

**MEASURES TO PREVENT POSSIBLE RISKS OF
CULTURAL TOURISM ON
LOSS OF PLACE IDENTITY
IN HISTORIC SETTLEMENTS:
CASE OF SABURHANE DISTRICT, MUĞLA**

**A Thesis Submitted to
the Graduate School of Engineering and Sciences of
İzmir Institute of Technology
in Partial Fulfillment of the Requirements for the Degree of**

MASTER OF SCIENCE

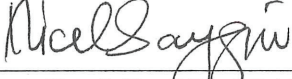
in Urban Design

**by
Fulya POLAT**

**October 2019
İZMİR**

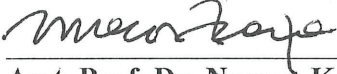
We approve the thesis of **Fulya POLAT**

Examining Committee Members:



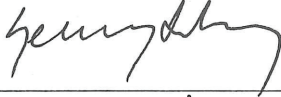
Asst. Prof. Dr. Nicel SAYGIN

Department of City and Regional Planning, İzmir Institute of Technology



Asst. Prof. Dr. Nursen KAYA EROL

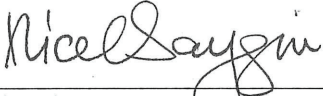
Department of City and Regional Planning, İzmir Institute of Technology



Prof. Dr. Sibel ECEMİŞ KILIÇ

Department of City and Regional Planning, Dokuz Eylül University

15 October 2019



Asst. Prof. Dr. Nicel SAYGIN

Supervisor, Department of City and Regional Planning,
İzmir Institute of Technology



Prof. Dr. Ali Can DEMİRKESEN

Head of the Department of City and
Regional Planning

Prof. Dr. Mehtap EANES
Dean of the Graduate School of
Engineering and Sciences

ABSTRACT

MEASURES TO PREVENT POSSIBLE RISKS OF CULTURAL TOURISM ON LOSS OF PLACE IDENTITY IN HISTORIC SETTLEMENTS: CASE OF SABURHANE DISTRICT, MUĞLA

The cultural heritage conservation approach evolved from preservation of monumental structures, to preservation of historic fabric and living within existing texture. In case of conservation-oriented practices in historic settlements proposed functions for settlements to continue to live are generally tourism-oriented. When tourism-oriented implementations are examined, it is seen that the life in historic texture has been gentrified. In this context, this thesis discusses the relationship between cultural tourism and loss of place identity through Saburhane district in Muğla city center.

A survey was conducted with the inhabitants of the district to understand the identity of the Saburhane and interviews were conducted with the authorized persons to understand the viewpoints of Muğla Metropolitan Municipality and Menteşe Municipality on the conservation of historic texture and existing lifestyle in the district. The Saburhane Street Rehabilitation Project has been examined in terms of the method and process followed. The surveys showed that Saburhane has continued to be alive for a long time, the residents of the neighborhood has been observed to be highly attached on the settlement. However, the most important problems identified are the uncared physical texture, the inability of the inhabitants to maintain their buildings due to low income levels and the physical condition of the buildings getting worse to live. Despite the participatory approach being followed in the Saburhane Street Rehabilitation Project, cultural tourism demands of the Municipalities requires preventions within new proposals to be developed in order to minimize the risk of loss of place identity.

ÖZET

KÜLTÜREL TURİZMİN TARİHİ YERLEŞMELERDE YOLAÇACAĞI OLASI KİMLİK KAYBININ ÖNLENMESİ ÖLÇÜTLERİ: SABURHANE BÖLGESİ ALAN ÇALIŞMASI (MUĞLA)

Kültürel mirası koruma yaklaşımı, anıtsal yapıların heykel gibi korunmasından, tarihi dokunun ve varsa, mevcut doku içindeki yaşantının bir bütün olarak korunmasına evrilmiştir. Korumanın ancak içinde yaşanılarak mümkün olabileceği tarihi yerleşimlerde yapılan koruma odaklı uygulamalarda, yerleşimin yaşamaya devam etmesi için önerilen işlevler genellikle turizm odaklı olmaktadır. Turizm odaklı uygulamalar incelendiğinde, tarihi dokudaki yaşantının soylulaştırmaya uğradığı görülmektedir. Bu bağlamda, bu tez kültür turizmi ile yerin kimliğinin kaybolması arasındaki ilişkiyi, Muğla kent merkezinde yer alan Saburhane bölgesi üzerinden tartışmaktadır.

Saburhane'nin kimliğini anlayabilmek adına, yerleşimdeki konut ve işyerlerinde anket çalışması yapılmış, ayrıca Muğla Büyükşehir Belediyesi'nin ve Menteşe Belediyesi'nin tarihi dokunun ve yerleşimdeki yaşantının korunmasına dair bakış açılarını anlamak için yetkili kişilerle derinlemesine röportajlar yapılmıştır. Muğla Büyükşehir Belediyesi'nin hâlihazırda üzerinde çalışmakta olduğu Saburhane Sokak Sağlıklaştırma Projesi, izlenen yöntem ve süreç açısından irdelenmiştir. Yapılan anketler göstermiştir ki, Saburhane, Muğla'da yıllardan beri mevcut bulunan yaşantının büyük oranda devam ettiği ve mahalle sakinlerinin yaşadıkları yere oldukça bağlı oldukları görülmüştür. Ancak mevcut fiziki dokunun bakımsızlığı, mahalle sakinlerinin düşük gelir düzeyleri nedeniyle yaşadıkları binaların bakımlarını yapamamaları ve binaların fiziki durumunun yaşamaya devam edilemeyecek hale gelmesi tespit edilen en önemli problemlerdir. Saburhane Sokak Sağlıklaştırma Projesi'nde izlenmekte olan katılımcı yaklaşıma rağmen, belediyelerin alanı turizme kazandırma hedeflerinin baskısı, geliştirilecek yeni önerilerde yerleşimin kimliğinin kaybolması riskine karşı önlem alınmasını gerektirmektedir.

TABLE OF CONTENTS

LIST OF TABLES	vii
LIST OF FIGURES	viii
LIST OF CHARTS	ix
LIST OF PHOTOS	xi
CHAPTER 1. INTRODUCTION	1
1.1. Background	1
1.2. The Aim of the Study	2
1.3. Method	3
CHAPTER 2. PLACE IDENTITY AND CULTURAL TOURISM RELATION	5
2.1. Place Identity	5
2.2. Affects of Cultural Tourism on Place Identity	9
2.3. Cases across Europe and Turkey	12
2.3.1. Bologna, Italy	12
2.3.2. Marais, Paris, France	16
2.3.3. Brick Lane, London, England	17
2.3.4. Birgi, İzmir, Turkey	19
2.3.5. Cumalıkızık, Bursa, Turkey	22
2.3.6. Evaluation of the Cases	23
CHAPTER 3. THE CASE OF SABURHANE, MUĞLA	27
3.1. Methodology of the Case Survey	28
3.2. Muğla from Past to Present	31
3.3. Conservation Attempts in Muğla	44
3.4. Conservation and Tourism Projects for Saburhane	50
3.5. Site Survey on Saburhane	57

3.5.1. Property Values and Population Changes	57
3.5.2. Site Analysis.....	59
3.5.2.1. Building and Location Informations.....	59
3.5.2.2. Interviewers' Personal Informations.....	62
3.5.2.3. Dwelling and Usage Informations	66
3.5.2.4. Perception of the Settlement	70
3.5.2.5. Attachment to the Settlement.....	73
3.5.2.6. Interaction with the Neighbors and the Settlement.....	75
3.5.2.7. Viewpoints on Heritage Conservation	77
3.5.2.8. Viewpoints on Advertiser Activities.....	78
3.6. Evaluation of the Survey.....	79
CHAPTER 4. CONCLUSION	86
REFERENCES	90

LIST OF TABLES

<u>Table</u>	<u>Page</u>
Table 3.1. Surveyed parcels	30
Table 3.2. History of Muğla.....	43
Table 3.3. Registration informations of the existing buildings within the site.....	62
Table 3.4. Demographic informations of the residents of Saburhane	63
Table 3.5. Demographic informations of the shop owners / workers of Saburhane.....	65

LIST OF FIGURES

<u>Figure</u>	<u>Page</u>
Figure 3.1. Location of Saburhane district within Muğla Urban Conservation Area.....	27
Figure 3.2. The determinants of the historic city center of Muğla that shaped the texture of the city	32
Figure 3.3. The first development plan of Muğla, 1936	34
Figure 3.4. Location of Karabağlar Plateau within Muğla	40
Figure 3.5. Sub-regions of the urban conservation area	46
Figure 3.6. A brochure published by Muğla Municipality (before becoming metropolitan municipality) showing the planned walking route within the urban conservation area	48
Figure 3.7. Restored buildings for public use in Saburhane	56
Figure 3.8. Current land use in Saburhane.....	60
Figure 3.9. The parcels where the families moved from İstanbul live in Saburhane	82

LIST OF CHARTS

<u>Chart</u>	<u>Page</u>
Chart 3.1. The population of Muğla city center, of total urban and rural populations as a province and the total population of the province after proclamation of the Republic until 1950	36
Chart 3.2. The population of Muğla with urban and rural populations between 1950 and 2010	38
Chart 3.3. The population of Muğla city center between 2013 and 2018, after becoming a metropolitan municipality	38
Chart 3.4. Declared property value (TL) changes between 1986 and 2018	58
Chart 3.5. The population of the three neighborhoods located within the boundaries of Saburhane between 2007 and 2018	58
Chart 3.6. Educational statistics of Saburhane, Muğla and Turkey.....	64
Chart 3.7. Employment and unemployment statistics of Saburhane, Aydın-Denizli-Muğla region and Turkey	64
Chart 3.8. The period when the inhabitants started to live in Saburhane	66
Chart 3.9. The period when the shops are opened in Saburhane	67
Chart 3.10. Ownership	67
Chart 3.11. The inhabitants' previous locations before moving Saburhane	68
Chart 3.12. The generations who live in Saburhane today	69
Chart 3.13. Previous locations of the 1 st generations	69
Chart 3.14. The reference points used in order to describe address	71
Chart 3.15. The inhabitants' knowledge about the history of Saburhane	75
Chart 3.16. Relationship degree with neighbors	76

<u>Chart</u>	<u>Page</u>
Chart 3.17. The inhabitants' knowledge about their neighbors	76
Chart 3.18. Frequency of gathering with neighbors	77

LIST OF PHOTOS

<u>Photo</u>	<u>Page</u>
Photo 3.1. Konakaltı Square	34
Photo 3.2. Arasta in 2005	53
Photo 3.3. Arasta in 2019	53
Photo 3.4. Winehouse was used for exhibition of children’s paintings during the Tarhana Festival	55
Photo 3.5. The inhabitants of Saburhane and outcomers sold some products during the Tarhana Festival on the streets	55
Photo 3.6. A registered building (a Greek architecture) in Saburhane	59
Photo 3.7. New buildings constructed after 2000s in Saburhane	61
Photo 3.8. A coffeehouse, the plane tree and the mosque in Saburhane Square	71
Photo 3.9. Coffeehouses in Saburhane Square	72
Photo 3.10. A bakery in Saburhane Square	72
Photo 3.11. Saburhane Square in 1973	74
Photo 3.12. An abandoned building in Saburhane	81

CHAPTER 1

INTRODUCTION

1.1. Background

The ‘heritage conservation’ concept has evolved from monumental preservation to conservation of historic settlements’ tangible and intangible values as a whole. Natural environment, built environment and social environment as a product of functions are taken into account as tangible values of settlements. However, place identity is both the tangible and intangible asset of these historic settlements. ICOMOS (International Council on Monuments and Sites) (2011) uses the term *spirit of place* and defines the spirit of place as “*the tangible and intangible, the physical and the spiritual elements that give the area its specific identity, meaning, emotion and mystery*”. So, it is not wrong to argue that historic settlements consist of patterns from micro scale to macro scale as a result of both physical and natural values and inhabitants’ social life, of their culture.

The natural environment, physical structure, people living in the built environment and their perceptions of the place they live in, their way of living, their relations with the physical environment and each other are the factors that form the basis of the place identity that distinguishes this place from the others. However, these factors are likely to change over time, under a variety of natural or artificial conditions. Changes in both the physical environment and the human profile may occur slowly in the course of the process, as well as may be realized quickly depending on some reasons such as natural disasters, war, migration, politics, etc. Thus, the place identity is not static, but evolves with its subcomponents.

Although there is a great deal of ‘identity’ or ‘character’ definition and of approaches to conservation of intangible values, because of misunderstanding in the sustainability of the identity of historic settlements, cities are faced with the loss of identity. Efforts on sustaining the historic settlements are mostly concentrated on the built environment by means of new and ‘marketable’ functions without regarding the continuous way of life and existing inhabitants. Generally, investor's main concern becomes amortizing the investment and making a profit immediately while revitalizing a historic settlement. The commodification of places and applying uniform planning and

development policies confront the cities with the loss of identity (Ujang 2012, 156). Tourism policies are integrated into development processes (Özcan 2009) that concern historic settlements as commodities because cultural tourism which depends on marketing the place identity has become the most popular way of travel (Boussaa 2014). This phenomenon drives authorities and communities to market their culture to the global economy (Özcan 2009). Although the aim of the travel is meeting with different cultures, touristic districts lose their place identity by consumption of the culture with these visits. Cities, cultures, communities are becoming similar, global and unique characteristics are getting lost. Unless the policies limit the boundaries of tourism activities and the increases in property values, loss of identity becomes the major challenge to overcome. When many cities are examined from Europe and Turkey in terms of cultural tourism activities in historical settlements, it is observed that these settlements face with gentrification and lose their identity as becoming commodities of tourism activities. In this viewpoint, this research claims that cultural tourism-based conservation policies and implementations cause loss of place identity in historic settlements.

1.2. The Aim of the Study

In the context of the relation of cultural tourism and place identity, this thesis aims **to identify measures to reduce the possible risks of the cultural tourism-oriented conservation policies in terms of loss of place identity in historic settlements.** This measures are developed through a case: a historic district in the urban conservation area of Muğla named Saburhane.

The conservation of the historical texture in Muğla which started in 1970s continued until 1996 with the Conservation Plan which came into force in 1981. In 1996, the revised Conservation Plan was prepared and is still in force today. When the revised Conservation Plan is examined, it is seen that the plan aims to turn Muğla urban site into an attraction center in terms of tourism activities. It is observed that the Conservation Plan determines the physical aspects of accommodation housing and no precautions have been taken into consideration for the possible increase in real estate values which may cause gentrification, displacement and loss of place identity. When the Arasta urban design project, which was designed and implemented in accordance with this plan, is examined, it is seen that the main objective of this project coincides with the Conservation Plan.

When the current situation of Arasta and its effects on the whole urban conservation area are examined, it is seen that after this plan and the project, the real estate values in Saburhane district have increased and the population has decreased. The ongoing efforts to transform Saburhane into a center of attraction for cultural tourism are increasing day by day. The tv series, the festivals and the trips, make an economic contribution to the tradesmen of the region and also increase the tourism pressure on the region. Within the scope of this thesis, possible risks of loss of the place identity have been evaluated without neglecting the positive contributions of the cultural tourism activities which have been increased consciously.

1.3. Method

The concepts mentioned in the published sources and internet publications on the subject of the thesis were examined while determining the research method. In this context, the concepts of place identity and cultural tourism are discussed. The processes and the results of conservation and renewal projects in the chosen cities from Europe and Turkey are examined in order to observe effects of cultural tourism on historic settlements and place identity. As a result of the literature researches, **case study method** is determined as the most appropriate method to investigate the subject of the thesis.

The case study method is used to understand how place identity occur in a particular place and to observe how this phenomenon changes during the time depending on many factors. Correspondingly, Saburhane district is chosen as the case within the conservation site in Muğla, because of enabling to observe the evolution of place identity in Saburhane as the first settlement of city center that has hosted different cultures. There is an ongoing urban design project titled Street Rehabilitation Project, since 2015. In order to make possible to observe the effects of this Street Rehabilitation Project for Saburhane on this historic settlement for future studies, the boundaries of the research are limited by this Street Rehabilitation Project for Saburhane boundaries designated by Muğla Metropolitan Municipality.

This thesis is structured under four chapters. First chapter involves the aim of the study and methodology of the thesis. Second chapter consists of literature review on the description of place identity, the relation of cultural tourism and place identity and investigation and evaluation of cases across Europe and Turkey in order to determine the

affects of cultural tourism on loss of place identity. Third chapter involves surveys on the case of Saburhane district, results and evaluations of the questionnaires held in the district. The last chapter is the conclusion chapter and it consists of suggestions in order to prevent possible risks of cultural tourism on loss of place identity in historic settlements.

CHAPTER 2

PLACE IDENTITY AND CULTURAL TOURISM RELATION

The studies on the intangible existence of places use different definitions such as *sense of place* (Ford 1974; Kyle & Chick 2007; Carter, Dyer & Sharma 2007; Ouf 2010), *spirit of place* (Imon, Distefano & Lee 2001; Rifaioğlu & Şahin Güçhan 2013), *place identity* (Nijman 1999; Gospodini 2002; Hague 2005; Carter, Dyer & Sharma 2007; Hernandez et al. 2007; Lewicka 2008; Casakin, Hernandez & Ruiz 2015) and *genius loci* (Norberg-Schulz 1980).

2.1. Place Identity

The cities, settlements, streets or the buildings that we live in are the spaces which are defined by coordinates on a map. Palmer (1994, 336) says that “*knowing is just one way of being*” and Günay (2009, 124) adds “*the meaning of the being*” and emphasizes Heidegger’s “*Da-Sein (being-there) that combines real events with meaningful interpretations*” (Günay 2009, 124). The interpretations emerged when the map scale falls to the human scale transform these spaces (known) into places (perceived). As Hague (2005, 3) quoted from Relph (1992, 37) and Rose (1995, 88) when physical environment holds meanings, stories, memories, activities, and experiences, it evolves from space to place. Places are not only the products of construction but rather have a meaning and spirit through usage (Ford 1974, 33).

Jenkins (2005, 16) defines place “*as being the predominantly socio-cultural perception and definition of space*”. Socio-cultural differences are quite effective in perceiving and interpreting the physical environment. According to Hague (2005, 4) “*our capacity to identify a place as a place is shaped by what others tell us about the place, and filtered by our own socialization, as shaped by class, age, gender, ethnicity, nationality, professional education, etc.*” As Jenkins and Hague point at there are lots of different interpretations emerged by individual’s perceptions for a particular place. Jenkins (2005) emphasizes that among these different perceptions “*strong socio-cultural*

groupings create their own 'traditions' of mind-maps". Hague (2005, 4) quotes from Rose (1995, 89) that "*although senses of place may be very personal, they are not entirely the result of one individual's feelings and meanings*". Based on these views personal perceptions of a certain place generate common and dominant narratives for this place.

When individuals' perceptions and narratives begin to be common, an environment is formed that includes the phenomenon of identity they may exist. Hague (2005) explains the meaning of *'identity'* as the origin of the word is the Latin word *idem* which means *the same*. Amundsen (2001, 5) defines the identity "*what is central, real and typical to something or someone.*" Norberg-Schulz (1980, 18) uses "*genius loci*" phenomenon and defines the word *genius* as the guardian spirit in ancient Roman belief which gives life to people and places and the word denotes "*what a thing is*" and "*what it wants to be*". When we returned to Hague's and Amundsen's identity definitions *sameness* (or being typical) is the main point which denotes the groups of the same perceptions and interpretations. Also, Sepe (2013, 14) explains the identity of something as "*refers to a persistent sameness and unity which allows that thing to be differentiated from others*". At this point, it is possible to say that identity has two main components; "*sameness and distinctiveness*" (Lewicka 2008, 211).

Sepe (2013, 14) stressed that identity is not a static phenomenon, but changes and evolves in parallel to culture as a product of it. Identity should be considered with the relationship between individuals, groups, and others (Hague 2005, 5). Also, individuals' perceptions on and relations with a place generates *place identity*. While considering individuals' perceptions, it should be remembered that these personal perceptions are the components of a total *image* (Lynch 1960, 2)

Places are the main components of memories and narratives as Günay (2009) argues that "*the individual's and the society's memories identify themselves with places.*" Norberg-Schulz (1980, 21) associates individual's identity with the place and argues that individuals identify themselves with places like "*I am a New Yorker, or I am a Roman*" (Norberg-Schulz 1980, 21). Similarly, Hernandez et al. (2007, 310) define place identity as *a component of personal identity* that is shaped by the elements of a particular place. Lewicka (2008, 211) defines place identity with two different approaches; in the first definition place identity is considered as the set of place features that distinguish the place from the others, and the second definition explains place identity as individual's personal identity in relation to the place as Hernandez stressed. Nijman (1999) and Gospodini (2002) discusses the place identity phenomenon upon European cities which are

considered as losing their locality and identity because of globalization and mass migration generating multi-cultural communities and identity crisis. Sepe (2013, 15) defines place identity as the set of meanings generated from personal or social identities in any particular culture. *Shared meanings* generated by individuals in a particular place (Sepe 2013, 16) are the basis of place identity. Hague (2005, 5) bases the relations between the components of place identity on *similarity* as the common identities (us) and *difference* as the other identities (them). On the other hand, Kropf defines the character of a historic settlement or of a town as a product of inhabitant's attributions to the settlement or to the town, differences from other places, and human perceptions on differences (Kropf 1996).

Although most of the place identity definitions stress on the perceptions of individuals and groups, natural conditions of the place are important inputs that effect lifestyles, built environment and also perceptions. Hague (2005, 10) cited from Amundsen (2001, 10–11) the four elements typically present in a place identity as “*spatial qualities, characteristics or qualities of the inhabitants, social conditions and social relations, culture and history*”. **Spatial qualities** can be considered as physical conditions of a place such as location, infrastructure, communication, architecture (Hague 2005, 10). Lynch (1960) discusses the spatial quality of a city in terms of *the image of a city* under these headings; *legibility, building the image, structure and identity, imageability*. Lynch (1960) emphasis on the physical qualities of a place which is *organized into a coherent pattern* that allows to recognize and easily identify the built environment, and which “*relate to the attributes of identity and structure in the mental image*”.

Another element of place identity that Hague cited from Amundsen (2001, 10–11) is **inhabitants' characteristics or qualities** which are distinctive from the characteristics of inhabitants of other places such as values, customs, physical appearance (Hague 2005, 10). One of the essential factors that play an important role in individuals' characters is socio-cultural qualities of inhabitants that may refer to Amundsen's **social conditions** (Hague 2005, 10) heading. Jenkins (2005, 16) ensamples the effect of socio-cultural factors on perception of a place and argues that selling a house depends on the location which is defined by the socio-cultural values. Dominant socio-cultural groupings directly affect the **social relations** between inhabitants and also affect the place identity.

Amundsen (2001, 10–11) explains the **culture and/or history** element of place identity as “*a unifying element that connects the inhabitants to tradition and distinguishes them from 'the other'*” (Hague 2005, 10). Human beings need to know their past to

understand their existence and write their history as a result of being conscious of time (Günay 2009, 128). Interests on human beings' past bring conserving the tangible and intangible heritage together (Günay 2009, 128). As a part of the tangible and intangible heritage, historical settlements host different culture layers during the time and all these layers have an influence on "*the place's distinctiveness and continuity in time*" (Lewicka 2008, 213).

Identity should be considered as a changeable phenomenon that involves many components. As mentioned before, settlements host different layers and each layer involves its own character with its inhabitants, spatial conditions and politic states. Sepe (2013, 17) explains the place identity as "*the product of a continuous evolutionary process*" that is not static but "*the result of concrete development over time*". Sepe (2013, 17) explains that non-static process as "*identity is the outcome of the relationships established between people and their environments*". In addition to Sepe's changing relationships between inhabitants and the environment, Lynch (1960, 2) emphasizes the role of "*builders who are constantly modifying the structure for reasons of their own*" and adds that "*there is no final result, only a continuous succession of phases*". Identity is not considered as a constant phenomenon that never changes within the scope of this thesis. On the contrary, it is emphasized that it evolves over time. The criticism of the thesis is not on the evolution of identity in the natural process, but on the gentrification of historical settlements with the rapid change depending on tourism policies and the loss of identity completely and becoming a commodity.

As can be understood from the literature research on *place identity*, physical spaces gain meaning as a result of the identities, lifestyles, production styles, socio-cultural conditions, perceptions and memories of user groups. The concept called the *place identity* emerges when all these elements are common to people who share the same physical environment. These common stories shared by the inhabitants of one settlement differentiate that settlement from the others. At this point, there are two important elements that define the identity of the place: *sameness* and *distinctiveness*. In this context, these elements have been taken into consideration while defining the identity of the study area.

2.2. Affects of Cultural Tourism on Place Identity

New approaches on the preservation of historic settlements have been enhanced on the 17th ICOMOS General Assembly in 2011. According to the document of this assembly, new approaches consist of not only preservation of these settlements, but also “*their integration into the social, cultural and economic life*” (ICOMOS 2011). It is stressed within the assembly that while applying new interventions to historical settlements, it is essential to avoid turning these settlements into “*consumer product for mass tourism to not to cause loss of heritage value*” (ICOMOS 2011).

Although the place is associated mostly with intangible values, the local economy is another deterministic element of place identity (Jenkins 2005, 16). Jenkins (2005, 16) argues that this is the location characterized by socio-cultural values, such as access to good opportunities that involve the economic basis, as the most important condition for selling a house. Coulson and Leichenko (2004, 1587) address the economic side of the subject and argue that designating a historic settlement to preserve causes increasing housing values. Increases in housing and property values make these settlements unaffordable for the vernacular inhabitants. Also, high financial demands of renovation or restoration implementations are not affordable for low-income inhabitants of these settlements. Appleyard (1979, 30-31) stresses that although private market investments are important for financing the conservation implementations in historic settlements, these investments cause gentrifications (Sampaio 2007, 29). It may be explained as the main purpose of investors is to make a quick profit from their investment.

If it is tried to be understood from Karl Marx’s view, the heritage value is the value that is embodied by the traditions, cultures, practices, vernacular inhabitants’ way of life, etc., but the worth of the heritage means the cost of marketing it to global tourism demands. Marx (2000, 188) emphasizes the capitalist view on value and worth as;

Use value is not something that is loved for itself in the production of commodities. The capitalists use the use values only because they are the material essence and carrier of exchange value. In the eyes of our capitalist, there are two aims: first, to produce a use-value with an exchange value; then he wants to produce a commodity whose value is greater than the total value of the commodities used in its production; that is, the value of what it produces must be greater than the means of production and labor force it purchases from the free market. Its purpose is to produce not only use value but also surplus value.

Some of the studies argue that marketing the local identity and traditions by cultural tourism is essential to provide financial sources for heritage conservation (Ouf 2001; Özcan 2009; Boussaa 2014). Boussaa (2014, 392) stresses the important role of tourism on *sustainable development* and adds that tourism-oriented conservation approaches transform conservation “*from a political, cultural and social aspect to that of economic development*”. Ouf (2001, 74) focuses on *restoring authenticity* rather than *conserving the urban experience* and stresses that cultural tourism and recreating the historical settlements for tourist attraction are essential financial sources for conserving these places. Özcan (2009, 14) stresses on *sustainable urban* conservation and considers place identity as a marketable commodity which constitutes a source for cultural tourism that provides a contribution to urban, social and economic development. Although changes in culture and historical settlements must be slow enough to be adaptable and sustainable for vernacular inhabitants (ICOMOS 2011; Koca 2015), cultural tourism makes it faster depending on the economic demands of tourism investments (Boussaa 2014, 390). Finance-oriented approaches on conservation (Ouf 2001; Özcan 2009; Boussaa 2014) bring consumption culture together that tangible and also intangible values are being seen as consumable commodities (Nijman 1999, 148). Nijman (1999, 147) criticizes global economy-oriented approaches to disregard local culture and to subordinate it to requirements of the global economy.

Cultural tourism, as an important way of being involved in the global economy, is criticized not only for intangible values as a means of consumption but also for destroying local identity and causing homogeneity. Kneafsey (1998, 113) cites from Greenwood (1989), Mason (1996) and MacCannell (1992) that tourism eliminates unique cultures and, places and people become similar. But Kneafsey (1998, 114) also argues that “*tourism is only one relatively recent aspect of globalization and only one of the many processes which may potentially contribute to the homogenization of unique place identities*”.

Although globalization is often considered as a cause of homogenization, some of the scholars address another view on the subject (Kneafsey 1998; Nijman 1999; Sampaio 2007; Boussaa 2014). It is argued that expectations of tourists determine the elements of identity and culture to enhance and make them more visible, so other components are diminished (Kneafsey 1998; Sampaio 2007; Boussaa 2014). According to Boussaa (2014, 393), it is tried to increase distinctiveness and character for tourist attraction. Sampaio (2007, 28) emphasizes the role of enhancement of traditional activities and adding new

ones to optimize economy for sustainable conservation. Branding some traditions and weakening others for tourist attraction means that components of culture and identity become drama and places become stages. As Nijman (1999, 161) stressed “*globalization does not erase local cultures, but it does undermine their original form*”. On the other hand, Kneafsey (1998, 114) stresses the ongoing changing process as the nature of culture and identity and argues that tourism may be useful for providing *diversity and difference*. Kneafsey (1998, 114) sees tourism as one of the processes within the continuing change reconstructed by locals.

Gentrification is another important challenge in the conservation of historic settlements that low-income groups are generally ignored and *marginalized* within the development policies (Sampaio 2007, 33). As mentioned before, conservation investments increase property values to make a profit, so low-income groups cannot afford the expense and new inhabitants who are able to afford high values, settle into these places. Sampaio (2007, 33) argues that gentrification is inevitable because of increasing property values and adds that the important point is “*the degree of gentrification and displacement*”.

As discussed above, some of the studies stress the importance of tourism as a quick financial source, other ones lay emphasis on the loss of unique identities because of consumption culture arising from mass tourism, others argue that change is an inevitable process and tourism is just a part of this ongoing process. In this regard, this thesis evaluates the relation between cultural tourism and place identity without ignoring the changeable nature of identities during the time, and also without ignoring the effect of cultural tourism on change.

Although ICOMOS (2011) has made a decision to avoid the conversion of the historical settlements into consumption elements of the mass tourism in the renewal of the historical settlements, these settlements become the consumables of tourism for the sake of the investors who provide the necessary financial resources to renew these settlements quickly. As discussed in the literature, the disappearance of cultural diversity in the historical settlements, these places become homogeneous structures that serve a certain group and lose their distinctive features are among the points of this thesis. In addition, bringing some elements of the identity to the fore and eliminating the others for tourism attraction is another point criticized by this study. In this context, in the scope of the thesis, how to conserve the historical settlement and the identity with a bottom-up

approach instead of top-down and total renovation works of the historical settlements will be discussed.

2.3. Cases across Europe and Turkey

In order to understand how conservation approaches are implemented and how this implementations are resulted in terms of place identity, three cases from Europe as Bologna, Marais and Brick Lane, and two cases from Turkey as Birgi and Cumalıkızık are examined. Bologna has been chosen as stressed in the conservation literature as a successful conservation case in terms of making the citizens active in the projects to be produced for the city. Marais and Brick Lane are important cases that these districts were promoted as '*criminal spots*' within the cities where they are located in, then renovation works have began. These renovation works are resulted with gentrification in these districts.

In order to evaluate the differences in the conservation approaches between Turkey and Europe, Birgi and Cumalıkızık cases from Turkey are examined. Birgi has been chosen as a participatory approach is implemented that the inhabitants are included in the conservation process. Birgi is considered as a successful conservation case in Turkey due to success keeping the balance between tourism and local identity. Contrary to Birgi, tourism activities widespread across Cumalıkızık and the identity of the village has changed from a rural settlement to a tourism district where accommodation housing and food services increase day by day.

2.3.1. Bologna, Italy

Bologna is a city in Emilia Romagna region on the northeast of Italy. Conservation studies for the historical center of Bologna were started with a survey requested by the Municipality in 1960, in order to determine significant patterns and functions, and symbolic perceptions in the area (Bravo 2009, 44-45). According to Pieri and Scrivano (2004, 34), the conservation program seemed to aim to avoid demolition of the physical environment and displacement of the local inhabitants. They also argue that the Communism-based Municipality considered Bologna as an area where they might promote *good administration* in terms of Communism (Pieri & Scrivano 2004, 35). In

order to show *good administration*, the Municipality gave priority to city planning by considering the economy (Pieri & Scrivano 2004, 35). Pieri and Scrivano (2004, 35) mention about the Municipality's works and efforts as;

... the preparation of an inter-communal plan extended to the whole metropolitan region, the municipal initiatives in the fields of public housing and land policy, the acquisition of extensive amounts of land in areas for potential expansion, increasing the interaction between citizens and the public sphere by neighborhood councils.

Through these councils, the municipality provides to experience democracy in a local context (Pieri & Scrivano 2004, 35).

Although Bravo (2009, 45) argues, the plan was aimed to provide the needs of the modern society within the historical city center, Pieri and Scrivano (2004, 38) mention about that some modern city activities were considered harmful for the historical center and to provide *the coexistence of different types of centrality* the plan was handled in consideration of this approach.

Although some parts of the city center were still overcrowded, the population of Bologna's historical center was decreasing depending on the inadequate physical conditions (Pieri & Scrivano 2004, 38). However, decreasing population phenomena was considered as a benefit encouraged by the plan rather than reversing the situation (Pieri & Scrivano 2004, 38).

Acceptable interventions categorized in six titles ranged from *complete demolition and reconstruction to total conservation* rather than freezing the whole historical center with its physical elements, (Pieri & Scrivano 2004, 39). Bravo (2009, 46) itemizes suggestions of the plan as:

- to preserve the historical center from ruin
- to exalt the historical, cultural and artistic heritage in the social and economic territorial context, giving it an active and consistent role
- to decentralize directional generators through the definition of new tertiary development areas outside the historical center
- to provide the historical center with all standards and fundamental services
- to rationalize chaotic city center road network, linking it to the wide territorial road network and preparing it to a substitution process of mechanized traffic with pedestrian routes

Piazza Maggiore was designated as a pedestrian priority public space in 1968 (Bravo 2009, 46) that provided an opportunity for the citizens of the city to experience using a pedestrian priority public space, before the plan was approved in 1969.

Several Italian cities were affected by housing problems in the early 1970s (Pieri & Scrivano 2004, 39). In order to solve this problem existing housing stock within the historical center in Bologna was considered as low-cost public housing and a plan prepared to meet this need was passed by the municipal council in 1973 (Pieri & Scrivano 2004, 39). Bravo (2009, 47) considers this attempt *innovative in the whole of Europe* in terms of trying to match the city and the citizens. It was aimed to limit the transformation of the historical center into an attraction point for capitalism-based demands by *the restoration program of minor historical buildings* to increase the *value of socializing and collective living* (Bravo 2009, 48). In order to conduct a democratic process, the stakeholders of the city were involved actively in the whole process through meetings and debates (Bravo 2009, 49).

Public funds used for the implementation were Municipality's general funds, the National Housing Law, the National Institute for Workers' Houses, the Region of Emilia-Romagna, and the European Council (Bravo 2009, 49). Bravo (2009, 49) mentions that the public funds were approximately 33 % of the total budget for the implementations, therefore private contributions were requested.

Although community building investments like *"apartments, houses for students, district civic centers, collective structures, cultural places, shops, and handcraft activities that combining public and private uses"* (Bravo 2009, 51) were the positive sides of the plan, *"high economic costs of expropriation of large private properties and limited social impacts of these policies on the renewal of the existing housing stock"* were the negatively criticized sides of the implementations (Pieri & Scrivano 2004, 39). Also, Bravo (2009, 50) addresses the criticisms as rehabilitation implementations were perceived as copied architectures, expropriation was argued to be done by force, restoration costs were perceived more expensive than new building construction, and the inhabitants of the historical center were thought to be abandoned in a "ghetto".

Pieri and Scrivano (2004, 41-42) criticize the Bologna case on two issues. First of all, they argue that efforts on the identification of the Bologna's citizens created an *"invented identity based upon the assemblage of heterogeneous materials"* both from today and the past (Pieri & Scrivano 2004, 42). Second, they address the increasing real estate values caused by the rediscovery of the city center, despite the policies involving social demands, approved in 1969 and 1973 (Pieri & Scrivano 2004, 42).

Pieri and Scrivano (2004, 35) argue that the ideal conditions of the plan and implementation process that includes public participation, aspects of public health,

habitability, accessibility, permeability, population density control and social facilities (Sampaio 2007, 29), began to change in a negative way at the beginning of the 1980s. Sampaio (2007, 29) stresses that the historical center became an attraction point for “*service providers, Bologna University activities and tourism establishments*”. Bravo (2009, 51) adds that “*living in the center of the city has become a general aspiration for the entire community of Bologna and commercial activities enhance their value with luxury shop windows*”.

Bologna was awarded by the Cities of Service Engaged Cities Award, which evaluates and awards the cities each year according to the degree of citizen engagement to the solutions for the problems of the city, in 2018. According to the statement report of Bologna published by the Cities of Service Engaged Cities Award (2018, 2), after the European economic crisis in 2008, citizens’ trust in government and institutions, and engagement to the city decreased. After the elections in 2011, a new strategy on city management called “Collaborate Bologna” have been developed, in order to provide collaborative working between citizens and the city government, depending on sharing the “*responsibility for maintaining public spaces and allocating resources*”, and also to minimize bureaucratic processes to pave the way for implementations (Engaged Cities Award 2018, 3). In order to minimize bureaucracy, only one agency, called Active Citizenship Office, evaluates and approves the applications about the city, applied by the collaborations consist of citizens and private organizations who sign a collaboration pact (Engaged Cities Award 2018, 4).

According to the report (Engaged Cities Award 2018, 2), the city has been territorialized into six districts in 2015, and each district involves its own councils, presidents and laboratories where officials help citizens to develop their ideas about the city. In order to provide a shared responsibility on revising the policies, the Civic Imagination Office has been established in 2017 which also involves laboratories coordinated with the Governance Unit of the City of Bologna, and the sociology department at the University of Bologna (Engaged Cities Award 2018, 5). As it is reported, “about 480 collaboration pacts have been implemented, including community gardens, a mural on the walls of a community school, and the restoration of an old building to be used as a community center” in October 2018 (Engaged Cities Award 2018, 4).

2.3.2. Marais, Paris, France

The Marais is a medieval district at the center of Paris, which had been hosted several types of inhabitants from the aristocrats in their *luxurious residences* between 13th century and 18th century, to merchants, artisans and immigrants in their “*overpopulated apartments without sewage system*” that the district was declared as “*the 16th of 17 unsanitary areas of Paris*” in 1921 (Stankovic 2017, 82). As Stankovic mentions (2017, 82), lots of Jewish people dwell in the Marais, and also the Marais is a famous gay district which is a protected sector.

The Marais district, where was declared unsanitary totally in 1941, was faced with an important migration movement that affected the socio-cultural and physical conditions of the settlement by Jewish people at the end of the 19th and in the beginning of the 20th century (Stankovic 2017, 85). Stankovic (2017, 85) states that after the district was declared unsanitary, expropriation of the buildings without any planning process and evacuation of the inhabitants without any rehousing solutions started. Also, Chinese immigration was reported as another reason for change in social structure that leather and tailoring shops, restaurants and supermarkets, reflecting the Chinese culture, were opened (Stankovic 2017, 86).

In order to solve inadequate territory problem depending on the development process in Paris, *the decree of 31 December 1958* was pronounced which was aimed to make possible to demolish old settlements and instead to construct new buildings, and was implemented until the idea of rehabilitating the existing building reserves and preserving the historical settlements (Versaci 2016, 8). Rising approach on preservation and reusing of historical settlements generated the *law of 4 August 1962* known as ‘*loi Malraux*’ which was a collaborative work of The Minister of Culture André Malraux and The Minister of Construction Pierre Sudreau, that the law involved designation of homogenous areas which have historic or aesthetic value and restoration of these structures (Versaci 2016, 8). Versaci (2016, 8) adds that the law decreased *house demolitions, specialization, and spatial segregation* and initiated urban regeneration projects. It is argued that the social structure of the Marais began to change, such as the small businesses which gave its character to the area, were disappeared and upper-classes began to buy or rent the apartments in the area, when the renovations, depending on this law, started in 1973 (Sampaio 2007, 28; Versaci 2016, 9; Stankovic 2017, 86). Stankovic

(2017, 86) states that the Marais began to be a tourism district with its bars, shops, museums, libraries, and art galleries.

The law of Malraux was criticized by the citizens, because of its harmful effects on the heritage (Versaci 2016, 9), and its aim to decrease the number of inhabitants and relocation of approximately 7000 workshops of artisans (Stankovic 2017, 91). All these critics gathered several intellectuals, academics, professionals, and civil in many groups, studying on the preservation of the heritage within the scope of particular subjects in Marais (Stankovic 2017, 87). Some of the groups are studying the elements of the local memory through publications, conferences, festivals, and exhibitions, while some others create platforms where the inhabitants may share their ideas and worries about Marais, and also they inform the municipality about the implementations contrary to the Protection and Valorization Plan of the Marais (Stankovic 2017, 88).

In regard to the law of Malraux's negative effects on the Marais, a new plan, developed considering the mistakes of the previous plan, was prepared in 1996 (Stankovic 2017, 91). In 2013, a new law was prepared (Stankovic 2017, 91), but it has been approved in 2015 (Versaci 2016, 12). This law brings collaborative working approach between ministries, local authorities, and associations provides the public access to the heritage, but first of all, the law is aimed to meet the needs of sustainable development of the area while considering the conservation of the heritage (Versaci 2016, 12).

Although Versaci (2016, 13) considers the approaches in France positive, as it is remarked that "*France seems globally on the right way*" about providing the balance between preservation and development, Stankovic (2017, 95) claims that luxurious tourism is promoted in the Marais and increasing number of tourists causes growing investments in tourism-based sectors such as galleries, museums, etc., rather than the essential sectors such as groceries.

2.3.3. Brick Lane, London, England

Brick Lane is an immigrant settlement at the east of London, under the management of Tower Hamlets Municipality. The settlement has hosted French at the 17th century, Irish at the 18th century, Jewish at the 19th century, and Bangladeshi towards the end of 20th century who have taken over the ateliers of Jewish immigrants (Hamiloğlu 2019, 62). After the settlement became criminalized in the 1970s and 1980s, in order to

rehabilitate the settlement, in 1992 the Municipality applied to the government grant which is called S106 that is given to the projects involving open public spaces, social housing, education, highways and city center rehabilitation (Hamiloğlu 2019, 62). Also, Brouillette (2009, 427) states that literary publications about Brick Lane drew attention on the settlement and especially dwells on Monica Ali's *Brick Lane* (2003) novel that the story of a young migrant woman who lives in a council housing within a Bangladeshi neighborhood in England (Brouillette 2009, 428). According to Brouillette (2009, 428) through the story of this migrant woman who takes control of her own life in time, Ali draws a perspective of *a dynamic and changing community*. Thus this novel was consubstantiated with the renovation efforts and gentrification as a result, especially by the local inhabitants of Brick Lane (Hamiloğlu 2019, 63).

Since the Municipality has started to receive the grant from 1992, Hamiloğlu (2019, 63) states that more than ten projects which are the initiatives of the Municipality and private sector, benefitted from S106 grant, implemented in Brick Lane. In addition to the initiatives of the Municipality and private sector, there are London-based institutions, called *City Fringe Partnership* established in 1996, and *Cityside* program, operated in 1997-2002, that support the urban renovations (Hamiloğlu 2019, 64). Hamiloğlu (2019, 64) states the aims of these programs as:

- To expand the area of education and employment to cover the City region and ensure that these practices are spread to other municipalities,
- Supporting the development of workplaces and providing employment according to different skill levels,
- To set common goals in planning and financing by establishing local collaborations

Two heritage sites, Truman Beer Factory and Moorish Market, were determined as focal points within the common program of Cityside and City Fringe Partnership (Hamiloğlu 2019, 65), in order to attract people's attention on Brick Lane. In addition, festivals have been organized to transform the settlement from a *criminal* site to an entertainment and activity center (Hamiloğlu 2019, 65).

Brouillette (2009, 429) portrays the situation of the East End of London in 2009 as;

... manufacturing is limited and the finance and business sectors are dominant, inner London is split between regulated council apartments and expensive residential neighborhoods, the City Fringe and East End are rapidly gentrifying, and the working classes are retreating to the suburbs. Ethnic minorities occupy much of the council housing... the city's traditional immigrant-receptor areas –most notably Brick Lane- are being encroached

upon and reformed such that their less prosperous residents or new arrivals are pushed into other areas.

Also, Hamiloğlu (2019, 62) states a similar picture for today's East End of London and argues that local inhabitants are pushed through the urban fringe because of the investments which turn the settlement into a center, involving functions on consumption and cultural centers, where most tourists and students dwell. According to Hamiloğlu (2019, 66), the identity of Brick Lane transformed from an immigrant settlement to the focus of consumption activities.

Although local inhabitants were employed within the settlement through these renovation projects in Brick Lane, because of new groups of people open new stores, gentrification becomes inevitable (Hamiloğlu 2019, 66). Hamiloğlu (2019, 66) stresses that integration of the local inhabitants to the development processes through the terms of capitalism, eventually makes locals a part of consumption.

2.3.4. Birgi, İzmir, Turkey

Birgi is one of the neighborhoods of Ödemiş in İzmir currently. Birgi was an important spiritual activity center during Greek and Roman periods and Byzantine period (Özcan 2013). Birgi became the most developed city during the Aydınöğlu Seignior period (ÇEKÜL 2010, 13), and handicraft and commerce became important economic activities during this period (Özcan 2013). Birgi became an activity center for Islamic culture in Ottoman period (Özcan 2013).

İzmir became the commerce center of the west Anatolia when the commercial activities with Europe became prevalent in the 17th century (ÇEKÜL 2010, 15). Ödemiş which is 9 km close to Birgi came into prominence as a production center (ÇEKÜL 2010, 15). Also Ödemiş developed as a node for production flow after the İzmir-Ödemiş railway started to service in 1888 (Özcan 2013). Thus Birgi became a rural settlement economically depending on agriculture (Özcan 2013). Özcan (2013) stresses that the fire which had started at the process of withdrawal of Greek army in Ottoman period, demolished conventional commerce center, and also the flood occurred in 1939, demolished all of the commerce district heritage of Ottoman period. The inhabitants of Birgi migrated to Ödemiş and İzmir after 1960, because of the uncomfortable houses and the lack of education and transportation facilities (ÇEKÜL 2010, 17). After all this, Birgi turned into a rural settlement where the elderly population dwelled (ÇEKÜL 2010, 17).

Integrated conservation works in Birgi started in 1996 with the joint initiatives of ÇEKÜL Foundation and Birgi Municipality. In cooperation with Mimar Sinan University, an action plan and a development plan for conservation was prepared for Birgi (ÇEKÜL 2010, 20). Professor at the Faculty of Architecture of Mimar Sinan University Prof. Dr. Cengiz Eruzun's emphasis on “*participation of local people, modern agricultural methods and new crafts to prevent population loss, development of cultural tourism, introduction of historical educational, cultural and religious center features of Birgi*”, arranging a meeting at the beginning of the plan studies where the local administration, professionals and local inhabitants gather, and the cooperation between local administration, scientific and artistic institutions and non-governmental organizations (ÇEKÜL 2010, 20-25) show that local inhabitants and their lifestyles are considered during the conservation works. Also voluntary working groups composed of people from various occupational groups played an active role apart from local governments, academics and foundations (ÇEKÜL 2010, 33).

Birgi, included in the UNESCO World Heritage List in 2012, is pointed as a successful conservation implementation which is a clear example of revitalization of cultural heritage in a relation to the traditional way of life (Özcan 2013). The success of this project depends on the understanding of the local needs. Özcan (2013) mentions about a research (Süel, Aydar & Taner 1984) on the problems of preservation and use of cultural heritage values. It is specified within this research that because of the low-income local inhabitants, physical conditions of the built heritage cannot sustain, therefore supporting local government financially is essential (Özcan 2013). During the meetings, local people were told that feeding cows would be negative for tourism (ÇEKÜL 2010, 40). However, when local people reacted significantly, academicians and administrators were able to realize that cow feeding is an important source of income (ÇEKÜL 2010, 40). As a result, the cows were distributed to the inhabitants by the Village Development Cooperative (ÇEKÜL 2010, 40), thus the people were supported economically in accordance with their own lifestyles. In addition, in order to support the current production in the region, panels were organized on subjects such as fig production and arboriculture (ÇEKÜL 2010, 75). However, various handicrafts courses for women and computer courses for young people have been established (ÇEKÜL 2010, 86). Birgi Mayor of the period, expresses their objectives in order to support the production and employment in Birgi as processing and promoting of figs, chestnuts, olives and silk weaving, processing of Birgi-specific building materials, training young masters in the

field of traditional construction systems, hand-drawn, carving and employing them in the region (ÇEKÜL 2010, 93).

The developments in Birgi have not only been in the field of developing existing production activities, but also some initiatives have been taken to expand cultural tourism activities. In order to contribute to the income of the people living in Birgi and to host the visitors properly, a *home boarding* course was opened by the municipality and they were certificated (ÇEKÜL 2010, 90). In addition, the increase in real estate values was expressed by the mayor of the period as a positive effect in terms of contributing to the inhabitants' income (ÇEKÜL 2010, 93).

Academic studies helped to increase the inhabitants' consciousness. Birgi Summer School Field Studies were organized in 1998-2001 period, after the Protocol for Cooperation on Artistic and Cultural Activities was signed between Mimar Sinan University of Fine Arts and Birgi Municipality (ÇEKÜL 2010, 50). The students from Mimar Sinan University of Fine Arts worked on documentations and restorations during these summer schools (ÇEKÜL 2010, 51). These efforts were very useful to increase consciousness on conservation of heritage that the local inhabitants realized the heritage value of the physical texture (ÇEKÜL 2010, 51). Also, these summer schools were important to provide local government-community cooperation (Özcan 2013). The University terminated its activities in Birgi after 2007 (ÇEKÜL 2010, 57).

ÇEKÜL Foundation initiated a UNESCO-funded project with children from 7 Anatolian cities that have sustained their cultural identity, in order to provide children the awareness of urban and cultural heritage, and included children from Birgi in this project (ÇEKÜL 2010, 71). Within the scope of the program, 16 children from Birgi were informed about the architectural, historical, natural and cultural values of Birgi, and awareness was raised in other children by exhibiting the works of the children at the end of the period (ÇEKÜL 2010, 71).

Dwelling and health services are provided especially for the people who are between 18 and 60 and above within the scope of *Decreasing the Social Risk Project* which is conducted by Ödemiş Social Assistance and Solidarity Foundation-Birgi Municipality cooperation (Özcan 2013). Also, on-site employment is provided within the scope of *Working for Community's Benefit Program Birgi Project* which is conducted by Employment Agency of Turkey-Birgi Municipality cooperation (Özcan 2013).

Although such precautions have been taken, the migration of the young population from Birgi has not been prevented. Gümüšoğlu (2008, 110) stresses that the population

of Birgi is 63% of the elderly (Gülhan 2016, 118). The young population leaves Birgi for education and continues working outside of Birgi (Gülhan 2016, 121). At the same time, due to problems such as widespread cultivation of other products instead of high yields in the field of agriculture in Birgi, which still maintains its economy based on agriculture, the division of agricultural lands through inheritance and the shrinkage of the agricultural land through inheritance, and the lack of the power of the small producer to meet the rising agricultural expenses migrations continue (Gülhan 2016, 156). In order to attract the young population to Birgi, İzmir Katip Çelebi University plans to establish a Vocational High School for Restoration in Birgi and has been approved by the Higher Education Council (Gülhan 2016, 167), but has not been opened yet. Birgi is expected to be developed economically with the vocational school.

2.3.5. Cumalıkızık, Bursa, Turkey

Cumalıkızık is one of the neighborhoods of Yıldırım in Bursa. Cumalıkızık was established by the head of 'Kızık' in 1300s (Güleç 2011, 36). Çetin (2010) gives an information about the settlement that there is a church ruin heritage from Byzantine period, this is a clue that there was a Byzantine settlement before Ottoman period.

Conservation of the historical fabric in Cumalıkızık started in 1980 when the Cultural and Natural Heritage Protection Board declared it a designated area (Güleç 2011, 37). A competition was organized in 2007 with the cooperation of Municipality, Private Administration and Chamber of Architects and then the registered buildings were measured and drawn (Güleç 2011, 38).

Cumalıkızık is a rural settlement economically depending on agriculture. 80% of the local inhabitants live off agriculture and animal breeding, but the young population live in Cumalıkızık but they work in Bursa because of mechanization in agriculture which prevent small-scale production (Güleç 2011, 38). Cumalıkızık, which did not face with a rapid change until 1970s, underwent a rapid social change with the acceleration of industrialization and urbanization after these years (Güleç 2011, 42).

Cumalıkızık has hosted many film sets that make it attractive for tourism. Also, the Municipality organizes raspberry festivals since 1997 in order to market local products (Güleç 2011, 41). Home boarding, social behavior training and English courses were opened in order to improve tourism activities in the village (Çetin 2010, 184). The

actions that are part of the traditional life continue to exist as a marketing element with the increase in tourist visits to the village (Güleç 2011, 45). In particular, women market the products they produce by opening stands in Cumalıkızık streets (Güleç 2011, 45). In addition, women established *Cumalıkızık Village Women Education Solidarity and Development Association* (Çetin 2010, 184).

Today, Cumalıkızık has become a center of cultural tourism. The inhabitants sell the products they produce in the streets and in the houses and offer food and accommodation services to the visitors in their homes.

2.3.6. Evaluation of the Cases

Histories of the cities examined in this chapter show that identities of these cities have changed due to external factors such as administrative policies of governments, migrations, economic conditions, etc. For example, Marais has evolved from a luxurious settlement to a criminalized, unhealthy settlement. Similarly, Birgi was once a belief center and the most developed city of Aydınolu Seignior, and then its economy evolved into a rural settlement based on agriculture. These examples show that in the change of the identity of a city, the forms of government of the states, migration, economy, agriculture, industry, etc. policies have great impact. However, local planning strategies, local policies and investments also have an impact on place identity. In particular, the strategies developed by local administrations in relation to historical settlements, the methods and results of these strategies were taken into consideration while examining these cases.

Marais, a settlement in Paris, and Brick Lane, a settlement in London, have undergone major changes in identity as a result of the restoration work carried out by local governments using funds and grants. These criminalized settlements have been '*cleaned*' through renovation works and have become a point of attraction with the expansion of functions for tourism activities.

The Bologna case, differ from the other examples examined, shows a conservation and its results in which the local government aims to use the existing building stock without displacing the inhabitants in order to introduce the ideal form of governance at the urban scale. The conservation activity started in 1960 in Bologna is considered as a positive case due to participatory approach, planning processes, neighborhood councils,

evaluating the existing building stock as public housing, moving the functions that may increase the density outside the historical city center and planning the pedestrian oriented historical city center. However, due to high expropriation and implementation costs, public funds remained inadequate and support from private investors was obtained. After the restoration works, the historical city center could not escape being an attraction center and the real estate values in the settlement increased. However, the “*Collaborate Bologna*” strategy, which was implemented in Bologna in 2011, which enables the citizens to work in cooperation with the local administrations, enables the citizens to produce and implement projects related to their cities. Bologna, with this new strategy, enables the citizens to know the needs and problems of the city in the process of production and to ensure that the development of the city remains within its natural process.

Integrated conservation works in Turkey have begun in 1980s after nearly 20 years from Europe. Mechanization in agricultural production, which started in the 1950s throughout the country and made itself felt in the 1970s, accelerated the migration from rural to urban that villages became dormant settlements where the elderly population resided and the economy became increasingly weak, while the abandoned historical settlements in cities were becoming shelter areas for people who migrated from villages in order to find jobs. The concept of conservation by considering the historical settlements as a whole started to be formed in the late 1970s and these settlements were declared as designated areas in the early 1980s. However, the settlement conservation and renovation works were carried out in the framework of the development of cultural tourism in Turkey.

The villagers in Cumalıkızık declared as a designated area in 1980, moved to nearby cities to work and the decrease in rural production in the village triggered the local administration in the 1990s to carry out activities to increase the income of the village. However, these initiatives have only been aimed at expanding cultural tourism throughout the settlement. Today, agricultural production in Cumalıkızık is mostly made for tourism purposes, and the factors determining the type and intensity of production are the demands of tourists. In addition, the inhabitants make income by using their houses for food serving and accommodation activities. Although it is economically positive for villagers to derive income from tourism activities, this consumption-based economy, where cultural and production-oriented activities only turn into commodities exhibited and marketed, may not be sustainable.

When Birgi example, where conservation activities began in the 1990s, was examined, it was observed that there was a more conscious process than Cumalıkızık, which enabled the participation of the inhabitants. In the studies carried out by local government, university, ÇEKÜL Foundation and Chamber of Architects, meetings with local people were not only aimed at promoting the project, but also the needs and demands of the people were determined. In addition, the strategies determined during conservation activities were not only aimed at the development of cultural tourism, they were developed by supporting the existing production activities and vocational courses were opened. However, despite all these studies, Birgi cannot stop its young population move to cities due to its agriculture-based economy that state agricultural policies do not support agricultural production activities. Tourism activities are not as widespread as in Cumalıkızık.

As a result of the cases examined from Europe and Turkey in terms of heritage conservation some inferences have been made:

- Physical texture renewal works cause increase in real estate values,
- High costs of renovation necessitate private sector contribution,
- Projects designed by the central or local authorities, even if they are open to the discussion of citizens with a participatory approach, ultimately lead to gentrification due to their top-down structures,
- Settlements where the physical texture is restored have generally become a point of attraction,
- In order to increase the income levels of the current inhabitants of low-income settlements, increasing tourism-oriented activities that are not related to the context do not solve the problems in the settlements, on the contrary, imposes other problems,
- Government policies have played an important role in changing the identity of the settlements.

According to all these findings, how the place identity changed in the sample cities examined was evaluated under the titles '*spatial qualities, inhabitants 'characteristics or qualities, social conditions and social relations, culture and / or history*'. The *spatial qualities* have changed primarily as a result of the new functionalities and restorations of the historical settlements they have been applied, whether for social purposes such as in Bologna or to create a center of attraction as in other cases. Restorations to create social

housing and public spaces in Bologna, new galleries, cafes and restaurants brought to create an attraction point in Marais and Brick Lane, and buildings that have been restored in accordance with these functions, cultural activities in Birgi and Cumalıkızık in order to expand tourism activities, the housing units which have been rearranged for the accommodation of tourists and for restaurant use show that the *spatial qualities* of these historical settlements have been changed. In all these settlements, the renewed and changing physical environment has made these settlements attractive for investors, domestic and foreign tourists and high income citizens of the city and has caused the property values to increase. The existing human profile and thus the *inhabitants' characteristics and qualities* in the settlements that have been gentrified as a result of the increasing prices have changed and accordingly *social conditions and social relations* have also changed. Even in Cumalıkızık and Birgi settlements where the current human profile has not changed, as a result of increasing tourism activities, the abandonment of the agricultural production method to a great extent, the return of tourism-oriented enterprises as a source of income and social-conditions in these settlements have changed. The changing socio-cultural dynamics have also changed the form of the relationship established by the inhabitants with each other and with the physical texture. The displacement of the inhabitants who share common history and have common cultural values caused the destruction of the existing *culture* and the interruption of the transfer of the narratives of *history*. Also, as seen in the case of Cumalıkızık, the changing socio-economic situation has transformed the current culture of life.

The determinations above are used to specify the possible risks of cultural tourism activities in the Saburhane district, which is determined as the study area, on the identity of the district within the scope of this thesis.

CHAPTER 3

THE CASE OF SABURHANE, MUĞLA

Muğla has been home to many civilizations from past to present. The settlement, starting from the summit of Asar Mountain, located to the north of the city, spread over the foothills and the plain at the south of the mountain over time. Saburhane district, which is studied within the scope of the thesis, was established as a Greek settlement around the Karamuğla Stream, which flows from the east of Asar Mountain to the plain (Figure 3.1) and has accommodated different communities over time. The transformation of the Saburhane district over time has been discussed within the history of Muğla city center.

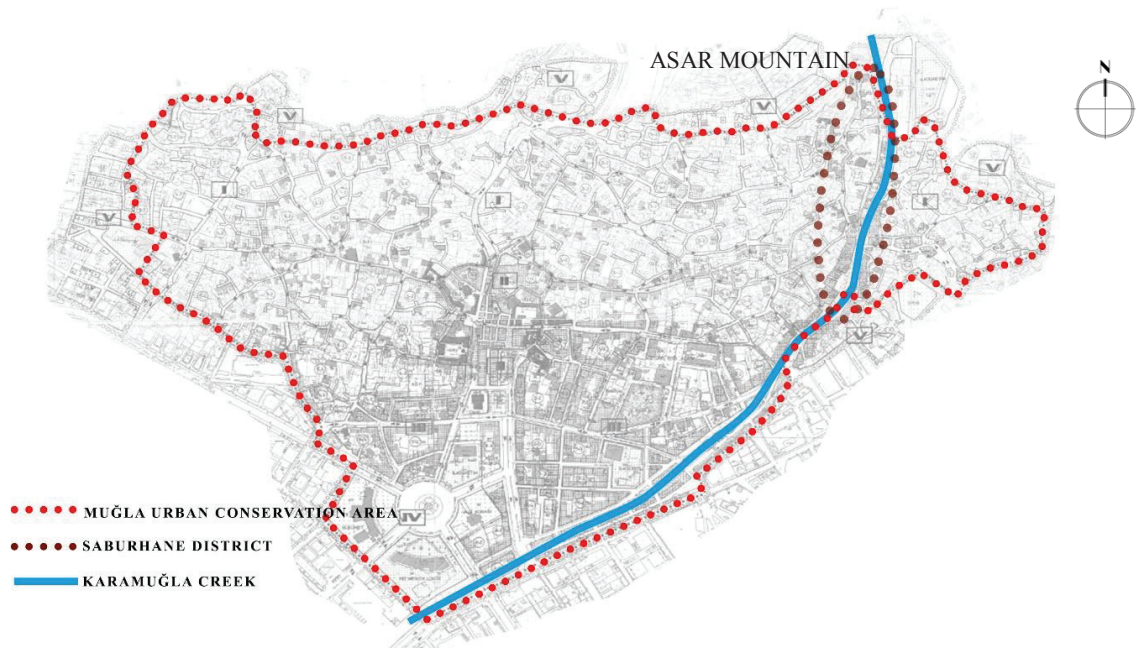


Figure 3.1. Location of Saburhane District within Muğla Urban Conservation Area (Modified from 1998 Muğla Conservation Plan) (Source: Muğla Regional Council of Conservation of Cultural Assets)

3.1. Methodology of the Case Survey

In order to answer the research question that **‘What are the measures to prevent possible risks of cultural tourism on loss of place identity in historic settlements?’** a detailed literature review has been done on the subject. Especially, place identity and tourism oriented references are used. Also, to get the information about Muğla and the urban conservation area, written sources were consulted.

The place identity notion and possible effects of the tourism activities which are planned to increase by the Municipality, are evaluated within Saburhane settlement in Muğla as a case. The study area has been analyzed in order to understand the physical situation in terms of existing registered buildings and new buildings, current land use, empty plots and unused buildings.

In order to obtain more data about Saburhane, interviews have been conducted with various institutions, and also information and documents related to the area have been provided by these institutions. Registered building lists and the data about the urban design project of Arasta and Saburhane in 2005 have been provided from the Muğla Regional Council of Conservation of Cultural Assets. Real Estate Value data between 1980 and 2018 has been provided from the Financial Services Department of Menteşe Municipality. Data about the population in Muğla and in the urban conservation area between 1904 and 2018 has been provided from the Turkish Statistical Institute. An interview with the Mayor of Menteşe Municipality, Bahattin Gümüş, has been made to understand the view point of the Municipality through Saburhane. Also, an interview with the experts of the Urban Design Department of Muğla Metropolitan Municipality who conduct the urban design project in Saburhane, has been made to have information about the street rehabilitation project in Saburhane which continues since 2015.

In order to learn more about the identity of the settlement, questionnaires have been held with the inhabitants of Saburhane between April 2018 and February 2019. Questionnaires in two categories have been developed: questionnaires for residences and for shops. A total of 77 questionnaires have been conducted, 16 of which have been shops and 61 were residential units. The questionnaires consist of 8 sections which are prepared to reveal different topics. First section consists of the information about the location of the place and the registration information of the building. Second section contains the personal information about the inhabitants, such as age, gender, education, employment

status, profession, position at work and the neighborhood where they work or study. Third part of the questionnaires consist of the information about dwelling and usage. It is aimed to get information about since when the inhabitants' dwell in this settlement, ownership, cities or neighborhoods they lived before Saburhane, and the inhabitants' using period of time their houses during a year. Forth section consist of how the inhabitants perceive the neighborhood. Open-ended questions were used to prevent any orientation and to get the real answers. Fifth part involves the questions about the inhabitants' attachment to Saburhane, what they see advantage and disadvantage about the neighborhood, the needs of the inhabitants and how much they know about the past of Saburhane. In order to achieve right information about the inhabitants' opinions and knowledge about the settlement, open-ended questions were used. Sixth part of the questionnaires consist of the questions about the inhabitants' interaction levels with their neighbors and existence of public spaces to gather with neighbors. Seventh section is about the inhabitants' point of view about urban conservation. This part also consist of open-ended questions. The questions of that part are about whether the inhabitants are willing to take an active role in improving the physical condition of the neighborhood, if they know the terms of conservation or not, their point of view about conservation of historical buildings and constructing new and multi-storey buildings in the plots of historical buildings, and the inhabitants' awareness about the Municipalities projects for the conservation area. The last part is about the inhabitants' point of view on the advertiser activities in Saburhane. That part consists of the questions about tourism activities in Saburhane.

Some limitations have emerged in responses to the questionnaires. Housing questionnaires could not be conducted with the elderly people living in the houses located in the study area. The housing survey has been conducted with households in the back street instead of the households whose answers could not be obtained on the study axis.

Questionnaires have been conducted with the inhabitants in the study area that involves three different neighborhoods are called *Orta*, *Karşıyaka* and *Müştabey* (Table 3.1). The inhabitants of the residences and the shops right on the axis of the Karamuğla Street are determined as the main participants of the survey as they are going to be effected first by the street rehabilitation project and tourism activities planned within Saburhane.

Table 3.1. Surveyed parcels

	Blocks	Parcels
	51	2,4
	52	3
Orta	54	4,6,8,9,10,13,14,15,24
	55	3,4,6
	57	9,10,15,16,24,29
	58	17,19
	62	8
	122	2
Karşıyaka	126	3,4,5,6,7,20,22,31,33,34,36,40,42
	127	3,6,7,8,10
	128	7,12,13
	129	1
	131	7,31,34,35,36,40
	132	1
	135	20,21,24
	661	1,44,45,46,48,49,51,52,53,54,55,56,57,83
Müştabbey	97	12,16
	99	8,9,21

Müştabbey neighborhood is not very close to the Saburhane square and also there are few buildings within the boundaries of the survey area which are multi-storey buildings with commercial function at the basement floor. Therefore at least the questionnaires are conducted in Müştabbey. Karşıyaka neighborhood has the most building stock within the boundaries of the survey area. So, the largest part in the survey results is in the Karşıyaka neighborhood.

The questionnaires are consist of eight sections. These sections are examined under eight headlines according to their content: building and location information, inhabitants' personal information, dwelling and usage information, perception of the settlement, attachment to the settlement, interaction with the neighbors and the settlement, viewpoints about heritage conservation, viewpoints about advertiser activities.

3.2. Muğla from Past to Present

The settlement of Muğla province which dates back to B.C. 3000s, has been called as *Karia* since the civilization of Karia was settled in this area in the early ages (Menteşe Belediyesi 2019). Respectively, Phrygians, Lydians, Persians, Alexander the Great, the Kingdom of Pergamum and the Roman Empire dominated the city which was called 'Lugga' during the Hittites period (Menteşe Belediyesi 2019). The city, which was under the dominance of the Seljuks in 1095-1291 as pasture and highland of Turkmen tribes, has been under the domination of Menteşe Bey in 1283 (Eroğlu 2011, 100). After the Ottoman Empire established dominance on the city in 1391 (Eroğlu 2011, 133), the municipality was established in 1871, the Provincial Special Administration had been established in 1913 and provincial organization was established within Republic of Turkey in 1923 (Ekinci 1985, 16). When the first governor of Muğla province, Recai Güreli, came into office in 1936, works were started in the field of construction (Eroğlu 2011, 136). Evliya Çelebi, who had been in Muğla in 1671, mentions in his travel accounts that there were 11 neighborhoods involving 2170 households which were mostly earth-sheltered and had the ceilings made of wood in Muğla (Eroğlu 2011, 141). Eroğlu (2011, 137) mentioned in his book which was first published in 1939, that Muğla consisted of 12 neighborhoods with 2700 households and 10983 inhabitants. Evliya Çelebi, mentioned about 200 shops within the bazaar which is called *Arasta* today, a creek (Tabakhane Creek) passing through Arasta, bridges on the creek, 70 fountains within Muğla province and also two baths belonging to Elvan Bey and Ahmet Gazi (Eroğlu 2011, 142).

The city of Muğla has developed from the skirts of Asar Mountain to the south. Muğla as stayed in the background during the period of Menteşeoğulları, became the center of sanjak during the period of Ottoman Empire, but because of its location far from the trade routes, the city had an enclosed, agriculture-based economy (Niray 2002, 17). After the conquest of Rhodes in 1520, the grain requirement of the island was started to be obtained from Anatolia and the revived trade had an impact on the dynamics of the Muğla economy (Niray 2002, 17). However, the fact that the economy was largely based on agriculture may lead to the absence of an important urbanization movement (Niray 2002, 18). In the Ottoman period, urban development was shaped around the factors of

trade and religion, and the Grand Mosque, Kurşunlu Mosque, Arasta, Yağcılar Inn and Kocahan were the main determinants in Muğla (Ekinci 1985, 19) (Figure 3.2).

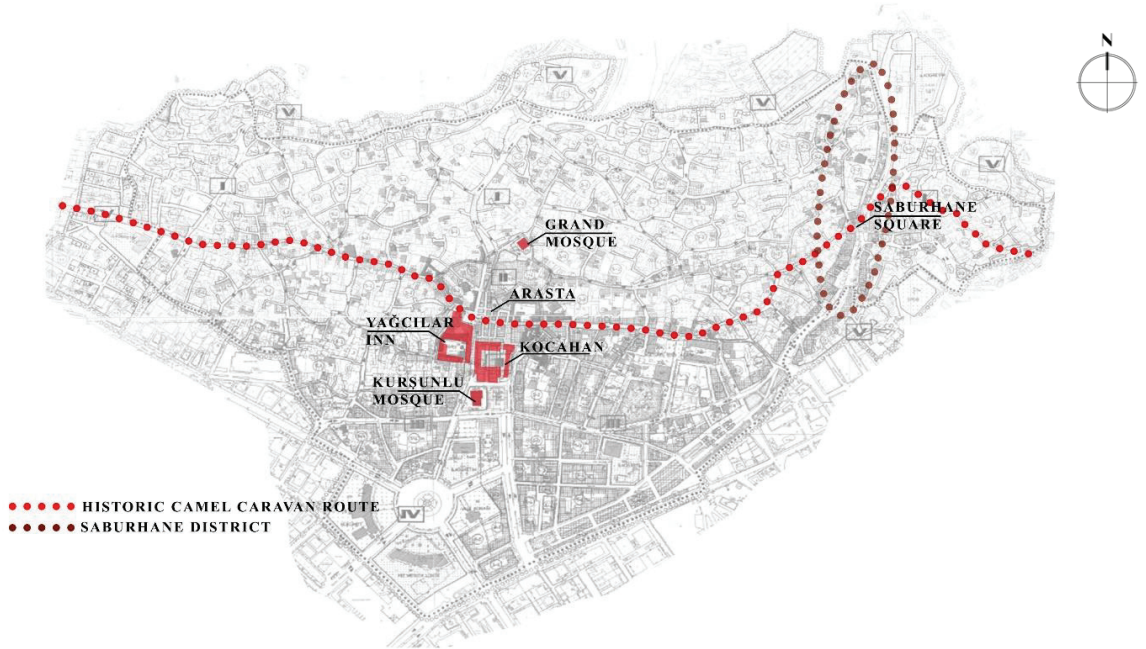


Figure 3.2. The determinants of the historic city center of Muğla that shaped the texture of the city (Modified from 1998 Muğla Conservation Plan)
(Source: Muğla Regional Council of Conservation of Cultural Assets)

Due to its location and mountainous topography, Muğla had become one of the cities that could not benefited from the developments on the railroad and highway in the second half of the 19th century (Tekeli 2006, 115). The railway made in Aydın in 1866 could provide the connection of Muğla with İzmir, while the road between Muğla and Aydın was not suitable for transportation by car and this delayed the development (Tekeli 2006, 116). Muğla became the accommodation of merchants by means of the port of Gökova which came to an important point in the shipping trade with Rhodes in the 19th century, that was the only way that Muğla was able to relate to other trade points, except of the camel caravans, and the socio-economic dynamics had started to change as a result (Ekinci 1985, 22).

In Muğla, where agricultural production continues, craftsmen and traders have become more effective classes (Niray 2002, 19). Traders who became the richer class compared to the craftsmen who made production in Arasta, carried the trade and houses to Konakaltı (Photo 3.1) and led the development of the city (Ekinçi 1985, 22). The Greek population, who had played a significant role in transportation before, started to have a say in the commercial activities by the introduction of processed foreign products which were entered to the country after the declaration of Tanzimat (1839), and they increased their importance in trade relations of Menteşe Sanjak by purchasing the state lands for sale and by converting the agricultural income of their land to commercial capital (Aktüre 2006, 49). This Greek population, who had an important role in trade, made the axis from Konakaltı to the Saburhane settlement where the Greek population settled in the second half of the 19th century, as the *new trade center* of Muğla (Aktüre 2006, 76).

A dense influx of migration began from the Balkans to Anatolia with the beginning of the Balkan War in 1912. An exchange protocol involving the mutual exchange of Muslims in the Balkans and non-Muslims in Anatolia was initiated in 1923, depending on the Treaty of Lausanne. Only 4968 people of the 463,534 people who migrated from the Balkans to Anatolia between 1921 and 1928 were placed in Muğla and its districts (Akça 2013, 12). Eighteen families of refugees from Thessaloniki were settled in the residential within Orta neighborhood where some part of its border is within the boundaries of Saburhane (Akça 2013, 23).



Photo 3.1. Konakaltı Square (Source: Fulya Polat's archive 2019)

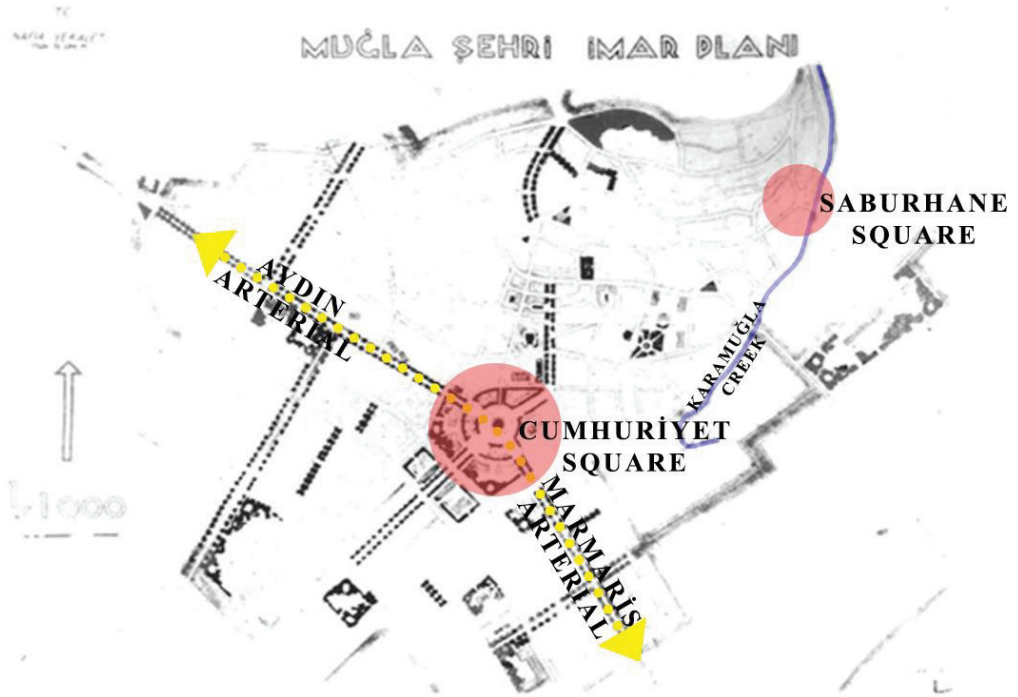


Figure 3.3. The First Development Plan of Muğla, 1936 (Source: Menteşe Municipality)

There was not any city plan after the establishment of the Republic until 1930s (Tekeli 2006, 166). The first development plan which allowed to the vegetable and fruit gardens at the south of the old settlement be zoned for construction (Koca 2015, 223), was made in 1936 (Figure 3.3), but due to slow progress in population growth, investments on households were not implemented (Tekeli 2006, 169). The first implementations depending on this plan were opening new roads and public investments (Tekeli 2006, 169). One of the city squares in Turkey, which is aimed at introducing the new form of administration to the citizens, has been formed in Muğla with the establishment of the Republic at a point lower than the old city and at a point that constitutes the new city center, in the time of Governor Recai Güreli (Eroğlu 2011, 136). In connection with the square, both the roads of Aydın and Marmaris, the arter connecting the city to the south and two more arters were opened during this period (Ekinci 1985, 25). The Atatürk statue in the center of the square, the Government House (1948) surrounding the square, the Halkevi building (1939), the governor's house, the Atatürk Primary School and the Abide Hanım Mansion which is used as a bank building today, became the representations of the new administration and life style in Muğla city center (Ekinci 1985, 25).

Turkey gave priority to invest in military sources in order to be ready for World War II even though it did not participate in (Küçükkale). Production was greatly reduced as the majority of the male population, which was a large part of the production, was taken to the military (Küçükkale). Under these circumstances, development activities were stopped as in other areas. Muğla also took its share from this situation and works in the housing areas projected in the development plan (1936) started after the 1950s (Tekeli 2006, 173). Also, another reason for its inability to implement was the slowness on population growth as may be observed at Chart 3.1, and closed economy in these years (Tekeli 2006, 169-173). Although the population of Muğla Province increase, the population in the city center does not increase at the same range and the population in the urban area in 1927-1950 is less than it is in 1890. Tekeli (2006, 143-144) explains this situation as, foreign trade was developed in 1890 that the urban area involved the economic opportunities better than the rural areas, but after the proclamation of the republic, increasing range of tobacco production ranges in the rural and inadequate trade actions with the other cities, decreased the urban population.

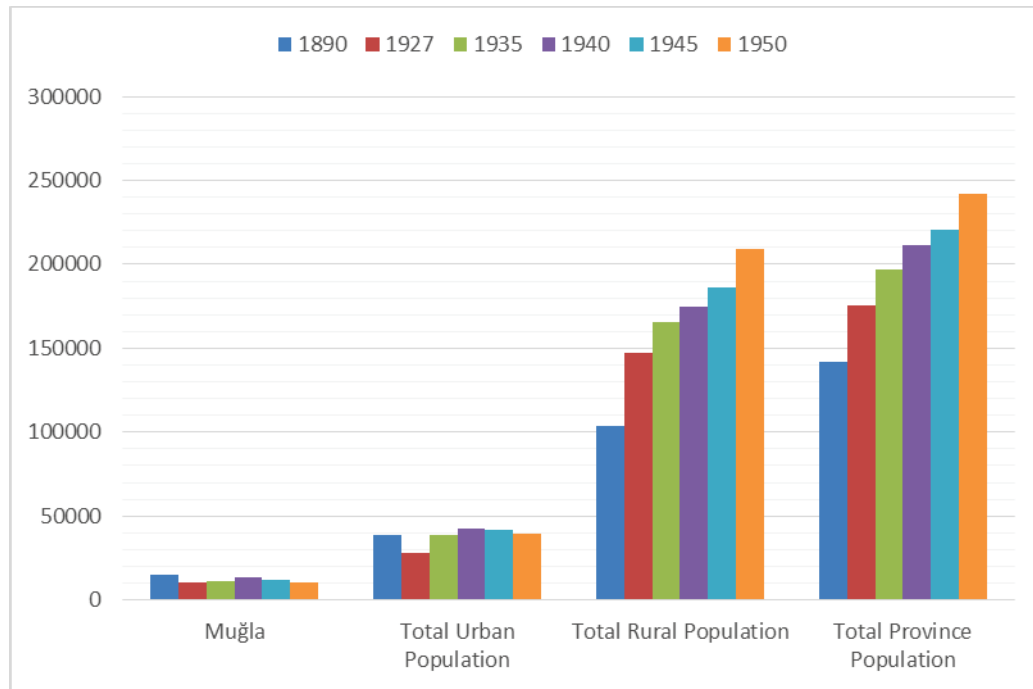


Chart 3.1. The population of Muğla city center, of total urban and rural populations as a province and the total population of the province after proclamation of the Republic until 1950 (Source: Tekeli 2006, 145)

The development plan affirmed in 1962 (Ekinci 1995, 256) was in operation before the Conservation Plan affirmed in 1982. The south of the Marmaris road was planned in order to create new neighborhoods, different from the old settlement, that caused the old settlement to be abandoned (Ekinci 1985, 25). The ones who migrated from the villages of Muğla to the city center were settled in the houses which were abandoned by the previous inhabitants who moved to the new neighborhoods of Muğla (Ekinci 1985, 25). The 1962 plan depending on “*build-and-sell*” mentality (Ekinci 1995, 257) offered widened roads and 4 or 5-storey buildings in old urban texture to answer the changing economic dynamics after the 1950s. Although some destructions did depend on the new development plan, most parts of the old settlement survived. Ekinci (1985, 25) explains the reason as no changes in the lifestyle of the inhabitants of Muğla, the owners of the historic houses who moved to new buildings but preserved the traditional houses, the roads projected within the plan could not be opened because of expropriation costs, conservation approach of the Municipality after the 1970s.

Turkey as its economy collapsed after World War II, was subsidized by The USA, and 60% of the financial aid was invested in agriculture (Ertem 2009, 395). New investments brought agricultural mechanization together. Small-scale producers could not afford these new systems and could not compete with large-scale producers. This conditions caused a transformation in the rural of Turkey (Osmay 2006, 188) and migrations have started from rural to urban. Although the effects of agricultural mechanization and credits seemed earlier, the effects had been observed after the 1970s in Muğla (Osmay 2006, 199). Chart 3.2 shows the decrease in the rural population and increase in the urban population from 1970 to 1975 due to migrations. However, because of its self-enclosed economy, population growth rate was low (Chart 3.2) and changes in each area (transformation, production systems, social structure, etc.) were very slow (Osmay 2006). Consequently, it is not wrong to say that slowness on changes has allowed overcoming the 1962 development plan without causing too much damage in the historical settlement. In the period after 1963, the work began to close down the Karamuğla Creek, which is passing through Saburhane and the marketplace (Şahin 2012, 159). Kocahan, one of the old inns on the caravan route located next to the Kurşunlu Mosque, and the old fruit market were demolished at the same period (Şahin 2012, 159). Yağcılar Inn, located on the caravan route, and the old oil market was demolished after 1965 (Şahin 2012, 159).

Migration movement from rural to urban, which started in Muğla in the 70s, had an impact on the development of the city. As a result of population pressure in the city with migration, both the Development Plan and the Development Plan for Conservation came into force in 1981. New housing areas were opened in the east, west and south of the conservation area with the development plan prepared with a projection of 80.000 people (Dokuz Eylül Üniversitesi 2000, 17). The rural population, which was more than the urban population until 1990, was almost equalized with the urban population in 1990, and the ratio between the rural population and the urban population was gradually expanded in the following years (Chart 3.2).

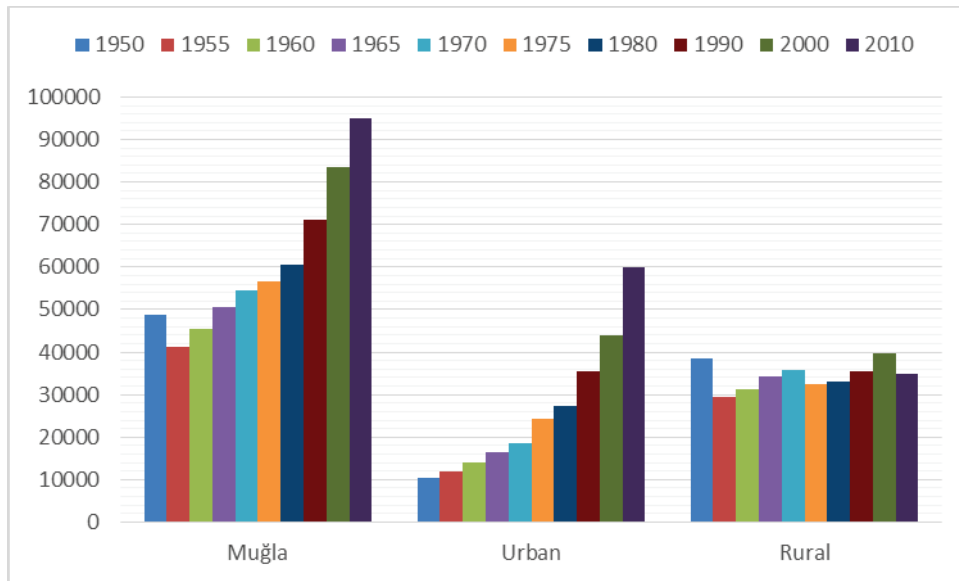


Chart 3.2. The population of Muğla with urban and rural populations between 1950 and 2010 (Source: TÜİK)

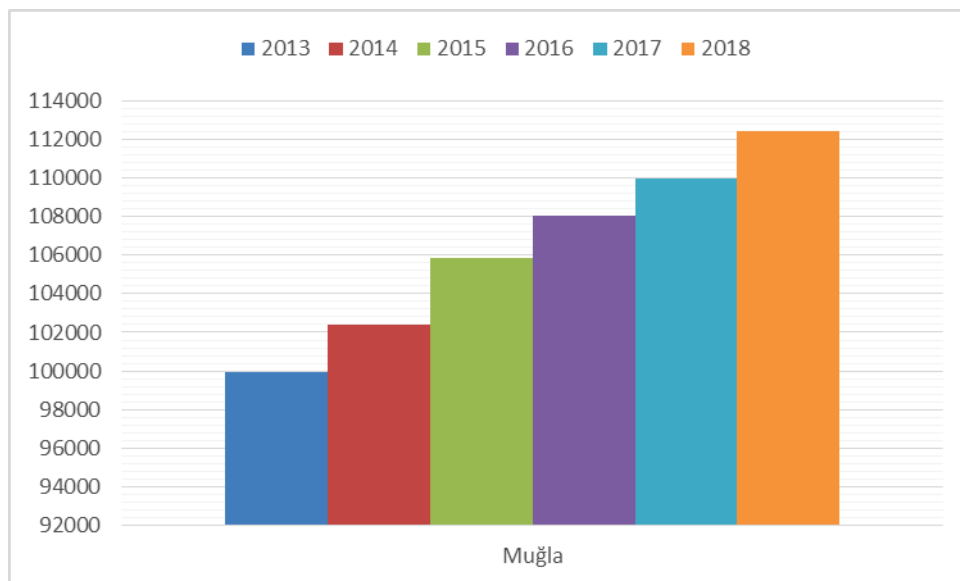


Chart 3.3. The population of Muğla city center between 2013 and 2018, after becoming a metropolitan municipality (Source: TÜİK)

Muğla Municipality has become a metropolitan municipality depending on the law numbered 6360 in 2014, and the villages have become neighborhoods of Muğla. Thus the difference between rural and urban disappeared. When the population data to date have been examined after the Municipality became metropolitan municipality, no significant increase has been observed in the population together with Muğla city center and villages that have turned into neighborhoods (Chart 3.3). Although there is a university in Muğla, the graduates and the young population who are native to Muğla prefer larger cities such as İzmir, İstanbul and Ankara to work and live due to the lack of employment. Therefore, Muğla continues its closed economy today as it did in the past.

The center of agricultural activities, which was an important part of the life in Muğla city center as in the rural settlements, was the Karabağlar Plateau located in the southeast of the city (Figure 3.4) until the 1970s. People, living in the Karabağlar Plateau for six months of the year, had land called '*yurt*' on the plateau, which had a vineyard and a house in it additional to their houses in the city center. In the plateau, the locals of Muğla both grow products that meet their daily needs and prepare their winter supplies (Sapmaz 2005, 28). 19 coffeehouses in Karabağlar were the centers of social life in the plateau like the coffeehouses in the city center.

The vineyards were replaced by tobacco fields in 1950s because tobacco yielded more income (Sapmaz 2005, 29). Thus, agricultural production depending on production for self has evolved into a system in which the landowners brought labor from the villages to work for them. The plateau was designated as the third grade natural conservation area in 1977 (Koca 2006, 683). A Conservation Plan for Karabağlar Plateau prepared by Dokuz Eylül University, City and Regional Planning Department, was confirmed in 2003 (Koca 2006, 683) in order to regulate the density of summerhouses that emerged in 1990s as the second houses of the high-income locals of Muğla who were living and working in the city center (Sapmaz 2005, 29). Nowadays, Karabağlar Plateau has become an area that is thought to bring high income as a result of the increasing demands of investors from outside the city for acquiring property and operating tourism. The domestic residences sold by the local people are operated as accommodation and the coffeehouses which are a part of the social life of the plateau are operated as restaurants.

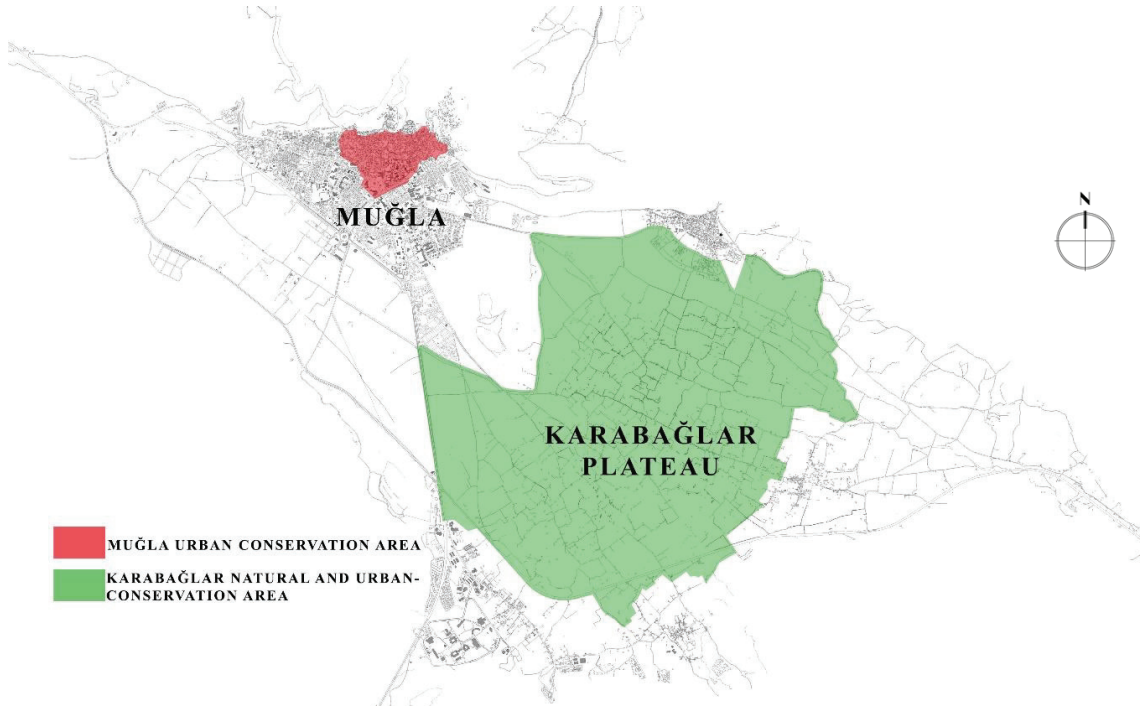


Figure 3.4. Location of Karabağlar Plateau within Muğla (Source: Muğla Regional Council of Conservation of Cultural Assets)

When the historical process of Muğla is examined in general, the region covered by the province has hosted many civilizations throughout the history and the city center has been the central settlement and has been overshadowed by other city centers in the region from time to time. Its location away from the sea and its topography surrounded by mountains prevented the commercial development of the city center, and the fertile plateau where flowing water from the surrounding mountains gathered gave the city its identity as an *agricultural city*. Even during the period of trade, the majority of the city's population continued to live on agriculture, and Greek minorities became the dominant group of trade. Due to its topography, transportation has not developed until after the republic and a self-closed living traditions has occurred in the city center and the population has not changed significantly. Therefore, no significant urban development was observed until after the republic. When Evliya Çelebi visited the city in 1671 and the number of residences in 1939 together, the number of residences in the city increased by 530 households in a period of approximately 270 years. After the proclamation of the Republic until the 1960s, there was no significant change in urban life and the lifestyle between the city center and the plateau based on agricultural production continued.

However, urban dynamics and living traditions based on agricultural production began to change in Muğla as it is in Turkey, due to mechanization period in agriculture starting in 1950. Local people of Muğla left their two-storey houses in gardens and moved to 4-5 storey apartments built to the south of the old urban texture after the development plan approved in 1962. On the other hand, those who migrated from the village to the city for the purpose of finding a job settled in the residences in the old city. Thus, the identity of the old settlement began to change.

Saburhane settlement, which is the case of this study, was a settlement where the Greek population lived and traded in the Ottoman period, while it was abandoned after the population exchange in 1923 and later settled by some of the refugees from the Balkans during this whole period. In the 1970s, the displaced people from the Balkans were replaced by immigrants from the villages as this old settlement involved the most affordable housing stock in the city. The lifestyle between the old urban settlement and the Karabağlar plateau, which is the center of agricultural production in the city, began to change gradually as the farmer, who was unable to earn income from agricultural activities, came to the city to work in other jobs and severed the ties with the rural. Today, both the historical settlement and the Karabağlar Plateau are considered as attraction points for tourism. Especially the fields in Karabağlar Plateau are sold at high prices with the structures inside them, tourism accommodation activities and restaurants are gradually increasing, and the pools built by the establishments opened for accommodation have disturbed the natural structure of the plateau which has been an agricultural activity area since the past.

While all these political, economic and demographic changes have been experienced, the usage of the existing physical texture has been transformed with the changing population and thus the changing life style. Due to agricultural production, the majority of the people in the city lived in single-storey, earth-roofed houses, as mentioned in the Evliya Çelebi's travel book (Eroğlu 2011, 141). The courtyards of the houses were not surrounded by walls but with bushes or wooden fences, and animals used in agricultural production activities such as cattle, ox, horses and donkeys were fed in these courtyards (Aladağ 2016, 64). The streets of the neighborhoods where there were earth-roofed houses were also earth (Aladağ 2016, 64). In the 19th century, in Saburhane, where the Greek population lived in Muğla, Greek buildings with stone walls and tile roofs were opened to the streets covered with pebbles (Aladağ 2016, 40). Butchers, grocery stores, fishermen, bakeries and taverns were located in Saburhane Square in the 19th century,

where coffeehouse and bakery activities dominate today (Aladağ 2016, 12). Raki and wine production was widespread in Saburhane and there were many taverns. The street to the east of Saburhane Mosque was known as ‘Meyhane Strait’ (Aladağ 2016, 23). The Winery located in the southeast of Saburhane Square is an important building that produced wine in the 19th century and symbolizes the life style of the period. Apostol Inn located in the northwest of the mosque on Saburhane Square, which was located on the route of camel caravans is one of the inns where the caravans stayed in the city. Apostol Inn, which was used as a primary school for a period after the proclamation of the Republic (HIPSTeR 2019, 19) is today an activity center belonging to Muğla Metropolitan Municipality.

Unlike the Turkish population, who lived on animal breeding and agriculture, the Greek population living in Saburhane was engaged in pharmaceuticals, medicine, veterinary, blacksmithing, carpentry, timbering, tailoring, shoemaking, saddlery, silk-making, weaving, gunsmithing, furniture, jewelery, craftsmanship, merchandising (Aladağ 2016, 62). These different forms of production of the Turkish and Greek populations were also reflected in their houses. The Turkish people living in a room of two-room houses with earth roofs used the other room of the building as a barn and kept their animals here (Aladağ 2016, 62). Unlike the Turkish population, who used the single space for both sleeping, living and kitchen purposes, the houses of the Greeks consisted of kitchen and pantry spaces on the ground floor and sleeping and living spaces on the upper floor, and there were workshops and shops in accordance with their crafts (Aladağ 2016, 62). The courtyards of these houses had water pools and they circulated from house to house with tile pipes (Şahin 2012, 178; Aladağ 2016, 14). However, since 1942, water has been distributed to the houses through pipes from a single tank (Şahin 2012, 179). Together with the increasing commercial activities in the 19th century, some of the Turks began to crafts and tradesmen, and they have built flashy two-storey, tile-roofed houses like the Greek houses, instead of earth-roofed houses (Aladağ 2005, 3). However, the upper floors of these dwellings were mostly unused, and the owners used one of the rooms on the lower floor as a barn (Aladağ 2005, 3). History of Muğla is put in order at Table 3.2.

Table 3.2. History of Muğla

The region covered by Muğla province dates back to B.C. 3000	Civilization of Karia, Phrygians, Lydians, Persians, Hittites, Alexander the Great, The Kingdom of Pergamum, The Roman Empire	The region has been called as ' Karia ' during the period of the Civilization of Karia, and called as ' Lugga ' during the Hittites period.
1095-1291	Seljuks Period	<ul style="list-style-type: none"> • A settlement as the pasture and highland of Turkmen tribes
1283-1391	Menteşeoğulları Period	<ul style="list-style-type: none"> • Stayed in the background
1391-1923	Ottoman Empire Period	<ul style="list-style-type: none"> • The center of the Sanjak • Agriculture-based, enclosed economy due to its location away from the trade routes
		<u>1520 – Conquest of Rhodes</u> <ul style="list-style-type: none"> • Limited impact of shipping trade, increased after the conquest of Rhodes, on the economy of the region
		<u>1671 – Evliya Celebi's Visit / Existing Urban Texture</u> <ul style="list-style-type: none"> • 11 neighborhoods involving 2170 earth-sheltered households • 200 shops in Arasta
		<u>19th century</u> <ul style="list-style-type: none"> • Increase in shipping trade • Rise of trade activities and traders • Increasing importance of the Greek population on trade activities • Shift of the commercial center of the city from Arasta to Konakaltı • Konakaltı-Saburhane axis as the new trade center of the city
		<u>1923 – Population Exchange between Greece and Turkey</u> <ul style="list-style-type: none"> • Abandonment of Saburhane as a Greek neighborhood
Since 1923	Republic of Turkey	<u>1936 – The First Governor Recai Güreli's Inauguration / The First Construction Plan</u> <ul style="list-style-type: none"> • Opening of new roads as Aydın arter, Marmaris arter, south connection arter and two more arters • Construction of a new city square below the old settlement, with an Atatürk statue at the center as a symbol of Republic
		<u>1939 – Existing Urban Texture</u> <ul style="list-style-type: none"> • 12 neighborhoods involving 2700 households and 10983 inhabitants
		<u>1940s – World War II</u> <ul style="list-style-type: none"> • Decrease in production due to investments on military sources • Pausing development activities • Slowness on population growth
		<u>1962 – Confirmation of The New Development Plan</u> <ul style="list-style-type: none"> • Construction of new neighborhoods consist of 4-5 storey buildings at the south of the Marmaris road • Few destructions in the old settlement
		<u>1970s – Migrations from Villages to The City Center</u> <ul style="list-style-type: none"> • Observed affects of mechanization in agricultural production, started in 1950s across the country, as decreasing small-scale production and migrations from the villages • Beginning of urban conservation attempts • Registration of official and religious buildings in 1974 • Registration of housing buildings in 1977 • Designation of the old settlement as urban conservation area in 1979
		<u>1981 – Confirmation of The Development Plan for Conservation</u>

3.3. Conservation Attempts in Muğla

First attempts on conservation in Muğla were registration of official and religious buildings, and 25 buildings were registered in 1974 (Ekinci 1985, 33). The historical settlement was considered as an asset to be conserved as a whole in 1977, and 178 housing buildings were registered and the settlement where these buildings were existed was designated as the ‘urban conservation area’ in 1979 (Ekinci 1985, 39). The Development Plan for Conservation of Muğla was confirmed in 1981 (Ekinci 1985, 42). From this date on, the registration of the public buildings and residential buildings of civil architecture continued. However, within the report of the Development Plan for Conservation, which was prepared by Dokuz Eylül University in 2000 and started to be studied in 1996, the Development Plan for Conservation dated 1981 was evaluated as negative due to reasons such as conservation approach on single structure scale and risk of damaging the historical texture by the proposed roads (Dokuz Eylül Üniversitesi 2000, 17).

The revised Development Plan for Conservation, which was prepared in accordance with the protocol signed between the Muğla Municipality and Dokuz Eylül University, Faculty of Architecture in 1996, still maintains its validity and the implementations in the urban conservation area of Muğla are carried out in accordance with this plan. The main objectives of the Development Plan for Conservation are stated in the plan report as follows (Dokuz Eylül Üniversitesi 2000, 42):

- To prevent the destruction of the physical texture that has been worn out for various reasons, especially on the scale of the structure and in the whole area,
- Improving the living conditions of the population living in the urban conservation area,
- Creating conditions suitable for contemporary life,
- Providing solutions to problems related to physical, socio-economic and technical infrastructure,
- Ensuring economic viability,
- Revitalization of the center,
- Creation of new pedestrian axes, attraction points and activity foci,
- Resolving traffic problems

The current Development Plan for Conservation aimed primarily to improve the existing physical environment, to reduce the problems on the urban scale and to ensure that the conservation area became a center of attraction as may be understood from the items above, and strategies were determined within this framework. Strategies developed in line with these objectives are as follows (Dokuz Eylül Üniversitesi 2000, 42-43):

- To organize the new pattern formed on the historical space pattern with additional and independent units according to the needs of the users over time,
- In order to promote economic viability in the region to maintain conservation and increase efficiency;
 - Providing the promotion of the historical and cultural identity of the region at home and abroad, revitalizing the region through the development of tourism,
 - Revitalization of traditional handicrafts,
 - Development of lodging housing,
 - Organizing a traditional festival in the region.

As can be seen from the above-mentioned strategies, the provision of conservation in historical settlements and the provision of economic prosperity, which is one of the priority conditions for its continuity, also formed the basis of the Development Plan for Conservation strategies.

In this regard, historical settlement of Muğla has been separated in five sub-regions within the Development Plan for Conservation of Muğla (Figure 3.5). The first zone is the place where housing is the most densely and most preserved. The second zone involves Arasta as the trade area of historic settlement before the trade center was moved to Konakaltı. The third zone involves the heritage from the Republican period and after, mostly the buildings from the 1950s. The fourth zone involves the intersection of Muğla-Marmaris road and Muğla-Aydın road, that is surrounded by education and management buildings, constructed in the first period of Republic. The fifth zone of the Conservation Plan is out of the designated heritage, but these places are considered within this plan to create a buffer zone between the new development areas and the urban conservation area.

Saburhane square, Konakaltı square, their surroundings and Arasta regions which are aimed to be more alive and attractive by means of economy and activities, are considered as *special planning zone* within the Development Plan for Conservation of Muğla (Dokuz Eylül Üniversitesi 2000, 52). This zone is considered to be developed by a special project that involves exhibition and trade functions for tourism. Implementation rules are written in the Development Plan for Conservation of Muğla as:

- In a sense, in these areas that may be functional as ‘focal points for activities’, retail trade, food and beverage units, handicrafts production, display, and sale shops and socio-cultural facilities can serve. These facilities can be served in main buildings or additional buildings.
- The seating groups of the food and beverage units can be located on the pavement or on the road, without obstructing pedestrian and vehicle access.
- In the parcels where these activities take place, showcase facilities will be provided at the entrance from the street to the courtyard.

- If the additional structure is used as retail trade or food and beverage units, it can be opened to the street if the additional building is adjacent to the garden wall.
- If the main building in this area is located adjacent to the road or if it has a facade facing the road, while the building is destroyed or rebuilt the building facade can be opened to the road for the functions mentioned above. Otherwise, building façade cannot be opened to the road.

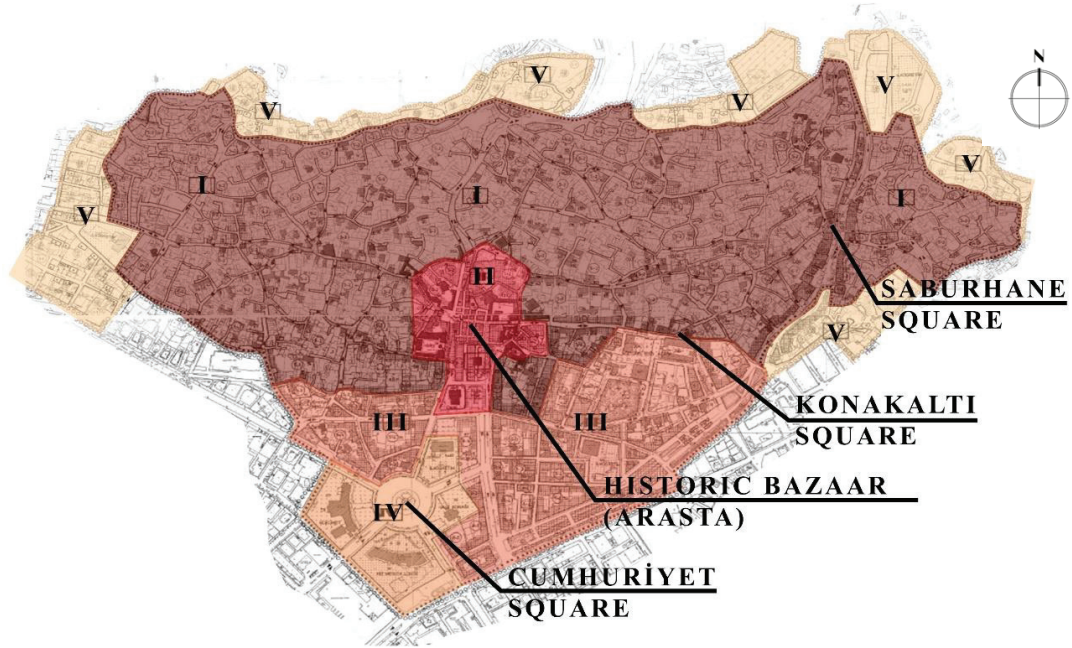


Figure 3.5. Sub-regions of the urban conservation area (Source: Muğla Regional Council of Conservation of Cultural Assets)

The rules determined for the implementation of the projects that can be realized in the Special Planning Zone include the decisions regarding the arrangement of the existing physical texture in accordance with the functions for tourism activities.

Arasta, one of the Special Planning Regions, has been considered as an *activity center* within the scope of the plan, and it has been proposed to develop food and beverage units to support the tourism activities in the region as well as to improve the functions available at the time the plan was prepared (Dokuz Eylül Üniversitesi 2000, 48).

The first zone of the urban conservation area, especially Saburhane is considered to be able for lodging-housing. Lodging Housing for students and tourists is a stressed

function for financial contribution to the economy of the region. Implementation rules for lodging-housing are determined as:

- At least two rooms must be contained and food-service must be provided to the customer or the customers must have the opportunity to prepare their own meals,
- Management room must be contained,
- A salon with sufficient capacity must be contained for living, dining and breakfast needs,
- Laundry, drying and ironing facilities must be involved,
- Decoration and furnishing of all volumes in accordance with their function and using appropriate materials,
- Necessary precautions must be taken against fire and for first aid,
- Separate sink, shower, and WC units must be involved for the customers,
- There must be enough kitchen tools and equipment in the kitchen,
- The availability of a clean water tank enough for capacity must be involved,
- Enclosed garbage cans must be involved for storing trash without any smell and insects until they are emptied,
- Sofa, dining table and chairs enough for capacity must be provided in the living and dining areas,
- These facilities are composed of units to be built on the basis of internal parcel arrangements. Bathroom and toilet are not required in each room,
- In these facilities, the minimum requirements that are mentioned within 'the definition and qualifications of hostels' (Section 4, articles 85 and 86) part that is included in Regulation on Qualifications of Tourism Investments and Enterprises are not required.
- In the case of parcel use within the parcel, it is essential that the right of additional structuring shall not be more than 15% of the parcel size and parcel size of the parcels with a TAKS value less than 0.60 and the total area shall be arranged to be a maximum of 50 m².
- The municipality is responsible for inspecting the use of lodging houses within the parcel.

As it is observed, Development Plan for Conservation of Muğla determines the physical aspects of lodging housing without any emphasis on the social life. The axis that is proposed to be conserved in the plan and which moves along the east-west route has been determined as the *main pedestrian route* and it has been proposed to be improved for the development of tourism sector (Dokuz Eylül Üniversitesi 2000, 51). This axis passes through Arasta, Konakaltı and Saburhane regions, which are designated as Special Planning Areas within the scope of the plan. In fact, this axis has been designated as a sightseeing route by the municipality (Figure 3.6).



Figure 3.6. A brochure published by Muğla Municipality (before becoming metropolitan municipality) showing the planned walking route within the urban conservation area (Source: Menteşe Municipality)

Improvement of cultural tourism is frequently emphasized as the primary function for the revitalization and survival of Muğla urban conservation area in the report of the Development Plan for Conservation. Seven projects have been developed within the scope of the plan (Dokuz Eylül Üniversitesi 2000, 55-58). These projects are as follows:

- ‘Save a house’ project,
- Development of cultural tourism,
- Development of lodging housing
- Promotion of Muğla project,
- Conservation and development of traditional handicrafts,
- Establishment of the MEYAP (Sustenance of the Muğla Houses Project) center,
- Engaging with the academic and professional environment.

“*Save a house*” project as one of these projects is based on the suggestion that public or private institutions should undertake restoration or provide financial contribution of restoration of historical buildings (Dokuz Eylül Üniversitesi 2000, 55). In order to develop cultural tourism, which is another project, the emphasis was on reviving elements of the old traditional life such as transportation by horses, carriage by donkey, wedding rituals and coffeehouses within the plateau “*at least on touristic level*” (Dokuz Eylül Üniversitesi 2000, 56). It is another project subject to expand the lodging housing facilities that may accommodate students during the academic period and tourists during the tourism season in the houses located in the historical settlements, and thus provide input to the local economy (Dokuz Eylül Üniversitesi 2000, 57)., it was aimed to introduce the cultural and tourism potential of the urban conservation area at national and international level with the promotion of Muğla project by means of various written and visual media and thus to transform the historical settlement into an attraction center for tourism activities (Dokuz Eylül Üniversitesi 2000, 58). The conservation and development of traditional handicrafts is a project in which traditional activities are suggested to serve as both “*an animation and a revenue generating sector*”, and it is stressed that traditional activities “*should be kept alive even they are just touristic*” (Dokuz Eylül Üniversitesi 2000, 58). The MEYAP center has been proposed as a center that will provide coordination in conservation activities, provide consultancy, coordinate documentation, direct resources, and ensure the coordination of local administrations and other institutions, organizations and individuals (Dokuz Eylül Üniversitesi 2000, 58). Another proposed project offers support from the academy on issues such as resources, knowledge, labor, etc., and attracting the attention of professional organizations to conservation areas (Dokuz Eylül Üniversitesi 2000, 59).

As may be seen, the projects proposed in the report of the Development Plan for Conservation include the promotion of the urban conservation area at national and international level, benefitting from the tangible and intangible assets as marketable elements and generating income, and presenting existing or already abandoned traditional elements to tourists as an artificial animation. In the plan report, which proposes that the income of the city is largely obtained from cultural tourism activities, a number of issues have been pointed out in order to ensure that local people are not affected negatively by all these activities and contribute to their income (Dokuz Eylül Üniversitesi 2000, 61-63):

A number of measures need to be taken to prevent the provision of tourism services by people from outside the region. The local people should benefit from the created employment... The correct and effective use of the local resources and potentials and the impact of the visitors on the economic, physical and socio-economic structure of the region should not be left to market conditions alone... Keeping records of tourism and student-targeted lodging housing supply at certain periods, determining seasonal or annual demands, to ensure that necessary and adequate measures are taken at the moment when domestic and foreign visitor demand is felt to increase excessively... to provide services and goods to visitors and to keep them at a level that will not offend local residents and to keep them in a second level ensuring a control is important management issues.

Although the Development Plan for Conservation is concerned with the employment of local people, the control of price increases, the limitation of visitor focus, and the provision of goods and services that will not put the local people in the second plan, it is observed that these objectives are not reflected well within the plan notes. Any constraints about the subjects like increase in real estate values, density of visitors, employment of local people, etc. is stressed in the plan notes, which contain substances that define the framework of the interventions that can be made in the physical environment for the promotion of cultural tourism. This situation makes possible the risks of gentrification and replacement of an existing identity with an artificial one. In addition, as stressed in the plan report, brightening the already disappeared traditions or some of the traditional rituals that are part of the current lifestyle in order to market to visitors as some kind of shows may change the place identity in accordance with the way of production, the living traditions which have become just commodities may be consumed and the identity may be completely lost.

3.4. Conservation and Tourism Projects for Saburhane

The Muğla Municipality had the Urban Design Project for Arasta-Marketplace-Saburhane prepared in 2005, in order to make these historical places attractive for domestic and foreign tourists. Arasta part of the project, which was the first stage of the project approved by the Protection Board in 2007, was implemented, but other parts of the project which involved the marketplace and Saburhane have not been implemented.

The Urban Design Project for Arasta, the marketplace and Saburhane involved the whole historical trade center of Muğla called 'Arasta', the marketplace along the axis starting from the intersection of İsmet İnönü Street and Şehit İsmet Çatak Street to Saburhane and Saburhane settlement (Uray 2005, 1). The aim of the project was to

produce planning and design decisions to solve urban problems and to determine the implementation strategies of these decisions (Uray 2005, 2). The project was justified in the project report as:

The three main districts within the scope of the project are the zones which have different characters that may be the focal points for domestic and foreign tourists. However these three districts are not able to provide services in adequate quality in this sense.

Arasta, as the historical trade center of the city, was considered as the attraction point for tourists with traditional production functions and additional functions for spending more time in the area. In this regard, street specialization according to the craft subsections such as *coppersmiths*, *ironsmiths*, *whitesmiths*, etc. was suggested and all these crafts were gathered together in different streets according to their subsections. In order to make tourists spend more time in the area, restaurants, cafes and bars were opened in Arasta.

“Sustaining the traditional trade for tourism” was another suggestion for the project area within this urban design project (Uray 2005, 12). According to the report (2005, 12), demands of the locals were not enough to sustain the traditional production, so improving the traditional trade in order to attract tourists was seemed essential, such as souvenirs sale.

Another suggestion for the area was lodging-housing around Arasta and in Saburhane (Uray 2005, 14). It is argued that lodging housing activities are going to change the kind of tourism from day trips to accommodating for longer time which is also going to dynamize the area at night (Uray 2005, 14).

A tourism route was designated within the scope of this project. The route involves archeological urban conservation area at Asar Mountain, urban urban conservation area, Arasta, marketplace and Saburhane (Uray 2005, 19). It is aimed to provide a whole tour for tourists in order to make them spend more time and create an attraction point different from the coasts in Muğla.

When compared to the current situation of Arasta in 2005 (Photo 3.2) when this project was prepared, it may not be said that the implementation made for conservation and survival made Arasta a center of attraction and activity as intended. The restored physical texture where the number of food and beverage units to serve domestic and foreign visitors were increased (according to the data in the project report, 13 food and beverage units increased to 23 in 2018) is concentrated during lunch times of employees

working in the immediate surroundings during the week, which does not reach the north of Arasta. The shops with food and beverage functions around the square where the fountain is located in the middle are closed due to lack of profit (Photo 3.3). The craft and trade functions in Arasta are overshadowed by the fact that local people mostly prefer shops in the new city center for shopping. Therefore, the project implemented in Arasta with the approach of making this region a center of attraction with its renovation and re-functionalization works was insufficient to revive this area and develop the tradesmen here.

The Municipality had the Street Rehabilitation Project for Saburhane prepared in 2011, and the project was approved by the Protection Board in 2015 (interview with Şahin & Ekinci 2018). However, the Municipality terminated the contract with the organization that prepared the project, for some reasons (interview with Şahin & Ekinci 2018). So, the Urban Design Department of the Municipality have handled this project since 2015.

The Street Rehabilitation Project for Saburhane involves the Karamuğla Street axis from the end of the marketplace to the end of Saburhane (interview with Şahin & Ekinci 2018). Although this boundary defines where the interventions are going to be implemented at the street level and building scale, this project involves much more such as transportation planning, infrastructure planning (interview with Şahin & Ekinci 2018).

The Muğla Metropolitan Municipality has applied a project which includes 12 partners from 7 different countries, called HIPSTeR (Heritage Inclusion and Participation Strategies) with the Saburhane Street Rehabilitation Project. The aim of this project (HIPSTeR 2019, 2) is explained as:

The overall aim of HIPSTeR is to foster a transformation towards cohesive and socially diverse communities in Europe, drawing on opportunities within cultural heritage to drive and support a transition towards liveable cities and urban environments.

This project focuses on *participatory design* and *collaboration* that will provide *cultural and social diversity* and participation of the inhabitants on the design process (HIPSTeR 2019, 2). The objectives of the project are:

- Engagement with urban citizens, including through the use of digital technologies
- Integration of citizen user knowledge of cultural heritage in local areas to foster social equality. HIPSTeR combines participation and digital technologies in relation to cultural heritage in urban areas.
- Promote the uptake of innovative governance and planning approaches, through the inclusion of experimental and evidence-based decision support tools.

- Co-creation of cultural heritage narratives, to promote the cohesion of local communities. This could happen through urban storytelling, and community involvement in heritage recording, discussion and debate.



Photo 3.2. Arasta in 2005 (Source: Uray 2005)



Photo 3.3. Arasta 2019 (Source: Fulya Polat's archive)

According to the report of HIPSTeR (2019, 18), Apostol Inn, the Winehouse which belong to the Muğla Metropolitan Municipality, and the Children's Library which is the house of Cengiz Bektaş, a Turkish architect, are restored and are used in order to provide the participation of the inhabitants and initiatives to the rehabilitation project through gathering in these buildings by meetings and workshops (Figure 3.7). Through these participatory processes, it is aimed to obstruct gentrification (HIPSTeR 2019, 19). Also it is aimed to be a model for the future projects and implementations in the city and to contribute to the preparation of urban design guideline (HIPSTeR 2019, 19).

Within the scope of the project, the problems and needs of Saburhane were determined as a result of the surveys carried out by the Urban Design Department of the Muğla Metropolitan Municipality, and of the meetings where the members of the A Future for Muğla Platform, the representatives of Saburhanespor and other locals of Saburhane came together, and the project was started in this way. The children's library opened in Saburhane in order to create awareness for the conservation of the environment in which they live, the various courses opened for children in Apostol Inn in order to contribute to the education of the children, the meetings where the relevant components of the city and especially the settlement are brought together and which the demands of the locals are determined shows that this project is more than a street rehabilitation project, instead it is a project for supporting the existing life.

However, when the municipality's objectives for Muğla city center were asked during the meeting with Bahattin Gümüş, The Mayor of Menteşe Municipality, it was stated that the most important objective is to provide tourism-oriented functions such as accommodation, food services and exhibiting in the city center to attract tourism to the central district of Menteşe (Muğla) (interview with Bahattin Gümüş 2018). The objectives of the political components of Muğla Metropolitan Municipality and Menteşe Municipality as dissemination of *cultural tourism* and making the historical settlement an attraction point, the first of *Tarhana Festival* which was held in Saburhane in 2018 (Photo 3.4; Photo 3.5) which is planned to be traditional, the tv series and movies that have been shot in Saburhane Square which has become a movie plateau exert pressure on the current identity of the settlement. The facades of the buildings in the Saburhane Square are renovated in order to provide a stage for tv series and movies. Another prevalent tourism activity is daily tour visit that tourists come to the district in order to see the old settlement or for hiking along the Karamuğla Creek. It is seen that tourism activities are started

already in Saburhane. However, accommodation facilities and food services are not provided within the district yet.



Photo 3.4. Winehouse was used for exhibition of children's paintings during the Tarhana Festival (Source: Fulya Polat's archive 2018)



Photo 3.5. The inhabitants of Saburhane and outcomers sold some products during the Tarhana Festival on the streets (Source: Fulya Polat's archive 2018)



Figure 3.7. Restored buildings for public use in Saburhane
(Prepared by Fulya Polat)

3.5. Site Survey on Saburhane

3.5.1. Property Values and Population Changes

Saburhane was a settlement where the Greek population was dwelled in Muğla, until the population exchange in 1923. Although there is not a certain boundry of Saburhane as a settlement, it is a street name and also the name of the square at the center of the settlement. This study involves the axis from the end of the marketplace along the Karamuğla Street that is also involved within the Saburhane street rehabilitation project.

It may be said that the revised Conservation Plan which was prepared in the late 1990s and the Arasta-Pazaryeri-Saburhane Urban Design Project prepared in accordance with the Conservation Plan, had an impact on the real estate values and population in the urban conservation area. Although any implementations have not been done in Saburhane yet, Chart 3.4 shows that declared property values have been suddenly increased from 2000 to 2005. Therefore, the population of Saburhane has decreased from 2007, when the address based population registration system has gone into operation, to 2018 (Chart 3.5). The preparation of a project aiming to increase tourism activities and the implementation in an area of the urban conservation area increased the real estate values even if it was not implemented in Saburhane, and because housing prices were more favorable than the other settlements of the city, it was effective in moving some of the residents from here. As can be seen in Chart 3.5, the population of Karşıyaka Neighborhood has increased slightly, although it is not at a significant rate. This is due to the fact that the majority of Karşıyaka Neighborhood is outside the conservation area and the stock of affordable new housing is located in this neighborhood.

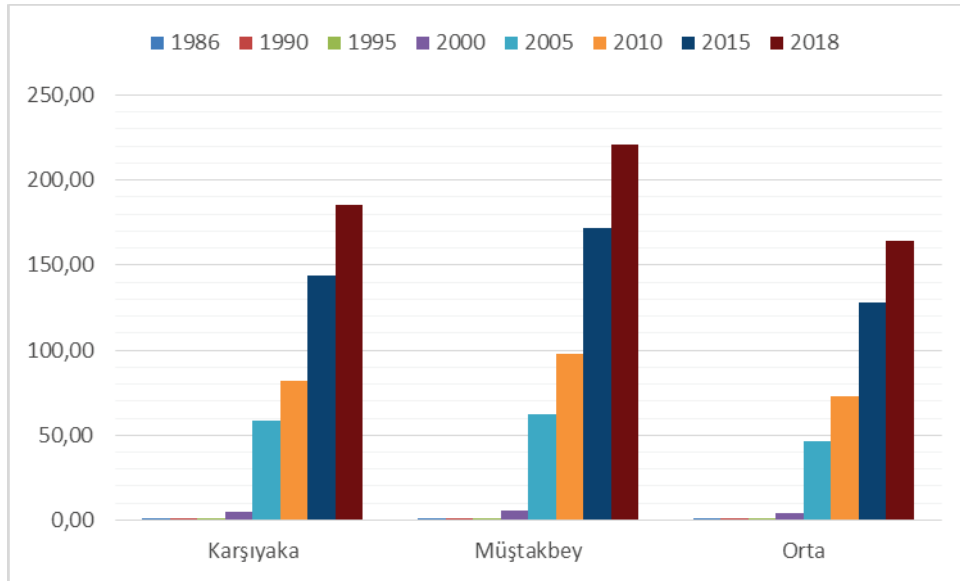


Chart 3.4. Declared property value (TL) changes between 1986 and 2018
(Source: Menteşe Municipality)

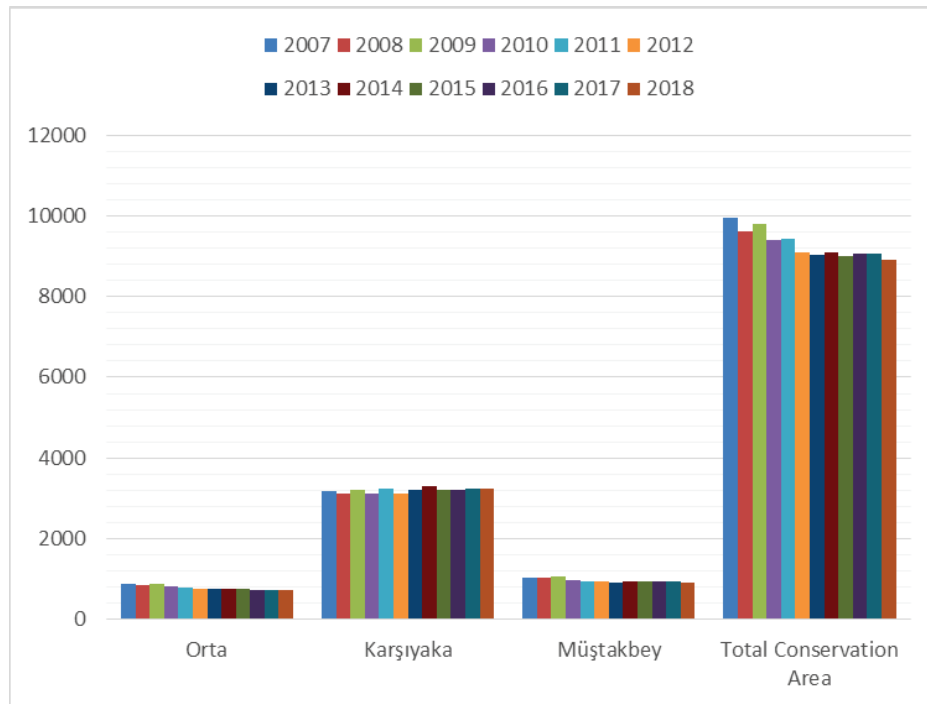


Chart 3.5. The population of the three neighborhoods located within the boundaries of Saburhane between 2007 and 2018 (Source: TÜİK)

3.5.2. Site Analysis

3.5.2.1. Building and Location Informations

There are 23 registered buildings, 15 *asal* (buildings to be renovated with their façade features) buildings, 73 new buildings, 8 empty parcels, and 3 of the buildings are not suitable to use within the study area. 18 of the registered buildings are residential (Photo 3.6), 4 are commercial and 1 is both residential and commercial. 13 of the *asal* buildings are residential, 1 is commercial and 1 is both residential and commercial. 53 of the new buildings are residential, 10 are commercial and 10 are both residential and commercial. Current land use pattern and registration pattern can be seen at Figure 3.8.



Photo 3.6. A registered building (a Greek architecture) in Saburhane
(Source: Fulya Polat's archive 2019)



Figure 3.8. Current land use in Saburhane (Prepared by Fulya Polat)



Photo 3.7. New buildings constructed after 2000s in Saburhane
(Source: Fulya Polat's archive 2019)

Saburhane has a housing-oriented function scheme. However, Saburhane Square and the south of the square contain commercial and residential functions, while the buildings in the north of the square have only residential use.

Orta neighborhood covers more registered and *asal* buildings from 19th century than Müştakbey and Karşiyaka neighborhoods within the boundaries of the survey area (Table 3.3). Karşiyaka neighborhood contains generally the buildings constructed after 1960s and 2000s (Photo 3.7). In this context, it may be said that the majority of the houses built by immigrants from the surrounding villages to the city center after the 1950s.

Table 3.3. Registration informations of the existing buildings within the site

Building information				
		Registered	<i>Asal</i>	New construction
Orta	Residential	9	3	9
	Commercial	2		3
Karşıyaka	Residential	3	4	30
	Commercial	1		7
Müştabbey	Residential	1		2
	Commercial		1	2
TOTAL		16	8	53

3.5.2.2. Interviewers' Personal Informations

When the age line of the Table 3.4 is examined, ages are categorized according to childhood period (0-18), college period (18-25), active ages in working (25-50), retirement ages (50-70), elderliness period (70 +). The Table 3.4 shows that although the total number of the young population is more than the total number of the elderly population, the number of people who are at the age of active working is less than the number of people who are not able to work because of their age.

The total number of female population among the residents is more than male population. Most of the unemployed population is consist of females.

When the education level data of Saburhane (Table 3.4, Table 3.5) is compared with the data of Muğla and Turkey, it is seen that primary and secondary school degree rates of Saburhane are higher than the rates of Muğla and Turkey, but high school, undergraduate and postgraduate degree rates are lower (Chart 3.6). Thus, it is able to argue that the education level in Saburhane is very low compared to Muğla and Turkey.

Although the number of retiree is the highest value at the employment category, it is very close to the number of employee. Also high range of unemployment is an important data on the socio-economic situation. Another important data on the socio-economic situation is the status of labor that the wageworkers are the majority in Saburhane. When the employment and unemployment rates of Saburhane are compared with the rates of Aydın-Denizli-Muğla region (accessible data) and Turkey, it is observed

that employment rate of Saburhane is lower, but unemployment rate is higher (Chart 3.7). This data points the low-income level of the district.

Table 3.4. Demographic informations of the residents of Saburhane

Demographic informations					
		Orta	Karşıyaka	Müşakbey	TOTAL
Age	0-18	9	20		29
	18-25	3	4		7
	25-50	13	35	4	52
	50-70	18	22	6	46
	70 +	13	18		31
Gender	Female	31	52	6	89
	Male	25	47	4	76
Education	Primary School	27	44	3	74
	Secondary School	6	16		22
	High School	8	9		17
	Associate Degree	4	4	2	10
	Undergraduate	4	4	2	10
	Postgraduate	1	1		2
Employment	Employee	12	22	4	38
	Retiree	15	22	3	40
	Unemployed	16	9		25
	Student	6	3		9
Status of Labor	Wageworker	8	19	3	30
	Employer	1	1	1	3
	Free Lance	3	6		9
	Hourly Paid Worker	1	1		2
Total People Number		56	99	10	165

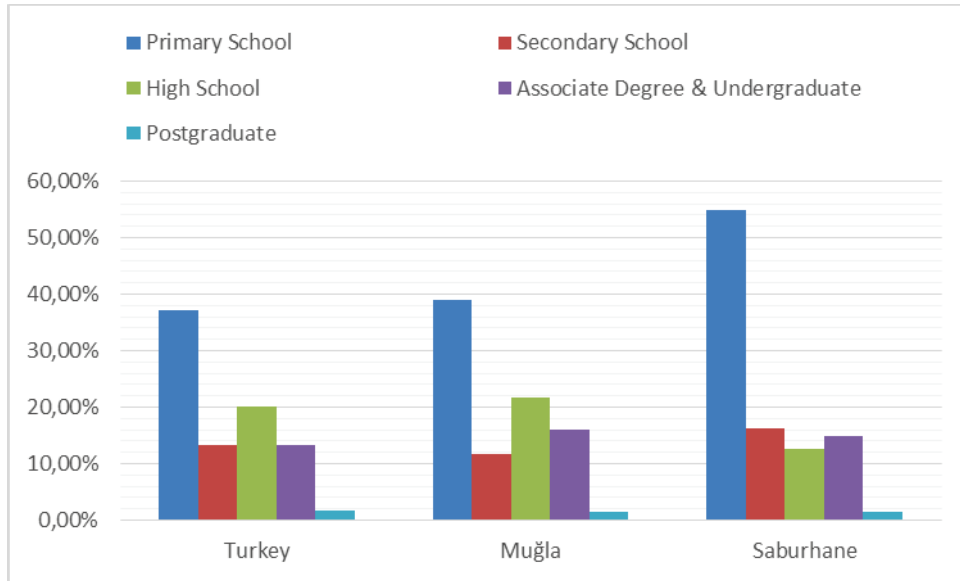


Chart 3.6. Educational statistics of Saburhane, Muğla and Turkey (Source: TÜİK)

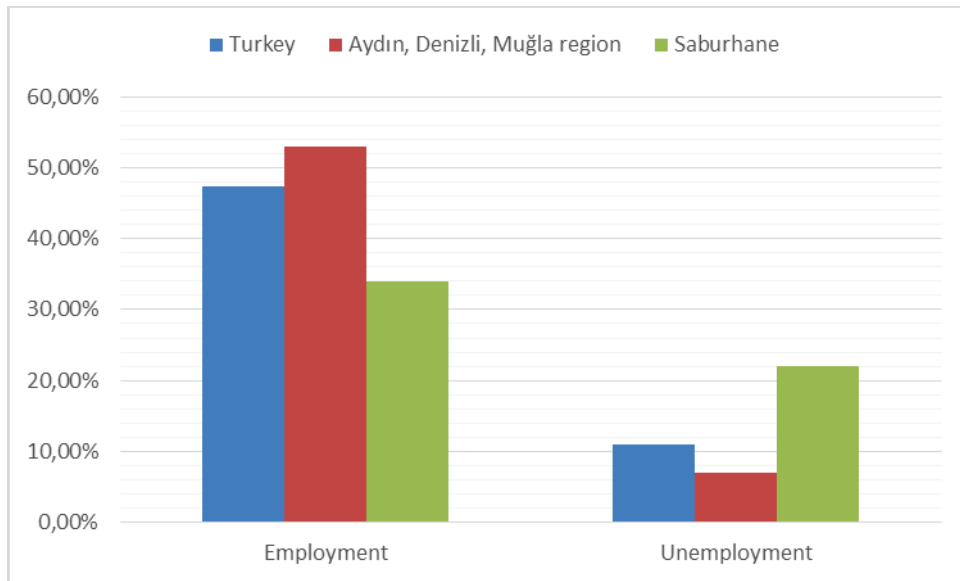


Chart 3.7. Employment and unemployment statistics of Saburhane, Aydın-Denizli-Muğla region and Turkey (Source: TÜİK)

According to the Table 3.5, most of the population of the shops are at the age of 25-50. Male population is more than female population and the education level is very low as across the residents. The majority of the employees are wageworkers.

Table 3.5. Demographic informations of the shop owners / workers of Saburhane

Demographic informations					
		Orta	Karşıyaka	Müştabbey	TOTAL
Age	0-18				
	18-25		5	1	6
	25-50	9	16	4	29
	50-70	2	3		5
	70 +				
Gender	Female	1	3	1	5
	Male	10	21	4	35
Education	Primary School	9	9		18
	Secondary School	2	10	2	14
	High School		5	1	6
	Associate Degree			1	1
	Undergraduate			1	1
	Postgraduate				
Status of Labor	Wageworker	7	13	2	22
	Employer		3	1	4
	Free Lance	4	8	2	14
	Hourly Paid Worker				
Total People Number		11	24	5	40

3.5.2.3. Dwelling and Usage Informations

Saburhane settlement have never been totally empty. Although lots of inhabitants who participated in the questionnaires dwell here for more than 50 years, the migration movement from rural to urban after 1970s has effected the population of Saburhane. But when the last 20 years are considered, Saburhane took its largest migration after 2000s (Chart 3.8).

Although there are not any workplaces opened before 1970s according to the questionnaires (Chart 3.9), bakeries and coffehouses are the oldest businesses in Saburhane. The values in the Chart 3.9 show the existing situation, not the past. Most of the workplaces are opened after 2000s. The workplace owners prefer to open their shops in Saburhane, generally because the Karamuğla axis and the Saburhane Square are always busy, especially every week on thursday when the great bazaar of Muğla is opened. On the other hand, most of the shop owners live in Saburhane or very close, so they prefer to open their shops here. Another reason to have a shop here is the affordable rent values. Most of the shop owners do not have another workplace in other neighborhoods in Muğla. The shops in Saburhane are their only source of income.

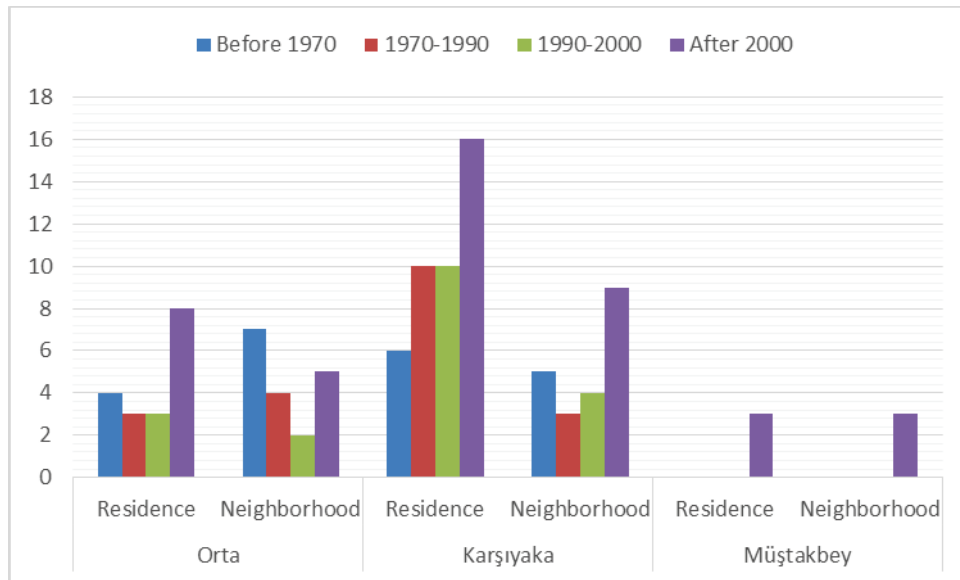


Chart 3.8. The period when the inhabitants started to live in Saburhane

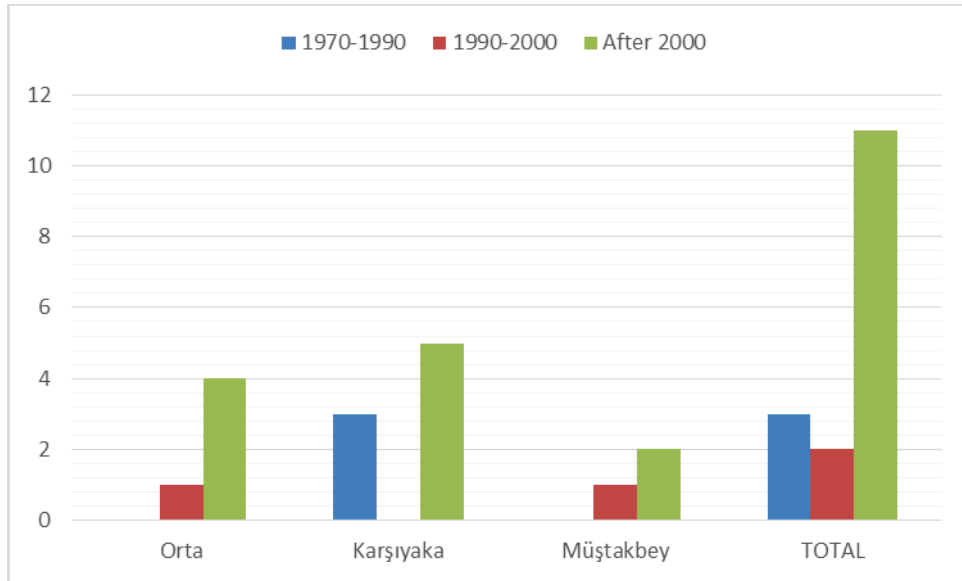


Chart 3.9. The period when the shops are opened in Saburhane

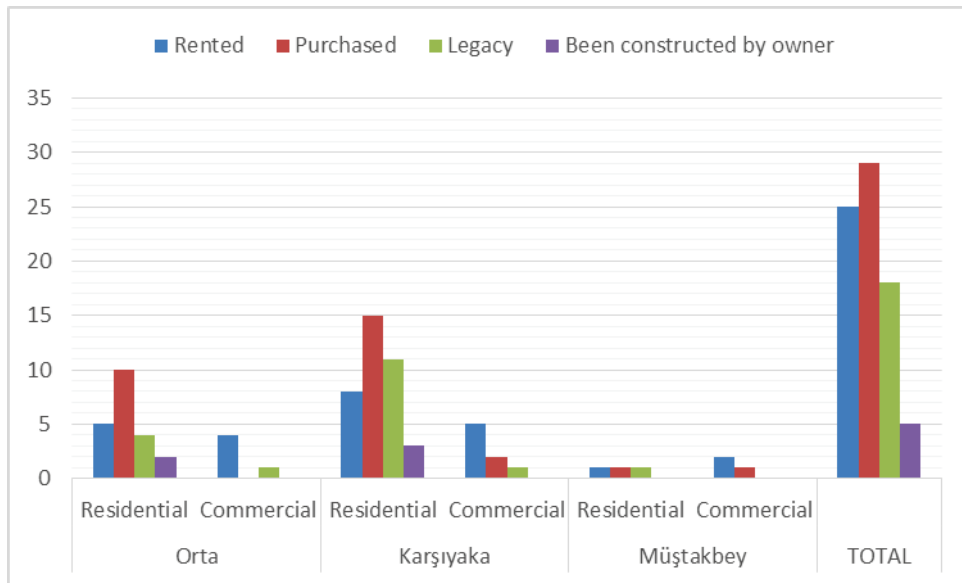


Chart 3.10. Ownership

According to the Chart 3.10 most of the inhabitants are the owner of their houses, and most of them bought the houses they have dwell. The second largest majority of the inhabitants have rented the houses they live in. Most of the owners of these rental houses live out of Saburhane.

The questionnaires show that the inhabitants of Saburhane mostly moved from the villages of Muğla due to the changing economic dynamics from rural to urban (Chart 3.11). When people are asked why they moved here, most of the answers are *job opportunity* and *affordable housing*. It is certain that these people move from their villages for finding job because of inadequate agricultural incomes, and Saburhane provides affordable housing for them at the center of Muğla city which is very close to social facilities.

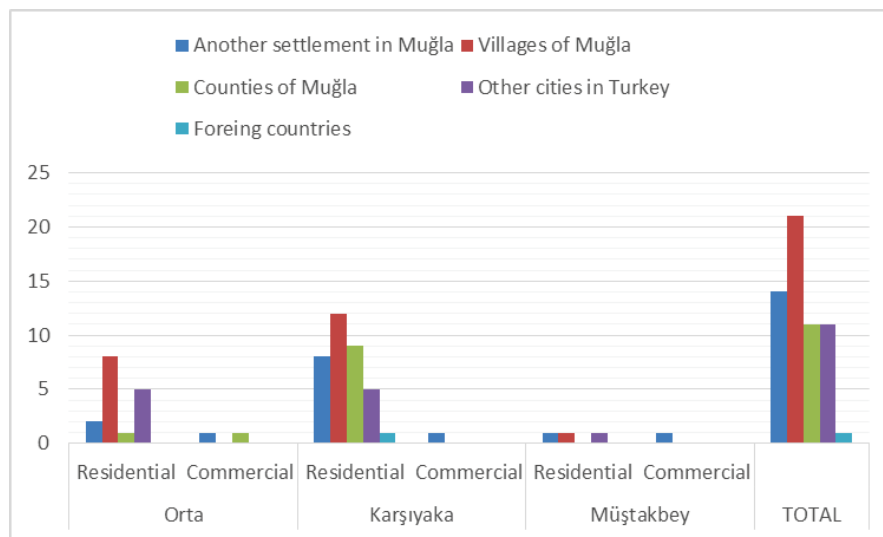


Chart 3.11. The inhabitants' previous locations before moving Saburhane

The inhabitants living in the houses inherited from their families are generally 2nd generations (Chart 3.12). But these families are not the first owners of these houses, they bought these houses from the previous owners. There is only one family who are the grandchild of a Greek woman called *Dönme Dudu* in Muğla, but named *Stella*. The house this family still lives in is inherited from Stella. First generations who bought the houses inherited to their children, generally moved from the villages of Muğla, then the other

settlements of Muğla city center. Saburhane has received very little migration from other cities (Chart 3.13).

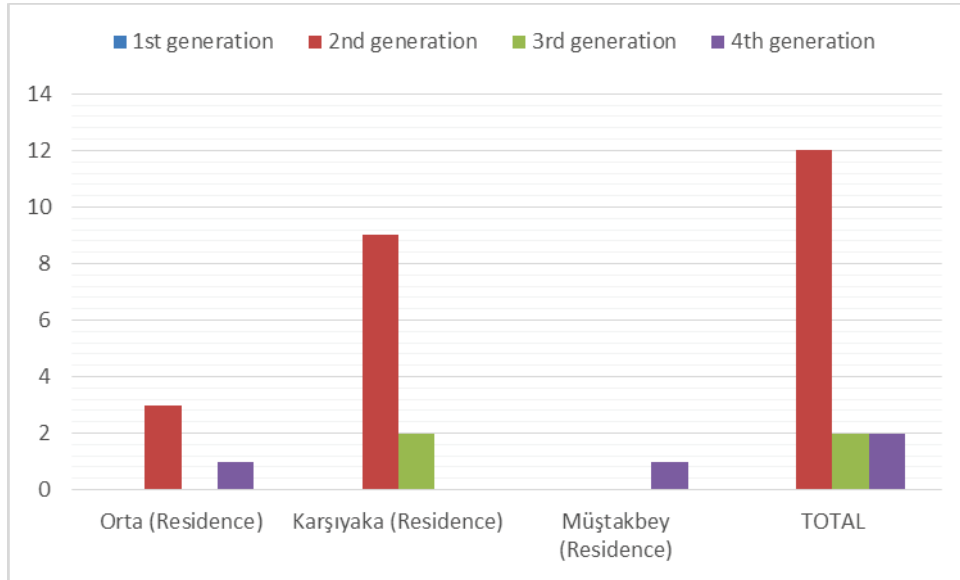


Chart 3.12. The generations who live in Saburhane today

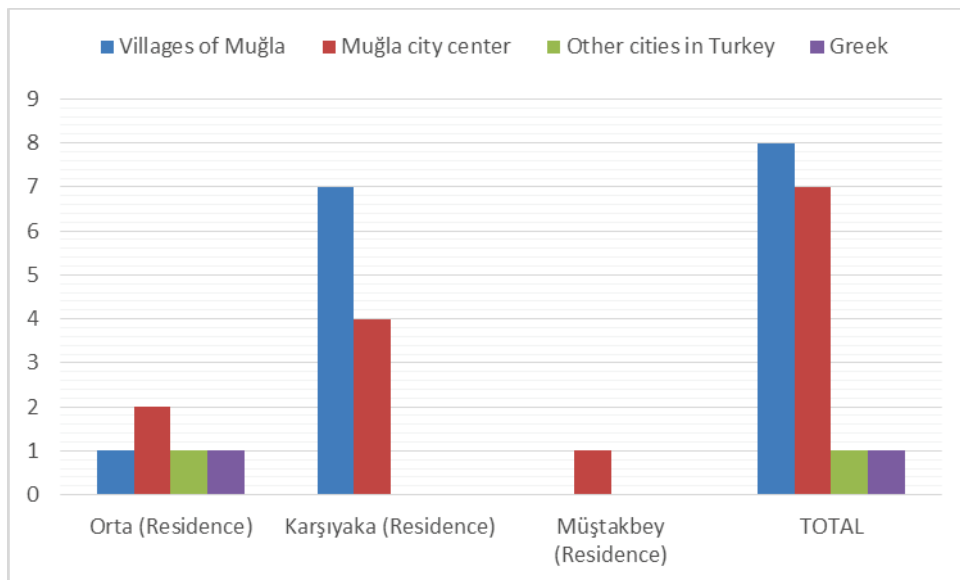


Chart 3.13. Previous locations of the 1st generations

It is asked to the participants if they use their houses in Saburhane for the whole year or if they move to another settlement for some period of the year in order to determine if the living tradition depending on the relation between rural and urban continues as it was in the past. Results show that the lifestyle relational with the rural parts of the city has changed, most of the participants use only the house they live in Saburhane for the whole year.

There are different opening and closing times of the shops, therefore Saburhane lives for 24 hours of the day. Although most of the shops are closed after eight pm, people continue to spend time in the coffehouses until midnight. The bakeries at the Saburhane Square are opened after midnight till morning. The cycle is the same for every day. The shop owners give the information that Saburhane is more crowded at day time in summer.

3.5.2.4. Perception of the Settlement

In order to understand how the inhabitants perceive Saburhane, five different; open-ended questions are asked. The first question is asked to see how they express their neighborhood to an outsider. Most of the expressions are positive, such as *quiet, safe, peaceful, liveable, has fresh air, good people and relationships*. Some of the responses contain perceptions on architecture, such as *well conserved old Greek houses, contains historical buildings, the first and well-known settlement of Muğla, a great urban texture*. There are perceptions on activities as *having tea under the plane tree in the square is joyfull* (Photo 3.8), *a touristic settlement*. Very few people mention negative about Saburhane and they express about *uncared physical environment, unreliable people profiles, and male domination in the coffehouses, like a village*.

It is asked that how the inhabitants express their home or shop addresses to an outsider to understand which points of the settlement they use as reference point. The answers are different for each neighborhood. The answers vary according to the location of the workplace or the residence (Chart 3.14). The inhabitants who are at the end of the marketplace, generally use the marketplace as a reference, then they use Cumhuriyet Primary School which is located at the end of the marketplace. As getting closer to the square, the references used are the architectural elements surrounding the square such as the mosque, the coffehouses and the bakeries and the square itself. As passing through

the square, especially the Karamuğla Creek and then the old public bath become the references to express the addresses. Other references are showed in the Chart 3.14.



Photo 3.8. A coffeehouse, the plane tree and the mosque in Saburhane Square
(Source: Fulya Polat’s archive 2019)

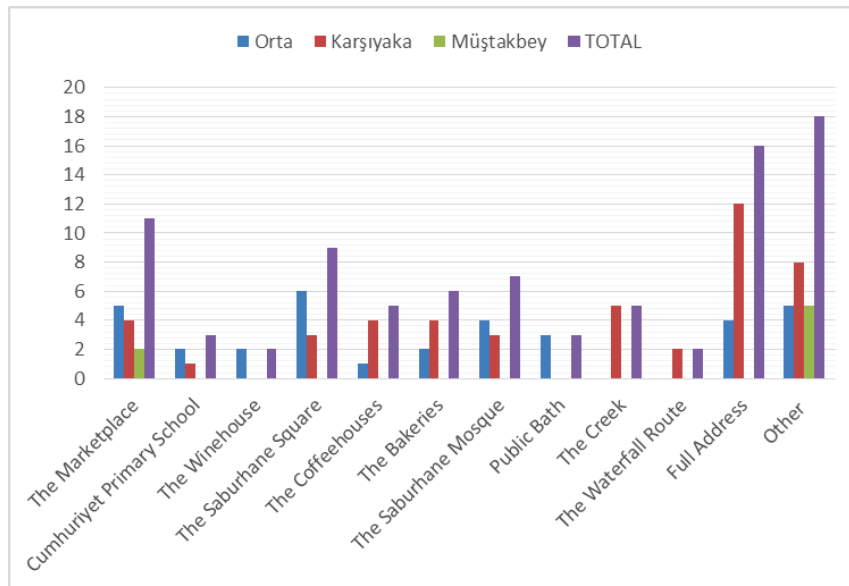


Chart 3.14. The reference points used in order to describe address



Photo 3.9. Coffeehouses in Saburhane Square (Source: Fulya Polat's archive 2019)



Photo 3.10. A bakery in Saburhane Square (Source: Fulya Polat's archive 2019)

It is asked to the participants of *What are the first three things that come to mind when you say Saburhane?* First things come to mind are *the coffehouses, the bakeries and the square*. After these tangible values, the answers contain intangible things as good relations with the neighbors and the fresh air of the settlement. *The plane trees, the statue of Mimar Sinan (Great Sinan) and the old settlement* come after. The other answers are *Sabur Dede, the winehouse, Saburhanespor (the football team of Saburhane), the mosque, the public bath, the creek, tourism, people from the rural, and security problems*.

When the participants are asked about the important historical and natural areas in their immediate surroundings, *the public bath, the mills, and the historical houses* are ranged first. Then *the church, the winehouse, Apostol Inn, and the mosque* are ranged.

The symbol of Saburhane is asked to the participants and most of them answered as *the statue of Mimar Sinan (Great Sinan)*. Secondly *the plane trees, the coffehouses, the winehouse, the square, the public bath and the bakeries* are ranged (Photo 3.9; Photo 3.10). Then *the church, the mosque, the historical houses, Saburhanespor, the chimneys and the old tavern street* are ranged. Not only the physical values are mentioned, but also two people who are very famous that they were going every funeral in Muğla, *Serpil and Yaşar* are mentioned as the symbols of Saburhane.

3.5.2.5. Attachment to the Settlement

In order to understand the extent to which inhabitants of the neighborhood are attached to Saburhane, seven questions are asked. The majority of the respondents answer the question of *Are you satisfied with the house and the neighborhood where you live in?* positively. Also the majority of the respondents stress that they do not prefer to move to somewhere else.

When the advantages and positive sides of the settlement are asked, the most popular answers are *good relationships with the neighbors, being close to the social reinforcement, fresh air and calmness*. The most popular answers to the disadvantages and negative sides of the settlement are *uncared physical environment, the dominance of the coffehouses in the square, traffic jam, lack of public transportation and inadequate parking lots*.

The most common answers to the *needs of the settlement* are *public transportation, maintenance of the physical environment, public spaces other than coffeehouses, playground for children and parking lots.*

Knowledge about the past of Saburhane is very low (Chart 3.15). Most of the informations the inhabitants give are the same. The most told story about Saburhane is that *the first settlers hanged a piece of meat in various parts of Muğla city, the piece of meat hanging on Saburhane was decayed last and therefore they settled here.* This story is told in order to stress the fresh air in Saburhane. Another information shared by the inhabitants is that the Karamuğla Creek was open and there were bridges passing over it (Photo 3.11). In winter, the creek often overflowed, flooding Saburhane. According to the respondents, Celali gardens located on the upper side of Karşiyaka were one of the food sources of Muğla. It is also stressed that security was a problem in Saburhane at the past.



Photo 3.11. Saburhane Square in 1973 (Source: Tekeli 1993, *Tarih İçinde Muğla*, 326)

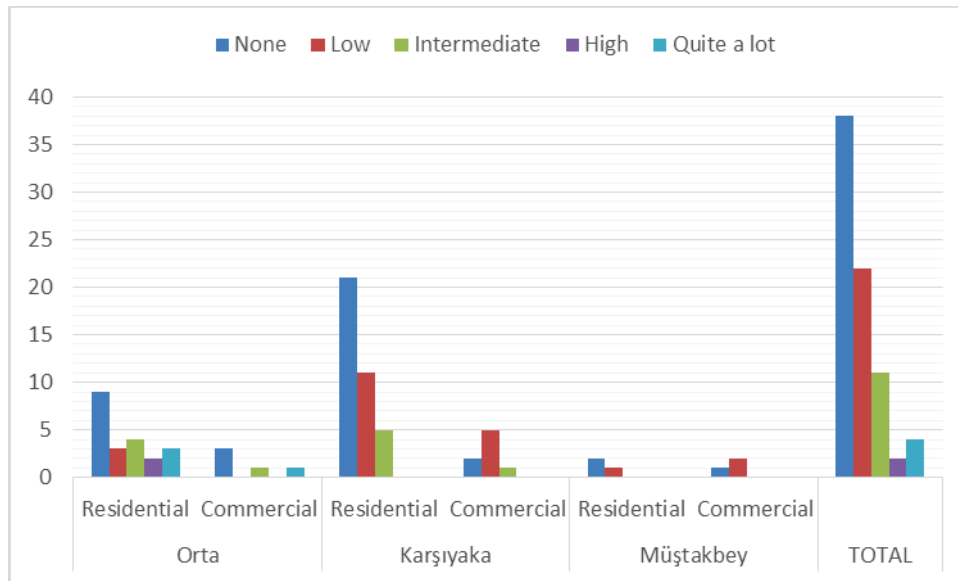


Chart 3.15. The inhabitants' knowledge about the history of Saburhane

3.5.2.6. Interaction with the Neighbors and the Settlement

The questions about the relationships with the neighbors show that there is still a strong communication and interaction with each other in Saburhane. Even the participants who do not meet often with their neighbors or who do not know many of their neighbors, answered the question of *how are the relationships between neighbors?* as *high* or *quite a lot* (Chart 3.16).

The majority of the inhabitants know the most of their neighbors (Chart 3.17). Also, the range of gathering with neighbors is high (Chart 3.18). They generally meet at each others' houses, gardens or in front of their garden doors and socialize.

It is asked if there are any public places to meet with neighbors other than the coffeehouses, and the highest range of the respondents answered negatively. Only 15 of the 59 answered positively and they stressed *Apostol Inn, the Saburhane Square* and *the amphi theatre*.

When the respondents are asked if they do some works together with their neighbors, most of them answered negatively, but 24 of the 57 respondents answered positively. The works that the inhabitants do together are *preparing food for winter, helping each other at special organizations such as weddings, funerals, etc, cleaning the street* and *giving help when it is needed*.

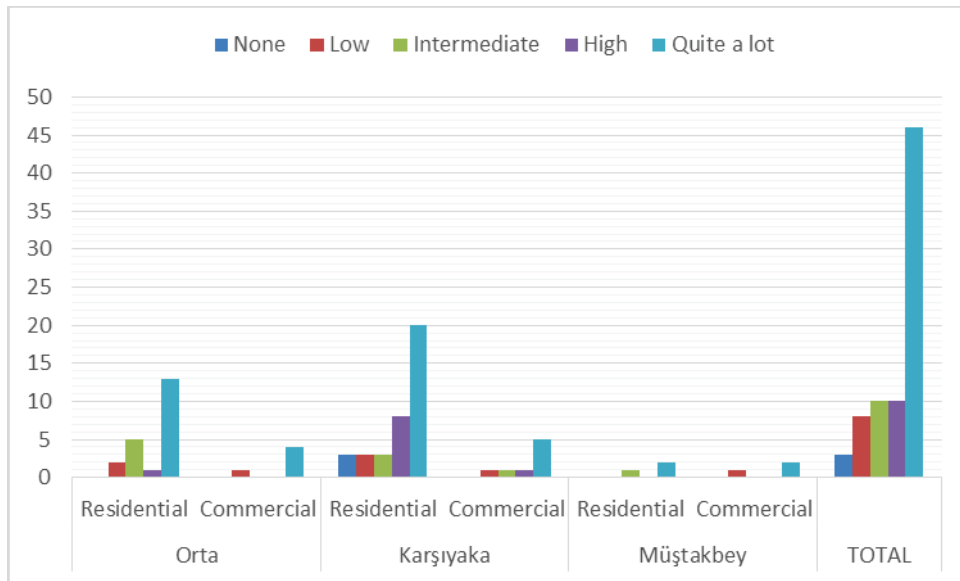


Chart 3.16. Relationship degree with neighbors

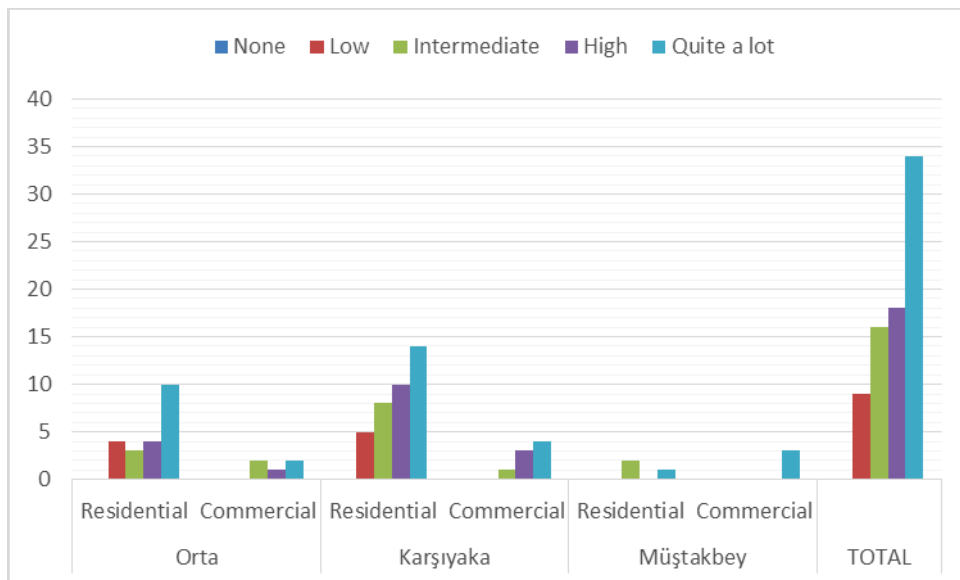


Chart 3.17. The inhabitants' knowledge about their neighbors

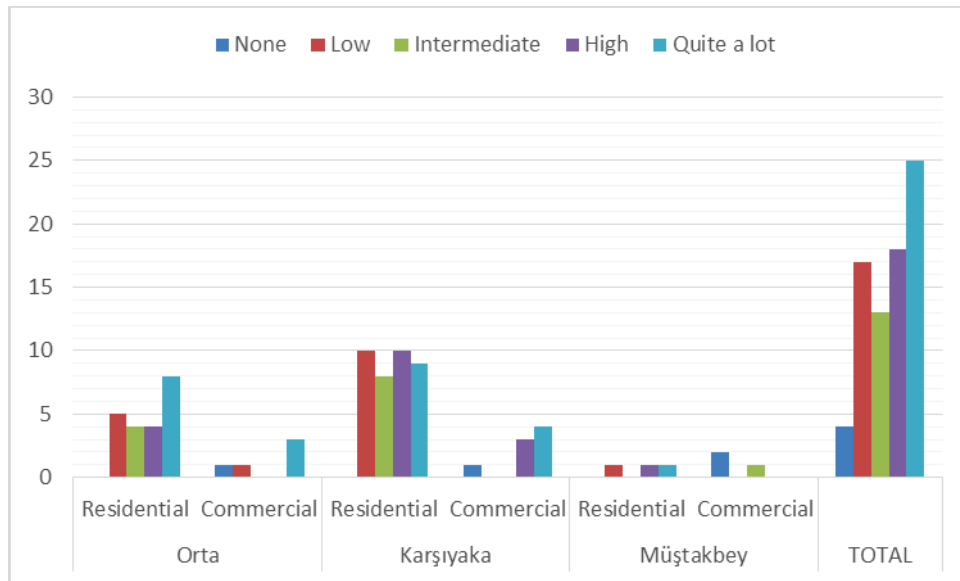


Chart 3.18. Frequency of gathering with neighbors

3.5.2.7. Viewpoints on Heritage Conservation

The inhabitants of Saburhane live the advantages and disadvantages of living in the urban conservation area. In order to reveal the inhabitants' opinions about heritage conservation, eleven questions are asked in this section of the questionnaires. First of all, they are asked if they would like to participate in neighborhood rehabilitation activities with their neighbors or with an institution or organization. The majority of participants responded positively to this question. Few participants responded this question negatively due to *being aged, having no time or distrust of the institutions*.

When asked their knowledge about *urban conservation area* and *development plan for conservation* concepts, while the majority of the participants are familiar with the concept of *urban conservation area*, they are not familiar with the concept of *development plan for conservation* as much.

Another three questions are *What do you think about the conservation / restoration of historical buildings? What do you think about building multi-storey buildings instead of historical buildings?* and *What do you think about the preservation of traditional life in historic settlements?* Saburhane residents and shop owners generally consider the conservation of historical buildings favorably. Also they stress that incentives and financial contributions should be provided by institutions because of the

expensive costs of restoration that the most of the inhabitants could not afford. Only 3 of the 77 participants answered the first question negatively because of long processes and expensive costs of restoration. Parallel to the first question, the majority of respondents are against to build multi-storey buildings instead of historical ones, due to the risk of texture deterioration and the risk of increased density. 14 of the 77 participants answered this question positively, due to the need of more residence in Muğla. The third question is answered generally as the traditional life should continue. It is also added that lifestyle should be adopted with today's conditions. 11 of the 77 participants stress that the traditional lifestyle does not sustain anymore.

Although the municipalities conduct various projects on heritage conservation in Saburhane and among Muğla, according to the results of the questionnaires most of the inhabitants do not hear about these projects. Only 11 of the 77 participants know the projects. 7 of these participants heard about the street rehabilitation project for Saburhane, and the others know the single building restorations. The most common sources they hear from are unofficial sources which means they hear from each other, not from the institutions.

When asked the changes after the implementations depending on the development plan for conservation, the most common thoughts involve that the areas where the restoration implementations are done become alive, therefore the number of tourists is increased and the trades benefit. Few number of the respondents argue that nothing have changed.

3.5.2.8. Viewpoints on Advertiser Activities

In order to reveal the inhabitants' opinions about advertiser activities in Saburhane such as tv series/movie shooting or tourism activities, twelve questions are asked in this section of the questionnaires. The majority of the participants consider Saburhane as a well-known settlement in Muğla and also in other cities. Few percentage of them argue that Saburhane is not a known settlement, and it should be more promoted.

When the tourism-oriented activities are asked, the activities they mention are *visits of tourist groups, trekking on the canyon and the Tarhana (a traditional meal in Muğla) Festival* which was done for the first time in 2018 as an attempt of both the Menteşe Municipality and the A Future for Muğla Platform a local initiative. 21 of the

respondents argue that any tourism activities have not been done until today. All of the participants consider tourism activities favorably, and they are agree on increasing these activities.

The participants are asked if they have ever organized any tourism activities or not, and only 3 of the respondents had organized activities such as *art exhibition*, *guidance to tourists* and *short-movie shooting*. Also it is asked if they would like to organize or join in tourism activities. Although they want tourism activities to be increased, they are not lean toward organizing these kind of activities. 24 of the participants answered positively this question.

The participants in general consider the tv series/movie shooting positive due to its economic and advertiser contribution to the settlement. They think that these kind of activities should be increased. Only 2 of the respondents consider these activities both positive and negative, due to *traffic jam* and *pollution* during the shooting. 10 of the participants had part in these tv series/movies.

When the advantages and disadvantages of tourism activities are asked, all of the participants mention about contributions on *promotion*, *local economy* and *cultural improvement*. Only 18 of the 77 participants consider about the negative sides of tourism as *crowd*, *pollution*, *increasing prices*, *noise*, *negative effects on the existing lifestyle*, *cultural degeneration*, and *bad promotion*.

The inhabitants of Saburhane do not hear about the tourism projects of the municipalities that only 1 respondent mention about a project which considers *to open the north axis of the Saburhane Mosque to tourism*. 2 respondents mention about the projects that have already done, culture houses and festivals among Muğla.

Finally, it is asked to the participants, *How do advertiser activities affect your lifestyle / requests on your shops?* The residents answer this question as *they do not affect*, but only 1 resident complains about *the traffic jam*. The shop owners answer this question as *these activities have positive contribution on economic improvement*.

3.6. Evaluation of the Survey

The surveys are conducted in order to analyze the current population, to understand the life styles and to comprehend the identity of Saburhane, the problems that should be solved primarily in the settlement, the opportunities that could contribute to the

solution of the problems and the possible threats stemming from cultural tourism. While the results are discussed, the results which are effective on each other are evaluated together. Also possible risks that may emerge depending on the Conservation Plan, the street rehabilitation project, advertiser and tourism activities, and property value increases are discussed together with the results of the questionnaires. Evaluations are done according to the four elements of place identity as '**spatial quality, characteristics or qualities of the inhabitants, social conditions and social relations, culture and history**'.

According to the results of the survey, 50 years old and older population are higher than the young population in Saburhane. The younger population mostly lives in Karşıyaka Neighborhood, generally built in the 2000s, built to the standards of contemporary living conditions, and requires less maintenance compared to the 19th century buildings. The low level of education in Saburhane is reflected in the working status of the inhabitants in their jobs and thus reflected in their income levels. In addition, the fact that women in the district cannot play an active role in working life may be considered as another factor that decreases the income level. However, one of the most important issues that the inhabitants of Saburhane, who live and work in the registered residences, which are usually located in Orta Mahalle, stress as a problem, is that they cannot maintain the buildings in which they live due to high maintenance and repair costs and long bureaucratic conservation processes and therefore the physical condition of buildings deteriorates day by day. When all these factors are considered altogether, historical buildings are not desirable for the low-income population and become abandoned and destroyed over time. Also decreasing population rates support the abandonment within the settlement (Photo 3.12). Abandonment of the buildings changes the **spatial quality** of the district as one the elements of place identity. However, some interferences to the physical texture for providing a stage for movies and tv series are another risk factors for the spatial quality. In addition, one possible method to maintain these dormant structures is to impose cultural tourism-oriented functions as a result of the framework for Saburhane in the Conservation Plan and the visions of existing local authorities that extending accommodation and food service facilities across Saburhane district. These facilities are necessitate interferences on the existing texture, and the way of using the buildings changes that the spatial quality of the district will be affected and changed.

The results of the survey have led to an understanding of the tangible and intangible assets that link the inhabitants of Saburhane. The high level of acquaintance with each other, the strong neighborly relations and the accompanying assistance differentiate the life in this settlement from the neighborhoods established with 4-5 storey apartment buildings in the south of the city. The clean air of the settlement and the proximity to the various social and shopping opportunities in the city make this place preferable to live. In addition, Saburhane square, the plane tree in the square and the surrounding bakeries, coffeehouses and markets are important parts of life in this settlement. This square is both an important socializing area for residents (usually men) and an area for observing the culture of the inhabitants. It may be said that any changes on this spatial quality depending on tourism activities within the district will cause loss of the place identity of Saburhane.

It is observed within the district that high restoration costs and high property values are caused both abandonment and the change of the inhabitants that some families from Istanbul have settled in the 19th century buildings within Saburhane (Figure 3.9). This situation may be considered as positive that provides socio-cultural diversity. On the other hand, if this movement spreads over Saburhane rapidly, **the characteristics and the qualities of the inhabitants** will be changed due to the change of the human profile.



Photo 3.12. An abandoned building in building island 55, parcel 2 in Saburhane
(Source: Fulya Polat's archive 2019)



Figure 3.9. The parcels where the families moved from Istanbul live in Saburhane
(Prepared by Fulya Polat)

The results of the migration from rural to urban in Muğla in the 1970s are reflected in the surveys. According to the survey results, the majority of the Saburhane population have migrated from the villages of Muğla and settled here. The families of those who have inherited the houses they live in have mostly come from the surrounding villages. However, these people have lost their ties with the countryside and do not engage in any agricultural production activities. Even so, the food preparations for winter made in the plateau with the products previously produced in the Karabağlar Plateau are now made in the courtyards of the houses with neighbors in Saburhane by the products purchased from the market. When the new outcomers' way of lives are observed, their professions are very different from the general employment as architecture and city and regional planning. The new socio-cultural group's way of production and relation differs from the existing situation. Thus, spread of the movement of high incomeed outcomers will be resulted with the change of **the social conditions and social relations** within the district.

In addition to tourism activities on the coasts of Muğla which is still an agricultural city, the marketing of agricultural areas to the tourism sector (as in the

Karabağlar Plateau) and transferring the agricultural fields into construction areas, encourages local governments to attract coastal tourism to the city center and to create a tourism based economy. Based on the existing examples, this approach should take into account the risk of increasing tourism pressure in the historic urban settlement over time.

As mentioned in the literature, the history of a settlement is a component of culture and identity there. Advancing in the consciousness of the past will ensure that identity continues to evolve without departing from context. However, in the surveys conducted in Saburhane, it is observed that the surveyed people mostly settled in houses after 2000, especially in Karşıyaka Neighborhood. There are very few settlers in Saburhane who have moved before the 1970s, where significant reconstruction practices were carried out throughout the city center (demolishing the Koca Inn, Yağcılar Inn and the fruit market and covering the Karamuğla Creek). Therefore, the people who are able to convey information about the history of Saburhane are those who settled here before 1970 or their children, and the number of these are very low. Uncontrolled dissemination of cultural tourism activities in this settlement may cause rapid change of the human profile and **interruption of the current history transfer**. Breaking the connection with the past, as an element of identity, may cause the loss of identity. Change of inhabitants will cause the change of the way of life, production, perception, relation, etc as the components of **culture** that will cause the loss of place identity.

Although this thesis focused on the possible threats of cultural tourism activities to the identity of the settlement, the answers given to the surveys showed that the inhabitants of Saburhane are satisfied with the current promotion and tourism activities because of contribution to local economy. In fact, they request to increase these activities. In particular, unemployed women demand income by marketing the products they produce at home.

In order to reveal the local identity of Saburhane, the results of all these evaluations are handled according to the four components of local identity that Amundsen (2001, 10–11) emphasizes as “*spatial qualities, characteristics or qualities of the inhabitants, social conditions and social relations, culture and history.*”

Spatial Quality; The Saburhane Square on the covered Karamuğla Creek and the plane tree on the square, the mosque, coffeehouses and bakeries surrounding the square are symbolic for the settlement. The most important elements of the physical texture in the settlement are the residential buildings built by Greek craftsmen in the 19th century. Together with the square, these Greek structures are the most important elements of the

identity of Saburhane. There are also residential buildings that reflect the Turkish architecture of the period to the south and east of the square. All of these historic buildings exist together with the new reinforced concrete buildings within the district.

The residents of Saburhane district living in the houses constructed in accordance with the life style of the Greeks have made physical interventions to the buildings in accordance with their own life styles, in order to ensure the living standards of today. Residents, who are accustomed to living in single-storey and mostly single-space houses in the countryside, mostly live in the courtyards of two-storey houses which are costly and laborious to maintain and heat, in reinforced concrete outbuildings with kitchens and bathrooms, or on the ground floors where they later add bathroom and kitchen spaces. Some of the two-storey housing owners separated the ground floor and the upper floor with reinforced concrete flooring, adding kitchen and bathroom spaces to each floor, and today they rent the ground floors.

The Apostol Inn and Winery buildings, which represent the commercial activities of the 19th century, are the places used for social activities within the structure of Muğla Metropolitan Municipality.

Characteristics or Qualities of the Inhabitants; The inhabitants of Saburhane are generally people who migrate from the villages of Muğla to the city and their children. However, the population generally consists of elderly individuals. Therefore, it may not be said that Saburhane has a young and dynamic population.

Social Conditions and Social Relations; The level of education in the settlement is very low. The general population of Saburhane consists of people who earn income as wagedworkers. The majority of the working population consists of men, and women do not usually work. Accordingly, the income level in the settlement is also low. The traditional production style depending on agriculture substantially has changed that the inhabitants of Saburhane do not provide income from agriculture. However, tradition of preparing food for winter continues at home production scale.

The relations of the inhabitants with each other are very strong. The neighbors are in constant communication with each other. They also help each other in various jobs. Therefore, Saburhane is a settlement with a high sense of trust.

Culture and History; Saburhane has hosted various communities in the historical process. During the first years of the republic, Balkan settlers lived in the settlement where the Greek population used to live during the Ottoman period. The people who came together in the taverns during the period when the Greeks lived, gather in the square and

the coffeehouses surrounding the square and strengthen their social ties today. The Karamuğla creek, which was flowing naturally until the 1960s and causing floods from time to time, is covered today. In the past, winter food prepared in Karabağlar Plateau are being prepared in the courtyards of the houses with the products purchased from the market today. Furthermore, the culture of life in Saburhane is based on the strong ties that people have established with each other and with Saburhane.

All these elements are the tangible and intangible components that make up the place identity of Saburhane.

CHAPTER 4

CONCLUSION

In this thesis, it is argued that the place identity of the historical settlements which cultural tourism function has been loaded while people live in, lose their originality and change completely due to consumption-based activities. Tourism is one of the most frequently used function in order to conserve historical settlements as living places. This consumption-oriented approach ensures that the historical settlements are preserved as a shell of the physical texture, but empties the cultural accumulation present in the settlement throughout time. In this regard, the question of *What are the measures to prevent possible risks of cultural tourism on loss of place identity in historic settlements?* is evaluated by some cases from Europe and Turkey. Risk factors of cultural tourism-based activities are specified by these cases and possible risks due to increasing cultural-tourism activities in Saburhane are determined. Considering all of the inputs and the risks of cultural tourism activities planned in Saburhane, a number of suggestions have been developed to ensure that the identity of the district is gradually evolved over time and transferred to future generations.

The most important risk factor detected in the district is the rapid gentrification of the historical settlement, which have high maintenance and repair costs, due to the low income level. In order to minimize the risk of displacement, employment opportunities should be created to support the income of the current public in order to prevent foreign investors from rapidly transforming the settlement and changing the human profile which is an important element of identity. The employment area may be created for the people of the district with the enterprises that may be opened in the municipal buildings in Saburhane. Providing vocational education to the people of the district on the materials, construction techniques, physical problems and repairs of the historic buildings in the historical fabric and employing these craftsmen within the municipality may provide an important employment area. In addition, citizens who cannot afford the maintenance and repair costs of their housing should be provided with these craftsmen within the municipality, at least in order to reduce labor costs. However, some legal arrangements should be made to control the increase in real estate values in the district. Minimizing the

displacement will also minimize the risks on the spatial quality, change of the inhabitants, social conditions and relations and transfer of the culture and the history of the district.

Today, considering the demands of the people and the conditions of the day, it will not be realistic not to include tourism-oriented activities in the proposals that will improve the economy of the district. However, the expansion of the household pension activity considered for the Saburhane district will accelerate the realization of the risks posed by cultural tourism on the identity of the place mentioned in the thesis. Instead, by establishing cooperatives, creating an area where domestic production in Saburhane is marketed may be implemented as a method of increasing the income of the people in the settlement. In order to provide accommodation in the district, the establishment of a guesthouse co-operated by the Saburhane community under the supervision of the municipality, where the commercial activities are more widespread at the south of the square, may both improve the economy of the district in a targeted manner and provide employment for the people of the district.

Saburhanespor football team, established to keep children away from harmful habits and directing them to sports, the children's library opened in Saburhane and the courses opened for children in Saburhane in Apostol Inn, are significant positive attempts in terms of interacting with the neighborhood where the children live and developing a sense of loyalty. The level of protection awareness of individuals who increase their interactions with the place they live from childhood will increase at the same rate. In this respect, it will be positive to diversify and increase the courses to be opened in the district.

Top-down projects, even if prepared by local governments, lead to loss of identity in areas where they are implemented due to the fact that the context is not clearly understood and that a holistic economic development is aimed primarily. Therefore, what needs to be done in Saburhane, as in the case of Bologna, is the establishment of committees at the scale of the district, and the local people produce projects for their own settlements through these committees and implement these projects. Thus, the responsibilities will be shared between the local government and the citizen, and projects may be produced that offer solutions that are appropriate to the existing context.

When the current problem discussed in the thesis is considered from a higher scale, the agricultural areas have started to be opened for construction due to the increasing population in Muğla city center where agriculture based economy has been maintained for hundreds of years. Today, the economy of Muğla is largely dependent on the income to be obtained from tourism. As a result of this, Karabağlar Plateau, which is

an important agricultural production area of the city center, has become an area where tourism activities are widespread. Tourism that creates a consumption-based economy may not be sustainable in the long process. Decreasing agricultural production in the city may result in the outsourcing of products and result in the weakening of the economy. For this reason, tourism should not be considered as an economic resource alone; the presence of agricultural land in Muğla should be managed efficiently. Thus, the pressure on the district loaded with tourism function may be removed.

Based on the recommendations made on the Saburhane case, a number of general recommendations are made to minimize the risks that will cause loss of their identity as a result of efforts to conserve historical settlements. These recommendations are:

- In order to conserve historical settlements together with their identities, it is a prerequisite that their contexts are well established, that their current problems are well understood and that projects are developed to solve the settlements' problems in their own contexts.
- In order to provide financial resources for the conservation activities in the historical settlements where the life continues, spreading cultural tourism investments within these settlements will soon result in gentrification. Instead, the current inhabitants of the settlement should be supported and strengthened, both financially and politically, so that they may maintain the physical texture they live in.
- Instead of top-down projects, residents should be able to produce and implement projects for the place they live by means of committees established on a settlement scale.
- Cultural tourism activities to be carried out in historical settlements should not be sufficient to support the economy of the whole city, but should contribute to the settlement economy. Thus, tourism pressure on these settlements will be minimized.
- For the purpose of cultural tourism, the marketing of the settlement-scale production and the provision of accommodation facilities by private sector investors cause displacement. Instead, operating such activities on a residential scale and with a cooperative system to be established by residents will both economically strengthen residents and minimize displacement.

- Increase in property values should be controlled in order to minimize displacement of low income inhabitants.
- Socio-cultural diversity should not be considered as negative, but rather should be provided with control in order to prevent the historic settlements to become ghettos and to strengthen these settlements economically.
- Providing public services within the historic settlements will make these places more liveable for inhabitants.

Finally;

The identity of the place is not a static phenomenon, and local initiatives are not the only factor in changing identity. Country-wide policies, country economy, immigration, wars, natural disasters, etc. are the factors that affect the identity of a place. Cultural tourism activities in historical settlements are only one of these factors. However, when the thesis is discussed in the context of the effects of cultural tourism on the place identity, the economic support of local people by providing employment, not considering tourism as the only economic source and providing alternative sources, and not considering the existing culture as a marketing element will be effective in reducing the pressure on the historical settlements.

REFERENCES

- Akça, Bayram. Cumhuriyet Dönemi Muğla'da Göç (1923-1990). Muğla: Muğla Valiliği, 2013.
- Aktüre, Sevgi. «19. Yüzyılda Muğla.» *Tarih İçinde Muğla* içinde, writer İlhan Tekeli, 34-113. Muğla: Muğla Belediyesi Yayınları, 2006.
- Aladağ, Ertuğrul. *Filvari Usta: Muğlalı Mimar Mihail Kostantinoğlu*. İstanbul: Belge Uluslararası Yayıncılık Tic. Ltd. Şti., 2016.
- Aladağ, Ertuğrul. «Tarım Devri Muğla'sının Yeniden Tanımlanması.» *Muğla Kent Tarihi* (Muğla Belediyesi), no. 2 (2005): 3-6.
- Boussaa, Djamel. «Urban Regeneration, Sustainability and Urban Heritage: A Case Study of Souk Waqif, Doha.» *Journal of Urban Regeneration and Renewal* (Henry Stewart Publications) 8, no. 4 (2014): 389-400.
- Bravo, Luisa. «Area Conservation as Socialist Standard-Bearer: A Plan for the Historical Centre of Bologna in 1969.» *1960s/1970s Urban Conservation in Europe*. Bologna: Docomomo E-Proceedings 2, 2009. 44-53.
- Brouillette, Sarah. «Literature and Gentrification on Brick Lane.» *Criticism* (Wayne State University Press) 51, no. 3 (2009): 425-449.
- Carter, Jennifer, Pam Dyer, & Bishnu Sharma. «Dis-placed Voices: Sense of Place and Place Identity on The Sunshine Coast.» *Social & Cultural Geography*, 2007: 755-773.
- Casakin, H., B. Hernandez, & C. Ruiz. «Place Attachment and Place Identity in Israeli Cities: The Influence of City Size.» *Cities*, 2014: 224-230.
- Coulson, N. Edward, & Robin M. Leichenko. «Historic Preservation and Neighbourhood Change.» *Urban Studies*, 2004: 1587-1600.
- ÇEKÜL. *Kendini Koruyan Kentler: Birgi*. İstanbul: ÇEKÜL Vakfı Yayınları, 2010.
- Çetin, Turhan. «Cumalıkızık Köyünde Kültürel Miras ve Turizm Algısı.» *Milli Folklor* 22, no. 87 (2010): 181-190.
- Dokuz Eylül Üniversitesi, Mimarlık Fakültesi, Şehir ve Bölge Planlama Bölümü. *Muğla Koruma Amaçlı İmar Planı Raporu*. Koruma Amaçlı İmar Planı Raporu, İzmir: Dokuz Eylül Üniversitesi, 2000.
- Ekinci, Oktay. «Kentsel Sit Kararı Öncesi: 1960-1979 Dönemi.» in *Belediye Başkanı*, writer Erman Şahin, 256-262. Muğla: Muğla Sıtkı Koçman Üniversitesi, 1995.

- Ekinci, Oktay. *Yaşayan Muğla*. İstanbul: Numune Mücellithanesi, 1985.
- «Engaged Cities Award.» *Cities of Service*. 2018. <https://citiesofservice.org/resource/co-creating-urban-commons-bologna-italy/> (accessed in 2019).
- Eroğlu, Zekai. *Muğla Tarihi*. 3. Muğla: Muğla Belediyesi Yayınları, 2011.
- Ertem, Barış. «Türkiye-ABD İlişkilerinde Truman Doktrini ve Marshall Planı.» *Balıkesir Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 12, no. 21 (2009): 377-397.
- Ford, Larry R. «Historic Preservation and The Sense of Place.» *Growth and Change*, 1974: 33-37.
- Gospodini, Aspa. «European Cities and Place Identity.» *Discussion Paper Series*, March 2002: 19-36.
- Güleç, Melda Medine. «700 Yıllık Tarihi Geçmişe Sahip Bursa Cumalıkızık Köyü Alan Araştırmasının Sosyolojik Analizi.» *Uludağ Üniversitesi Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi* 12, no. 20 (2011): 35-49.
- Gülhan, Demet. «Sürdürülebilir Kent ve Kentsel Kimlik, Örnekler: Birgi ve Bergama.» *Ankara Üniversitesi Sosyal Bilimler Enstitüsü Sosyal Çevre Ana Bilim Dalı, Doktora Tezi*. Ankara, 2016.
- Günay, Baykan. «Conservation of Urban Space As An Ontological Problem.» *METU Journal of The Faculty of Architecture* 1, no. 26 (2009): 123-156.
- Hague, Cliff. «Planning and Place Identity.» *Place Identity, Participation and Planning* içinde, writer Cliff Hague & Jenkins Paul, 2-14. New York: Routledge, 2005.
- Hamiloğlu, Ceren. «Kültür Aracılığıyla Soylulaştırma: Brick Lane.» *Mimarlık* (Mimarlar Odası Genel Merkezi), no. 405 (2019): 61-66.
- Hernandez, Bernardo, M. Carmen Hidalgo, M. Esther Salazar-Laplace, & Stephany Hess. «Place Attachment and Place Identity In Natives And Non-Natives.» *Journal of Environmental Psychology*, 2007: 310-319.
- HIPSTeR. Project Report, European Commission, 2019.
- ICOMOS. «The Valletta Principles for The Safeguarding and Management of Historic Cities, Towns and Urban Areas.» *17th ICOMOS General Assembly*. Paris, 2011.
- Imon, Sharif S., Lynne D. Distefano, & Ho-Yin Lee. *Preserving The Spirit of The Historic City of Macao*. Macao, August 2001.
- Jenkins, Paul. «Space, Place and Territory: An Analytical Framework.» *Place Identity, Participation and Planning* içinde, writer Cliff Hague & Jenkins Paul, 15-31. New York: Routledge, 2005.

- Kiepert, H. *Memoir über die Construction der Karte von Kleinasien und Torkisch Armenien in 6 Blatt.* 1854.
- Kırk, Karryn. «Local Participation And Place Identity.» *Place Identity, Participation And Planning* içinde, writer Cliff Hague & Paul Jenkins, 121-136. New York: Routledge, 2005.
- Kneafsey, Moya. «Tourism and Place Identity: A Case Study in Rural Ireland.» *Irish Geography*, 1998: 111-123.
- Koca, Feray. «Changing Rural Character Related to Urban Growth in Muğla, Karabağlar.» *Ist International CIP Endorsed METU Postgraduate Conference Proceedings.* Ankara: Middle East Technical University, 2006. 679-690.
- . «Muğla'da Kentsel Büyüme, Çeper-Kuşak Oluşumu ve Değişen Kent Formu.» *Türkiye Kentsel Morfoloji Sempozyumu: Temel Yaklaşımlar ve Teknikler.* Mersin: Mersin Üniversitesi Yayınları, 2015. 217-230.
- Koca, Feray. «Türkiye'de Geleneksel Yerleşim Örüntülerinin Özgün Karakter ve Kültürel Mirasını Koruma Anlayışına Ontolojik Bir Yaklaşım.» *Planlama* 25, no. 1 (2015): 32-43.
- Kropf, Karl. «Urban Tissue and the Character of Towns.» *Urban Design International* 1, no. 3 (1996): 247-263.
- Küçükkale, Yakup. «Ders Notları: Yakup Küçükkale.» *Yakup Küçükkale Web Sitesi.* tarih yok. <http://www.yakupkucukkale.net> (accessed in 2018).
- Kyle, Gerard, ve Garry Chick. «The Social Construction of a Sense of Place.» *Leisure Sciences*, 2007: 209-225.
- Lewicka, Maria. «Place Attachment, Place Identity, And Place Memory: Restoring The Forgotten City Past.» *Journal of Environmental Psychology*, no. 28 (2008): 209-231.
- Lynch, Kevin. *The Image of The City.* Massachusetts: The MIT Press, 1960.
- Marx, Karl. *Kapital.* 6. Translator Alaattin Bilgi. Cilt I. III cilt. Ankara: Sol Yayınları, 2000.
- Marzano, Gilberto. *Place Attachment and Place Identity: Their Contribution To Place Branding.* Venezia, January 2015.
- Menteşe Belediyesi.* 2019. <http://www.mentese.bel.tr> (accessed in 2019).
- Nijman, Jan. «Cultural Globalization and The Identity of Place: The Reconstruction of Amsterdam.» *Ecumene*, 1999: 146-164.
- Niray, Nasır. «Tarihsel Süreç İçinde Kentleşme Olgusu ve Muğla Örneği.» *Muğla Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, no. 9 (2002): 2-27.

- Norberg-Schulz, Christian. *Genius Loci: Towards A Phenomenology Of Architecture*. Academy Editions, 1980.
- Osmay, Sevin. «1950-1987 Döneminde Muğla Kenti.» *Tarih İçinde Muğla* içinde, writer İlhan Tekeli, 188-239. Muğla: Muğla Belediyesi Yayınları, 2006.
- Ouf, Ahmed M. Salah. «Authenticity and The Sense of Place in Urban Design.» *Journal of Urban Design*, 2001: 73-86.
- Özcan, Koray. «Sürdürülebilir Kentsel Korumanın Olabilirliği Üzerine Bir Yaklaşım Önerisi: Konya Tarihi Kent Merkezi Örneği.» *METU Journal of the Faculty of Architecture* 26, no. 2 (2009): 1-18.
- Özcan, Koray. «Sürdürülebilir Kentsel Korumanın Olabilirliği Üzerine Bir Yaklaşım Önerisi: Konya Tarihi Kent Merkezi Örneği.» *METU Journal of The Faculty of Architecture*, 2009: 1-18.
- Özcan, Koray. «Tarihi Kentlerde Kültürel Mirasın Korunması Birgi Deneyimi.» *Milli Folklor* 25, no. 98 (2013): 46-58.
- Palmer, Donald. *Looking At Philosophy: The Unbearable Heaviness of Philosophy Made Lighter*. USA: Mayfield Publishing Co., 1994.
- Pieri, Flippo De, & Paolo Scrivano. «Representing the "Historical Centre" of Bologna: Preservation Policies and Reinvention of an Urban Identity.» *Urban History Review* 1, no. 33 (2004): 34-45.
- Rifaioğlu, Mert Nezih, & Neriman Şahin Güçhan. «Property Rights as a Source for Identifying and Conserving The Spirit of Place.» *Megaron*, 2013: 137-148.
- Ryberg-Webster, Stephanie, & Kelly L. Kinahan. «Historic Preservation and Urban Revitalization in The Twenty-first Century.» *Journal of Planning Literature*, 2014: 119-139.
- Sampaio, Julio Cesar Ribeiro. «Gentrification: Is It Possible To Avoid It?» *City & Time* 3, no. 2 (2007): 27-37.
- Sapmaz, Selahattin. «Karabağlar.» *Muğla Kent Tarihi*, 2005: 28-30.
- Sepe, Marichela. *Planning And Place In The City: Mapping Place Identity*. New York: Routledge, 2013.
- Stankovic, Isidora. «Heritagization of the Marais District in Paris: Actors and Challenges.» *Discussing Heritage and Museums: Crossing Paths of France and Serbia*. Paris, 2017. 80-99.
- Süel, A, E Aydar, ve T Taner. «Birgi'de Bir Araştırma-Değerlendirme ve Koruma Çalışması.» İzmir, 1984.

- Şahin, Erman. *Belediye Başkanı*. Muğla: Muğla Sıtkı Koçman Üniversitesi Basımevi, 2012.
- Tekeli, İlhan. «1923-1950 Döneminde Muğla'da Olan Gelişmeler.» *Tarih İçinde Muğla* içinde, writer İlhan Tekeli, 114-187. Muğla: Muğla Belediyesi Yayınları-1, 2006.
- Ujang, Norsidah. «Place Attachment and Continuity of Urban Place Identity.» *InCEBS 2009 Shah Alam* . Selangor: Elsevier, 2012. 156-167.
- Uray, Haber Reklam Yayıncılık Planlama ve Ticaret A.Ş. *Arasta-Defterdarlık Önü-Saburhane Meydanı Kentsel Tasarım ve Koruma Özel Projesi Açıklama Raporu ve Plan Kararları*. Proje Raporu, Ankara: Uray Haber Reklam Yayıncılık Planlama ve Ticaret A.Ş., 2005.
- Versaci, Antonella. «The Evolution of Urban Heritage Concept in France, Between Conservation and Rehabilitation Programs.» *Procedia-Social and Behavioral Sciences* (Elsevier), no. 225 (2016): 3-14.
- Zappino, Vincenzo. «The Sustainability of Urban Heritage Preservation: The Case of Edinburgh, UK.» Inter-American Development Bank, 2010.