within the framework of heritage-place-society relationships. The second is the site survey and examinations of Aizanoi – Çavdarhisar district as the case study of previous theoretical discussion. Lastly, After assessing the outcomes of the analysis, I made a discussion on the visibility of the determined values and meanings of inhabitants in the Çavdarhisar Conservation Plan and the implemented strategies.

The primary approach of the study is formed around the observations on the archaeological sites in Anatolia, where the rural settlement and archaeological settlements co-exist. In these areas, the rural layer has not been regarded or recognized as much as archaeological ruins. The resonances of attitudes have resulted in the exclusion of the recent rural values of the multilayered site and the society living in the area. Accordingly, the study goes towards the understanding and recognition of the neglected values in Çavdarhisar. In the line on this purpose, the settlement was divided into three layers as the “ancient layer” which refers to the Roman city in the settlement, “recent past” which refers to the late Ottoman and early Republican

village, and “today” referring the context which creates its own circumstances. Today’s context in Çavdarhisar has both the tourism potential while sustaining rural life with its social, economic, physical aspects, and also the conflicts based on diverse reasons. Developing a better understanding of today is intended in order to maintain the co-existing values of the settlement. On the line of discussion, this opinion can be enriched with the previously conducted studies about the rural knowledge, production, and values of local culture.

In terms of the connections between place and society, Çavdarhisar has notable characteristics related to its geographical, natural, functional, and economic aspects. Nevertheless, an evolution of heritage values without revealing the local meanings and values of the site is considered as incomplete in contemporary understanding of the cultural heritage conservation. Therefore, in order to reveal the local meanings and attributed values of Çavdarhisar heritage site, descriptive research is conducted for describing the values, and qualitative data collected during the research is analyzed. In-depth interviews are preferred to gather the data as this method is a direct way of collecting valid measures in verbal responses. This way of collecting material involves verbal knowledge, the feelings, memories, habits, behaviors of the people. Therefore, it provides an immense diversity of perspectives about the topic, creates an equal ground for individuals, gives an opportunity to the interviewee a free space for commenting.

Neighborhood	Population
Meydan	1086
Cereller	911
Kemaller	87
Yukarı	41

*Figure 1.1* Neighborhood population in Çavdarhisar center. TÜİK 2018

Age Range	Population
0-14	331

15-34	494
35-54	601
55-74	535
75-90+	131

*Figure 1.2* Distribution of population in Çavdarhisar province city center based on the age ranges. TUIK 2018

This research is conducted in Çavdarhisar Eski Köy region, including 4 neighborhoods. The participants are 32 people living in Çavdarhisar, where the population is around 130-150, excluding the population of the new settlement center. Twelve of the participants have recently moved to the apartment buildings in the new development area. Like many others living in the settlement, however, these people still have houses in Eski Köy and continue to use these houses and other properties for their animals, agricultural production, or summer houses. Therefore, they are also included in the research for their continuing direct relationship with the heritage field. Based on the observation in the site, this way of using the houses is prevalent in the settlement. The bad condition of the houses, measures for conservation of the archaeological site, and the country-wide agricultural policies are some of the reasons for this situation.

I implemented three site visits from the beginning of the process. The first was in 2017. This visit was only to perceive the site, and no interviews were conducted in this visit. However, seeing and experiencing the site had constituted the initial ideas in mind. The second visit was implemented in October 2018, and most of the interviews are executed in this session. I also stayed the new boutique hotel of the settlement, connected with people who are from the key-stakeholders of the site, an archaeologist, and the head of a private company in the settlement. Lastly, I visited the August 2019. I concluded my observation in the physical environment of Eski Köy and conducted five more interviews, which are consistent with the previously collected data.

Before starting the details of the in-depth interviews and qualitative data I collected, I would like to express the evaluation process of my hypothesis of the research. Being aware of the conflicting nature of the heritage values in multi-layered historic towns, in the beginning, I was intended to study the heritage values of different stakeholders in the settlement who prioritize different layers of the fabric. After revealing their values, it was planned to discuss to create a common ground over the physical juxtapositions. However, the attitudes of the representatives of the stakeholders towards the research prevent me from following the way planned from the very beginning. Unfortunately, they did not prefer to participate at the end. Honestly, I did not have the knowledge and experience of how to express these challenges I experienced in the site in the academic environment by being sensitive to everyone's way of thinking. Likewise, obstacles that I encountered in the way of researching cultural heritage gave me a severe lecture on "conflicting environment of heritage values". My supervisor, jury members, and all the people I contacted told me to state the challenges and difficulties I experienced in the methodology part of the text. This is not because I couldn't follow the planned way and felt so sad, but this is the reality of the heritage sites where decisions are taken and implemented in a hegemony, assessments are done by the powerful groups, local rural community and their heritage are neglected and disenfranchised.

Closing the parenthesis, I would like to continue to describe how I conducted the study and evaluate the collected data in the interviews with inhabitants. Each interview I made are 45-60 minutes long. Except for some of the interviews performed in the coffee house at the new settlement center, all interviews are executed in Eski Köy area. I meet the people in public places of Eski Köy, such as fountains, squares, temple, and bridges. Random sampling is preferred by considering the equal distribution of participants in terms of gender, age, and neighborhoods, yet equal distribution could not be achieved because of the circumstances. The average age of participants is 56, as the young population seldom exists in Eski Köy. They mainly live in the new settlement and rarely use the old settlement area. The distribution of the participants is also not evenly achieved, and the majority consists of the Cereller and Kemaller

neighborhoods. These neighbors are the most related areas with the archaeological setting, and they still have population. It is observed in the site that Yukarı Neighborhood is almost abandoned. On the other hand, the Meydan neighborhood has a population, yet it is less connected with the archaeological buildings by reason of its locational distance. The table below express the information about the participants. Instead of giving their names, numbers between 1-32 represents the participants in the interviews.

	male/ female	age	neighbourhood
1	m	28	kemaller
2	m	67	kemaller
3	f	69	kemaller
4	f	22	kemaller
5	f	67	kemaller
6	f	46	kemaller
7	f	60	kemaller
8	f	61	kemaller
9	m	66	cereller
10	m	72	cereller
11	m	51	cereller
12	m	51	cereller
13	m	69	cereller
14	m	49	kemaller
15	f	64	yukan
16	m	65	yukan
17	f	60	yukan
18	m	65	meydan
19	m	42	meydan
20	m	40	meydan
21	m	47	kemaller
22	f	65	cereller
23	f	62	cereller
24	m	53	yukan
25	m	58	cereller
26	m	62	kemaller
27	m	58	yukan
28	m	72	cereller
29	f	56	cereller
30	f	58	cereller
31	f	38	meydan
32	f	69	meydan

*Figure 1.3* Table of age, gender and neighborhood distribution of interviewees

During the interviews, the daily routines, uses, functions, memories, habits, and behaviors of the inhabitants are surveyed. Instead of preparing a strict questionnaire sheet with yes-no questions, a conversation path is designed. Most of the time, the

interviewer was allowed to be free and talks sometimes progressed according to what they would like to express within the topic. The questions are classified as three groups: questions about past and current daily routines, beautiful and unique places, and questions about local stories, narratives, memories. Within this flow, the value places which are essential in the inhabitants' perspective for diverse reasons are determined. In addition, the problems of the area are asked them. This session of the interview also contributed to defining the value places. The questions about daily routines are:

- What do you do in your daily life?
- Do you spend time outside? Would you do in the past?
- Do you spend time in your neighborhood?
- Are you seeing your neighbors? Where do you meet?
- Where are the market areas?
- Where do young people spend time? Where are the children playing?
- Are you using the areas of ancient buildings for visiting or anything else?
- Where do young people spend time? Where are the children playing?

Daily routines constitute the main body of the interviews to understand and reveal the relationship between the place and society in Çavdarhisar over the uses and functions. The questions about the beautiful and special places are:

- Where is the most beautiful place for you? Does this place have an old name?
- Where is the most important place? Does this place have an old name?
- What are the wedding, festive areas?
- Are there any activities organized by the Ministry or the municipality? Do you attend these activities?

Beautiful and specials places involve the areas where inhabitants like to spend their free time and leisure time activities. These areas are not a place to visit, yet inhabitants feel happy to see them and sometimes sit around them. Although there is not a single particular area for weddings and celebrations held in the village, Çavdarhisar Festival

was held in Asar every year until the 2000s. The questions about local stories, narratives, memories:

- What do you do in the past?
- Where would you play when you are a child?
- What are the local foods of Çavdarhisar?
- What are the children games in Çavdarhisar?
- What are the entertainments?
- Are there any narratives about ancient buildings?

In addition, the involvement of the inhabitants with the archaeological site is specifically asked to learn more about the site and views of locals as the final questions. Although they are not directly related to the values and meanings, these questions are asked to learn the perspective of inhabitants about the current situation, which the settlement started to be an attraction point for tourists, problems, and future considerations of inhabitants. These questions are:

- What do you think about the visits of tourists? Where would you prefer visitors to stay?
- What do you think about economic activities based on tourism development here?
- Does your neighborhood have problems or needs?

The questions try to understand the site over the daily use of local people, their feelings about the environment they live, their stories, and narratives. These meanings are the foundations that should be used in order to ensure the links between locals and the site and to make them participate in conservation and management processes in the future. The collected data is assessed based on their frequency of mention. The commented places are mapped separately and together. This provides the research the qualitative data. After that, the visibility of these findings is assessed and discussed over the last conservation plan decisions and their reflections today. The future visions and suggestions are concluded at the end.



	Daily life routines												Beautiful places / Celebrations						Places mentioned in local stories, narratives, memories					
	Current habits						Past / old habits						Kemer	Bodrum	Asar	Steam	Gran	Kempik	Everywhere	Asar	Sima soyu Square	School and Market Square	Harvest	
House, granary, storage	Oven	Fountain	Coffee house	Agricultural land	Squares, streets and bridges	Guest house	Coffee house	Mill	Kapanali	School	Thinking field / harvest	Work-house												
1	x	x		x	x	x				x	x	x		x	x			x		x			x	
2	x	x		x	x					x	x		x		x				x		x		x	
3	x	x	x		x				x		x				x									
4	x	x	x												x					x				
5	x	x	x		x	x			x		x												x	
6	x	x	x	x	x	x			x	x	x	x		x	x							x	x	
7	x	x	x	x	x	x		x		x	x	x		x	x							x	x	
8	x	x	x		x	x			x	x	x	x			x					x				
9	x				x	x	x			x	x	x		x	x	x						x		
10	x	x	x		x	x	x		x	x	x	x		x	x	x				x		x	x	
11	x				x	x	x		x	x	x	x		x	x	x				x		x	x	
12	x	x			x	x	x		x	x	x	x		x	x	x				x		x	x	
13	x				x	x	x		x	x	x	x		x	x	x				x		x	x	
14	x				x	x	x			x	x	x		x	x	x				x		x	x	
15	x	x	x		x	x		x		x	x									x			x	
16	x	x	x	x	x	x	x		x	x	x			x	x	x				x		x	x	
17	x	x	x		x	x			x	x	x			x	x	x				x			x	
18	x	x	x		x	x	x		x	x	x			x	x	x						x	x	
19	x				x	x																		
20	x		x		x	x	x			x		x												
21	x	x	x		x	x	x			x		x												
22	x					x																		
23	x	x			x	x			x	x														
24					x	x	x		x	x				x	x	x				x		x	x	
25	x		x		x	x	x		x	x				x	x	x								
26	x	x	x	x	x	x	x		x	x				x	x	x								
27	x	x			x	x	x			x				x	x	x								
28			x		x	x	x			x				x	x	x				x		x	x	
29	x	x			x	x	x		x	x				x	x	x								
30	x	x	x		x	x																		
31	x	x	x	x	x	x	x			x	x													
32	x	x	x	x	x	x	x			x	x	x		x	x	x				x		x	x	
In total:	32	23	18	14	25	32	19	13	4	26	20	24	2	20	14	20	16	7	4	13	14	6	17	16
Mention rate:	%100	%72	%56	%43	%78	%100	%59	%40	%12	%81	%62	%75	%6	%62	%43	%62	%50	%22	%12	%40	%43	%18	%53	%50

Figure 1.4 Table showing mention rate of the places in answers of the participants based on the grouped questions

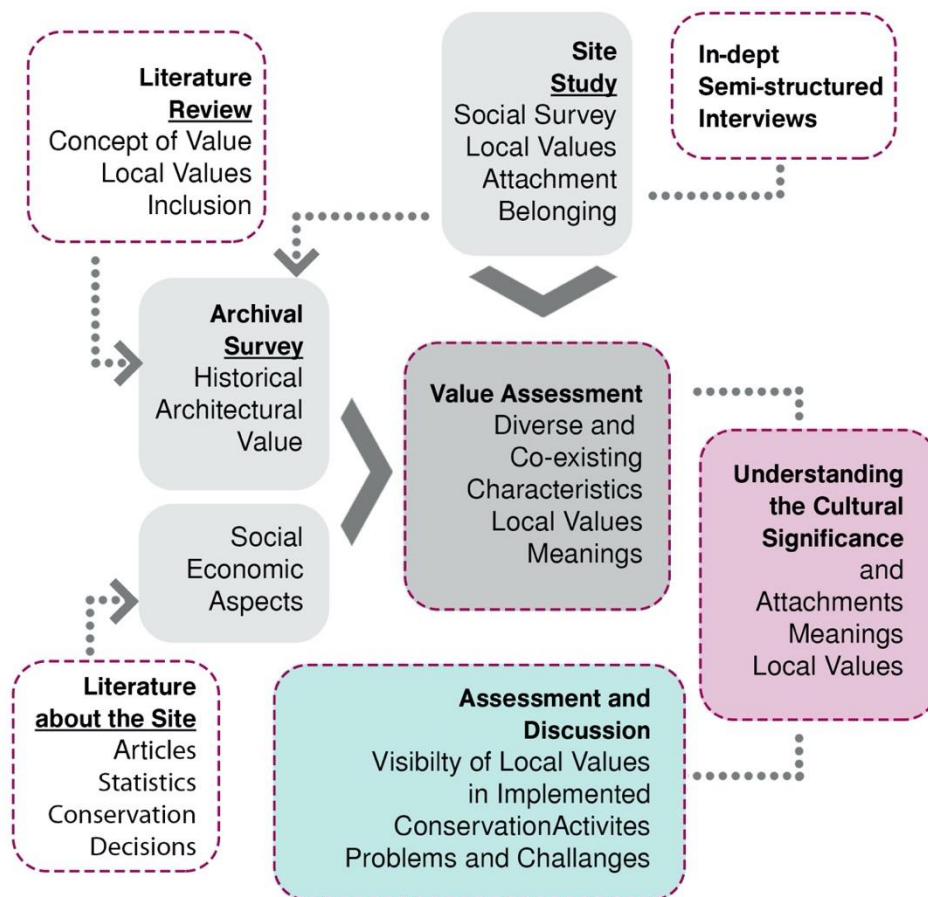


Figure 1.5 General methodology diagram

## CHAPTER 2

### **THEORETICAL FRAMEWORK OF A SURVEY ON RELATIONSHIPS: PLACE – HERITAGE- SOCIETY**

#### **2.1. A Historical Account on the Way to Value Centered Conservation Understanding**

A contemporary meaning and scope of ‘heritage’ have a lengthy theoretical background extending for centuries. It is because conservation is inherently related to the act of remembering the past. At the times when social, economic, political paradigms radically changed, the perception of the past also changes. The conservation concept thus adapts itself to the current dynamics of the age.<sup>1</sup> The recent articles of the conservation field begin with the designation that the field has changed since the second half of the twentieth century because, since that period, the world has extraordinarily changed than ever before socially, economically, politically. In these days and age, the past and narratives belonged to past stipulate a re-reading with the present attitudes.

The significant changes in the world are not unique for the twenty-first century. Developments such as Renaissance and French Revolution also reshaped the circumstances of the ages they happened, and all influenced the perspectives of the times by bringing new values. The similar feature of those times is the changing perception of individuals affects society and culture. In the Renaissance period, the affinity of Roman ruins and antiquities increased among the European upper class, and this interest had continued in the following centuries.<sup>2</sup> Conservation and restoration of monumental buildings and antiquities were led mainly by the Vatican

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<sup>1</sup> This idea addresses the statement that conservation of the past is a socio-political act.

<sup>2</sup> Stubbs, 2009

Bilgin Altınöz, 2016

under the desire to demonstrate the power against pagan tradition.<sup>3</sup> In the 17th century, thanks to the increasing trend of travel, Europeans began to explore eastern civilizations and collected Greek and Roman antiquities from those lands.<sup>4</sup> 18th and 19th centuries, when the immense destructions occurred in historic cities, rising nationalism and romanticism encouraged Europeans to conserve antiquities as the proofs of their nation's long history.<sup>5</sup> 19th century which has an atmosphere of enormous political changes and developments were the times when the theoretical basis of modern conservation perspective began to be discussed by architects and theoreticians such as Viollet-le-Duc, Ruskin, and Morris. Protection of historical properties indicated a more technically oriented view and gave the primacy to physical maintenance and care of the buildings and objects. However, the values were conflicting in this period too, which the authorities were debating whether the monument should be reconstructed as intended by creators or nothing should be erased or altered as it carries the significant characteristic of the past.<sup>6</sup> In the same period, the concept of value was discussed by Austrian art historian Alois Riegl in 1902. He classified the values of his time as commemorated values and present-day values.

At the beginning of the 20th century, the gradually developing idea of universal heritage gave rise to the apprehension of the European common/collective culture and history after the loss of historic fabric because of the Second World War. In need of conservation of their collective memory and culture, Europeans established institutions such as UNESCO, European Council, ICCROM, and pioneered international regulations of the principles of conservation. Those institutions extended the facility of education about heritage awareness, and their advocacy made significant contributions to the development of the heritage understanding through years. By the effect of increasing critic on the conventional restoration approach, they focused on the urban values of historical monuments and the adaptation of old fabric to the new post-war environment. Thus, old attitude, which is the monument, archaeological

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<sup>3</sup> Jokilehto, 1986

<sup>4</sup> Shaw, 2003

<sup>5</sup> Jokilehto, 1986

<sup>6</sup> De La Torre, 2013

ruins and objects oriented interpretation of conservation, have been sharply shifted to 'site-oriented' understanding in Venice Charter published by the II International Congress of Architects and Technicians of Historic Monuments in 1964. This progress constituted a milestone for widening the modern conservation perspective. Even though it emphasizes the only historic and aesthetic value of the cultural heritage places, its enlarged view opened a new area to the field and following years brought along with the new value attributions featuring the social and economic character of cultural heritage. In the Declaration of Amsterdam 1975, the 'integrated conservation' approach, which is designating the political, economic, social, natural, historical, physical, geographic, functional, visual integrity of heritage sites, has been defined to the terminology of conservation.

Globalization, developing human rights, democracy, equality notion, and rights of minorities had immense effects on the cultural heritage policies when it comes to the 1980s. Local communities' values and traditions which become more visible via the tools of media, technology, communication, tourism, have triggered the questioning of the fixed methodology of western-based conservation policies. Cultural forums were held as being open to the unspecialized professionals, the smaller groups and minorities whose role was previously undiscovered by the authorities in terms of cultural heritage.<sup>7</sup> On the other hand, the heritage conservation approach in Europe had been started to be criticized as preserving only the values of the elitist groups. It was understood that tangible or intangible traces of the past means different senses for any group or community who have an attachment to them. Furthermore, the way of this attachment could only truthfully be defined by them, which implies the significance of the heritage.<sup>8</sup> Thus, thanks to the awareness of the multiplicity of the values of cultural heritage sites, the scope of heritage field have expanded towards the modest vernacular houses and small rural villages, the whole landscapes, and regions, concepts such as cultural variety or identity. Authenticity became one of the focus of the conservation field. Heritage perception moved to an understanding that it is

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<sup>7</sup> Araoz, 2011

<sup>8</sup> Pearce, 2000

basically a negotiation of values.<sup>9</sup> The multiplicity of the values also revealed the recognition of the existence of different stakeholders that represents the state, experts, and communities in heritage sites having various assessments about the heritage place that they are involved in the protection of it.

Subsequently, the recognition of local communities and other stakeholders as a part of heritage has reciprocally produced the awareness that heritage is a part of community development at the local level. Thus, a site has to be conserved by supplying its contemporary needs with the measures of preservation of heritage place in order to an adaptation of the past into the present day. However, answering both the contemporary needs of the community and conservation needs of the historic fabric is a problematic issue. Parallel with this, not only the archaeologists, architects, historians but also economists, environmentalists, sociologists, anthropologists, many others become aware of the relevance of the perception of past within the context of their discipline.

When it comes to the 1990s, the field of conservation of cultural heritage generated an urgency for the management concept because the scope of the heritage values extended and the integrity of legal, administrative, economic aspects are necessitated. In the Burra Charter of Australia ICOMOS 1999, which is based on the sensitivity of the conservation of Aborigines' cultural heritage in Australia, general principles of the management of heritage sites were comprehensively identified. This charter has a notable significance as it officially comprises the social, spiritual, political, national, cultural values that the majority or minority groups attached to the heritage. Here it is emphasized that the cultural significance of the site should be determined before the decision of conservation policies.<sup>10</sup> Since then, the discussion of the meaning of heritage values for the place, which is defined as "cultural significance", and value-based approaches has become an issue that is widely discussed in the international agenda. Although the concept of cultural significance requires the definition of the

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<sup>9</sup> Avrami, 2000

<sup>10</sup> De La Torre, 2013

Diaz-Andreu, 2017

values assigning the place culturally significant, there is no elicited method or a sufficient assessment of heritage values as they are miscellaneous and unstable.<sup>11</sup> At this point, in addition to the architectural value and aesthetic value adopted by the traditional conservation discourse, new value concepts have been defined which comprehending sites, landscapes, intangible heritage. Although the value classifications are sometimes not enough to cover the cultural significance of the place with its all aspects as each classification has a different point of view, they are considered as the systematic method to assigned the heritage values of the site.

In today's discourse, conservation of cultural heritage considers the coexistence of values and multivocality in heritage management, which affects policy development and management decision, therefore constitutes an efficient approach to conserve the local values. Cultural heritage preservation has become the subject of many disciplines with various aspects. The local values and meanings of the heritage, which have been meticulously considered since the Burra charter, have been the topic in several international meetings and publications in the following periods. The legal and administrative dimensions of this framework are examined. With integrated approaches, conservation of heritage has become a part of sustainable development. In addition to this, technological opportunities are started to be used to conserve both aesthetic, architectural values as well as social and intangible heritage values.

## **2.2. Concept of the Contemporary Value Centered Conservation: Revealing the Meanings and Attachments**

Conservation of cultural heritage is a field of study that is based on Western geography. Historically, the act of acclaiming the ancient ruins or imperial monuments is favored by the people who have economic or intellectual power. This power also provides those groups who are also the first interested in the conservation of antiquity to define the values to be conserved. Highly scientific and academic studies conducted

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<sup>11</sup> Mason, 2002

with institutions of high society such as universities or museums were successful in producing chronologies, typologies, categories for understanding the past. Parallel with those, the physical environment which is built on its own modest and organic way by those small communities has been disregarded as elements of heritage as they are less aesthetic and insignificant when compared with the ancient monuments. Therefore, by rejecting the conventional, this approach is criticized by being not inclusive about the determination of the links between the non-European communities and their heritage. It even alienates them and reduces them to cultural or geographical entities in the 21st century.

This criticism is considerably related to the recognition of the role of the past on collective memory and identity. Studies focusing on the collective memory have revealed that the knowledge of the mechanism of society for memorizing and remembering the past provides to know the points of conflicts, thus provide to know the way to solve them.<sup>12</sup> It is also admitted that when tangible and intangible elements of culture are sustained, communities become less affected by public disasters or wars. It is already the reason why the physical remaining of a national proud or victory is conserved in order to recall a mental image of a glamorous past. Besides, traditional habits and behaviors create a constant flow, which reinforces the collective memory.

If the cultural past is a matter of collective identity and memory, how can the complex and multi-layered structure of society be represented in the heritage conservation field? This question was raised in a post-modern paradigm which nothing will be conventional anymore. Instead, every concept will be re-created after falling to pieces. Therefore, heritage conservation turned back to the very beginning, and fundamental questions asked: what do we preserve, why do we preserve, and for whom do we preserve? These questions are asked in order to re-think the conventional answers like “heritage is conserved for future generations” and also to lead the way to a re-examination of the hegemony of heritage practice applied by the authorities. The questioning refers to the emphasis on recognition of the values before the assessment

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<sup>12</sup> Assmann, 1995



of values in conservation practice. However, a search has been required for “the new” in inclusive heritage values which assess the complexity and diversity of cultural heritage. Both related to each other, conceptual and methodological discussions concurrently point out the “human” side of the heritage.<sup>13</sup>

Dirk H.R. Spennemann claims that heritage conservation is the provision of a social and community service. He also explains the reason behind the unsatisfaction of the statement that “conservation is for future generations” with the ever-changing nature of attributed heritage values. He claims that this statement is un-realistic as we define values to assign cultural significance without being able to know what the future values will be. Instead, the truth is, “we are shaping the past in the image of our present values.” This statement also grounds on the idea that no object, place, or resource has inherent values. The nature of heritage values is attributed, multiple, mutable, incommensurable and in conflict. On this basis, the “attributed values” are in point of fact that are designated according to current perceptions. “Today” creates its own context with physical, economic, social aspects. For this reason, determining the cultural significance of a historical place is not possible without unveiling the current meaning of it in society or groups who have an attachment to the place. It is because conservation of a historic place is substantially interconnected to the attachments to it as much as the research conducted on its form, function, meaning. Attachment such as residence, work, emotional events generates social and community values towards heritage place. This framework constitutes the basis of contemporary values-centered conservation which means local communities and users of the site should be considered as a part of conservation and management of the site as much as other privileged stakeholders.

Randal Mason states the value-centered conservation as a concept developing around the designated values of place by various stakeholders such as government authorities, experts, citizens who have coherent interest about the site. He also explains, in order to develop a full understanding of significance the range of groups we call

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<sup>13</sup> Spennemann, 2006

stakeholders covers both official and unofficial, experts and laypeople. This concept is unable to work in a process that some group of experts define the meaning and the significance of a community's heritage.

Examples of discussions on this framework can be extended. The assessment of heritage values in an equal base originates from the equality of each stakeholders. However, in the current context, value-centered approaches work as a tool to encourage the local communities' ignored voice on heritage sites. Africa has the most typical examples related to managerial problems of heritage sites related to the values of locals. Ndoro and Chirikure states that this failure grounds on the lack of attempts to create the links between on-going heritage and society studies on practice. In Africa, legal and administrative circumstances, western-based management strategies and elitist attitudes of experts lead to the way of problematic practices. Moreover, the "cure for all" approach to the international charters creates the basis of neglecting local values. The issues about Ndoro and Chirikure underlined in their article are very related to the on-going practice in Turkey and probably with the other non-European countries, too. Although awareness on the issue is frequently raised from the non-European regions, studies on the scope and recognition of heritage values in Europe and America also continue to increase as well.

### **2.3. Integration of the Local Meanings and Values In International Charters and National Law**

The issue of understanding the characteristics of landscapes having diverse values from stakeholders' perspectives and analyzing the relationship the place established with the society has become a topic on the international agenda since the second half of the 20th century. Conservation of contemporary values in heritage sites refers to the concept of "integrity" of the past's needs with present heritage values. Integrated

conservation basically refers to two main aspects: physical, economic and social integrity of the diverse values of the heritage site and the integrity of legal, administrative, financial and technical support of the management processes.

The initial perspectives of the shift in the monument conservation to the site conservation were underlined in the Recommendation Concerning the Safeguarding of Beauty and Character of Landscapes and Sites published by UNESCO in 1962. Safeguarding the site, whether natural, human-made, urban or rural, which have a cultural or aesthetic interest or form typical natural surroundings, is defined areas to be planned and protected. It defines significant protective measures supporting the engagement of community and agricultural activities with the landscape to be preserved. Immediately after, as it becomes a milestone in the conservation history, Venice Charter (1964)<sup>14</sup> remarks that the historic monument concept also involves urban, rural and modest works as well as great works of past having cultural significance in its Article 1:

*“The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.”*

In the 70s, the emphasis on the integrated approaches accelerated international discussions. In 1972, “Outstanding Universal Value” is defined for both cultural and natural heritage in the World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage. This convention internationally assures the identification, protection, and maintenance of cultural and natural heritage sites against immediate social, economic, physical changes and damages of the fast development. It also entails “adopting a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programs” in Article 5a. In

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<sup>14</sup> International Charter for the Conservation and Restoration of Monuments And Sites, 1964

this context, cultural heritage sites are defined in Article 1 as: *“works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.”*

The inclusion of the significance of both urban and rural areas paved the way for including diverse aspects of the cultural heritage concept. On this line, Amsterdam Declaration announced in 1975 by Council of Europe has constituted the approach of integrating the heritage into living social, physical, economic realities and of consensus among stakeholder participation based on human rights and equalities. According to the declaration;

*“Integrated conservation involves the responsibility of local authorities and calls for citizens participation.*

*Local authorities should have specific and extensive responsibilities in the protection of the architectural heritage. In applying the principles of integrated conservation, they should take account of the continuity of existing social and physical realities in urban and rural communities. The future cannot and should not be built at the expense of the past.”*

Amsterdam Declarations is notable for proposing general institutionalization for the conservation of cultural heritage sites.<sup>15</sup> The Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas<sup>16</sup> (1976) announced the following year after the Amsterdam Declaration also proposes the integrated approaches and policies against the rapid destruction of heritage values. Regarding the conservation of different aspects of heritage values, it is underlined the need for legal, administrative, technical, economic, social measures for adaptation of heritage into contemporary life.

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<sup>15</sup> Şahin Güçhan and Kurul, 2009

<sup>16</sup> The General Conference of the United Nations Educational, Scientific and Cultural Organization, meeting in Nairobi at its nineteenth session, from 26 October to 30 November 1976

In the 90s, the main topic of international charters had intensively become the inclusion of local and indigenous values into conventional values of heritage and stakeholder participation in the processes. Besides, the issue of the economic benefit of heritage sites had drawn the attention of the multidisciplinary studies supported in the international agenda. The effects of tourism and leisure time activities on heritage sites had been discussed. Well-organized tourism has been seen as a tool of economic development in urban and rural areas. On the other hand, in consequences of the threats of unplanned development on the modest and local values, the vernacular architecture is also assessed as “an integral part of the cultural landscape and this relationship must be taken into consideration in the development of conservation approaches.” It is stated in the international meetings about the conservation of rural heritage that traditional fabric embraces not only the physical form but various uses and intangible meanings attached to them.<sup>17</sup> Based on these developments, as an integrated concept, cultural landscapes were adopted being a category of World Heritage by UNESCO in 1992 for the first time. The definition of the “Cultural landscape” concept had involved far beyond the previous statements when it is compared to the definition made in 1972 by UNESCO. Cultural landscapes are defined as:

*“combined works of nature and of man which are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.”<sup>18</sup>*

Among the international charters that have been published until the end of the 90s, Burra Charter 1999 by ICOMOS Australia is the first regulation that exclusively emphasizes the co-existed values and their conflicting nature. Although a local institution prepares this charter, on-point measures and methods provided it to international acceptance. It is stated in Article 13 of the conservation principles, the

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<sup>17</sup> ICOMOS 12th General Assembly, in Mexico, October 1999

<sup>18</sup> Operational Guidelines by the World Heritage Committee at its 16th session (Santa Fe, 1992)

co-existence of cultural values is defined as should always be recognized, respected and encouraged. This is especially important in cases where they conflict. In the footnotes of the Article 13, it is stated that *“For some places, conflicting cultural values may affect policy development and management decisions. In Article 13, the term cultural values refer to those beliefs which are essential to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.”* As well as the terms restoration or reconstruction, terms such as adaptation, reintroducing use and retaining associations and meanings, are defined in the conservation processes session of the document. Furthermore, in the whole stages from understanding the place to monitoring the results and to review, the necessity of community and stakeholder engagement is stated in the articles of this charter. Although it stands far behind the Burra Charter when their concerns are compared, Recommendation No. 98 <sup>19</sup> announced by the Council of Europe (1998) also points out the collaboration with not only the owners of the buildings but also the European society for dealing with the problems of conservation. It is remarked here that “movable” and “immovable” properties form the cultural heritage together.

Being discussed in Amsterdam and Burra charters and several recommendations, the concept of integrity has been officially, and finally, assigned as a constraint for the assessment of heritage values by UNESCO in the Operational Guidelines for the Implementation of the World Heritage Convention in 2005. These concepts have also been attributed as signifier the successful management and future developments. Integrity is defined in the guidelines as below:

*“Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore, requires assessing the extent to which the property:*

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<sup>19</sup> Council of Europe (1998) Recommendation No R(98) 4 on Measures to Promote the Integrated Conservation of Historic Complexes Composed of Immovable and Movable Properties

- a) includes all elements necessary to express its outstanding universal value;*
- b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance;*
- c) suffers from adverse effects of development and/or neglect. This should be presented in a statement of integrity."*

In parallel with this, Faro Convention (2005)<sup>20</sup> also specifies the need for balancing the policies concerning cultural, biological, geological, and landscape diversity. It is stated in the convention that parties have to “*recognize the public interest associated with elements of the cultural heritage in accordance with their importance to society; and recognize the value of cultural heritage situated on territories under their jurisdiction, regardless of its origin.*” Fundamentally, the respect to the diverse identifications and meanings, and a well-organized co-operation among public authorities, experts, owners, investors, businesses, non-governmental organizations and civil society with the help of legal, financial and professional instruments is proposed for the conservation and suitability of the values of cultural heritage sites.

Recently published, Florence Declaration on Heritage and Landscape as Human Values announced by ICOMOS in 2014 is an outstanding point since it aggregates the parameters of community-based approach and designating the landscapes as the fusion of culture and nature. The importance of traditional knowledge is underlined, and instead of top-down approaches, a bottom-up approach for effective conservation and management is stated in this declaration.

Briefly, until now, the evolution of the international discussions has developed around the idea that the diverse values and bottom-up aspects in heritage sites have to be conserved and participation of the stakeholders should be provided with the help of organized institutions and of the legal and financial instruments. However, even if there have been some actions defined and proposed, because of the natural mission of the international meetings and discussions, these charters constitute only a general

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<sup>20</sup> The Framework Convention on the Value of Cultural Heritage for Society (Faro, 2005)

basis and principles for the policies implied by the states and local authorities. Therefore, national laws are more stringent and obligatory for conservation implementations and activities.

By taking the roots from the Ottoman and early republican developments, the legal framework and institutions of cultural heritage in Turkey had been relatively connected to the international subject matters in the second half of the 20th century. Being only and above all the central authorities, High Council for Historic Real Estates and Monuments had led the way to change the conservation interest in the country from monuments and artifacts to sites. Turkey also became one of the state parties signed the Declaration of Amsterdam and following decades the effort of providing the required institutionalization had been demonstrated for the integrated the diverse aspects to the conservation processes. In 1983, the authority of the High Council is distributed to the local units and collaboration of local government and agencies was slightly provided. In the beginning of 2000s, there were fundamental changes in the national conservation legislation for adaptation to the international approaches and EU standards.<sup>21</sup> The definition of “conservation master plan”, “management plan” and “participatory site management “ were entered into the conservation legislation in 2004. These promising improvements also provided the new vehicles to conservation development throughout the country. Not only the administrative and economic aspects but also the social aspect of the preparing a conservation plan is indicated in the “Regulation of the Preparation, Demonstration, Implementation, Inspection, and Authorization of Conservation Master Plans and Landscaping Projects” announced in 2005. For the first time, the stakeholder meeting is officially required during the preparation of conservation plans:

*“Before the drafting of the plan decisions and after the drafting of the plan, the administrations involved the occupational chambers, with the participation of non-governmental organizations, the relevant departments of the universities, the households living within the protected area and the operating owners and affected*

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<sup>21</sup> Kurul, Şahin Güçhan, 2009



*citizens; at least two meetings are held to designate the problems, opportunities, vision, targets, and to form the tools, strategies, and to finalize the draft plan to be submitted to the regional council for protection.”<sup>22</sup>*

Nevertheless, the changes made in the 2010s have not constitute a hopeful ground when they are compared to the previous decades. This article is also re-announced in 2017 and the mentioned statement was removed from the regulation. Besides, recently the preservation of cultural heritage has become an issue which is impossible to maintain in a participatory and sustainable environment. Heritage places are renewed without considering their authentic characteristics and their meanings in the society by giving priority economic benefit. In this conditions, it is still a big challenge to measure and monitor the integrated and inclusive conservation in Turkey.

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<sup>22</sup> “Plan hazırlama süreci içerisinde idarelerce plan yapılacak alanda ilgili meslek odaları, sivil toplum kuruluşları, üniversitelerin ilgili bölümleri, koruma alanı içinde yaşayan hane halkları ve faaliyet gösteren işyeri sahipleri ve etkilenen hemşerilerin katılımı ile plan kararlarının oluşturulmasından önce sorunlar, olanaklar, vizyon, hedefler, araçlar, stratejilerin oluşturulması üzerine ve taslak planın oluşturulmasından sonra taslak planın görüşülerek koruma bölge kuruluna sunulacak son şeklini alması için asgari iki toplantı düzenlenir.”



## CHAPTER 3

### JUXTAPOSITONS OF LAYERS - JUXTAPOSITONS OF VALUES : A MULTILAYERED HISTORICAL RURAL SETTLEMENT ÇAVDARHİSAR

#### 3.1. Historical Context and Geography of the Settlement

Çavdarhisar town is a settlement of Kütahya province located in the inner Aegean region of Anatolia. It is in the middle of the province surrounded by the other settlements Emet on the north, Gediz in the south and Aslanapa on the east side, and is 58 km far from the Kütahya center. There is a dam reservoir of the town on the west which was completed in 1990. It is used for irrigation purposes.



*Figure 3.1* Location of Çavdarhisar in West Anatolia and surrounding districts



*Figure 3.2* Çavdarhisar areal photograph (2014)





*Figure 3.3* A close view to old center of Çavdarhisar and highlighted places of ancient buildings (aerial photograph 2014)

This region is on the first-degree earthquake zone and the topography consists of vast plains at 1100 m altitude locating on the alluvial soil of confluent Susurluk and Emet

Streams. The lands are also shaped as an extension of Örencik Plain, which is in the northeast-southwest direction. There are Murat and Düşecek Mountains around the settlement. Murat Mountain has 35 km far from the town and has a significant flora, including endemic plants. As Çavdarhisar has a relatively temperate climate, plain lands are usually green, yet they get yellow under the high temperature of summer. Beside vast afforested areas, there are naturally grown willow trees around wetlands. Kocaçay/Penkalas Stream passes in the middle of the town. This stream and numerous wells around the town supply the drinking water need.

The Penkalas Stream and its surroundings have been the place of development for several civilizations throughout history. The archaeologists discover that the settlement has early Bronze Age roots, yet researchers still have less information about the city during that era. Çavdarhisar, a medium-sized Phrygian City as Strabo mentioned, was first introduced to the Hellenistic culture when the Pergamon Kingdom took over the region around the 2nd and 3rd century BC. At the time of Emperor Augustus, Middle Anatolia rearranged under the Roman domination. The region, which had been shaped within the framework of Hellenistic culture until then, was equipped with infrastructure public buildings, bridges, and temples provided by the Roman Empire in the following decades.<sup>23</sup> After the division of the Roman Empire in the late 4th century and the spread of Christianity, the city became a bishopric place and the temple used as a church. In the Roman period, there was also a Cybele sanctuary, which is common in almost every community in Anatolia. In the mid 13th century, Turks established dominance upon the lands. In the Anatolian Seljuk period, the authority of the lands was shared by beyliks and Çavdarhisar became an important settlement as the city of Çavdar Tatars. Zeus Temple was used for defense as a castle in those times. The current name of the town has come from this period. Graffiti remaining from Tatars is still visible on the walls of Zeus Temple today. Following

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<sup>23</sup> Von den Hoff, 2011

Germiyanogulları period, and Ottoman Empire onwards 14th and 15th century, Çavdarhisar lost its glory while Kütahya were becoming provincial center.<sup>24</sup>

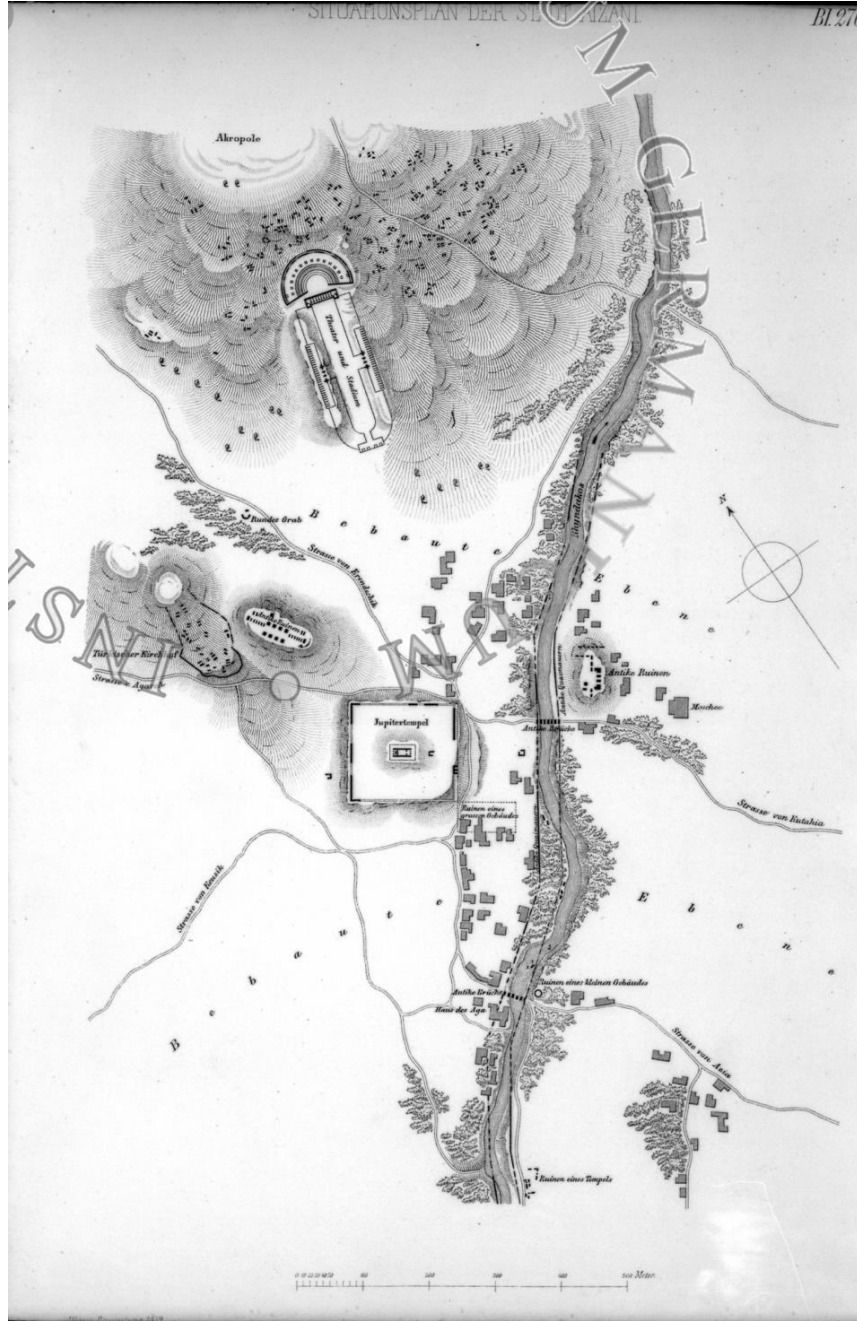


Figure 3.4 1859 Map of Çavdarhisar prepared by European travelers (German Archaeological Institute)

<sup>24</sup> Yurt Ansiklopedisi, 1981



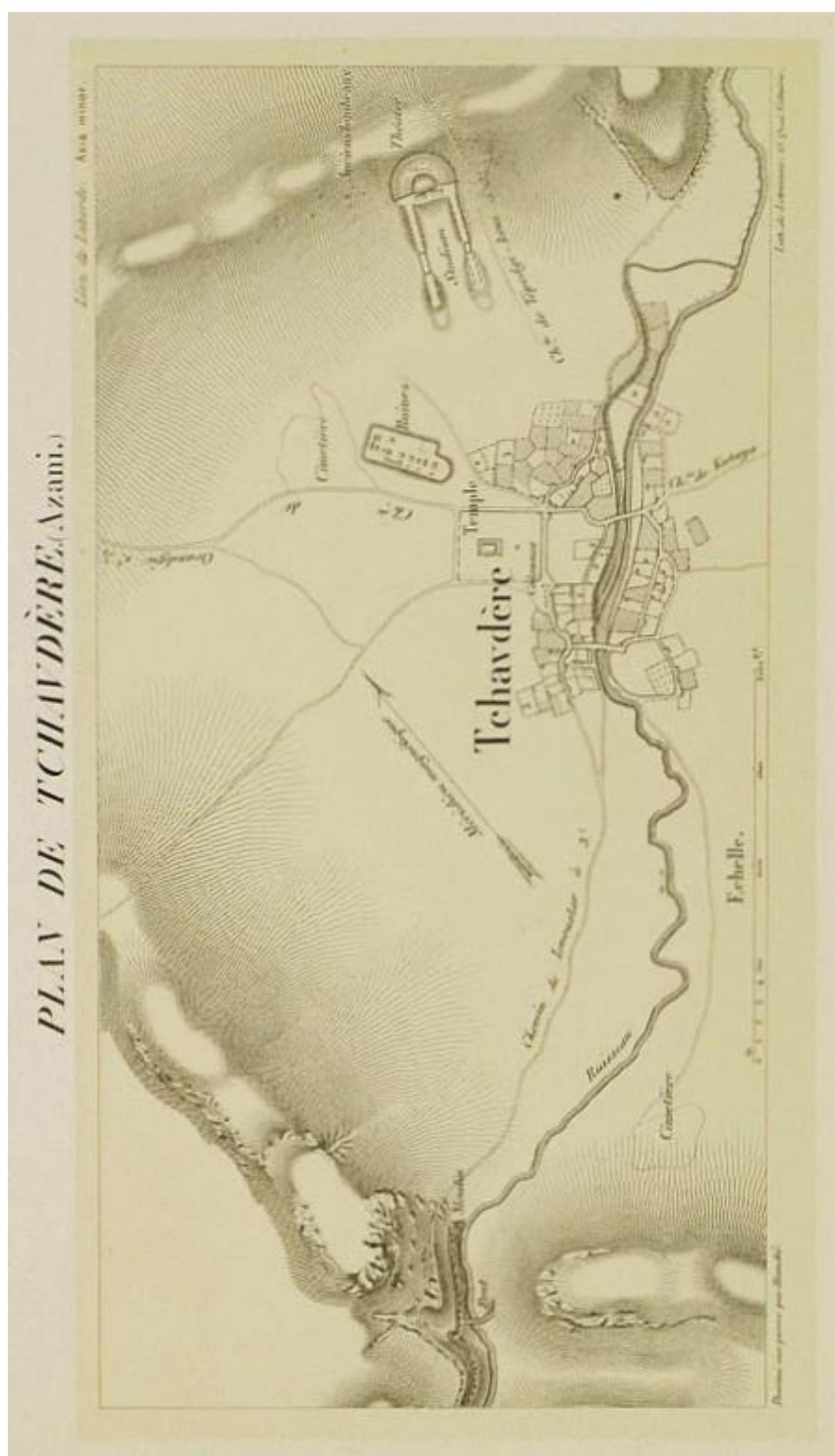


Figure 3.5 Map of Aizanoi, 1838, L. de Laborde





Figure 3.6 Map of Çavdarhisar 1928 (the first map of GAI excavation team)

The existence of Çavdarhisar village was first mentioned in the 16th century. However, there is no information about the physical situation in that period. The first images and maps were produced by the European travelers coming to see the ancient ruins in the late 19th century. When these visuals are examined, it is possible to say that the form of the village is not much different from today.<sup>25</sup>

Independence War during the early 20th century, the whole country and Çavdarhisar too were exposed to the destruction of the war. After the establishment of the Republic of Turkey, the whole country had been remarkably developed for overcoming the demolitions and for the construction of a new democratic state in the direction of secularism. As well as cities, new administrative, economic, educational, and spatial programs were processed in rural areas. During the years of the early Republic, Çavdarhisar had become an inspiring village with its market place, agricultural and commercial activities. Constructed roads also provided a new population into the settlement.

It is claimed by the researchers that the Romanization of the Middle Anatolia done by Emperor Augustus is contextually similar to the modernization of the region done by Atatürk and republican state. Although there were other communities and states before and after, the most significant cultural and physical changes happened during these two periods. The elements of the physical environment that exist today in Çavdarhisar are only the remaining of these mentioned periods. Factors such as the steady progress of the scientific excavations and the movement of the village center to the east direction after the Gediz earthquake have allowed Eski Köy to keep its picturesque appearance with traditional village houses within archaeological remains. These layers together constitute the present meaning of the settlement today. In spite of the removal of the settlement center after the 1970s, the majority of the population had continued to live in the old center called Eski Köy. As the main economic activity, agricultural production uninterruptedly continues in Çavdarhisar. The town is the third biggest

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<sup>25</sup> Blum, 2010  
Rheidt, 2010

place of Kütahya with its agricultural production. Local culture and physical development in the city demonstrate the typical traditional Anatolian village, which reflects the agrarian lifestyle.

Çavdarhisar settlement is also a place where international, national, and local stakeholders exist in the decision making, implementation, and monitoring processes. Since The Aizanoi Ancient City had been included in the Tentative List in 2014, UNESCO has become the international supervisory in the conservation of the ancient city. On the national level, Culture and Tourism Ministry, affiliate institution Cultural Heritage and Museums General Directorate and Cultural Heritage Conservation High Council have the direct legal authority to approve or decline any activity about the conservation of Çavdarhisar settlement as well as all the other heritage sites. Çavdarhisar Municipality, Aizanoi Excavation Directorate and Kütahya Conservation Council are the public institutions having local authority and affiliating the national institutions. They are directly related to any activities taken place on the registered site included restoration, conservation and development. Zafer Development Agency is also another public institution providing funds for the development of the rural area.

As in the whole of Kütahya province, the investments in Çavdarhisar focus on agriculture and infrastructure services. Investments in tourism development are limited in the settlement. Since the only place to stay in Çavdarhisar is a boutique hotel with four rooms, tourists visit the site a day long without staying. In some travel blogs, the site is told as forgotten and neglected but a beautiful place. However, it is understood over the issues in the press and publications that there are efforts that have been recently carried out for the development of tourism in Çavdarhisar. The inhabitants and tourists are the stakeholders who are rapidly and directly affected by conservation activities that take place in the settlement. Although locals have been almost displaced towards the east of the settlement, they still have the ownership of the lands in Eski Köy.

### **3.2. Analysis of Remaining Stratification of the Settlement**

Although it is known that the region had been under the domination of several civilizations after the Roman period, there are no physical remaining of them in the settlement. Therefore, classical and late Roman buildings constitutes the latest layer. The recent past classification represents the rural layer, which exist since the late Ottoman period. Lastly, the togetherness of the both is assessed as the current context.

### 3.2.1. Aizanoi Ancient City – Ancient Layer

As in many historic towns in Anatolia, the settlement began before the Roman period in Aizanoi. It is known that the Phrygians lived in these lands, and based on the finds and inscriptions obtained during the excavations, it is understood that the Kingdom of Pergamon got domination in this region around the 3rd and 2nd centuries BC. The settlement had been come under the influence of the Hellenistic culture since then. It is also explored that the typical Greek polis functions had already been constructed when it is the 1st century. However, the exact time and form of them are still uncertain.<sup>26</sup>

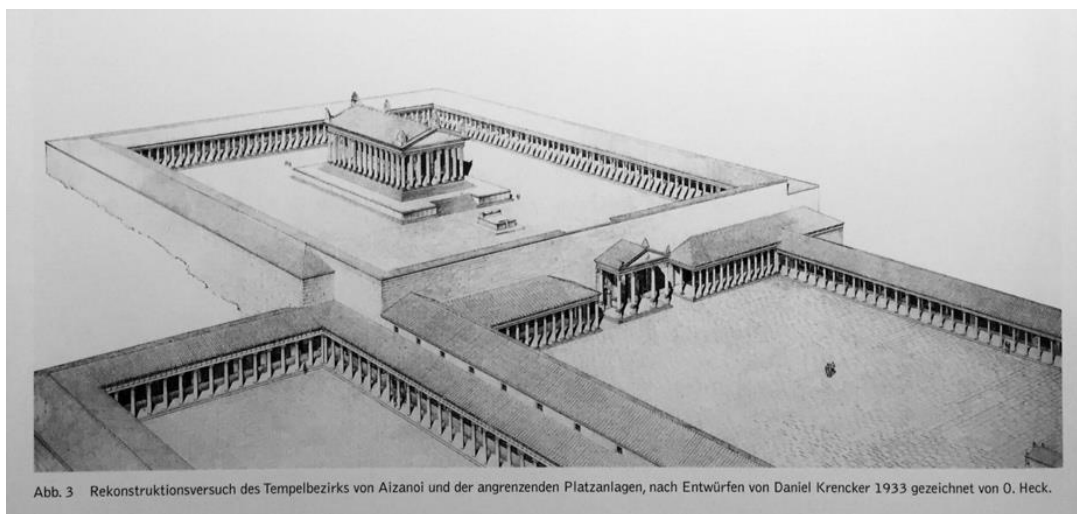


Figure 3.7 Restitution of the Zeus Temple and surrounding agora of Aizanoi Ancient City by Rudolf Nauman

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<sup>26</sup> Rheidt, 2010

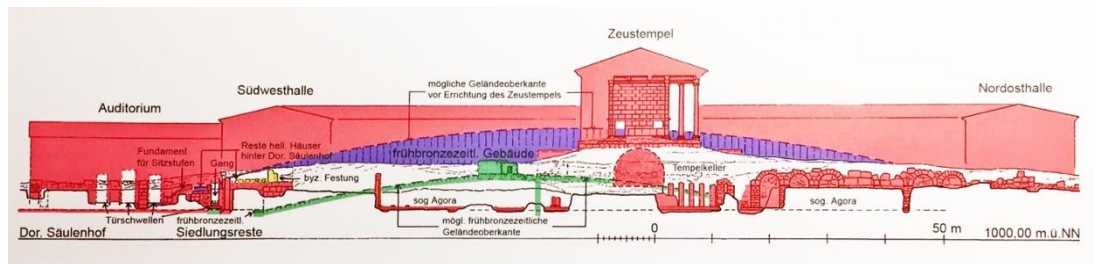


Figure 3.8 Areal section showing the ancient stratification of the temple

The Roman Empire dominated the region at the end of this and the following centuries. Yet, most of the information explored about the 1st century in Aizanoi is on the political and military situation rather than the physical environment. The studies show that the Temple of Zeus is constructed in the time of Emperor Domitian around 95/6 CE. Before the temple, there was probably an older religious building on the place. It is also found that the high temple is not constructed on a filled hill but on a mound from the Bronze Age. Being one of the most well-preserved Roman temples in Anatolia, Zeus Temple initiated the worldwide reputation of the ancient city of Aizanoi. Besides the temple as a sign of a transformation from a middle-sized polis to a Roman town, several public functions and infrastructure were constructed to the Aizanoi City during the Romanization. The city minted its own coin, which exhibits the signs of prosperity and welfare.

Aizanoi was also a settlement in the late Roman and Byzantine ages. In 1970, after the removal of the school building from the village square, the pieces of the colonnaded street were founded underneath, and the structure is partially reconstructed. Although it is not known what the city exactly looks like in the late antiquity, this coincidental discovery revealed that the existence of ancient city elements continued in the 5th century. In addition, the figures on the colonnaded street indicate that these stones were actually part of an Artemis temple. The tradition of demolishing the pagan structures, which are peculiar to the late Roman and Byzantine periods, continued to be used here.

Based on the studies conducted during decades by the German archaeologists in Aizanoi, it is possible to see that the place was settled by those cultures and had experienced the typical transformations. However, because of the difficulty in making a systematic assessment of historical and topographic analysis, there are still uncertainties about the development of the territory in ancient times.<sup>27</sup>

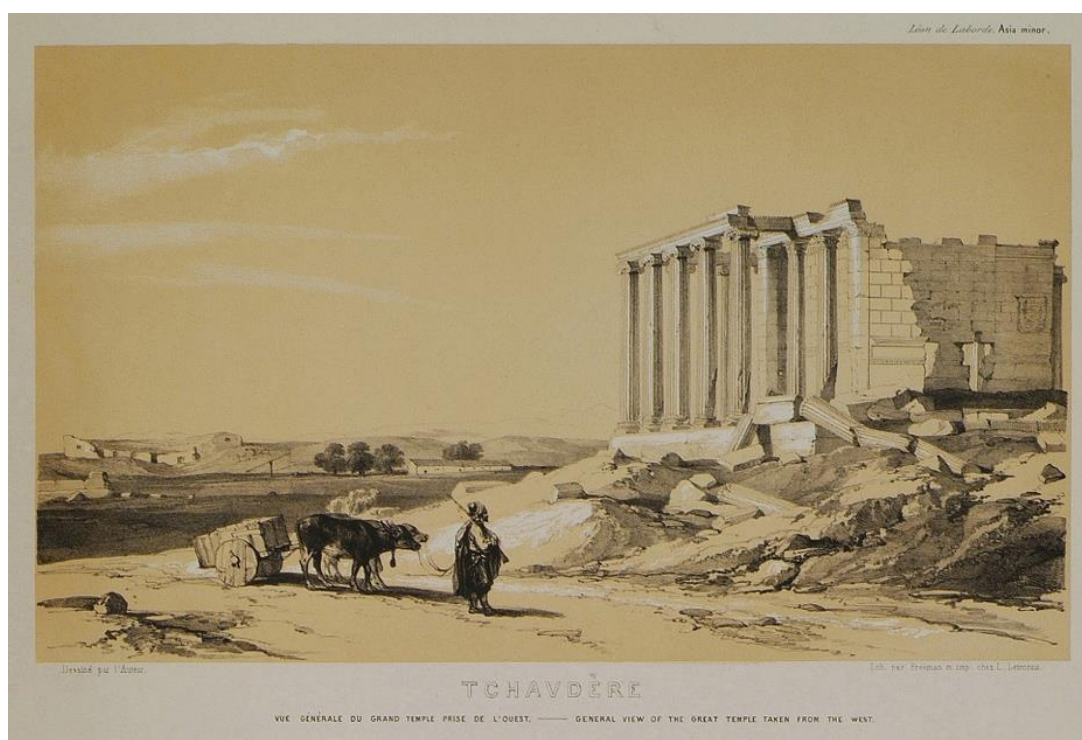


Figure 3.9 View of the Temple of Zeus 1838, L. de Laborde

### 3.2.2. Historic Çavdarhisar Rural Settlement – Recent Past

The archaeological ruins of the settlement had been discovered by the European travelers in the early 19<sup>th</sup> century. They depicted the village fabric and people as well as the ancient buildings. The General characteristics of the village houses that travelers depicted into their maps and drawings were a garden wall around the plot, a basement,

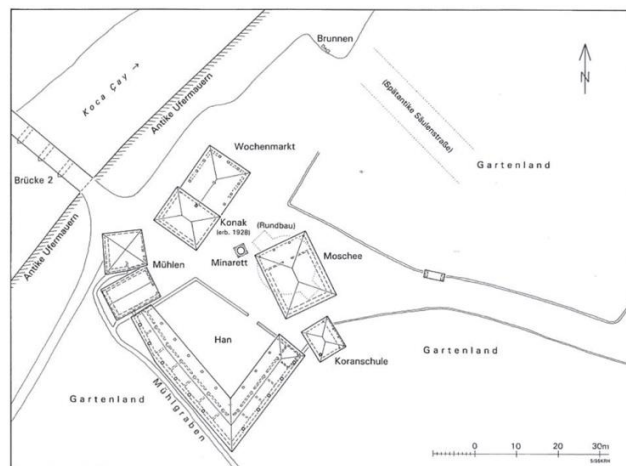
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<sup>27</sup> *Ibid*



clay and straw used to build the walls at those times as well as today. They are mostly single-story houses scattered over a wide range with small windows. The roofs generally were grass-covered flat roof. Today, Although Çavdarhisar does not have flat-roofed dwellings, which I also did not see any in the photos taken in the 20s, they may be found in other around villages. While Ch. Texier mentions flat-roofed houses, L. de Laborde depicts simple gable roof houses. In addition to that, Texier's drawings also show one or two-story, sometimes single-sloped dwellings that can be seen in the village today.

Daniel Krencker and Martin Schede defined the village when they arrived in Çavdarhisar in 1928, such that the “Konak” building at the center of the village was still under construction. There was a mosque built long ago and another building behind that was used as a Koran course. It is mentioned that, on the south side of the square, there was the building (Han), which serves as an accommodation and trade place for merchants passing through the village. It is a building serving as accommodation, additionally the guest houses at each neighborhood, at the center of the village to host foreign merchants so that Çavdarhisar settlement functioned as a trade center for the surrounding villages. It is also mentioned that there were two water mills having channels on the side of Han building, and these were probably among the oldest buildings in the center with the mosque.<sup>28</sup>



<sup>28</sup> Blum, 2010

Figure 3.10 Drawing of Çavdarhisar Village Center showing the central mosque, Konak and Han building 1928 (GAI, Blum 2010)

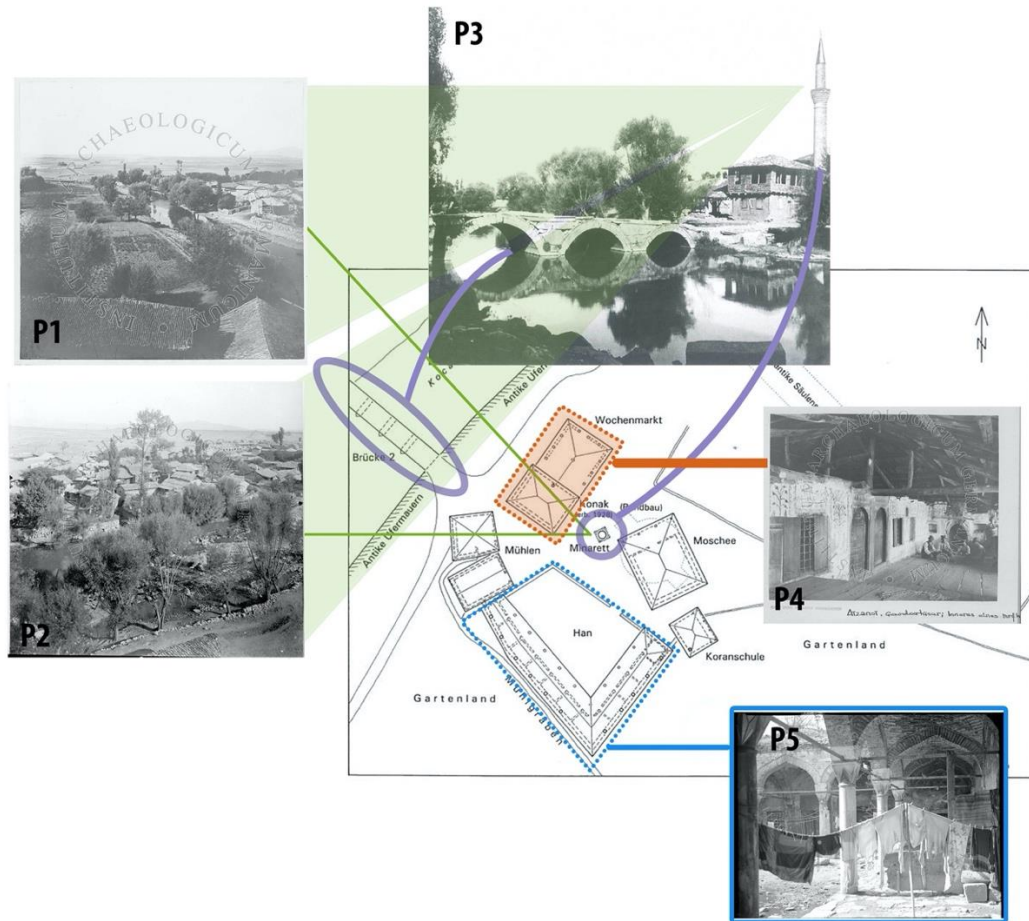
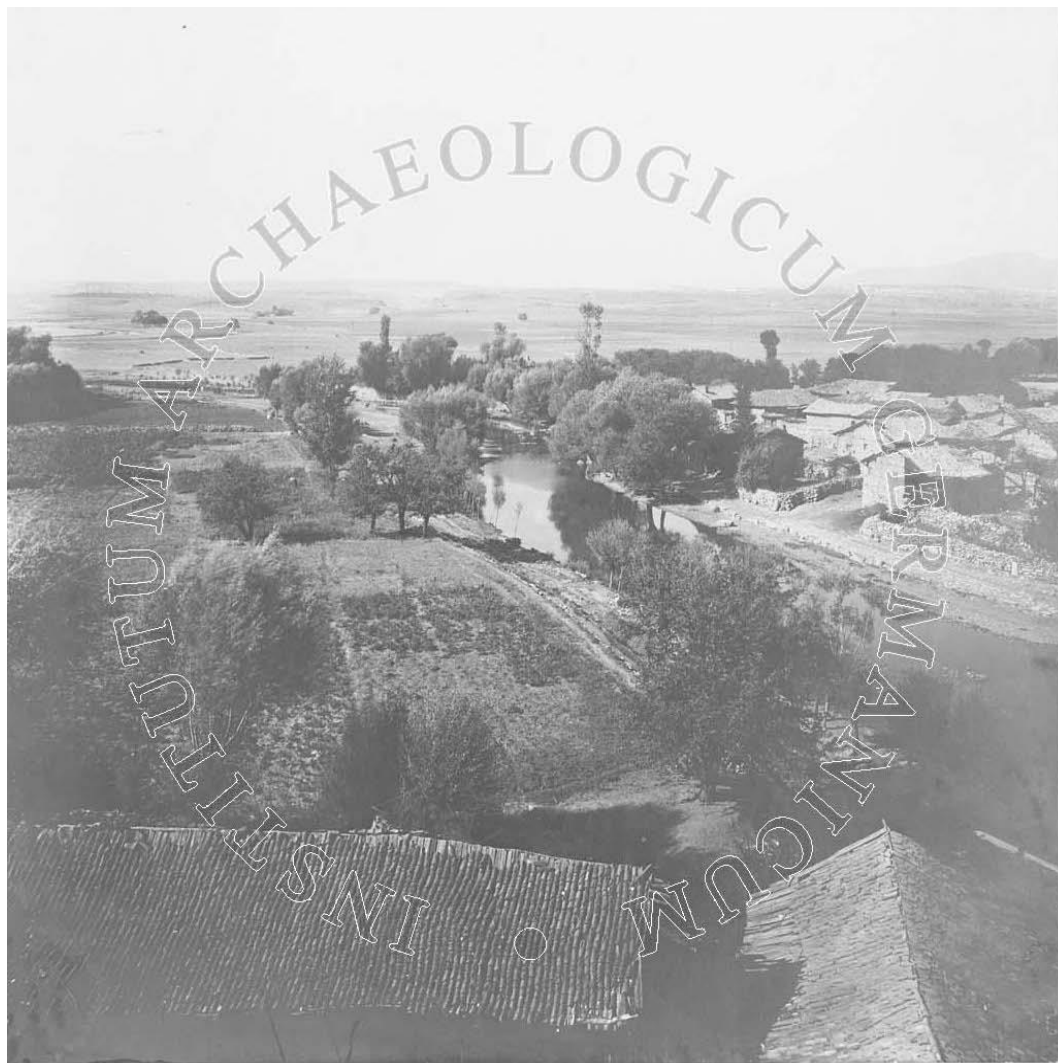


Figure 3.11 Explanatory schema of the village square based on the archival photographs in the late 1920s





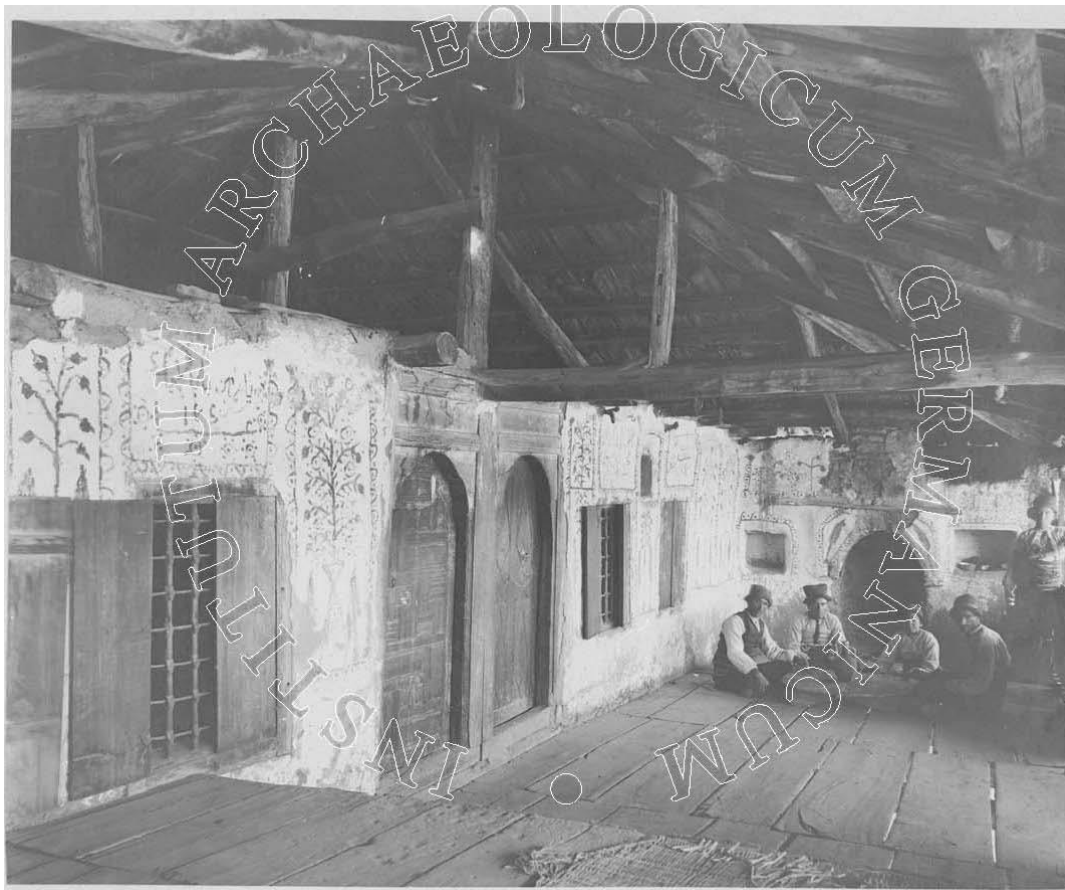
*Figure 3.12 P1: Areal photograph from the minaret of the central mosque in South-west direction (GAI)*



*Figure 3.13* P2: Areal photograph from the minaret of the central mosque looking to the Stadion structure in North-west direction (GAI)



*Figure 3.14* P3: Photograph of the Roman bridge and the minaret of the old central mosque 1926 (GAI)



*Figure 3.15 P4:* The interior of the Konak existed in 1926, the upper floor. Similar to a traditional residential building, consisting of a large hall with adjoining rooms. The hall was decorated with paintings.





*Figure 3.16 P5:* This photograph is founded in the Aizanoi-Çavdarhisar archives of the GAI. No explanation on the photograph exist. However, it probably shows the Han building in the center of the village

The German researchers interpret konak as a symbolic building due to the dynamic structuring rural development in young Kemal Ataturk's Turkey. At this new center square of the village, after the Tevhid-i Tedrisat Law, the elementary school was opened its classrooms in 1935. In the same year, a coffeehouse was built, and the square was filled with the shops of local merchants. As a result of developing transportation facilities, the Han had gradually lost its functions. In 1948, the mosque in the center was demolished and transferred to the place of the Koran course, as the existing space began to become too small for the growing weekly market. Around those years, Çavdarhisar had been seen as a promising provincial town with its established craftsmanship, busy weekly market, and functions; this also led to the increase of population, housing construction and renovation activities in the region between 1945-55.

Physical elements of the rural layer basically composed of houses, granaries, mosques, guesthouses, washhouses, coffeehouses, ovens, fountains, gardens and agriculture areas. It is also mentioned in the report of the last conservation master plan that a village health clinic and a public education center was opened in 1963. In March 1970, the mosque and its minaret were demolished during the Gediz earthquake. Due to the destructions, the center of the city was planned to be moved to the east of the town and Çavdarhisar was divided into two as the Yeni Köy (New Village) and Eski Köy (Old Village). The 1970s onwards, Yeni Köy, have grown rapidly while Eski Köy stayed as it is. Interviewees stated that electricity had arrived at the settlement in the 70s.

German researchers comprehensively document the physical formation of the settlement since the beginning of the 19th century. According to the research conducted in the 1920s, as far as it can be observed, Çavdarhisar had five independent regions, which include all functional elements at the square. Although one of them is difficult to detect today, the other is still observable with their physical elements, mosque, oven, fountain and guesthouse at the center of the neighborhood. Each neighborhood also has a washing house (çamaşırhane) nearby the stream as there was no water supply inside the houses and women had washed the clothes at the stream.

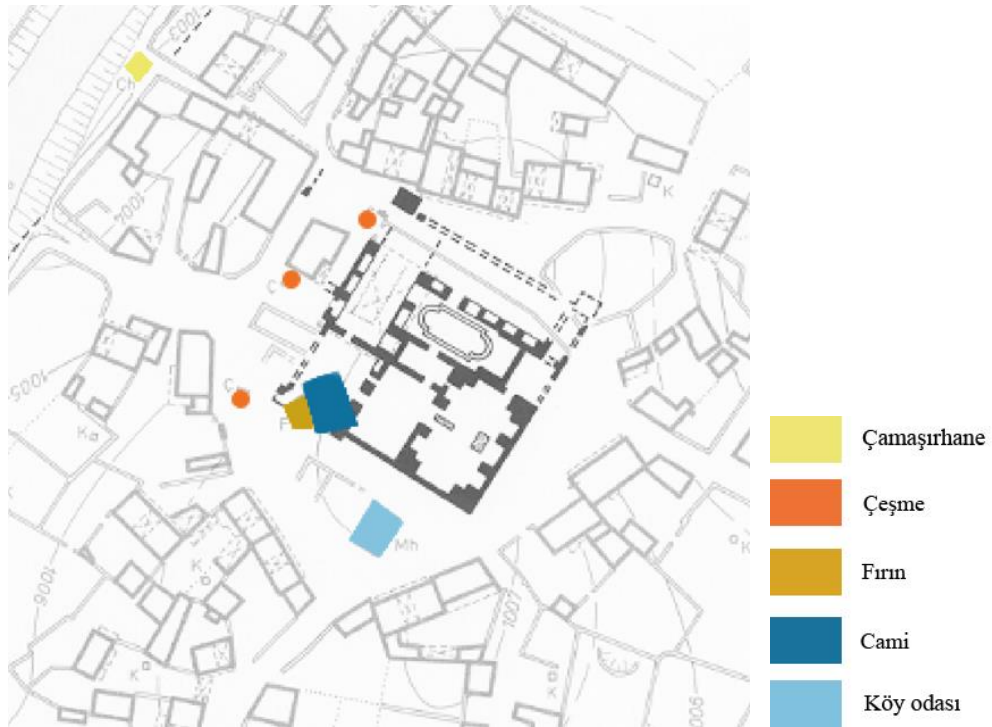


Figure 3.17 Typical formation of a neighborhood in Çavdarhisar (Example Cereller neighborhood)



Figure 3.18 Photograph of a wash-house and a woman washing the clothes at Yukarı Mahalle 1986 (Blum, 2010)

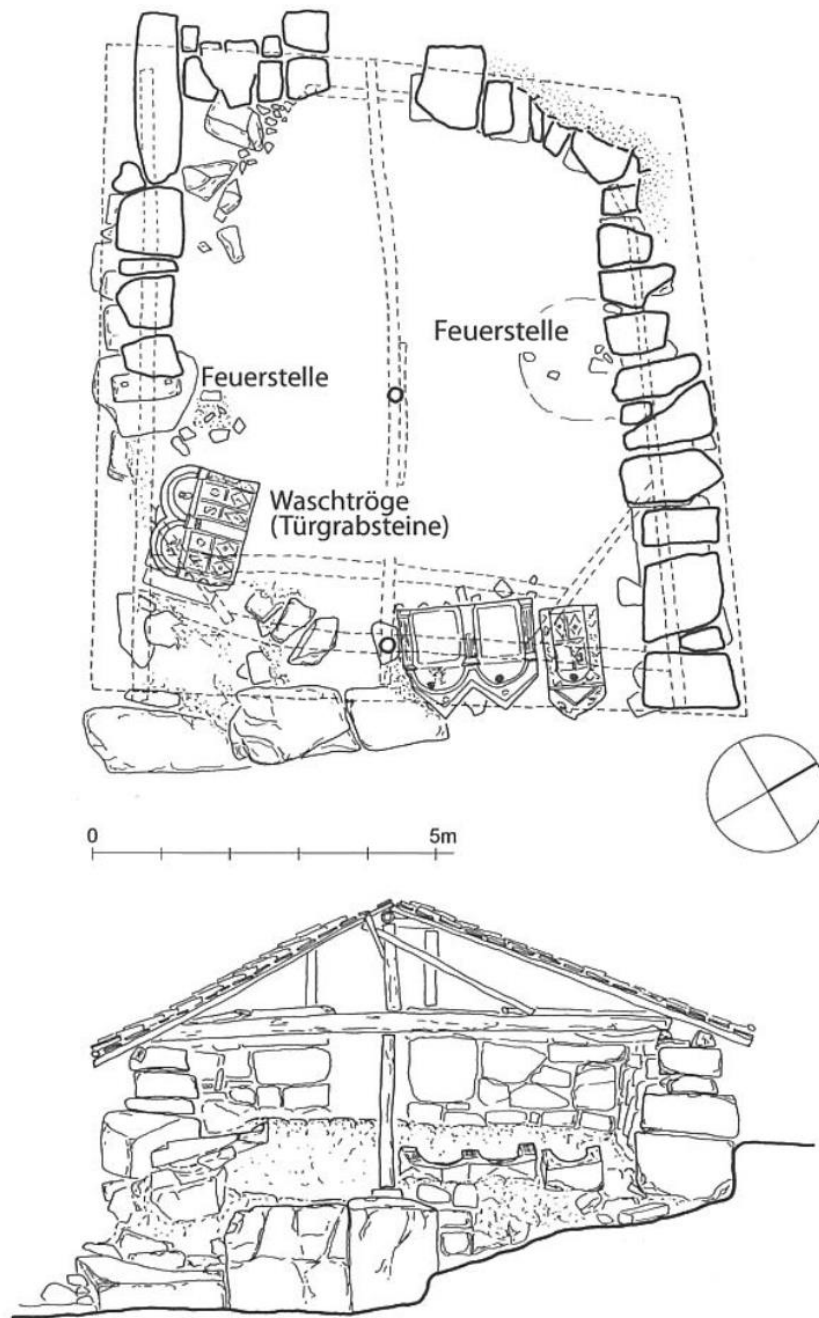


Figure 3.19 Plan and section of a washhouse in the settlement, (Blum, 2010)





*Figure 3.20* An example of vernacular houses in the settlement, 2017



*Figure 3.21* Vernacular houses of Çavdarhisar faced to the temple (not in use)

In the settlement, some traditional buildings are constructed as masonry and some are constructed with both masonry on the ground floor and timber frame structure

technique at the upper levels with stone fillings. Based on the information gathered in the site survey, juniper and mountain poplar trees were used as timbers of the houses. Wood blocks had been soaked underwater for two years to improve their durability. However, this tradition is not used anymore as it necessitates much labor in current conditions. The facades of the buildings are generally plastered with clay and straw plaster. Lime plaster is used as the finishing layer. The architectural elements of the buildings, on the facades looking streets of the neighborhoods, also demonstrate the exceptional examples of wood workmanship at the settlement.

There are lots of re-used ancient stones (spolia) in many buildings in the settlement. No matter what the function of the building is, ancient stones are sometimes used at the corner of the building for durability purposes or on a garden wall or randomly on façades. The stones having specific shapes and decorations are used for particular purposes as fountains or washing houses. It is stated in Stefan Blums' article that ancient tombstones are used in order to clean the clothes at washing houses because of their suitable shape. Although the re-use of ancient stones as fountain stones has not been seen in Eski Köy today, the examples are seen in surrounding villages of Çavdarhisar. It is also seen that ancient column tops and columns itself are used in mosques of the neighborhoods, which are the most monumental buildings of the settlement. It is indicated on the sign of mosques that they are constructed in 1944 and 45.





*Figure 3.22* Spolia fountain stones from the surrounding villages of Çavdarhisar around 80s and 90s (Blum, 2010)

Near the mosques, there are always ovens and fountains that serve all inhabitants. Ovens with no locks on the door are still frequently used by the women of the settlement. With masonry wall and roof structure, the oven building includes benches to put the breadstuff on. The oven itself is stone and locals use a straw to fire the oven. Apart from initially constructed as oven building, there are also examples of which have been converted from guesthouses to oven building as guesthouses lost their function years before.

Most of the traditional buildings that constitute the built environment in the settlement are houses. As Stefan Blum stated in this article, although there exist different variations, there are certain factors constituting the house typology in the settlement. This typology is also common in the inner Anatolia region. This typology is directly linked to the local climate.

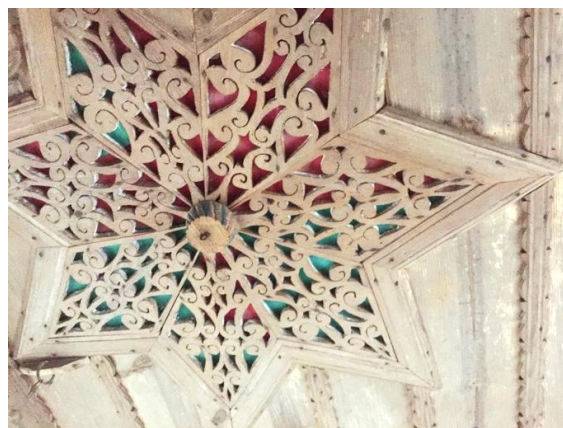
With wide masonry walls and without any opening except the door, ground floor is not the living space of the house, yet is used as granary and storage of their feedings inside the house. The primary purpose of this formation is that animals provide heat to warm upper floors. The upper level is the living area with rooms and it is reached by a staircase opening to “hayat” session of the house. Hayat is used as a circulation area through the rooms. However, it is also the fundamental living space of the people in summer. Despite the small rooms around this session, hayat is cool and dry in the summer season as it is bigger and having fewer openings. Hayat can also be constructed as open or close to the inner yard of the house.

The vertical formation of the house is quite observable from the façade of the building since there is the only door on the ground floor and more openings with wooden frames on the cantilevered façade of the first floor. There is also horizontal differentiation, which is apparent in the plan of the house. It depends on whether the room is located on the street side or not. While rooms which are on the street side are more decorated, the ones faced to the inner yard of the house is modest. Each room fundamentally consists of a kiln, wall niches and a ‘gusülhane,’ which helps people to get cleaned at the room. The places which open hayat session works as a family room

where they sit, clean and sleep inside the room since more than one family is accommodating at the same house. For example, one house includes a family and the family of their children. Therefore, despite the modest look of the village houses from outside, the whole buildings have various elements and qualifications in each room like ovens, storages, wardrobes and seats satisfying the needs of more than one family to live and produce.

These rooms also have valuable examples of wood workmanship. Beside the door and windows of the houses facing outside, the wardrobes covering the whole wall and ceilings inside are decorated and colored with wood ornamented elements.

The lot where the house is constructed includes the gardens, which are the significant physical elements of agricultural production. Although there are storage functions inside the house, granaries are built outside the house, within the lot, to conserve grains in case of fire. Blum defines this structure is an intermediate form between a building and furniture. In spite of their small shape, there have been various materials used when it is compared to the houses. These structures are proper examples of excellent workmanship designed for keeping grains safe against the disadvantages of climate. It also demonstrates how an agricultural product is substantial in rural life.



*Figure 3.23* Ceiling ornament in one of the rooms from the house on the south side of the temple ( October, 2018)





*Figure 3.24* Photograph showing the example of wood furniture inside a house 1999 (Blum, 2010)

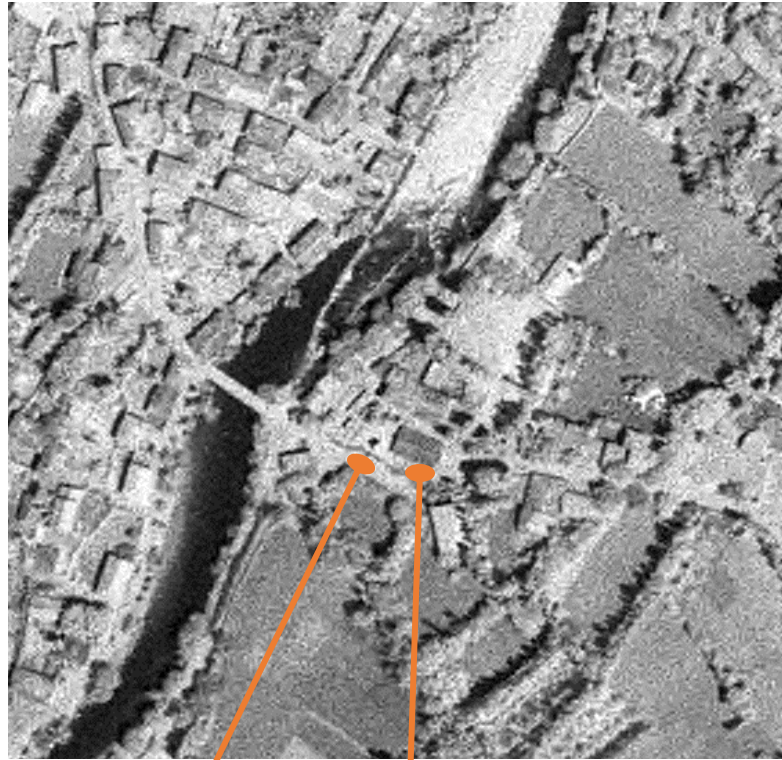
### 3.2.3. Çavdarhisar Quarter and Aizanoi Archaeological Site – Current Context

Today, Çavdarhisar was a village of Emet until 1990 and became a separate district in 1990. It is a crucial transportation passageway, thereby being on the Kütahya-Uşak road. This road connects Kütahya center to Uşak, İzmir provinces and Simav, Gediz, Emet, which are more developed settlements of the region. Because of its presence in the first-degree earthquake zone, Çavdarhisar has been affected by many severe earthquakes along with its history. After the last most massive Gediz earthquake in 1970, the development of the city has been moved towards the south-east. Therefore the road connecting the provinces had been moved from Eski Köy (old center) through the new center of the settlement. The earthquake constitutes a significant point affecting the physical development of the settlement. Further, it leads to way the discovery of Macellum and Colonnaded Road structures. In the excavation conducted in the square, men inhabitants had worked.



Figure 3.25 Areal photographs 1953 showing the neighborhood





*Figure 3.26* View of the re-arranged main square (Areal photograph 1971)



*Figure 3.27* Photograph showing the excavation of Macellum structure with children at the square of the village (1970s)

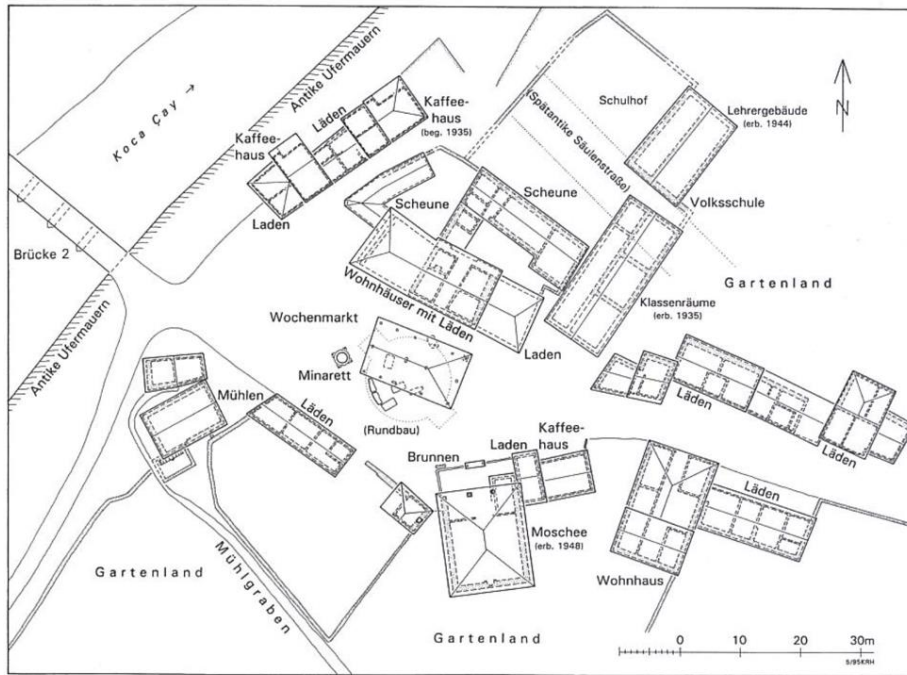


Figure 3.28 Drawing of Çavdarhisar Village Center showing re-arrangement of main square after the Gediz Earthquake (GAI, Blum 2010)

The historical value of today's context is also grounded on the exploration of the site in the second half of the 19th century. Archaeological treasures of the city were discovered by European travelers Charles Fellows, Leon Emmanuel de Laborde and Charles Texier. They observed the environment and depicted the archeological ruins and the village houses at that time. Although they probably dramatized the etchings for being more influential, their notebooks are the most important source that provides information about the physical environment of rural life during the 19th century. In his visit in 1838, Charles Fellow depicted the village houses that the plot on which the house is located was surrounded by a wall made of roughly cut masonry, which is ancient marble. The house itself is made of a mixture of straw and mud (mudbrick), slightly higher than two meters, with a grass-covered flat roof and a fireplace but no windows. Inside the house, near the storages, space reached to a smaller living space with simple clay walls and then a fire place with a light that was hard to find direction.

There were clean and comfortable floor mats, right and left side of the fireplace carpets, pillows and cushions.

Çavdarhisar district composes of 4 neighborhoods, including both old and new areas, whose names are Kemaller, Cereller, Meydan and Yukarı. Cereller Quarter is in the northeast of the settlement, including the new area; Kemaller Quarter is in the northwest, including the bath towards the Stadion structure, Yukarı Quarter is in the southwest, and Meydan Quarter is in the southeast of the district including the other half of the new settlement. The current total population of the center of the settlement, without surrounding villages, including both old and new center, is 2125. The new town is being developed on the Cereller and Meydan Quarters so that they are the most crowded neighborhoods of the settlement. There is not any administrative distinction between old and the new settlement, so the population statistics of Eski Köy area can only be estimated according to the population of Kemaller and Yukarı Quarters, which means around 130 people. It means more than 130 people are registered in Eski Köy in total. However, apparently, this amount is decreasing day by day.



Figure 3.29 Areal photograph 2014 showing the neighborhoods changing borders

Neighborhood	Population
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Meydan	1086
Cereller	911
Kemaller	87
Yukarı	41

*Figure 3.30* Neighborhood population in Çavdarhisar center. TUIK 2018

The cadastral pattern composes of agricultural lands at the periphery of the town. In areas where buildings are densely located, lot sizes are generally shaped according to the size of the building. However, there are some buildings constructed on more than one plot. It is also stated in the report of the 2011 Conservation Master Plan that cadastral records of the town have not been renewed since 1970.

Although many of inhabitants live in the new settlement, they are still the owners of the land in Eski Köy. This provides inviolableness to the buildings and lots thanks to private property rights, however; on the other hand, the registration of the site as a 1st-degree archaeological site until 2011, forbiddance any intervention to the buildings and the new development to the east side have caused the abandonment and the decay of traditional village houses.

The status of registration of the settlement was changed to the “urban archaeological site” site in the 2011 conservation master. Although the plots of Agora and Bath are defined as 1st degree in the middle of neighborhoods, the borderline of the urban archaeological site is placed around the village houses. The reason for this is based upon the strategy of conserving the rural fabric in harmony with the archaeological site without opening a new building area within the registered site by the city planners who prepared the conservation plan.

Çavdarhisar has homogeneous and widespread agriculture and animal husbandry based economic structure. The district is on the third rank among the districts of Kütahya province, having the predominant agricultural production. Instead of individual consumption, inhabitant farmers sell their products to TMO and big companies. Between August and September, it has been the harvest time for chickpeas, beans, barley, wheat and corn, which are the main crops of the locals. Sugar

beet, which is not produced for year, had been harvested between October and November. In the interviews, locals stated that the sugar factory had come every year after the harvest to buy the sugar. Every farmer had waited their turn at the place and sold a substantial amount of product to the factory. However, sugar production is interrupted because of climate change.

There are a few amounts of fruit and vegetable production that locals sow only for their own consumption. Women of the settlement have dry or prepare canned food from their own production in order to use them in the long winter season. The women produce tomato gravy and bulghur in cooperation. Cattle farming, sheep and poultry raising are also the other main activity of the settlement. Some parts of these animals are grown to sell, while some parts are used for their products. Goose rising is explicitly apparent in Çavdarhisar. The effects of agricultural and animal husbandry economic demonstrate its impact on both the physical environments of the village and on the social life of the locals. Beside specific type of structures as storages and granaries, there are spaces for the animal inside and outside the houses in the settlement.

The current life in Eski Çavdarhisar, which represents a typical Anatolian village culture as a whole with its tangible, intangible values, partially differentiates when it is compared to the previous decades. Due to the predicament on the agricultural economy, which is the basis of life in the settlement, and since the village center has been moved to the east, some significant elements of socio-cultural life have been disappeared in the center of Çavdarhisar such as guesthouses and coffeehouses.

Guesthouses, which are called ‘oda’ by locals, are the places of the tradition in which the local people host a stranger guest or a passenger in a separate house. The central location of oda in the village square, which is not allocated to any other house in the village, represents that the person accommodated here is the guest of the whole people in the house, and signifies the hospitality of the local community. Charles Fellow, who is one of the European travelers visiting Çavdarhisar in 1838, depicts his experience in the oda. He defines the place and mentions the food served to him by locals. In

tradition, every family cooks different foods and brings in order to eat together at oda. The space is also different from the typology of houses since there had not been an inner yard. The kiln was at the main space and there had not been rooms around the main space.

Blum states that these buildings got lost due to several reasons such as destruction, transformation and deterioration in 2000, while they are partly used in the 1990s. Today this tradition is only surveyed in very few articles and depicted based on the statements of local people. Although these structures, which are the places of important socio-cultural activity in locals' life, have disappeared today, the remains of some of them are still in Çavdarhisar. There are also the ones that converted into the public oven.

In Çavdarhisar, men and women basically spend their day time separately in different places. As well as guesthouses, coffeehouses at Eski Köy, which none of them exists in Eski Köy today, was also a part of life where men spend time and socialize, while the women are at ovens or streets near their house. Although women help the agricultural works in harvest season when more labor need, many of them stated that they did not go outside their neighborhood. Even weddings are still held among women, and men do not attend the event in Çavdarhisar. Women spend their time in front of or around their house during the day, or they cook and prepare food provision for winter times. The local foods cooked by the women are kızılıcak tarhana, yokul, poppy muffin, yufkalı, kaz tiriti, tavşan tiriti, and erişte.



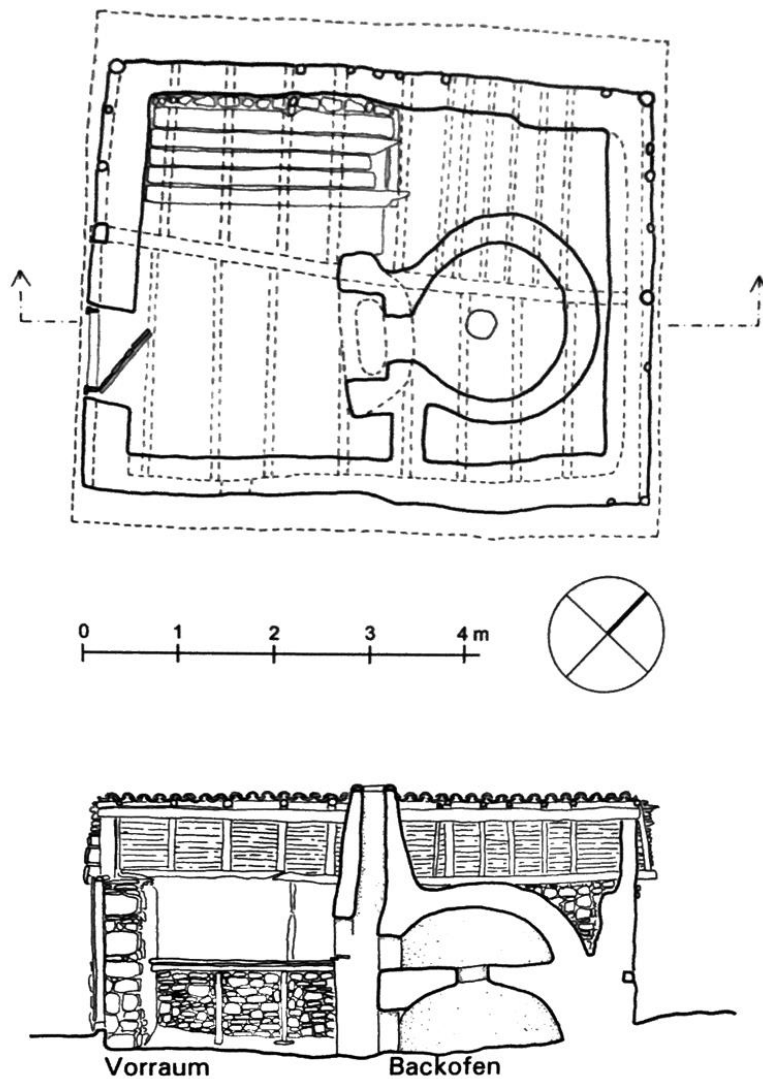


Abb. 162 Kemaller-Mahalle, Backhaus mit Kuppelofen, Grundriss und Längsschnitt.

*Figure 3.31* he oven from Kemaller Neighborhood, plan and longitudinal section with roof.

Entertainment and kid play in the settlement are activities that everyone did even if the plays have changed throughout the generations. People who are older than 50 age, states in the interviews that there had been a game among children with colored egg. Children exchange these eggs and keep them for a while. This play does not reach the new generations but still in their memories. Interestingly, this tradition seems like

having similarities with the Christian feasts, but there is not any settled Christian community in Çavdarhisar except Germans who were conducting a scientific study.

The other famous entertainment activity in Çavdarhisar was the Çavdarhisar Festival, which is held every year in the middle of July at the temple. All of the interviewees, youngs included, have mentioned that they liked to go and watch the festival in the summer season. There had been famous Turkish folk music singers giving concerts. This festival has not been held since the 90s.

In recent years, factors such as economic crisis, tourism potential and scientific research have provided a fillip to property and agricultural lot sale activities in Çavdarhisar. Expropriation activities have been started after the 2011 conservation plan decision, which declaring exchanging the private properties within the 1st-degree archaeological site borders with the public lands or corresponding payment. Based on the information obtained from the official announcements and declarations, in 2016, two lots around the bridge, the building used as a project building and a few agricultural lands around the Stadion structure were expropriated for the excavation activities and projects. Also, according to the news published in TRT in May 2019, the assistant directorate of the excavation team states that the expropriation of the old square of the village, which is the “heart of the village” has been done so far and excavations can continue.

Tourism activities occur as daily-visits in Çavdarhisar. The only hotel that started to be constructed in 2005, currently has not been able to fulfill the need for accommodation for several reasons and was closed at the site visit period. Today, the only available accommodation facility is the ethics school project building, which also serves as a boutique hotel for tourists. However, by the price list, including the various tours and services it offers, it has given the impression that this hotel is available for middle and upper-class visitors only.

Lastly, the restoration project of Roman bridges started in 2016 and had continued during the site study survey in October 2018, is finished in 2019. The projects have



been done by the General Directorate of Highways under the supervision of the Council of Monuments and the excavation team of Pamukkale University.

### **3.3. The Residents' View: Tangible and Intangible Resonances of Meanings and Attachments**

To acquire a full recognition of the local values, learning from the place itself is a fundamental approach. Unlike the physical and economic aspects that may be explored from technical analysis, social aspects of the historical landscapes are intricate and sometimes unexpected when it is experienced by getting contact with the key stakeholders in the place, and these aspects require more profound observations. In this framework, the in-depth interview method is chosen to have the opportunity to catch the diversity and nuances of people and to reveal their values, their relations with the place, the local values and problems.

Based on the previous theoretical and historical research, in-depth interviews are applied in Eski Köy and to the inhabitants of Çavdarhisar. 32 Participants of the study are directly selected during the discovery by walking in the area. All but one participant were born here. Most of the participants over the middle age did not even leave Çavdarhisar except for military reasons. Due to the summer season, there was also the opportunity to meet people who did not live here at the moment but grew up and came there to care for agricultural lands.

In the interviews, after the basic introductory questions, the daily routines and habits were asked to interviewees. The issues such as where do they mostly spent time? Where is the most important place and the most beautiful place are asked. After that, the local tradition, foods, stories are asked and their interest in the archaeological and rural heritage in the site is tried to be learned. The longest part of the interviews are the one about the recent past and the one about problems they faced in the area. Questions are not strictly applied or orderly followed sometimes on purpose, in order not to be so strict like in a questionnaire survey. Interviewee's direction within the

framework is allowed, even requested. The framework questions used in the interview is listed below:

The questions about past and current daily routines are:

- What do you do in your daily life?
- Do you spend time outside? Would you do in the past?
- Do you spend time in your neighborhood?
- Are you seeing your neighbors? Where do you meet?
- Where are the market areas?
- Where do young people spend time? Where are the children playing?
- Are you using the areas of ancient buildings for visiting or anything else?
- Where do young people spend time? Where are the children playing?
- What did you used to do during the day in the past?

The questions about the beautiful and special places are:

- Where is the most beautiful place for you? Does this place have an old name?
- Where is the most important place? Does this place have an old name?
- What are the wedding, festive areas?
- Are there any activities organized by the Ministry or the municipality? Do you attend these activities?

The questions about local stories, narratives, memories:

- Where would you play when you are a child?
- What are the local foods of Çavdarhisar?
- What are the children games in Çavdarhisar?
- What are the entertainments?
- Are there any narratives about ancient buildings?

In the study, it is recorded that the most significant cultural value of the inhabitants is living together/collective lifestyle. This has resonances in tradition as well as the physical environment. They assign the first importance to the elements and tools of

this way of life in the place. Agricultural activity, such as cropping and harvesting, is collectively done in each neighborhood. Women do bread and paste foods collectively for each family. Men spent time together in guesthouses or coffee houses in the evening. They also pray together in the same mosque and so on. Therefore, the physical elements that they built for this way of life, which are houses, granaries, storages, fountains, ovens, coffee and guest houses, are their main interests. On the other hand, they express their emotional attachments to the place with memories and local stories about the place. Men over the middle age reveal that they worked for the archaeological excavations in the past. This is a way of expression that ancient ruins are also part of their belongings to the settlement. They learn from the German archaeologists, and they developed a friendship with them. Moreover, they express that they would prefer to stay in Eski Köy rather than the new center if the condition of the traditional houses could be improved.

Each mentioned places over 20% by the inhabitants are listed below. Some places such as “school” and “central square” – “harvest entertainments and daily use of threshing fields” refer to the same location, yet they are answers to different questions. The spatial overlaps are composed, and examination is executed by classifying the places as “built-up areas” and “open spaces”.

### **Houses, Storages and Granary**

Traditional village houses they live in were always the topic of the conversation during the interviews. Although it was mostly about the structural and leakage problems, it is always appreciated by the inhabitants that the houses are old (in a good manner) and very durable. Even if people live in Yeni Köy, some still use their storages and granaries and are coming every day to care for their animals at Eski Köy. The older interviewers know the construction technique of the traditional houses. The craftsman who made some of the traditional ceiling woodworks is known, but some people warn me not to be welcomed by him, so that I hesitated to interview him. According to most

of the interviewers, when it is compared to the new apartment blocks at the new town center, they claimed they would prefer the aesthetic of the old houses.



*Figure 3.32* Location of Halil Efendi House



*Figure 3.33* Halil Efendi house photograph form front façade (Blum, 2010)



*Figure 3.34* Halil Efendi house photograph form inner yard, 70s (GAI)

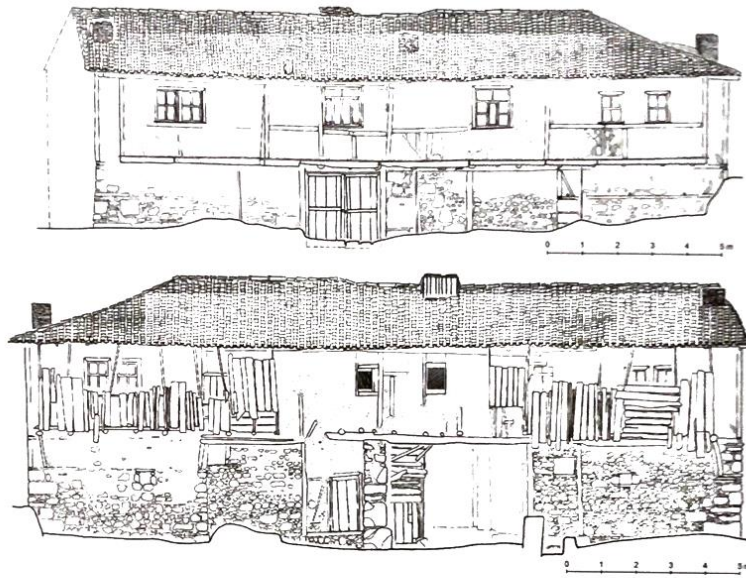


Abb. 164 a. b Haus des Halil Efendi, a (oben): Ansicht der Straßenseite, b (unten): Ansicht der Hofseite.

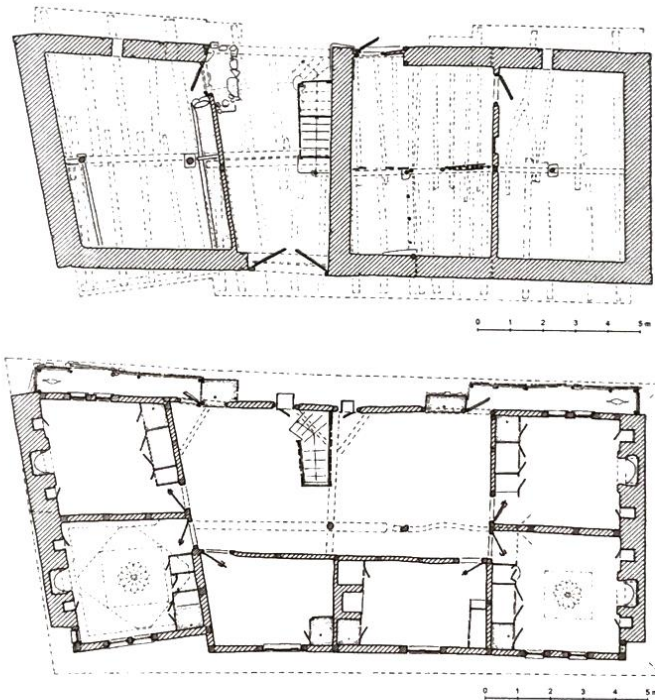
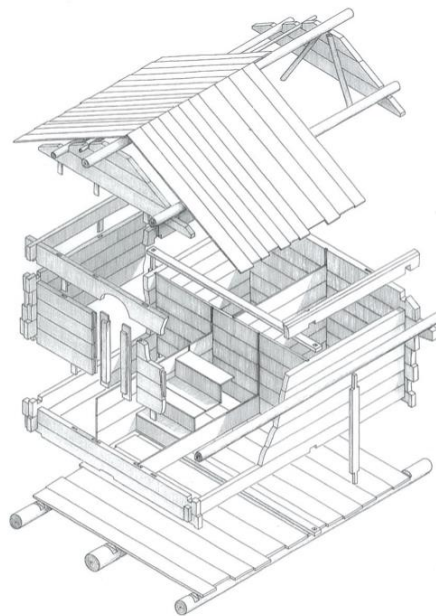


Abb. 165 a. b Haus des Halil Efendi, a (oben): Grundriss Erdgeschoss, b (unten): Grundriss Obergeschoss.

*Figure 3.35* Halil Efendi house (in front of the Temple) floor plans and elevations (Blum, 2010)





*Figure 3.36 A granary documented by German Researchers (Blum2010)*

## Ovens

The communal ovens are a place of solidarity for the women of the village. We had a chance to interview them while they are baking potato bread in the oven. They explained the routine of baking bread lasting one or two weeks when it kept in the fridge. In each neighborhood, groups of women meet once or twice a week to make bread and pide for the family of one of them and socialize at the same time. The ovens are located in each neighborhood as fountains and at a place where everyone can have access and use.



*Figure 3.37* Yukaru Neighborhoods. Typical neighborhoods oven, where is women spend some of their time during the day. This one is not in used as Yukaru Neighborhoods is almost empty at the moment





*Figure 3.38* Examples of a typical neighborhoods oven, where is women spend some of their time during the day

### **Fountains**

Fountains, as is typical for all Anatolia village settlements, are at the center of each neighborhood defining the small square. Some of the fountains are constructed 60 years before, while some of them are newly built due to need. They are places for people to socialize, see, and meet each other. It is indicated many times that most of the people prefer fountains instead of tap water at home, because of the taste and cleanliness.



*Figure 3.39 'Odanönü' square, fountain and the well at the center covered with an ancient stone*

### **Coffeehouses.and.Guesthouses**

Although currently none of them physically exist at Eski Köy, coffeehouses and guesthouses were the functions commemorated many times during the interviews. Coffeehouses were the places where male locals socialize, play games and drink tea. All of the coffeehouses are at Yeni Köy today, while the guesthouse tradition got lost completely.



*Figure 3.40* The demolished guesthouse of Cereller Neighbour, 2019

### **Threshing.Fields**

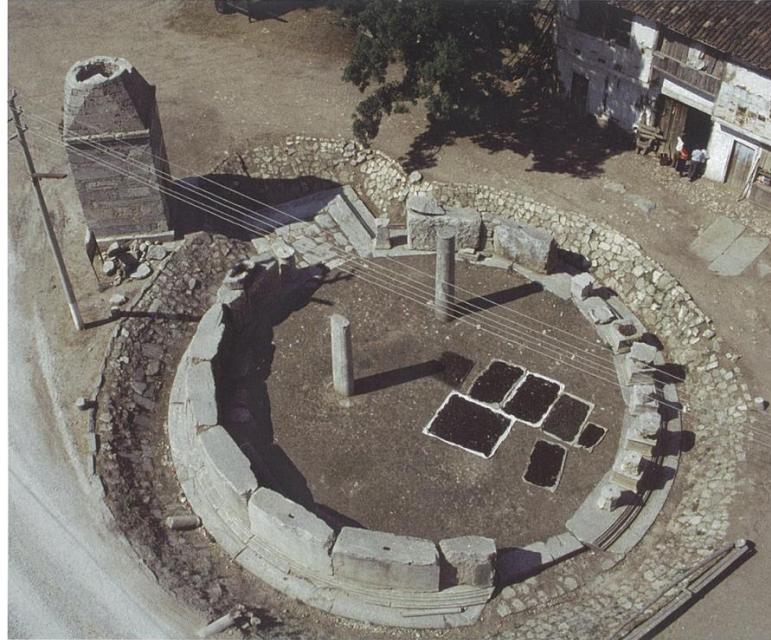
Farming is the mainstay of the town's economy. The agriculture areas and gardens where they earn money are indispensable for their survival. Threshing fields are also one of the main topics of the interviews as the nature of the rural community. Those areas where the work carried out throughout the year turned into economic gains are not only a part of agricultural production but also a part of socio-cultural life. Inhabitants (not only the older people but sometimes young adults) stated the festal environment of the harvest season. This subject led older interviewers to remember their memories of summer times when they play games, meet their friends, the stories they tell each other and even the girl with whom they are in love. It is the time of the year when all harvest is done, and the family deserves a holiday.

#### **Kapanaltı / Yarım Minare (Macellum)**

Kapanaltı is the local name of the area in which Macellum building stands today. This area had been the center of the village even before the 1920s. Interviewers, who are at middle and older ages, mentioned this area as a lively public place where all the shops and services like tailors were and the weekly market had come here. Some of the interviewers expressed they took the primary education at the school located over the colonnaded street, and it is expressed that there was a Koran course at the center before school opened. This old center is mentioned unexceptionally by everyone who participated in the study. However, the area lost its function by time. Although the primary walking path of Eski Köy brings you here directly, there is only archaeological buildings and boutique hotel on the area today. Some male



interviewees who are older than age 60 stated that they worked in the excavation of this area when they are young.



*Figure 3.41* Macellum structure in the center of the village. Image also shows the people in the buildings around and their food drying in the middle of the Macellum for winter. ( Blum, 2010 )

### **Stream and Bridges**



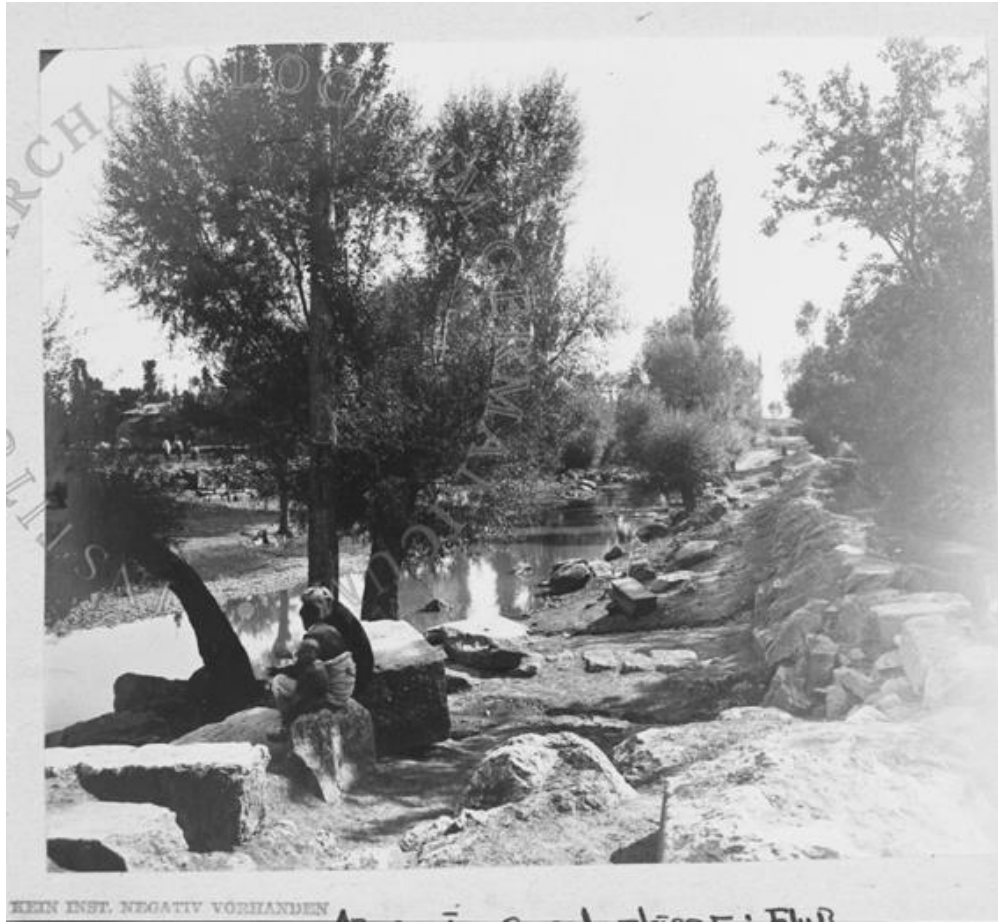
*Figure 3.42* Google Earth image showing the locations of the bridges

Stream and trees around are the main elements that are forming the natural beauty of Eski Köy. Although the stream passing in the middle of the settlement is almost dry today with very few water at the bottom, its sides have been resting places under the shadows of trees. The amount of water is also seen enough for geese and ducks, which is impossible to recognize while crossing the bridges because of their crowd and the sound they make together. The group of inhabitants, who was watching the geese while drinking beverage, was seen. They and other interviewers emphasized many times on pleasant existence of geese in the stream bed. Goose meat is an essential flavor in Çavdarhisar cuisine.

Roman bridges on the stream are the most significant element of the village mentioned by the inhabitants very often, even though it might be assumed that the Zeus Temple is more significant as a landmark. They are still in use and the only connection between the neighborhoods. The interviewers who are around age 50 told their memories, such as kids plays around the bridges they crossed every day on the way school to home. However, during the site visit, bridges had been closed to use since 2016 due to restoration projects.



*Figure 3.43* An image of the bridge close to the square, from the documentary ‘Ben de Romalılardan Kalmayım’ directed by Devrim Taban in 2008.



*Figure 3.44 View of Kocaçay Stream 1928 (GAI)*

### **Kemer**

The second title is opened during the interviews was about the loveliest/ the most beautiful place they like to spend time in the village. The most common answer was Kemer (Arch), which is 4 km far from the village center. The structure is a flood detention wall built by Romans using 1 or 2 meters cut stones. It is ascertained that all of the interviewers know the Kemer structure was built to prevent the flood in the Roman period. The reason why they all love to spend time there is that the place had a beautiful nature and planting, and Kemer had collected water, and locals could swim in during the summertime. They claim that they feel themselves free to get naked (for swimming) because of that they are far from the village center. However, neither



water, consequently, nor a beautiful nature exists around Kemer because of the dam constructed in 1990 just near the area.



Çavdarhisar Aizanoi barajının (sel kapanı) memba ve mansabından görünüşü

Figure 3.45 Image of Kemer structure (DSI, *Tarihi Sulama, Su Depolama, Taşkın Koruma Tesisleri*, 2009)





*Figure 3.46 Image of Kemer structure (DSI, Tarihi Sulama, Su Depolama, Taşkın Koruma Tesisleri, 2009)*



*Figure 3.47 Areal photograph showing the location of Kemer according to the settlement*

**Asar / Asarüstü / Hisarüstü / Kale**

All interviewers express that men, woman and children were spent time together there during day or night. They like to spend their leisure time here and to use it for entertainment purposes. There had been a summer festival at Kale around August, which inhabitants wish to attend. They also indicated that the southwestern part of Asar was a threshing field before.

### **Boldurma (Stadion)**

The second common answer of the question about the most beautiful place in the village is Boldurma (Stadion) which has a fascinating view from the top seeing all the village and beyond. This place is the ‘the closest far’ of the village where one can easily go if s/he wants to be alone or to meet her/his lover secretly. Some male interviewers expressed this place was a meeting point with their friends. It is also stated that the word ‘boldurma’ means fruitful lands. This signifies the productivity of the lands around Stadion structure.



*Figure 3.48 Areal photograph of Stadion theatre section, (Rheidt, 2010)*



Figure 3.49 Location of Stadion



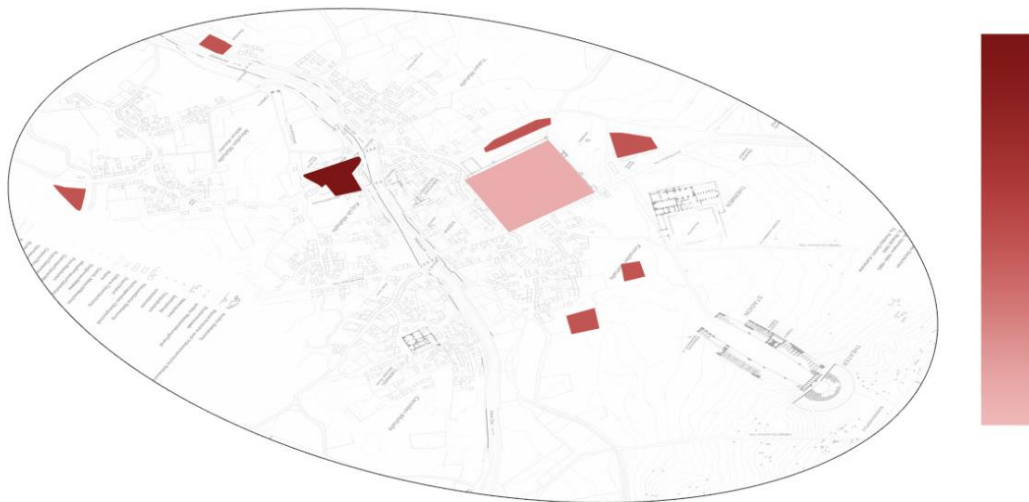


Figure 3.50 Illustration of the value places in terms of memories, stories and narratives, on the map of the settlement. The darkness of the color refers to the high mention rate.

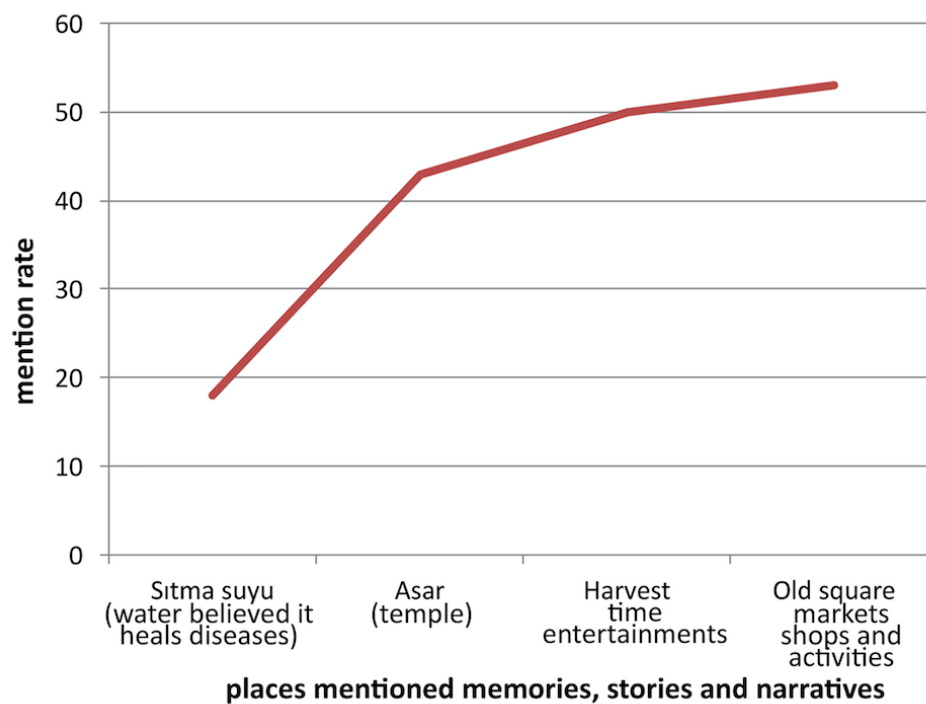


Figure 3.51 Graphical expression of the value places according to the frequency of mentions

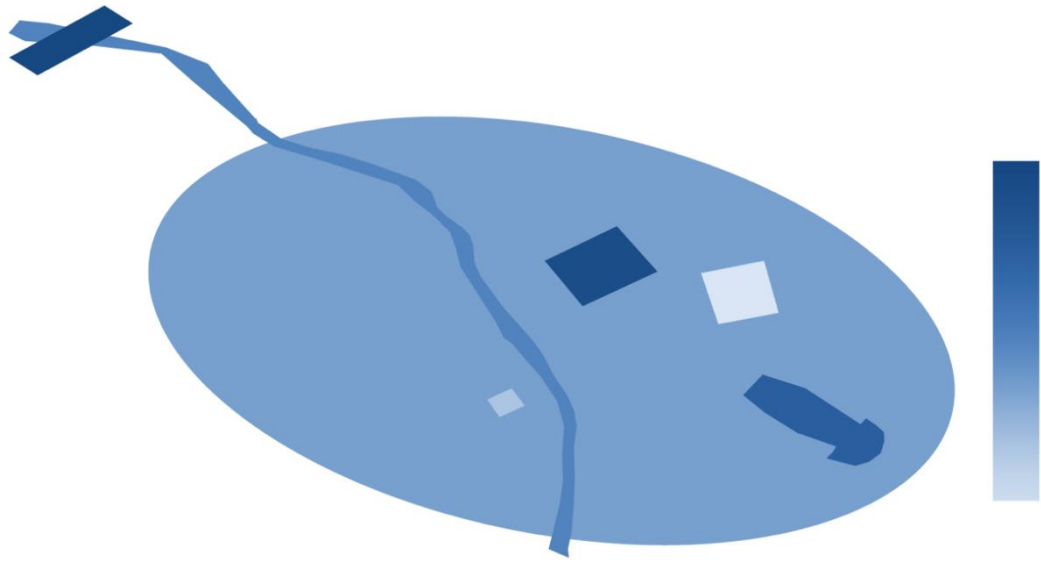


Figure 3.52 Illustration of the value places in terms of leisure time activities, celebrations and meetings, on the map of the settlement. The darkness of the color refers to the high mention rate.

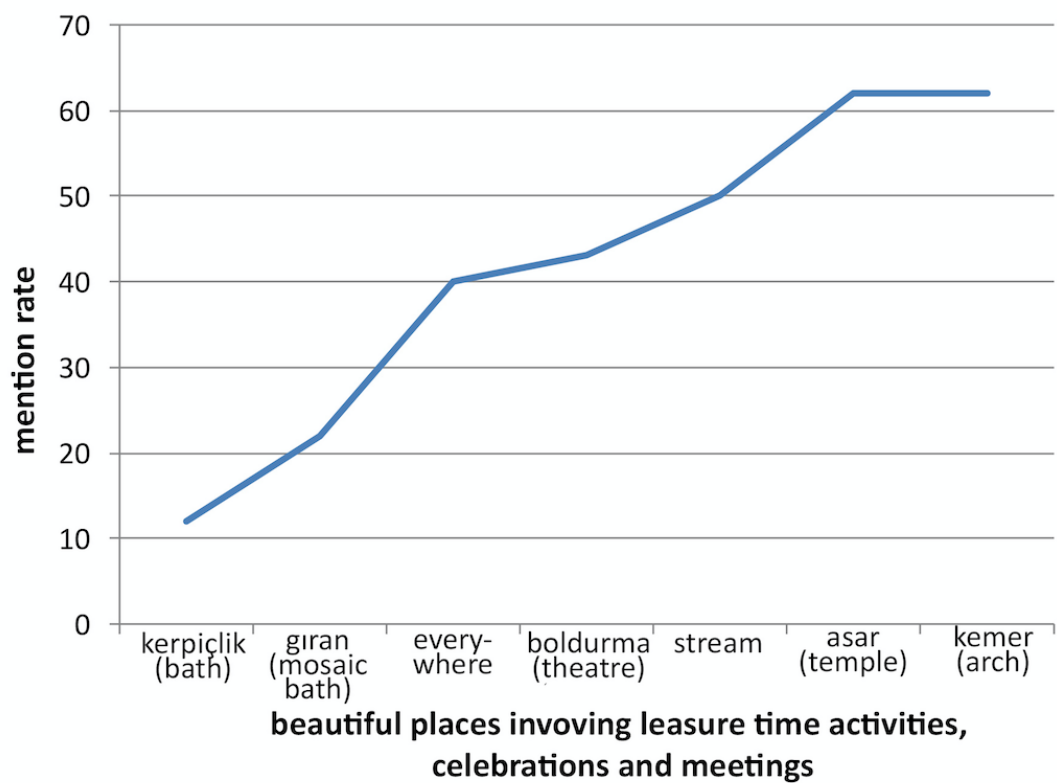


Figure 3.53 Graphical expression of the value places according to the frequency of mentions



Figure 3.54 Illustration of the value places in terms of past daily routines, on the map of the settlement. The darkness of the color refers to the high mention rate.

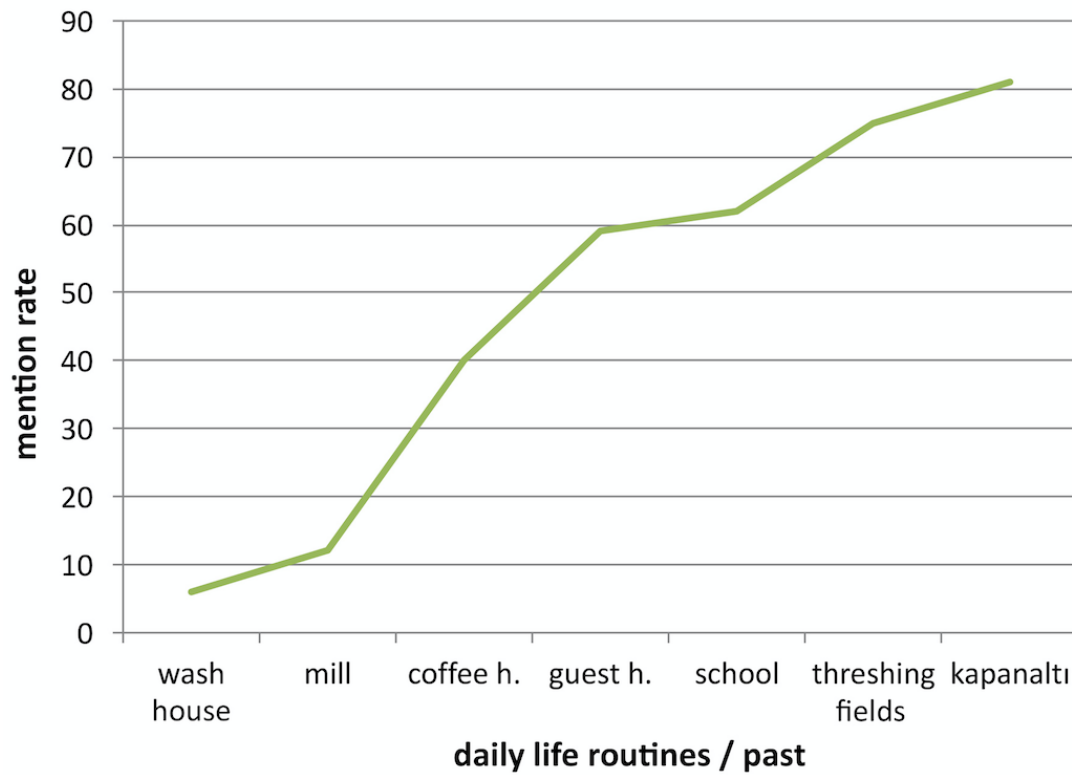


Figure 3.55 Graphical expression of the value places according to the frequency of mentions

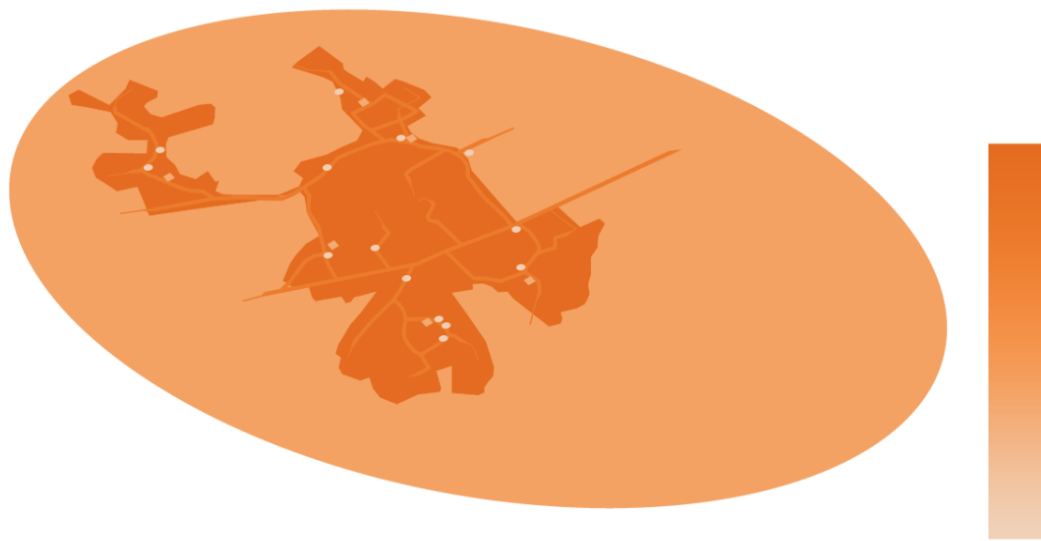


Figure 3.56 Illustration of the value places in terms of current daily routines, on the map of the settlement. The darkness of the color refers to the high mention rate.

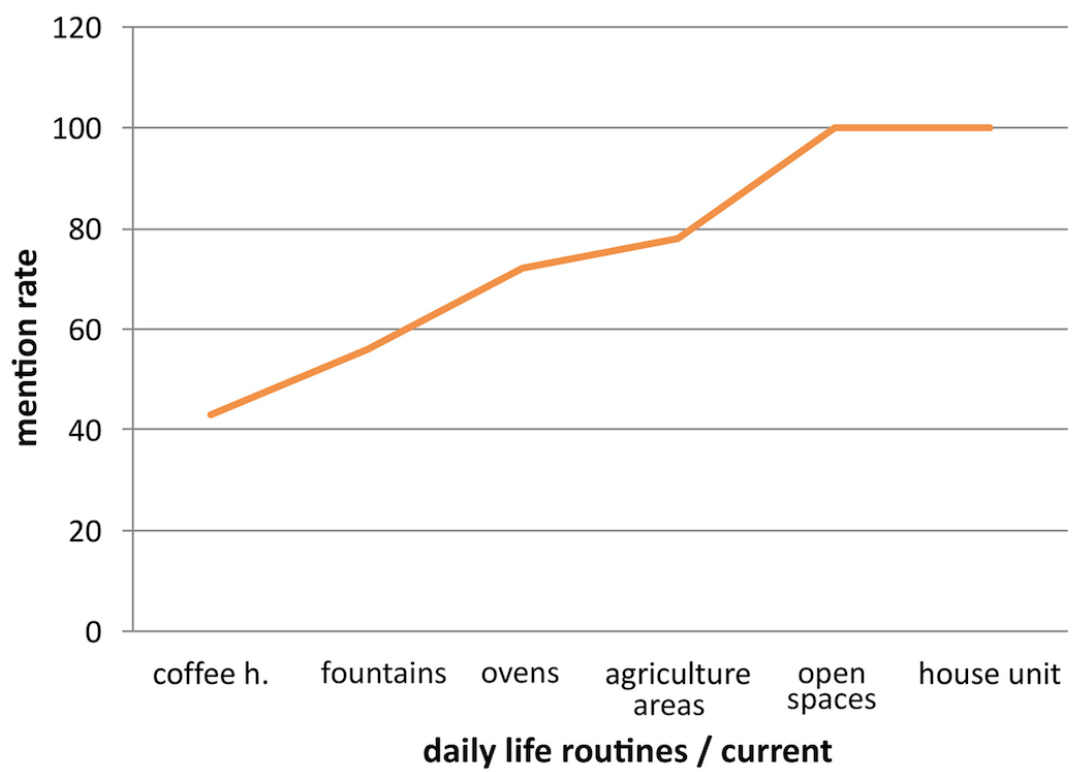


Figure 3.57 Graphical expression of the value places according to the frequency of mentions

### **3.4. Conservation History of the Settlement**

In this session the conservation policies, strategies and actions are examined. The last conservation master plan of the settlement has separated from the previous decisions as it is the most influential plan on the current context of the settlement.

#### **3.4.1. Conservation Decisions between 1970 - 2010**

The scientific excavations were started in 1926 by D. Krencker and M. Schede on behalf of the German Archeological Institute in the Aizanoi Ancient City. Although other countries have already discovered it, the place was first registered as an “archaeological site” by the Turkish Republic with the decision of the GEEAYK dated 20th December 1975. Respectively, the 1st and the 3rd-degree archaeological site borders were registered in 1988 and 1989. By this decision, any types of constructions, projects, and investments stopped except the restoration projects of archaeological structures started in 1991 executed by the German Archaeological Institute in collaboration with the Ministry of Culture and Tourism. This project had been continued until 2011. One of the decisions taken in 1991 by the Conservation Council of Cultural and Natural Assets of Bursa, which Aizanoi Ancient City is registered at those times, is notable that the suggestion of open-air museum and the fences around the Zeus Temple is refused to prevent the wrong view on the landscape. Instead, the council suggested the urgent environmental plan for solutions to primary problems on a bigger scale.

There are three city plans approved in Çavdarhisar settlement. The first is 1/1000 conservation master plan within the borders of the 3rd-degree archaeological site in 1993; the second is 1/5000 master plan in 2005; and the last one is the conservation master plan approved in 2011. In the previous conservation plan survey processes, the integrity of archaeological structures and the vernacular houses were examined/evaluated by the Conservation Council of Cultural and Natural Assets of Kütahya and the settlement was registered as an urban archaeological site in 2011. The German Archaeological Institute projects were stopped by the general decision



the state in 2011 and from then up to today, the excavation works have been carried out by the Pamukkale University.

The UNESCO submission of the Aizanoi Ancient City is made in 2012 by the Permanent Delegation of Turkey to UNESCO. Justification of Outstanding Universal Value is stated as “Aizanoi is one of the most significant cities of the Roman Period with the Zeus Temple, the Complex of Stadium-Theatre and the Macellum” and the city is included to the Tentative List according to the criteria (ii) and (iv) as mentioned below:

*Criterion (ii): The Macellum in Aizanoi dated to the midst of 2nd century AD is one of the first exchange stock markets in the world. Inscriptions on the Macellum showing the prices of all goods sold in the markets of the Imperial survived till today and can be read completely. These inscriptions have been used as a reference source for the other similar inscriptions unearthed during the excavations.*

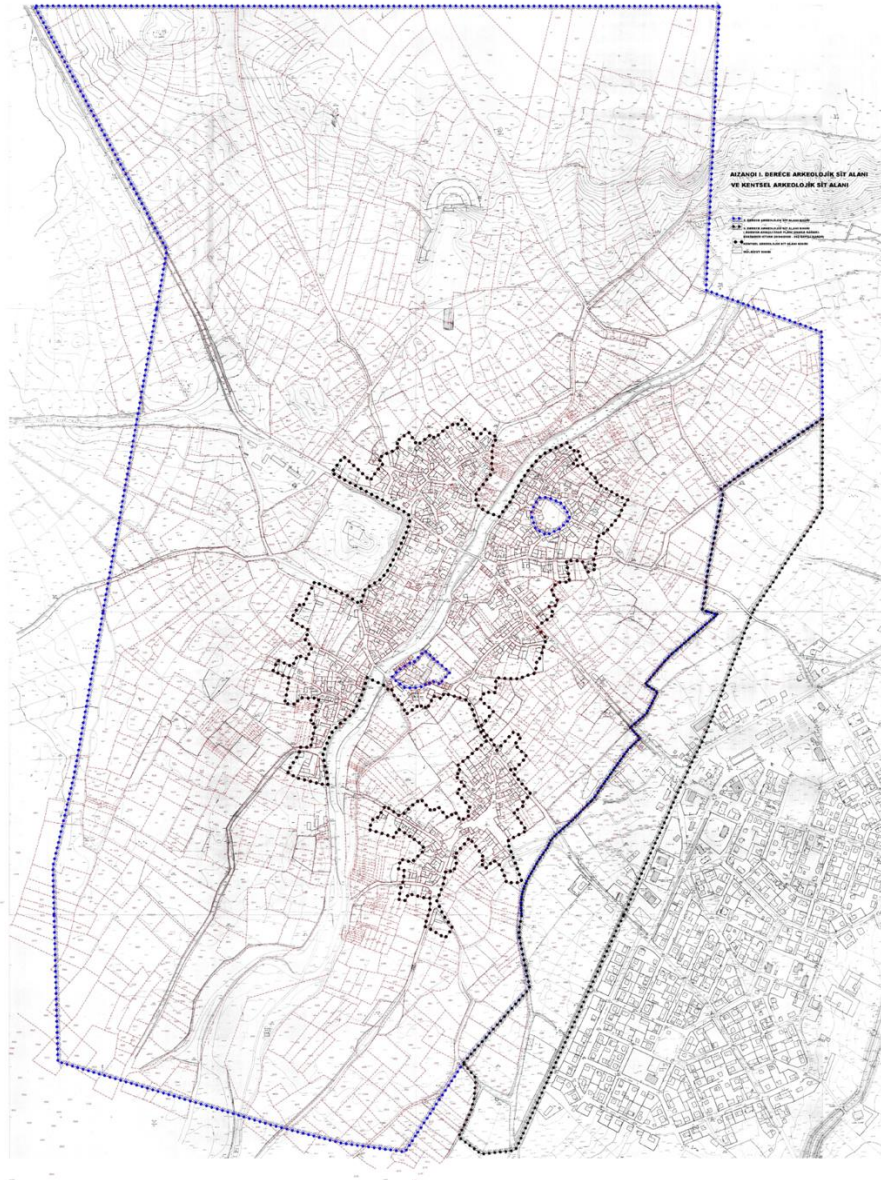
*Criterion (iv): The Stadium with a capacity of 13500 people and the theatre with a capacity of 20.000 people were constructed adjacently and as such it is unique in the ancient world. The form of the complex erected in Aizanoi is not seen elsewhere in the ancient times.*

The status of the urban archaeological site is mentioned without the co-existence of rural heritage. Therefore, the ancient city's multi-layered characteristic was not indicated in the description or any other sessions of the report.

#### **3.4.2. Remarks from the 2011 Conservation Master Plan**

In the last and currently operating conservation master plan, several significant decisions are made for Eski Köy. It is prepared on the ground of the Resolution No.658 and 702. The boundary of the plan comprises of Eski Köy center, the north and south necropolis areas. It does not include the new settlement region. Principally, the decisions about the conservation of the site aim the conservation of archaeological values of ancient city and the traditional village fabric that has survived to the present “within the bounds of possibility”. Also, it is aimed to make the settlement take a part

in developing tourism. Lastly, the condition of the village houses is suggested to be improved. Decisions are suggested as in two class: for the first degree archaeological site and for the urban archaeological site. For the first degree site, high level preservation is suggested. Neither new buildings nor intervention except scientific excavation are allowed. The heavy traffic was taken from the Roman bridges crossing the Koca Çay. A new road connecting Emet - Kütahya is constructed on the far north of the settlement. A tourist path is suggested through the site. As no traffic is allowed within the site, a system parking is established at two entrance points. The places for tourist information and meeting points are specified.











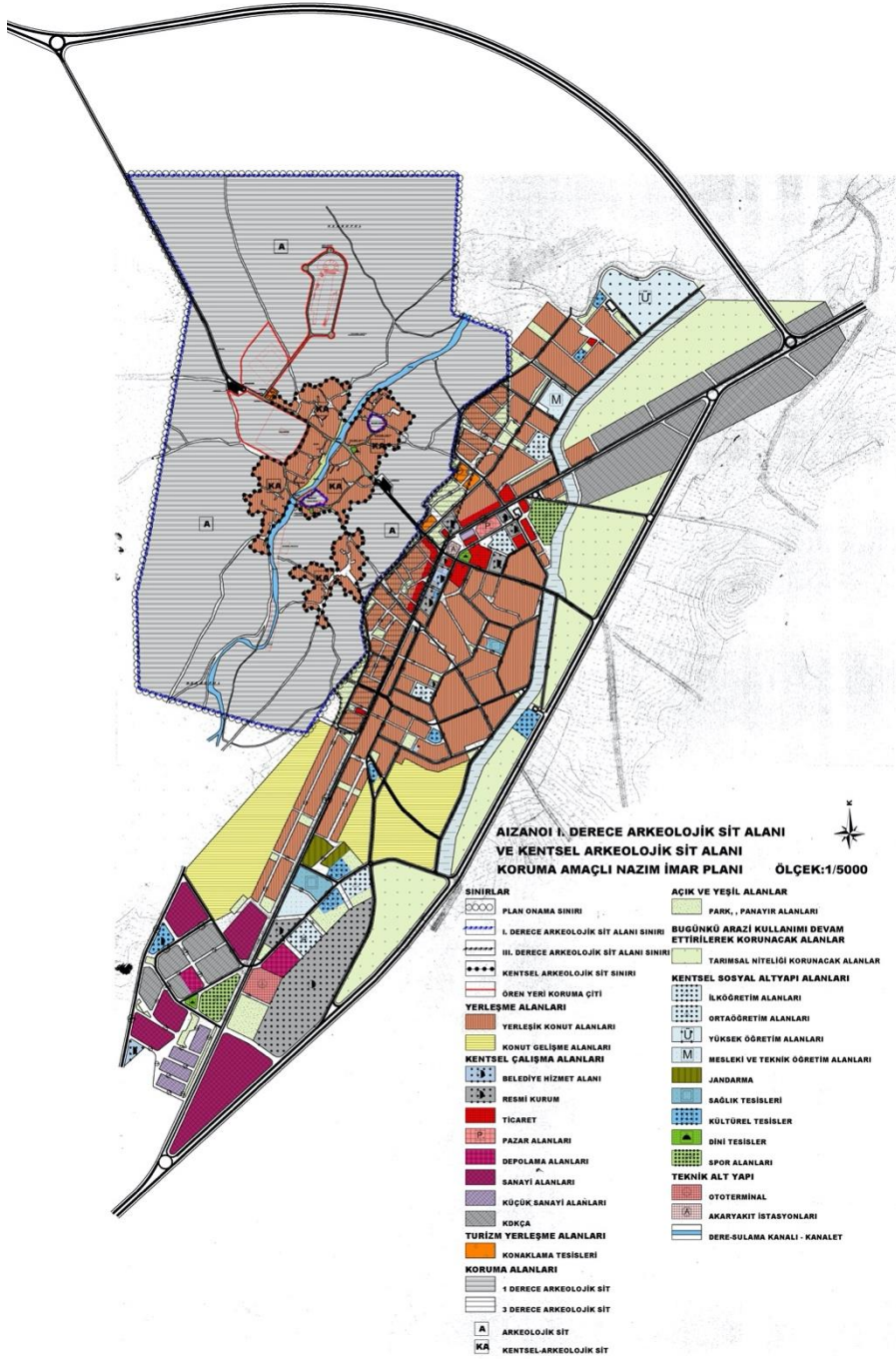


Figure 3.61 2011 Conservation and Development Master Plan of Çavdarhisar 1/5000 scale, by Egeplan Planlama Ltd. Şti.

It is stated that, since the city is not close to summer holiday places and there are not too many cultural tourism areas next to it, it has not been determined as a place to be

dense for tourism. Therefore, TÜRSAB hotel, which had been built at that moment with a capacity of 90 beds, is seen sufficient for the area. This hotel had been completed yet a few times later closed and is not in use today.

In terms of the conservation of the urban archaeological site, the building categories are specified as “authentic qualified, authentic standard, qualified and ordinary.” Accordingly, authentic traditional houses are allowed to be restored by keeping their authenticity after the approval of the Regional Conservation Council. Housing use is a priority and other functional changes are permitted to the extent that they fit with the context. In the analysis session of the plan, a questionnaire survey, which is nine pages long, is applied to the inhabitants. It composes two parts: the first part involves buildings, its use, family and individual’s economic situation; the second part includes the questions to learn the view of inhabitants about their houses, conservation of Çavdarhisar, visitors, tourism and the need inhabitants see in the settlement. The questions asked for the social data gathering during the site survey of the last conservation master plan of Çavdarhisar is stated below:

- What is your age, job, marital status, education?
- Are you a local or not? If not, why and when did you come to Çavdarhisar?
- Do you think about moving to another settlement? Why?
- Do you live in your house all year round?
- Are you happy with your house? If not, why? What do you think about your house when you gone?
- Is your house is historical? If yes, do you think it is an advantage?
- Do you want to demolish and built another house? Do you know how much you can intervene your house?
- What are your needs in your house? Do you want functional changes?
- Do you have info about restoration and conservation activities
- Do you support the idea that traditional houses should be conserved?
- In which respect, do you think Çavdarhisar is valuable?
- Do you think tourism development will be advantageous for you? What will be the effects for your home and for your town?
- Will you participate in conservation activities
- In your opinion, what are the most important features that will appeal to visitors in this region?

- Who is the community in which you are most dissatisfied with their activities and behavior?
- What do you do when you encounter people within the site that damage historical buildings and the natural environment?
- What are your expectations from tourism in Çavdarhisar?
- Are you happy to live in Çavdarhisar
- How much do you visit Kütahya?
- Do you have any public organization/NGO?
- Who do you think has the most significant responsibility for the conservation of Çavdarhisar?
- What do you think your town needs most?
- Do you think the local people act responsibly about the historical, cultural and natural assets of the region?

In line with the answers to these questions, it is obtained that 60% of the participants are happy with their houses and 90% of them are happy to live in Eski Köy/Çavdarhisar. 40% of them state they are not satisfied with the house because it is unpleasant and neglected. The reason that most of those who are not satisfied with the condition of their houses are pleased to live in Çavdarhisar is interpreted as they were born and raised here. In the survey, questions about tourism are presented with specific answer options. In the perception analysis conducted on this subject, it is stated that no one evaluates tourism negatively in the settlement. Instead, it is seen as a job opportunity. The answers to questions about the needs are house, education facility/building, and road in order of importance. It is also stated that there is a need for infrastructure services in the settlement. On the other hand, in analysis, it is indicated that residents had low levels of awareness of both the traditional nature of their housing and the restoration and conservation. 30% of the participants stated that they would like to demolish their houses and built a new one. However, 90% of the participants answered the question “do you support the idea that traditional houses should be conserved” as yes. Lastly, it is obtained very few numbers of participants know the processes they have to follow for the restoration of their houses. Only 10% answered yes to the question, “do you know how much you can intervene in your house”.



Based on the conservation plan, a management plan is prepared at the same time by the same conservation professionals. In the management plan, in which the decisions taken in the conservation plan are repeated and explained again, there are few yet significant decisions and recommendations based on the social survey. A need for raising awareness and education about conservation of historical values and agriculture policies is underlined for inhabitants. It is suggested to hold NGO in the settlement. Lastly, Under the title “Settlement Scale Decisions to Operate Potentials and Conservation of Values,” a decision draws attention: “In the Resolution No. 658, first-degree archaeological sites are defined as protected areas, except for scientific studies aimed at conservation, and no construction is allowed. For this reason, the Aizanoi Conservation Development Plan did not allow any new construction and aimed to clear the area from existing structures. For this purpose, the property exchange method shall be used and the immovable property in the first-degree archaeological site shall be paid by the state and exchanged with public domain/property”. This decision is grounded on the Regulation No. 20427 “***Kesin İnşaat Yasağı Getirilen Korunması Gerekli Taşınmaz Malların Hazineye Ait Taşınmaz Mallar ile Değiştirilmesi hakkında Yönetmelik***”.



## CHAPTER 4

### OVERALL ASSESSMENT: RECOGNITION OF INTEGRATED VALUES AND EFFECTS OF IMPLEMENTED ACTIONS IN CAVDARHISAR

#### 4.1. Assessing the Connections and Reciprocal Relationship of Inhabitants and Place in Çavdarhisar

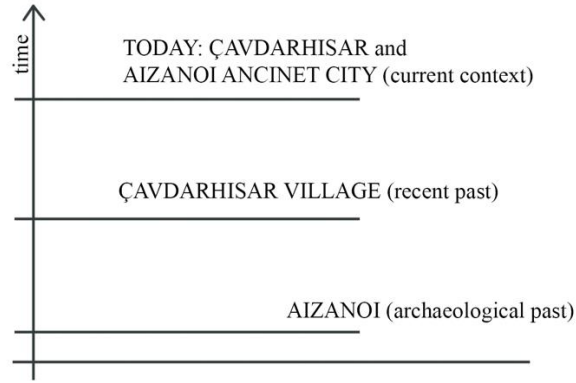
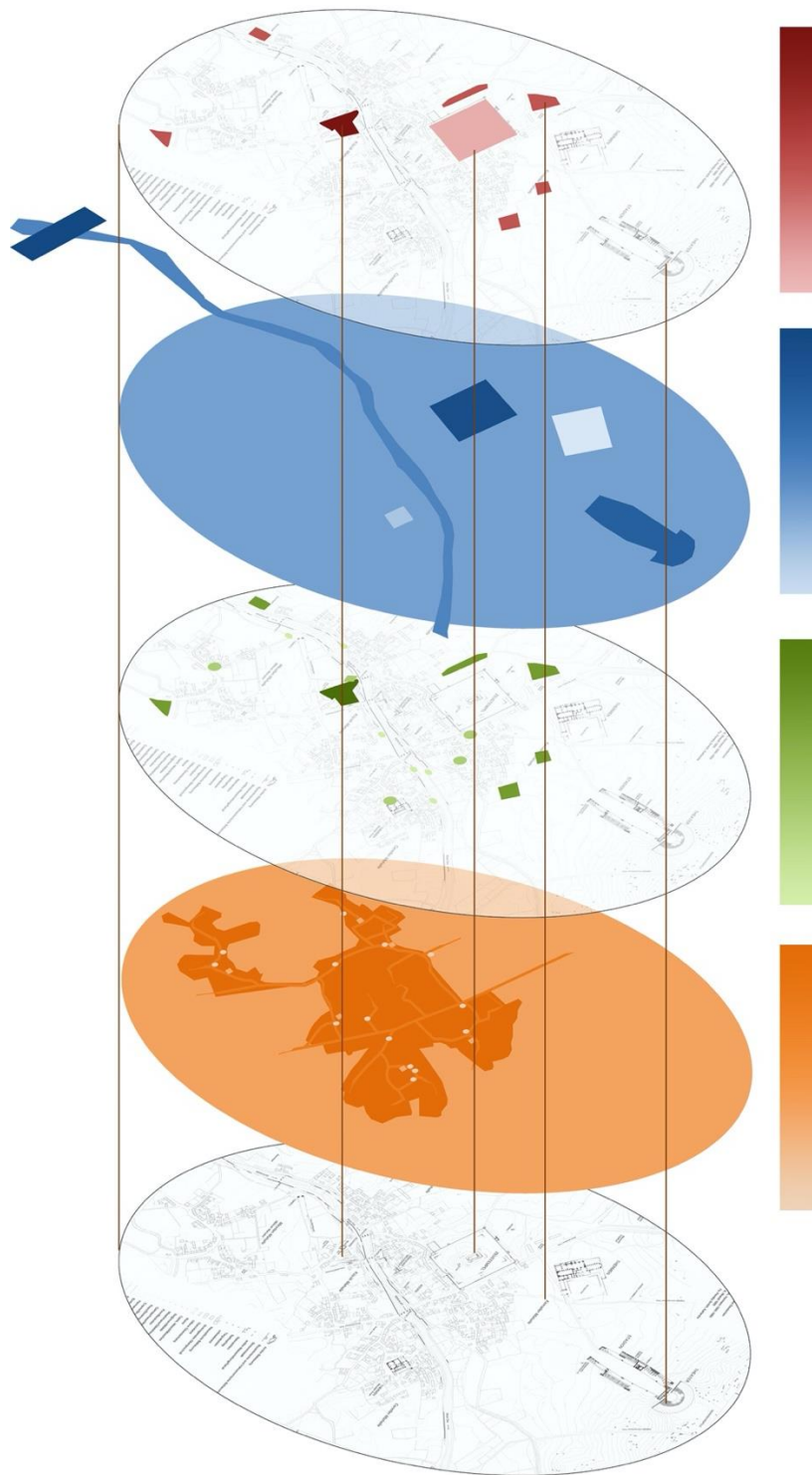


Figure 4.1 Hypothetical diagram of the stratification on site

Çavdarhisar village, whose history started centuries ago, stands out with its archaeological remains, yet it is an area that cannot be examined only with this feature when the historical process is analyzed. In other words, it is not a wholly ruined area on which no one lives, but a place where people adapt themselves to today and survive. The identity and spirit of the place should not be evaluated from the perspective of a single discipline or of historical aesthetic values but should be evaluated by considering the values of previous layers and their integration into the physical, social, and economic aspects of today.



*Figure 4.2* The image showing the spatial juxtapositions of the values in terms of grouped questions. The colors indicates the question groups: Orange is current daily routines, green is past routines, blue is beautiful places and red is mentioned places in stories, memoirs and narratives. The darkness of the colors indicates the high frequency of mention of the place

The parameters such as history, architecture, nature and economy that are indicating “the identity of place” are also matter to people who live here. They are also the people who give the rural character to the place, which makes Aizanoi Ancient City more attractive by having diverse values. The relationship is reciprocal between community and place. Therefore, as much as the contributions of the local people to the identity of Çavdarhisar, the perception of Çavdarhisar in local’s behaviors and their emotional attachment to the place should be considered. These factors are inseparable from the sense of place and cultural identity.

The perspective of the in-depth interviews has been prepared to compile this emotional attachment and contribution. During the interviews, it was determined that the participants were mostly born and raised here. Even, most of them did not leave the village and neighborhoods. As many of the interviewees born and grew in Çavdarhisar settlement and, indeed, they built the environment, that is to say, and they know every single stone of the settlement. The answers about the physical development of the settlement during the interviews, help to understand and interpret the documented information by the German archaeologists and contribute them. Furthermore, all interviewees consistently talked about their traditions, foods, stories and legends as well as the natural beauty of the village and the importance of the temple, agora and Macellum buildings in their daily life. Even though locals are not involved today, the male interview stated that “they revealed the Macellum and the Bath (Kıran)” as part of the excavation team under the directorate of Rudolf Naumann. Without exception, all the interviewers are conscious and have recognition of the heritage and environment they worked and live in.

The geography of the settlement, fertile lands and water also contribute to the formation of locals’ life here. The water of fountains has a particular taste for inhabitant that some of the interviewees expressed they do not use the tap water for drinking and take the water from those fountains located at the center of their neighborhood. The taste is not confined to the water, but any plants and animals grown in the plateau have influenced the local cuisine. They plant beans, potatoes and beets, and grow goose, which is characterized by geography and local knowledge.

While treasure hunting and smuggling severely occur in other rural archaeological sites of the country is nonexistent here. “It is told that the temple was covered by gold once upon a time, shines bright and be seen from everywhere. To prevent the bandits from coming to the village, people burned the temple. That is why it is black today.” It is one of the local myths told in the interviews about the temple. I also heard so often that “Çavdarhisar is well-known with its gold”. Depiction of the temple covered with gold in local narrative demonstrates to us the connection between the ancient buildings and local value attitude. Gold, indeed, is a value that has been accepted all over the world as much as among local women. Another example of this way of definition is that “if a person does not know the number of the columns (post they call) of Asar (Temple in local saying), it is assumed that s/he is not from Çavdar.” This is also a narrative representation of that a “Çavdarhisarlı” should know the number of standing columns on the temple as s/he knows her/his name.

At some points, they are defining present-day situations over the presence of the ancient city, which manifests as a reproachful discourse or a critical determination among locals. In addition to interviews, this is also meticulously expressed in the video about Aizanoi from the eyes of Abdullah Özcan, who is the old president of Çavdarhisar local government. He comments in the video that “Aizanoi was a city in which 90.000 people live with the market, huge baths, theatre and bridges. Today, the bridges still serve the city, but the condition of the town is worse than two thousand years before. Çavdarhisar has 2000 - 3000 people living there and there is not any cinema, theatre, or hammam.” This statement also appeared in interviewee’s assertion. Although locals do not consider the Aizanoi people as their ancestors culturally, they perceive the development of Aizanoi City as a future vision and conceive their town as grown as the ancient city.

When the interviews are analyzed, it is seen that the central type of relationship between the inhabitants and the physical environment is still the daily routines habits. It shows that the survival role of the place in the community’s life is continuing in Çavdarhisar, which is inspiring for sustaining the rural heritage on the site. As the high

age average of the participants, the opportunity to research the past settlement when there were less physical and social interventions.

#### **4.2. Discussion of the Effects of 2011 Conservation Master Plan in Çavdarhisar**

In 2011, the protection of 1st-degree archaeological sites and urban archaeological sites was regulated by Resolution No.658 and 702. Within this framework, new constructions are not allowed within the first-degree site, and excavations can only be done for archaeological purposes. In the area that is registered as an urban archaeological site, maintenance, repair and restoration of all buildings are regulated by the Regional Council of Conservation. The legal framework of the Conservation Master plan and Management Plan was thus established. As far as this framework does not provide many options, the decisions taken in the plan are persuasive to the conservation of the unique diversity of Çavdarhisar and the inclusion of local values in the settlement.

Firstly, there is not any holistic emphasis on the value of the traditional village culture of Çavdarhisar. The general approach is to reveal the inhabitants' way of life rather than investigation on the relationships, local's view, values and problems. There is not any comprehensive analysis of the structure of the neighborhood concept in Eski Köy. Cultural analysis is limited to an unsatisfied examination of local cuisine and wedding traditions. The houses are evaluated only by their architectural and aesthetic values. Only construction techniques and architectural elements of old houses are seen as a value to be conserved, and their restoration is proposed. However, granaries, storages, ovens, fountains and open areas, which are the essential elements of collective life for inhabitants, are not specified as value to be conserved. These are the outcome of that there is not a willingness to maintain the existence of local people in Eski Köy region.

On the other hand, there is not an effort to explore the physical or social relationship between ancient ruins and local people. In the questioner survey, the questions concentrate on people-house and people-tourism relationships. It is stated at the end



that “locals are very optimistic about tourism development as they see this job opportunity.” It shall not be evaluated as “locals approved and welcomed tourism; therefore, tourism development is proposed to the settlement.” It has to be concerned that inhabitants have not been faced a tourism development in their region although the archaeological excavations have begun since the 1920s and how a person could assess the pros and cons of a situation if s/he has not ever faced with it.

Secondly, although it is obtained in the survey that 90% of the participants of social survey state they love to live in Eski Köy, and 60% is happy with their houses, it is a huge mistake to take a decision of “cleaning” the existing buildings and of property exchange with state properties. Although inhabitants indicate the need for infrastructure and service in Eski Köy, the plan involves only the infrastructure for tourist path, information and ticket points in the site. Further, any traffic is prohibited within site. How would this be applicable in the situation that there are still people living in the settlement? It is already not valid in the current case. Also, the functional importance of Roman bridges is evident for the inhabitants. It is essential to restrict the heavy traffic on the bridges, yet the local traffic had to be excluded in this regulation. Bridges are the only ways to pass the stream by a vehicle in the settlement. As much as bridges, the main square (Macellum area), Asar (Temple), Boldurma (Stadion) are significant elements of the environment according to inhabitants. Nevertheless, there is not any focus on these areas in the mentioned perspective.

Based on the survey, it is concluded in the plan decisions that inhabitants are not aware enough to conserve their houses and should be educated about conservation of historical values of the settlement. It is a statement that is disagreed with depending on in-depth interviews conducted for our study. Although there is a nine years difference between the time we did in-depth interviews and conservation plan, probably not a significant jump just occurred and inhabitants have gotten conscious about the environment. In other words, they were perhaps at the same level in these terms, yet the evaluation is somehow different. I believe the questions of the survey conducted in 2010 is not really on point and oriented for exploring this consciousness

and relations. Otherwise, how would it be possible to find these valuable, authentic and picturesque cultural environment up to the present?

On the other hand, the fact that inhabitants do not find their houses historic or architecturally valuable does not mean that they do not love, or have different attachments to them. Moreover, few participants stated their wish for living in an apartment building. Contrarily, it is obtained in the in-depth interviews conducted for our study; they noted that the neighbor relationship is not good at the new town center. There is not any place for animals, and they do not love the taste of bread sold in the markets of the new settlement. In this manner, it isn't easy to say that inhabitants do not agree to conserve their houses or traditional village culture, which they actually live in. It is just that the understanding of conservation is different, and definitions are not the same. It is, indeed, quite reasonably outcome.

#### **4.3. Challenges and Problems**

One of the most striking sentences picked out from the interview records is this: “the Gediz earthquake did not harm the village so much. Yet, people did not stay at home (they moved to the new center on the east) so that houses decayed.” In my opinion, the narrative of this short comment tells us the main point of what was mistreat at the beginning in Çavdarhisar that understood by everyone: displacement of the town center. Removal of the central functions of the town to another place and forbiddance of any new development within the registered site undoubtedly forced locals to leave their houses. In the 70s, when the authorities took this decision, it was apparently for isolation of the archaeological heritage from people to stop human-induced deterioration and destruction. It is protective for the Roman buildings yet, on the other hand, this decision is inconsistent with the multi-layered character of the settlement and policy of integrated conservation. Today, most of the houses are abandoned or just used as a granary, storage, or summer houses. It is because, even if they are physically moved, they still have economic and social links with the settlement. Çavdarhisar inhabitants have continued their agricultural activity, so they need

granaries and storages which do not exist in the new center. On the other hand, due to the change of the town center, although commune ovens, fountains and mosques continue to still exist as part of social life and habits of inhabitants, coffeehouses, guesthouses, shops and marketplace are functions that disappear entirely at the center in the following year after this intervention.

Based on the strict law and regulations of the conservation legislation, the registration of the settlement as a 1st-degree archaeological site in 1988 is another way to encouraging the abandonment of the settlement. The status indicates a kind of ‘cleaning’ the buildings over the potential excavation areas. The decision means the ignorance of that the layer is a part of the heritage and local people still live in these buildings. According to the current legislation, buildings have to be restored after the approval of the Regional Conservation Council, even if the building is not registered as a cultural asset within the urban archaeological site. However, the procedures such as request, approval and application, are huge and complicated. The economic load and bureaucracy procedure represents eternity for the residents here. It is like in “The Trial” by Kafka. It is indeed pointless to expect from people who got education only up to primary school, following all the bureaucratic steps for the application of their houses’ restoration. I believe this is why all the locals said, “the repair is prohibited,” even though it is not forbidden in the law.

It is understood from the last conservation master 2011 plan report that 1st-degree archaeological site status was seen as the main obstacle of new development and maintenance of village houses. Therefore the town was suggested to register as an “urban archaeological site”. Nevertheless, urban archaeological site status still does not establish a holistic framework for conserving historic rural settlements as an agrarian culture with different and stronger links with landscapes in terms of socio-cultural and economic characteristics than other urban or industrial environments.

Aside from the decisions that have already alienated the local community to the place they live, recent implementation has also continued to maintain this approach and cause problems varying problems in each neighborhood. Currently implied, the

decision to set fences around 1st-degree archaeological areas is an essential factor of the alienation of locals from the settlement. Because of these fences, access to threshing fields is cut off in Yukarı Neighborhoods. This is also the most abandoned neighborhood that only a few numbers of the family have continued to live there. For Cereller Neighborhood, Fences prevent women from entering the Roman bath at the center of the neighborhoods where they prepare their food supply for winter. Lastly, fences around the temple have cut the spatial relationship between Kemaller Neighborhood. These are the places that are part of both production and socio-cultural life in Çavdarhisar. Meydan Neighborhood is the less affected place from the negative aspects of the fences as they are relatively far from the ancient buildings. This practice had a high impact on their daily lives and also led to the idea that local people are no longer welcome here. Following the fences, a ticket office has been placed next to the temple. Locals stated that paying for the ticket to see the temple offends their feelings and they thought this unfair. Apparently, ticket application is going to be accounted for the other fenced places, too, as several ticket kiosks are placed but not opened yet.

As it is stated in previous chapters, bridges have significant elements of the physical environment of the town, which is actively used every day by inhabitants. However, due to the restoration projects that started in 2016, both bridges had been closed at the same time. Instead, a tiny insecure wooden bridge and a car passage, which is 50 meters outside from the closest bridge, were constructed temporarily. It results in huge inconveniences for the local community, which they are forced to use temporary solutions for three years. Therefore, the situations occur as in the picture below. In a settlement where older people live, and even have difficulty walking, such implementations have made life more challenging to live, which they are already alienated. According to the news on a website and a speech, which the current president of the local government gave for a local documentary, restorations will have a great contribution to the tourism potential of the settlement. Instead of the survival needs of the settlement, tourism investments made at the expense of making locals life more difficult create disturbance among people.

Expropriation is another very influential implementation that results in a separation between the co-existing layers of the settlement. Private property/ownership is one of the main principles affecting conservation activities on the scale of lots. Consequently, it affects the character of the town fabric. Expropriations for the sake of excavation have given rise to manipulations and the idea among locals that properties will be taken from them at an unfair price. Therefore, they already intent to sell the properties to a better price.

The exclusiveness of the new layer of the settlement also occurred in the process of application for the World Heritage List of the Aizanoi Ancient City. In the report for UNESCO, there is no emphasis on the value of the rural settlement for the landscape. Being listed in UNESCO just for the archaeological significance of the site shows that only the archaeological layer of the place is valued. This selective assessment contrasts with the co-existing values of the place and probably will turn the site to an empty museum with a lost heritage inside in the future. Nowadays, Çavdarhisar already seems like an open-air museum that is not open yet, with the ticket kiosks, fences and signs for direction.

On the other hand, there are still families who try to continue their daily life. It was strange that while a local family and we were sitting in front of their house and cutting wood while interviewing and tourists passing over there on motorbikes waved them a hand. It may not sense too much when it is written but very strange when you experience it. It makes you feel like you are kind of live museum objects and someone says you 'hi!' and takes your photographs.



*Figure 4.3* The solution for the passing over the stream near the roman bridge (near Macellum), which couldn't be understood whether it is temporary or not, 2019





*Figure 4.4* The solution for passing over the stream near the roman bridge (between Cereller and Kemaller Neighbours), 2019



*Figure 4.5* A screenshot image from the unpublished short movie in Çavdarhisar by Melike Kara (2018), showing the car passing inside the stream because of the fact that there is no way in use, on the way from Kemaller to Cereller Neighborhoods

Together with these, as it is investigated from open-public access sources, there had been efforts for communication with the inhabitants done by specialists who are

currently working in the site. At first, experts held meetings and events to create a dialogue with local people. Also, the excavation team supported the visibility of local women and the contribution of their labor to the economic and cultural activities in the settlement. Women had worked as much as men in the excavation. It is stated in the media that the public participation in the conservation processes in Çavdarhisar is high and satisfied. It isn't very likely in the current situation and should be reassessed. However, communication has been interrupted when the values contradicted. As occurred generally in every management process of the cultural heritage, due to the different precedence of values, the power struggle has destructive effects on the conservation of archaeological heritage sites. Because that some stakeholders are more potent than others leads that some values are dominant when compared to others. However, the inequality between stakeholders having tools to show presence and the others who don't have causes loss against the inhabitants.

#### **4.4. Future Visions and Prospective Changes**

According to the publications and the news, Aizanoi is on a nice development process as a cultural heritage place famous with its archaeological values. "Çavdarhisar is the second Ephesus!", the news published in public media is made for tourist attraction, partly reveals the interest of Çavdarhisar authorities. However this way of promotion and other current conservation activities rises questions in locals perceptions and demonstrates itself as serious conflicts between authorities and the locals.

Tourism is not that local community is completely against and disagree. Rather, all the interviewers said that they would be glad to host tourists in their settlement. They stated that they help tourists when they lose their way and love to meet them around. However tourism is not a prior sector to develop for them. Further, some of the locals perceive the restoration projects of bridge as a waste of resource and time. This is probably because of that they are used before the projects and now is closed for 4 years.

Locals believe there are more serious problems than the conservation of the ancient ruins and these problems refer to the problems in Eski Köy. They believe or aware that the excavation will expend and all the buildings will gone at the end. That is why they are not allowed to repair houses or built new ones there. “No one asks anything” to them about Çavdarhisar and what they want. Based on these statements, many of young and middle age local have already gone from the settlement. Further, the older inhabitants feel excluded in spite of their deep sense of belongings.

Aside conservation attitude and activities, the country-wide agriculture policy is not satisfying the economic need of rural population. This general policy also effects the farmers in Çavdarhisar and need more development in terms of agriculture. This is another reason why many people left the settlement while some of them have no opportunity other than living here.

In conclusion, it is hard to say that locals are optimistic and productive for a better future in their town. Even if some of them tries to declare their complaining about the situation to local government and experts, they states nothing will change and they have no power to intervene the goings-on. However, as it is mentioned several times in previous discussions, they continue to visit their houses seasonally and use the ovens or granaries. At the moment in the site, the serious conflict occurs and currently damages the continuous harmony of the historical settlement. Although decisions of conservation plan such as “restriction of traffic” and “tourist path” have not been implied yet, the effort is always there to make them real under control

## **CHAPTER 5**

### **CONCLUSION**

As in many rural areas of Anatolia having traces from prehistoric and post-historical periods, Çavdarhisar settlement is a place that still maintains its character as a rural settlement area with the ancient ruins around the traditional buildings. The co-existence of these two different human-made civilizations astonishes and impresses everyone, from the first people who discovered it to those who are still visiting today. However, the value of this Anatolian rural is not well understood and the heritage value of the rural layer is reduced to the architectural features of the traditional houses. The site is protected only to give priority to the conservation requirements of the archaeological site. Therefore, the this study focuses on the revealing the local meanings and attachments of local community and enlarging the local values of Çavdarhisar settlement. It also creates the ground for a value-based and participatory conservation policy in the settlement. The same approach should be applied in order to reveal the values of all stakeholders for a full understanding.

European travelers in the early 1800s recorded the presence of the rural layer here. By analyzing historical, natural, physical, social and economic characteristics of the current context, it is assessed that the place has the typical authentic features of an Anatolian village with its analyzed aspects. In addition, according to the inhabitants, the most significant value of the place is the culture of collective life, agriculture and cultivation together, which are almost lost as a result of urbanization and globalization. Crops are gathered together in the village; breads are made together; time is spent together in the houses, open areas, guest-rooms, coffee houses. In Çavdarhisar, this culture was harmoniously reflected in the physical environment of the settlement. Granaries, bakeries, fountains, mills, guest-rooms and coffees are structural elements

of this culture. Although some of these functions no longer exist today, culture continues.

Besides, the public sees the existing archaeological structures as value and beauty. In Asarüstü festivals are held, and young people meet here. The ancient Kemer structure, which locates 2 km away from the village, is a place to swim during summertime. Ornate stones of the Roman period decorate the interiors and facades of some traditional houses. The bathhouse in Kıran Neighborhood is the area where women prepare their winter supplies. Moreover, most significant, the two bridges on Koca Çay continue to be used as the road connecting the neighborhoods and providing access to agricultural areas. In addition to its physical presence, the archaeological site also has a place in the local stories and narratives. They express that they are the people of this place through the presence of the archaeological remaining. They all have residential, work and emotional attachments to the place as a whole.

Gediz Earthquake in 1970 constitutes a breaking point for the rural settlement. Because of the severe damages, the east side of the settlement has been assigned as the new development area. On the other hand, the mosque in the village square was destroyed in the earthquake. German archaeologists excavated several ancient structures such as the Macellum structure, which is known to be beneath the collapsed structure, and the Colonnaded Road beneath the school building that was moved to the back of the temple because it was damaged after the Gediz earthquake. Village excavations have been actively involved in these and other excavations.

In 1975, after the settlement was declared as a first degree protected area, all civil services were moved to the new settlement in the east. It is an area where apartment buildings rise, where service sector-centered development is programmed rather than agricultural production and livestock. After the decision, some of the inhabitants started to live in this area, while some of them stay in Eski Köy. However, even the functional and emotional attachments between the people who move to the new center and the old village center did not break. They often come there during the week to look after their animals, to make bread and pancakes. They still need to use bridges to

access their agricultural land. In the conservation master plan approved in 2011, rural aspects of the settlement were examined and it was foreseen that the houses would be repaired due to the neglect of the houses. However, the decrease in the rural population in the old center did not become a problem. Correspondingly, no measures were taken for the development of the settlement here again. On the contrary, it is planned to stop traffic within the border of the 1st-degree archaeological site.

These and other conservation measures, unfortunately, constitutes a problem for the inhabitants to survive in Eski Köy. Further, the perception of the villagers is that they are trying to be excluded from the site for tourism development. During the field trips made in the scope of the thesis study, it was seen that the fences around the ancient structures enlarged over time; the threshing areas were closed; people were forbidden to enter the areas where they prepared winter supplies. Functionally important bridges have been closed for use due to restoration projects and have not functioned for years.

International conservation discussions have emphasized the importance of local values in heritage conservation policies for decades. A conservation approach detached from its local context causes losses damaging the cultural heritage. Within the framework of the new value concept, several methods are developed and applied for the research of local values in order to include them in the conservation and management processes. At this point, anthropological studies have gained importance. The inclusive approach suggests consulting communities about their values, instead of making decisions for their account. Although there are challenges such as prejudices of the stakeholders and thier reluctance to participate, identify actual values and problems has been established with an honest and equal relationship with the stakeholders. In-depth interviews were done for this study were conducted as much as possible within the framework of this understanding. With the in-depth and semi-structured method, the values of the people and their ties with this place were investigated. Eventually, site analysis is assessed by including inhabitants' values and an overall ground has been developed to understand the local value and meaning.

This study should provide a basis for further studies. By starting from the residents, the value-oriented approach should be carried out with each stakeholder. The diverse values of each stakeholder should be taken into consideration for integrated conservation and an accurate understanding of the cultural heritage site.



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## APPENDICES

### DEUTSCHES ARCHÄOLOGISCHES INSTITUT ALMAN ARKEOLOJİ ENSTİTÜSÜ - İSTANBUL



Almanya Federal Cumhuriyeti'ni temsilen Federal Dışişleri Bakanı ve onun adına faaliyette bulunan Alman Arkeoloji Enstitüsü Başkanı (izin veren) ile

Ayca Orhon  
Güvenevler Mahallesi, Gelincik Sokak, 10/8, Çankaya/Ankara

(izin alan)

arasında aşağıdaki görüntü/görüntülerin yayın izni için bir anlaşmaya varılmıştır.

	Enstitü Negatif Numarası	Fotografçı	Fotoğrafın Konusu
1	R31105		Cavdarhisar dere kenarı
2	R4343		Cami Cavdarhisar 1971
3	2059		Aizonal, Dorfstraße
4	R4826	Hartmann	Phryg Grabstein als Brunnen verwenden
5	R32098	Hartmann	Camasirlar 1969
6	R32097	Hartmann	Grabstelen in Hauser verbaut (69)
7	R32099	Hartmann	Köy evleri 1969
8	Inv 80042-043	Plegeler, H. 1978	Ziehbrunnen im Dorf
9	Inv 2244		Aizonal, Blick auf Dorf und Tempel
10	R14284A		Minaret of Mosque 1929
11	R29904		Blick vom Minaret über Cavdarhisar
12	Perg. 89/234-4	Steiner, E. 1989	Köyevleri Cavdarhisar
13	Perg. 89/234-3	Steiner, E. 1989	Köyevleri Cavdarhisar
14	2007		Ansicht von Cavdarhisar v. Rhyn
15	R4341		Köylü çocuklar
16	R4303		Köyevleri ve sütun başları
17	R4297	Hartmann	Köyevleri ve sütunlar 1971
18	R29908		Köyevlerinin içi ve köylüler
19	KB4156		Köyevlerinin içi ve köylüler
20	KB30898		Köylüler
21	R4339		Cavdarhisar Landscape
22	2056		Market yapısı
23	18803/ 105548		Köylü çocuklar
24	R4304		Köylüler
25	R31012		Kalıntılar ve çocuk
26	2104/2105		Cavdarhisar panorama
27	KB4132		Cavdarhisar Harita
28	R29892		Aizonal çevre planı
29	R12933		Tapınak ve çevre planı
30	R1782		Tiyatro ve Studion

	Enstitü Negatif Numarası	Fotografçı	Fotoğrafın Konusu
31	R31605		Tapınak ve çevresi
32	R29891		Köyevi ve tapınak
33	2067		Köylüler
34	R18221		Kazi ekibi- köylüler
35	599+R31106		Kazi ekibi- köylüler
36	2068		Kazi görevlisi- köylü
37	4257	Hartmann	Spolia, No 26 1971
38	2032		Kazi günlükleri

Bu belge Ortaadoğu Teknik Üniversitesi Mimarlık Ana Bilim Dalı- Kültürel Miras Koruma Yüksek Lisans Programı Yüksek Lisans tezi için düzenlenmiştir.

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Yargılama yetkisi Berlin mahkemelerine aittir.

İstanbul, 15.10.2019

Lisans veren

Lisans Alan

*[Signature]*

*[Signature]*