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COMMUNICATION OF HERITAGE IN TURKEY
-APHRODISIAS AS A CASE-

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Communication of Heritage in Turkey

-Aphrodisias as a Case-

Türkiye’de Kültürel Mirasın İletişimi

-Aphrodisias Örneği-

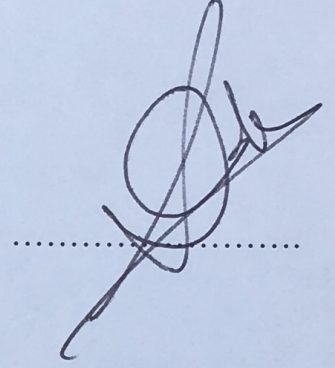
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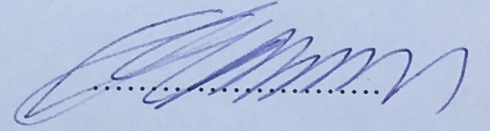
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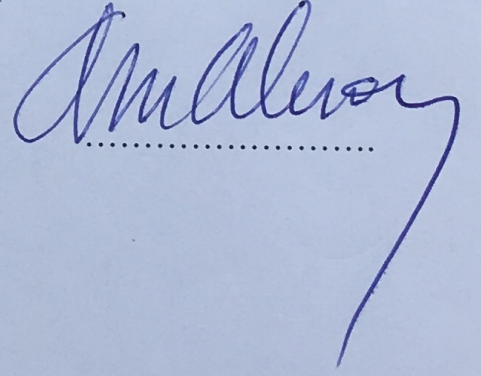
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Aphrodisias site is complex as it has many values and many stakeholders, local, supra local, national, and international. And it is situated in a country with its own traditions and academic history. In addition to exemplary engagement practices and communication methods that have been practiced in this heritage-rich country, there is still a huge gap in between local communities and the heritage assets mostly which requires more studies and practices. This is what I aim to do with Aphrodisias as my case study and hoping that it would be useful to illuminate other such sites elsewhere in Turkey and the world.

TABLE OF CONTENTS

CHAPTER ONE HERITAGE

1.1. THE MEANING OF HERITAGE: THEORIES and DISCUSSIONS.....	9
1.1.1. Heritage as a Concept.....	9
1.1.2. Definition of Heritage by its Exploiters: Functions of Heritage.....	13
1.1.3. Heritage <i>Stewardship</i>	20
1.2. HERITAGE and ITS STAKEHOLDERS: THE RISE OF COMMUNITIES.....	26
1.3. HERITAGE VALUES and THEIR COMMUNICATION.....	35
1.4. ARCHAEOLOGICAL SITES, COMMUNITIES and COMMUNICATION.....	45
1.4.1. Three Peak Sanctuaries of Central Crete Project, Greece.....	46
1.4.2. World Monuments Fund Project in Temple of Preah Khan, Angkor...	49
1.4.3. The Umm el-Jimal Project, Jordan.....	50

CHAPTER TWO HERITAGE in TURKEY

2.1. BRIEF HISTORY of HERITAGE MANAGEMENT IN TURKEY.....	55
2.1.1. Ottoman Period.....	55
2.1.2. Republican Period.....	57
2.2. HERITAGE and its COMMUNICATION in TURKEY	62

2.3. ARCHAEOLOGICAL SITES, COMMUNITIES and COMMUNICATION in TURKEY.....	66
2.3.1. Çatalhöyük Research Project.....	67
2.3.2. Aktopraklık Tumulus Archeopark Project.....	72
2.3.3. Plural Heritages of İstanbul's World Heritage Sites: the case of Land Walls.....	74

CHAPTER THREE
APHRODISIAS as a CULTURAL HERITAGE
and its MANAGEMENT

3.1. APHRODISIAS.....	77
3.2. MANAGEMENT PLAN OF APHRODISIAS (2013-2018).....	82
3.2.1. Values /Outsanding Universal Values of Aphrodisias	85
3.2.2. Stakeholders	88
3.3. STRATEGIC OBJECTIVES AND CHALLENGES OF APHRODISIAS	90
3.3.1. Community Engagement in Aphrodisias	90
3.3.2. Communication of Aphrodisias	114
3.4. ANALYSIS	128
CONCLUSION.....	139
BIBLIOGRAPHY.....	145
APPENDIX.....	165

Abbreviations

- ACOR: American Center of Oriental Research
BKG/Bilentur: Bilkent Culture Initiative
CAF: Cultural Awareness Foundation
CHM: Cultural Heritage Management
COBA: Communication Model for Built Heritage Assets
CoE: Council of Europe
COMUS: Community-Led Urban Strategies in Historic Towns
ÇEKÜL: Foundation for the Protection and Promotion of the Environment and Cultural Heritage
FARO: Framework Convention on the Value of Cultural Heritage for Society
FOCUH (KUMID): Friends of Cultural Heritage (Kültürel Mirasın Dostları Derneği)
GDCHM: General Directorate of Cultural Heritage and Museums
GEKA: South Aegean Development Agency (Güney Ege Kalkınma Ajansı)
GHF: Global Heritage Fund
HERITAGE: Heritage Management Organization
HLF: Heritage Lottery Fund
ICAHM: International Committee on Archaeological Heritage Management
ICCROM: The International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS: International Council on Monuments and Sites
ISIS: Islamic State of Iraq and the Levant
IUCN: International Union for Conservation of Nature
KMKD: Association for the Protection of Cultural Heritage
KUDEB: Conservation, Implementation and Supervision Bureau
MoCT: Ministry of Culture and Tourism
MP: Management Plan
MPoA: Management Plan of Aphrodisias
MPoC: Management Plan of Çatalhöyük

NAGPRA: Native American Graves Protection and Repatriation Act
NGO: Non-Governmental Organization
OUV: Outstanding universal value
RCCC: Regional Councils for the Conservation of Cultural and Natural Property
SCHEP: Sustainable Cultural Heritage Through Engagement of Local
Communities Project
TAC: Foundation for the Preservation of Turkey's Monuments, Environment and
Tourism Assets
TICCIH: Nizhny Tagil Charter for The Industrial Heritage
TURSAB: Association of Turkish Travel Agencies
TÜBİTAK: The Scientific and Technological Research Council of Turkey
UJ-SCHEP or USAID/ACOR SCHEP: Sustainable Cultural Heritage Through
Engagement of Local Communities Project of American Center of Oriental
Research in Umm el-Jimal
UJP: Umm el-Jimal Project
UNESCO: United Nations Educational, Scientific and Cultural Organisation
WAC: World Archaeological Congress
WHC: World Heritage Convention
WHL: World Heritage List
WMF: World Monuments Fund
WWI: World War I
WWII: World War II

List of Figures

Figure 1 – Communication types I-II-III.....	36
Figure 2 – Stakeholders and their interests.....	129

List of Pictures

Picture 1- Venice residents with a banner reading: ‘My future is Venice’ during a protest on 02 July 2017. Photograph: Manuel Silvestri/Reuters ¹	15
Picture 2 - <i>Sebasteion</i> Hall, photo taken by the author in 01 April 2018.....	81
Pictures 3, 4- Two houses that remained as idles in the Site from old Geyre, photos taken by the author in 02 April 2018.....	136

List of Tables

Table 1- Summary of Community Engagement Projects listed in this work.....	91
Table 2 -Geyre and Karacasu Population Change 2007-2010 (TUIK, ABPRS, 2007-2010) (MPoA: 85).....	93
Table 3 - Population of Karacasu throughout years, http://www.karacasuaydin.bel.tr/nufus/ , accessed in 15 May 2018.....	95

List of Maps

Map 1- Map of management site borders (MPoA: 80).....	82
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¹ <https://www.theguardian.com/commentisfree/2017/aug/11/tourism-tipping-point-travel-less-damage-destruction>,

Abstract:

The meaning of heritage has changed and become broader in the sense of its scope throughout time. Correspondingly, the heritage related issues – such as its interpretation, conservation, and displaying methods- have also been revised accordingly and the management methods and the idea itself are handled in a much broader aspect. Also, cultural heritage management (CHM) has been faced with many influential phases through a cumulative progress with inclusionary multi-layered structure and communication became an urgency for a proper coordination in this multi-layered and multi-stakeholder structure. Turkey has a versatile prosperity in terms of heritage sources both tangible and intangible, like Greece and Italy, but with limited management resources, which can be eliminated through capacity building with a proper coordination. In order to show the necessity of communication for a competent management, this study examines the situation of the country in terms of communicative aspects of the values of the heritage itself in the case Aphrodisias with the basic questions: What is (/are) the function(/s) of communication in heritage management and how communication effects the values and the spirit of the collaboration?

Key Words:

Heritage, Communication, Engagement, Coordination, Aphrodisias

Özet:

Miras kavramının anlamı deęiřti ve zaman ierisinde ok daha kapsayıcı bir hale geldi. Bununla birlikte, mirasla ilgili konular – mirasın yorumlanması, korunması ve sergilenme yöntemleri gibi- buna göre evrildi ve miras yönetim yöntemleri ok daha geniş bir açıdan ele alınmaya başlandı. Buna baęlı olarak kültürel miras yönetimi kümülatif bir ilerleme ierisinde pek ok etkili aşama geçirerek ok katmanlı bir yapıya ulaşmış ve bu ok katmanlı ve ok paydařlı yapı ierisinde yetkin bir koordinasyon iin iletişim bir öncelik haline gelmiştir. Türkiye, Yunanistan ve İtalya’da da olduęu gibi hem somut hem de somut olmayan miras kaynakları bakımından ok yönlü bir zenginliğe sahiptir, ancak yönetim kaynakları sınırlıdır ve bu da doęru bir koordinasyonla birlikte kapasite geliştirme yoluyla ortadan kaldırılabilir. Türkiye’de yetkin bir miras yönetim modeli iin iletişimin gereklilięini Aphrodisias örneęinde göstermeyi hedefleyen bu alıřma, miras deęerlerinin iletişimsel yönleri açısından ülkenin durumunu bu temel sorularla incelemektedir: Miras Yönetiminde iletişimin rolü nedir ve iletişim miras deęerlerini ve işbirliği ruhunu nasıl etkiler?

Anahtar Kelimeler:

Kültürel Miras, İletişim, Toplum Katılımı, Koordinasyon, Aphrodisias

INTRODUCTION

Heritage is both the basis and the product of cultures. The term has seen an epiphanic rise in its use, and there have been various national and regional heritage movements and global actions in the last century aimed to protect, preserve or enhance heritage. It is now a fact that Cultural Heritage Management (CHM) became a substantial necessity throughout the world.

Within the light of all the historical data related to the evolution of heritage and heritage management theory, new requirements for sustainable and holistic conservation, undertaking the responsibility for its transmission to the future, have been agreed as countries have come to agree that they are inheriting values from the past. Acknowledgment of the priority of communities (such as FARO – 2005; Declaration of Amsterdam -1975.) for a sustainable conservation and management of the development of CHM all around the world made heritage evolve into a “multilayered” (Aksoy et al. 2012: 8) concept which requires a “multi-stakeholder and multi-vocal” (Aksoy et al. 2012: 8) participatory management process. Now, the heritage, both tangible or intangible, has a solidity with its inherited meanings and recent attributions, which also may be changed and developed by the new borrowers.

In parallel, the fundamentality of communicational strategies and coordination between stakeholders has been better understood, while good governance has become the keystone of sustainable management. Communication is more challenging, especially for the archaeological sites due to periodical gaps in perceptions. Establishing communication channels for an archaeological asset to describe itself to a broader audience other than experts became a crucial need. On this account, community engagement emerges as one of the crucial practices as a means of communication.

Similar to global actions, the current situation of heritage in Turkey, indicates a rising need for a compatible and competent management system that is an ever-growing long-term process. It is vital to establish a multidisciplinary approach in this process since the current understanding of the heritage management derives from a multifaceted and a multilayered concept. The progressive period for management plans has also reflected in Turkey with recent examples having promising practices for engagement and participation of communities. However, the significance of communicational strategies and their implementation are still in question. This work aims to present the essential functions of communication in heritage management at an archaeological site through examining the role of communication in engagement practices, for the coordination among stakeholders and the clarity in the acknowledgment of the values of the asset in the case of Aphrodisias.

In order to reach this goal, the scope of the research starts from the evolution of the understanding of the necessity of communication in heritage management for the transmission and redefinition of the values, with the cruciality of a stakeholder analysis and focuses primarily on local communities to challenge the critical function of communication in the case of Aphrodisias. Because this research is conducted as part of the graduate program, it had a scope of research with only one case of an archaeological site; however, promising international and national engagement practices have also been kept in the extension of this study to evaluate the practices on a comparative basis.

Aphrodisias was chosen as the study case due to several reasons. Firstly, Aphrodisias has been declared as a WHL site very recently in 2017, and secondly, to able to become a member of WHL a promising site management plan with an inclusionary approach was formed in 2013 which is one of the few recent plans in Turkey. Thirdly, the site's engagement and communication with its locals is based on a –deport- (the relocation of the village), and this has crucial effects on the communication between the site and its locals, who need to be approached

carefully. All these three reasons made this case appear as a particular case to focus on the role of communications and communities in heritage management.

The method of this research depends on qualitative research methods. The data were collected through a literature survey and a field survey including meetings with representatives of the stakeholders. For the literature survey, İstanbul Bilgi University Library, its electronic resources, ICOMOS, and UNESCO online resources were used as well as other scholarly web platforms such as academia.edu, google scholar, and google books (for further details, please see bibliography).

There are previous works focusing on the communication of heritage, but their way of handling this issue differs from this study. For instance, there are studies about the use of digital tools in heritage communication and the impact of digital technologies on understanding heritage, such as Diane Leboeuf's article named "Heritage Communication through New Media in a Museum Context" (Leboeuf 2004), "New Heritage: New Media and Cultural Heritage" written by Yehuda Kalay, Thomas Kvan, Janice Affleck (Kalay et al. 2007), an article entitled "Living Heritage- a living lab for digital content production focused on cultural heritage" (De Felice 2013) from Giuliano De Felice in Digital Heritage 2013 proceedings. These works aim to put account communication products and strategies in order to win the challenge of interpretation, reconstruction, communication and so on. There are other studies aimed to examine new information and communication technologies that help the interactive interpretation of heritage, therefore, its understanding, such as Emmanuel Monod, and Heinz Klein's article named "From eHeritage to Interpretive Archaeology Systems (IAS): A Research Framework for Evaluating Cultural Heritage Communication in the Digital Age" (Monod & Klein 2005); Ulka Chandini Pendit, Syamsul Bahrin Zaibon, Juliana Aida Abu Bakar's article named "Mobile Augmented Reality for Enjoyable Informal Learning in Cultural Heritage Site" (Pendit et al. 2014); Nicoletta Di Blas and Paolo Paolini's article named "Multimedia for Cultural Heritage Communication Adapting Content to Context" (Di Blas & Paolini 2012) and Neil A. Silberman's article named

“Beyond Theme Parks and Digitized Data: What Can Cultural Heritage Technologies Contribute to the Public Understanding of the Past?” (Silberman 2004).

One of the other types of works related on communications and heritage are focusing on heritage tourism and how to enrich the visitor experience. For instance, a book named “Heritage Tourism Destinations: Preservation, Communication and Development” edited by Maria D Alvarez, Atila Yuksel, Frank Go (Alvarez et al. 2016) and another book named “Communicating Heritage: A Handbook for the Tourism Sector” (Brooks 2011) by World Tourism Organization (UNWTO). Another example is an article by C. Ryan and K. Dewark named “Evaluating the communication process between interpreter and visitor” (Ryan & Dewar 1995). An article named “Spatio-Temporally Navigable Representation and Communication of Urban Cultural Heritage” by Yehuda Kalay, Gokce Kınayoğlu, Seung Wook Kim examines the VR and its engendering 'sense of place'—genius loci effect on visitors (Kalay et al. 2005). One more example is the article named “Phygital Heritage: an Approach for Heritage Communication” by Eslam Nofal, Rabee M. Reffat, and Andrew Vande Moere in which they study the integration of digital technology 'into' physical reality, as a potential medium for more enriched and playful communication of heritage values and qualities (Nofal et al. 2017), and so on.

There are also studies about effects of media in heritage and its promotion with case studies. Nikos Zakakis, Philemon Bantimaroudis & Alexandra Bounia's “Media framing of a cultural disaster: the case of Ancient Olympia” (Zakakis et al. 2012); The Vicus Of Calvatone-Bedriacum: Cultural Heritage Promotion And Communication by Bursich Daniele (Palmieri & Bursich 2013); and a book named “Heritage and Social Media: Understanding heritage in a participatory culture” by Elisa Giaccardi (Giaccardi 2012), can be listed as such examples.

In addition, there are studies which propose that communication should be an instrument for heritage conservation and enhancement such as “Communication and Culture - Why and How Communication Should Become A Support Instrument in The Cultural Heritage Conservation Process” by Alessandra Chiapparini (Chiapparini 2011); and her PhD dissertation entitled “Communication and cultural heritage: Communication as effective tool for heritage conservation and enhancement” (Chiapparini 2012).

There are also few studies aimed to examine the collaborative approach in heritage management between stakeholders such as the study by Christina Aas, Adele Ladkin and John Fletcher entitled “Stakeholder Collaboration and Heritage Management” (Aas et al. 2005) and the importance of communication in engaging with communities such as the book by Luigina Ciolfi, Areti Damala, Eva Hornecker, Monika Lechner, Laura Maye named “Cultural Heritage Communities: Technologies and Challenges” (Ciolfi et al. 2017) and a paper named “Engaging Youth in Cultural Heritage: Time, Place and Communication” written by Rebecca Madgin, David Webb, Pollyanna Ruiz , Tim Snelson as a collaboration report from an AHRC funded project examining young people's engagement with cultural heritage (Madgin et al. 2016). However, the case of Stadt Regensburg, named “A new tool in heritage management evaluation: Communication Model for Built Heritage Assets – COBA” by S. Hauerand M. Ripp (Hauer & Ripp 2017) was used in this work as an example to communication strategies in heritage management since it stood as one of the most recent examples of studies that included community engagement and use of communication tools.

The field survey, on the other hand, was made through in-person interviews with questions that were prepared in order to gather data related to the main research question of this work in semi-open and open-ended formats: to be able to understand the communication status of the heritage asset with its stakeholders/communities “what is the value of Aphrodisias for you”; and to be able to understand the communication and the coordination among its

stakeholders/communities “what do you think that the value of Aphrodisias is for others”. Besides the questions about the values of the site, which were aimed to identify whether the values were communicated, what the site meant for the community, how the values of the site were communicated was also attempted to be thoroughly identified. Moreover, questions were also asked the interviewees to understand the implementations that are proposed in the management plan. Additionally, the interviews are often quoted and cited throughout this study with the aim of increasing the internal reliability and validity of the findings.

The interviews with the local communities were carried out in 1st and 2nd of April 2018 in related locations: Geyre with 11 number of villagers (Halil İbrahim Özdemir who is the previous gatekeeper of the Site; İbrahim Tunceli; Mehmet Ay; Mehmet Yörük; Hasan Gökçe; Mustafa Karasu; Yüksel Tepe, and three other villager women), in the Ancient site with the museum director Umut Doğan and with two villagers who are from Geyre namely Tevfik Uğuz and Cihat Çoban who both work also in the Site, the site manager and the former museum director Mehmet Yılmaz and in Karacasu with the Mayor Mustafa Büyükyapıcı and four more habitants namely Huriye Ayten, Münevver Bardak, Ali Bardak, and Adem Aytar. Later on, an interview was held with Tülay Güngen, the representative of Geyre Foundation, on the 16th of May 2018.

Accordingly, this work is composed of three chapters. In the first chapter, selected subjects of the heritage concept and its management process are summarized with a special focus on stakeholder analysis and an emphasis on community engagement having a value-based approach. Three different perspectives of heritage from three different main groups— theoreticians, users, and stewards, with different interests for the concept and/or on a heritage asset were included in order to analyze the subjective perception of the heritage for these different parties that depend on the value each group attributes to it. Also, in the last section of this chapter, the communicational gaps in between archaeological sites and their local communities were emphasized, and new approaches for overcoming these gaps are presented

through three different engagement models from three different archaeological sites around the world. Three Peak Sanctuaries of Central Crete Project from Greece; World Monuments Fund Project in Temple of Preah Khan, at Angkor, from Cambodia and Umm el-Jimal Project from Jordan are the cases mentioned in this section.

Following the global context, the second chapter is intended to provide a legal infrastructure and a national context to Aphrodisias. In this chapter, the global progressive situation is examined at the scale of Turkey, and the reflections of the global developments in the country's own context are mentioned. Additionally, three community engagement models from Turkey, have been evaluated through their engagement methods and communication strategies. Çatalhöyük Research Project, Aktopraklık Archaeological Park, and İstanbul/Thedosian Walls are the cases used in this section.

In the last chapter, Aphrodisias is analyzed in the light of all these contextual bases. After a brief research on the history of the Site, the management plan is studied in terms of stakeholder analysis for its participatory approach and the value assessments in order to understand whether the values of Aphrodisias are truly understood to be able to be communicated within the frame of the management plan. The latter section examines the 4th (Communication) and 5th (Community) objectives of the Strategic Objectives through an evaluation and comparison in between the proposed framework of the management plan and the actual situation with the data gathered through interviews. Within this context, four main dimensions that are the management plan, challenges, stakeholder analysis, and values were evaluated to see the recent condition for communicational needs of Aphrodisias. The reader will by the end of this MA not only understood the context of heritage communications in the world scene, in Turkey and in particular for Aphrodisias, but they will also understand the functions of heritage communications and how it empowers the engagement methods.



*“The passage of time is an illusion,
and life is the magician...”¹*

The Doctor

¹ Dr. Who series 10 episode 1

CHAPTER ONE

HERITAGE

1.1. THE MEANING OF HERITAGE: THEORIES AND DISCUSSIONS

The meaning of heritage has changed and become broader in its scope through time. The interpretation of heritage has also been adapted to these changes. The meaning of heritage itself became the main theme in the core of discussions among theoreticians whereas the ‘beneficiaries’ have defined heritage in their own terms, and they have used it to their own interests. Whom the heritage belongs to is the main challenge in the definition of heritage, and it still holds its position as a conundrum. On the other hand, the very importance of heritage conservation, irrelevant to whomever it belongs to, seems to have been acknowledged. Accordingly, in this chapter, the meaning of heritage is examined over three main perspectives: First, a brief literature review of the development and theorization of the concept is discussed with examples from the perspective of prominent theoreticians. Secondly, heritage is reviewed from the perspective of its users, or more precisely, its beneficiaries. Also, thirdly, it is considered from the perspective of its protectors and stewards.

1.1.1. Heritage as a Concept

As David Lowenthal, a prominent historian and geographer who is well-regarded with his work on heritage and spatial concepts of the past and future, claims in his notable work entitled ‘The Heritage Crusade and the Spoils of History’: “heritage today all but defies definition” (Lowenthal 1998: 94); the meaning of heritage is quite challenging to be described. During the theorization process of the heritage concept, its meaning has expanded and become an “all-embracing concept” (Shalaginova 2012: 4) in which it started to be seen as a “process” and “an instrument of cultural power” (Harvey 2001: 327). In this sense, it is necessary to list definitions of heritage and issues related to this concept by elaborating on some theoreticians in order to better comprehend how the notion of heritage has evolved.

According to Lowenthal, heritage is not history, nor a testable or even plausible version of our past; actually, “it is a declaration of faith in that past” (Lowenthal 1998: 7- 8). Hewison, a cultural historian, defines heritage as “that which a past generation has preserved and handed on to the present and which a significant group of population wishes to hand on to the future” (Hewison 1989: 16). Peter Howard, the founder, and the editor of the *International Journal of Heritage Studies* also describes heritage as “anything that someone wishes to conserve or to collect and to pass on to future generations” (Howard 2003: 6). Furthermore, he indicates the process in his words as “not everything is heritage, but anything could become a heritage” (Howard 2003: 7), underscoring the interpretable nature of the heritage. On the other hand, Ashworth and Howard (1999: 22) state that association of heritage with people or events is essential in order for it to be claimed as heritage, which brings another aspect of heritage to the discussion: its purpose. Indeed, with attributes directly related to an object or a place, anything may have a potential to be declared as heritage. Moreover, the term can continue to broaden up with time as other perspectives make part of it, examples of which are extensively mentioned in this research.

The notion of heritage is not only related to the past, but it is also related to the present and future. That is to say, heritage is present according to our standpoints on which, according to Harvey (2008: 21), it also reflects both “future pasts” and “past futures” as well. He claims that remembering the past serves as a function to underline the “importance of understanding how people situate themselves with respect to the future”; and therefore, it is also a “prospective memory” for the desired future as well (Harvey 2008: 21). In this sense, heritage serves to connect present to past and future like a bridge; and therefore, it also holds the responsibility for transferring present to the future.

The subjective and present-centered features of heritage can be perceived from the theories of various scholars. For instance, Lowenthal’s describing heritage notion as “far from being fatally predetermined or God-given, [heritage] is in large

measure our own marvelously malleable creation” (Lowenthal 1998: 226) points out the subjectivity of heritage creation while emphasizing the “presentness” (Harvey 2001: 321; Harvey 2008: 20) of this creation by perceiving heritage as a “practice” that “clarifies pasts so as to infuse them with present purposes” (Lowenthal 1998:xv). Prof. Brian Graham relates heritage to the resources (selective material artefacts, mythologies, memories, and traditions) for the present rather than directly engaging in the study of the past (Graham 2002: 1004). For Harvey, heritage is filtered subjectively with reference to the present, and it is linked to “here and now” (Harvey 2008: 20). Similarly, Tunbridge and Ashworth also mark heritage as “a contemporary product shaped from history” and note that “the present selects an inheritance from an imagined past for current use and decides what should be passed on to an imagined future” (Tunbridge and Ashworth 1996: 20).

Highlighting the “presentness” and “subjectivity in purpose” brings another concern on heritage: commodification. For instance, Ashworth and Larkham mention heritage as a “contemporary commodity purposefully created to satisfy contemporary consumption” (Ashworth and Larkham 2013: 16). They suggest that, according to the very basic hypothesis, “heritage is an industry² in the sense of a modern activity” and therefore the aim is “producing a marketable product³” (Ashworth and Larkham 2013:16). In a similar manner, Howard states that heritage cannot be a “rare commodity” since there will always be inventions in order to meet the demand (Howard 2003: 11). Indeed, the emphasis on the present-centered feature of the heritage is parallel to the recent problems of consumption mania and its effects on heritage. This part will be examined in the following sections in more detail.

² Hewison also uses the term of Heritage Industry; Hewison, R. (1987), *The Heritage Industry: Britain in a Climate of Decline* (London: Methuen)

³ Ashworth and Larkham also characterize heritage product as a particular experience composed of an intangible idea or feeling, whether fantasy, nostalgia, pleasure, pride and the like which obviously derives from the messages performed on the basis of sets of subjective values and that are attributed to heritage. (Ashworth and Larkham 2013:16).

In general, heritage seems to be regarded as “subjective” (Harvey 2008: 20), and therefore “malleable” (Lowenthal 1998: 226; Harvey 2008: 32). Furthermore, as also mentioned at the beginning of this section, the fact that heritage cannot be defined is because of the subjectivity of the concept, which can be clearly seen from various definitions as well. Theoreticians could not agree in a solid and commonly accepted definition, because, besides the subjectivity of the concept itself, it also varies according to time and space due to the changing values of the heritage itself. That is to say, heritage values differ from person to person, communities to communities and nation to nation at one present time, but also it changes timewise as well. Also, since its values are “always attributed, never inherent” (De la Torre 2013: 159) the value cannot be transferable, but it can be redefined by the time itself, in other words: change. A thousand years from now, a present valuable asset would definitely display a colossal change, relative to its present value. Therefore, it can be claimed as the only common qualification of the heritage is that it is subjective.

Apart from that, it can also be noted that heritage carries cultures that belong to the past, cultures that developed and lived in the past. In fact, it is a “cultural process” rather than “a physical artefact or record” (Harvey 2001: 336). More precisely, what makes an artefact a heritage item is the place that this artifact points in the cultural process, and the light that this artefact sheds on this point. In this sense, what is transferred is the cultural process itself. So, all in all, the term ‘heritage’ can be used collectively for the past cultures which are locked for us in the present. However, it is also a process, through which these cultures live, extend, expand and stretch in time, and are nourished cumulatively with additional interpretations. In this regard, subjectivity, which is all around the heritage, is the force that can enrich heritage. Yet, it is crucial to note that, the intention of the subjectivity is the key for the interpretation of heritage, and it can be used extensively in innovative ways but also in destructive ways, and this leads us to the next section in which the exploitive uses of heritage will be discussed.

1.1.2. Definition of Heritage by its Beneficiaries: Functions of Heritage

Heritage is currently defined through its diverse use by the various beneficiaries too, such as a ‘product’ for tourism, an ‘identity’ for nations or an ‘inspiration’ and a resource for innovation for creative industries. The users or the beneficiaries of heritage can be divided into two subsections as presenters and consumers. Presenters are the ones who utilize heritage through presenting and promoting it as a product and consumers are the people or more precisely communities. In this sense, creative industries, the majority of which is mostly the tourism industry, and the politicians can be listed as the presenters whereas the communities can be classified as the consumers, who are controlled by the presenters. Because, consumption is affected directly by the way it is presented, and because communities are the most crowded, biggest and the most extensive body of consumers, they are also the ones who can harm or protect heritage at most, regarding the presentation of it. In this section, these perceptions of the users/beneficiaries are discussed in order to define the heritage according to its functions that also serve the interests of these parties subjectively.

The notion of heritage industry, which is critically mentioned in the former section, emerged with the rise of cultural and creative industries, in other words, with the commodification of culture itself. From this aspect, heritage, as the essential part of a culture, began to have a leading role in tourism as a touristic element. Increase in tourism, which was also triggered by the steering of cultural and creative industries is both a gift and a curse for heritage sites for economic and conservation reasons. As Silverman notes, the significant rise in the world tourism led to a direct marketing of major heritage sites by both national and international promoters that brought more arguments for “consumption and contestation of heritage” (Silverman 2011: 10) which caused further debates in other dimensions of heritage such as, conservation, planning, development and visitor management, indicating the rising need for the management of heritage.

In historical context, this rise was discussed in the International Council on Monuments and Sites (ICOMOS) in 1976 with an International Seminar on Contemporary Tourism and Humanism. At the end of the seminar, a document entitled “Cultural Tourism” has been issued, revealing the heritage’s charm for touristic activities and its acceptance as a source of economic benefit and cultural education.⁴ For instance, as a consequence of rising attention to the economic impacts of heritage through cultural tourism and the “widespread trend towards the incorporation of cultural quarters or hubs into planning processes”, cities like Mexico City, Abu Dhabi, Macau and Seoul all started to promote their “unique” pasts in an effort to attract tourists, business travelers and expatriates and to position themselves on the global stage (Winter 2013: 536). However, it is crucial to protect the source, the heritage, not only from environmental effects, which is one of the focuses of heritage management but also from the detrimental effects that mass tourism can have. Recently, Venice has been suffering from mass tourism, and cruise vessels have aroused many reactions of the locals (Picture1). This approach to heritage can be criticized because it takes serving to economic benefits as a priority, carrying the risks of mass tourism, which the majority of locals deplores. Furthermore, in such cases similar to that of Venice, the heritage has the risk of being damaged due to the massive amount of visitors, which leads us to the indispensability of an all-purpose management plan.

Lowenthal also points out that “global awareness might also burden the fabric and imperils the ambiance of heritage, but without heritage tourism, many sites would be perished” and therefore in this sense “if global renown is inevitable it must be made desirable” (Lowenthal 2000: 22). This can be achieved through adequate planning with a holistic approach by embracing the management with all of its aspects where visitor management would play a crucial role.

⁴ <http://www.univeur.org/cuebc/downloads/PDF%20carte/51.%20Cultural%20tourism.PDF>, last accessed 07 April 2018



Picture 1: Venice residents with a banner reading: ‘My future is Venice’ during a protest on 02 July 2017. Photograph: Manuel Silvestri/Reuters⁵

Heritage’s undeniable role in identity and nationalism is another foremost function which obviously serves a political purpose. This role is also reflected in the theorization of heritage concept. The creation of identity is a process which progresses along with heritage. It is also regarded as a necessity for “collective purpose” as Lowenthal states (Lowenthal 2000: 18). Furthermore, Harvey also sees heritage as a process through which people use the past; and therefore, he defines it as “intimately bound up with identity construction at both communal and personal levels” (Harvey 2008: 19) and as “a present-centered cultural practice and an instrument of cultural power” (Harvey 2001: 327). These statements reflect the present-centered creational process of heritage but with an additional notion of hegemonic actions. So, like heritage, cultures, and societies are also produced, and heritage is used for the affirmation of a “strong, homogeneous and unchanging identity” (Skounti 2009: 75). However, this produces a paradoxical situation, because in order to have a heritage, a collective memory is necessary, whereas,

⁵ <https://www.theguardian.com/commentisfree/2017/aug/11/tourism-tipping-point-travel-less-damage-destruction>, last accessed 30 September 2017

neither a society nor a nation cannot claim itself as a unity if it does not have a shared collective memory, in other words 'heritage', unless they do not invent one.

Shalaginova further suggests that the use of heritage for political reasons is not always a default, but that it also might be functional, too. Hence heritage helps in "maintaining a sense of place" (Shalaginova 2012: 11) which is far beyond a physical or geographical sense of belonging but the placement of individuals within a social space. In addition to maintaining a sense of place and providing a collective memory, heritage serves as a backdrop for social and/or national identity. Heritage is decisive for the formation of the cultures, and it is also a kind of relay race in terms of claiming ownership. This conveyance can be noticed throughout the history. Ancient Romans attempted to "emulate the heritage of ancient Greece" (quoted from Lowenthal, 1985; Wardman, 1976 by Harvey 2008: 22) and their legacy impacted both Renaissance and Neo-Classical movements in early modern Europe (Harvey 2008: 22). Similarly, the Ottoman legacy has prevailed in modern Turkey. All of these examples show the quest and desire to justify a deeply-rooted identity in the past.

Long before heritage became a necessity to bind the communities together as a nation, it was the Catholic Church that monopolized the use of heritage through its domination over the accessibility of heritage for conveying them to the communities in medieval Europe (Harvey 2008: 22). The hagiographical records that served as pillars of the legitimization of Christian belief can be given as an example to that (Harvey 2001: 332). Now, with the rise of the heritage concern in identity, inventions of traditions also become necessary not only for the towns, cities, and nations but also for corporate identities as well. There is an increasing number of corporate museums established worldwide mainly to portray how rooted they are to their target audiences. Some examples can be listed as: Salvatore Ferragamo Museum that opened in 1995 in Florence with the aim of showing Salvatore Ferragamo's role as a fashion designer not just in the history of shoes but

also in international fashion⁶; Nikon Museum opened in 2015, for the 100th anniversary of Nikon Corporation's foundation in 2017 in Tokyo⁷; and, İşbank Museum⁸, which opened in 2007 in Istanbul, aims highlighting “the crucial and changing roles that İşbank has played in the process of transforming Turkey’s economic system” and “its contributions to the country’s development”, as well as “the evolution of its organizational structure”.

The use of heritage as an identity, through which a nation can be built, has also had some destructive intentions. For instance, it can also be used for destroying heritage to destroy ‘the other’. That is to say, in order to claim roots, one may destroy the roots of others. Lowenthal also states this as “heritage suffers most conspicuous damage in the time of war, precisely because it serves to enemy’s will and self-regard” (Lowenthal 2000: 21). Realization of the threat triggered the necessity of conservation, and the latter came into the international agenda via the Hague Convention after the destructive effects of World War II (WWII) on heritage became apparent. Dresden Frauenkirche, for instance, was totally destroyed in the bombing of Dresden⁹ in 1945 and was kept as razed for almost 50 years as a memory. It was rebuilt again in the 1990s and re-opened in 2009. Historic Centre of Warsaw, 85% of which was destroyed in 1944 by Nazi troops, is another similar case that ended up with a five-year reconstruction campaign.¹⁰ Unfortunately, the “cultural heritage cleansing” (Arizpe 2000: 34) issue has also many recent examples, such as ISIS’s damage on cultural heritage in Middle East in the name of religion (2015-2016)¹¹, the bombing of Mostar’s Bridge (1993) and the burning

⁶ https://www.ferragamo.com/museo/en/usa/discover/history_museum/, last accessed 11 August 2018

⁷ <http://www.nikon.com/about/corporate/museum/>, last accessed 08 February 2018

⁸ <https://muze.isbank.com.tr/Sayfalar/about-us.aspx>, last accessed 08 February 2018

⁹ Dresden also is the city where the declaration, which has been held in 1982, with a concern of reconstruction of monuments destroyed by war: Declaration of Dresden <https://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/184-the-declaration-of-dresden>, last accessed 07 April 2018

¹⁰ <https://whc.unesco.org/en/list/30> last accessed 15 July 2018

¹¹ for further inquiry: Singer, G. G. (2015). ISIS’ War on Cultural Heritage and Memory. *Centro De Estudios De Historia Del Antiguo Oriente (CEHAO) Pontifical Catholic University of Argentina*.

of Sarajevo's Library (1992) in the Bosnian War. It seems that the followers of such policies do not realize that they are destroying a heritage which belongs to all humanity; therefore, it is absolutely necessary to respect and embrace all heritages as if they are one, as cultural policy.

On the other hand, there are also some collective memories that cultures want to forget with regrets. Quoting from Silverman: "cultural heritage may be very painful or troublesome, depending on the group you belong to, resulting in contestation of history and heritage" (Silverman 2011: 7). Therefore, heritage is not always mentioned through its favorable notions such as the concept of black heritage. Zeynep Günay mentions "Death Porn" to describe the transformation of the places that are remembered as the places of war, conflict, and death, into a location of entertainment and points that marketing this transformation is related with the ethics of heritagization. Günay adds that the educational and political message hidden in this process blurs the thin line between the universal values of the heritage and its commodification (Günay 2016: 47), which shows another dimension of the subjectivity of the heritage and its attributed values, demonstrating possible shifts in the notion of heritage.

As a component of cultural/creative industries, how the tourism industry uses heritage depends on economic interests mostly. Moreover, when heritage is used on the common base for both political motivation and economic interests, that is to say as a tourism ingredient, another dimension of discussions arouses such as the displaying rights of the national past. There are two different approaches to that: one is the universalist view, suggesting that heritage belongs to all humanity with given universal values, and the nationalist view, claiming that the heritage has a national feature. The former seems to be supported by the countries who are economically strong and who have a limited amount of cultural assets. These countries such as Great Britain and United States import heritage from other cultures to display in their museums and the imported heritages become part of their nation, which is argued by countries abundant in cultural heritage like Turkey,

Greece, and Italy (Aksoy et al. 2012: 35). Silverman refers to this as “the visible past in the construction of national identity” which has been recently triggered more by “the global phenomenon of tourism” (Silverman 2011: 31). In fact, cultural heritage importation is a legitimate issue which is aggravated by the effects of tourism. Being great attractions for tourism, makes these cultural assets more and more critical not only nationally but also economically as well. There are several cases of quarrels in the ownership of heritages. For example, Egypt asks the return of the Bust of Nefertiti¹² from the Berlin Museum and the Rosetta Stone from the British Museum, which are both iconic objects drawing vast amounts of tourists every year to the respective museums (Silverman 2011: 14). More recently, the sarcophagus of Heracles¹³ More recently, the sarcophagus of Heracles was given back to Turkey after almost more than 50 years. Moreover, Turkey has recently requested from Pushkin Museum the Priam’s Treasure listed in the top 10 plundered artifacts list of *Times Magazine*¹⁴, which created a problem between Germany and Russia. Turkish government began to request these items back to their original land because there has been a museum project going on in the lands of Troy after 2018 was declared as the year of Troy¹⁵.

¹² for further inquiry: <http://www.sandiegouniontribune.com/sdut-egypt-asks-berlin-to-return-nefertiti-bust-2011jan24-story.html>, last accessed 01 October 2017
<https://www.reuters.com/article/us-germany-egypt-nefertiti/german-foundation-refuses-to-return-nefertiti-bust-idUSTRE70N6N220110124>, last accessed 01 October 2017
<http://www.newsweek.com/frankenstein-art-nefertiti-egypt-germany-ugly-pharaoh-351469>, last accessed 01 October 2017
<http://www.ethnography.com/2015/07/why-is-queen-nefertitis-bust-in-berlin-and-not-egypt/>, last accessed 01 October 2017

¹³ <http://arkeofili.com/herakles-lahdi-antalya-muzesinde-ziyarete-acildi/>, last accessed 01 October 2017
<https://www.dailysabah.com/turkey/2017/09/10/ancient-sarcophagus-of-heracles-ready-to-be-returned-to-turkey>, last accessed 01 October 2017
<http://www.hurriyetdailynews.com/hercules-sarcophagus-returning-home-to-turkey-on-sept-13.aspx?pageID=238&nid=117779&NewsCatID=375>, last accessed 01 October 2017
<https://www.dailysabah.com/history/2017/09/14/sarcophagus-of-heracles-finally-returns-home-to-turkey>, last accessed 01 October 2017

¹⁴ http://content.time.com/time/specials/packages/article/0,28804,1883142_1883129_1883013,00.html, last accessed 06 October 2017

¹⁵ <https://www.theguardian.com/science/2017/sep/26/archaeologists-home-in-on-homeric-clues-as-turkey-declares-year-of-troy>, last accessed 06 October 2017

In conclusion, exploitative uses of heritage have effects on whoever claims a share on it. It is crucial to pay attention to the value of the heritage in such uses. Additionally, the power of heritage, mostly due to the attributions it owns, is also threatened especially if it is “in conflict with someone else’s viewpoint” (Lowenthal 2000: 19) as it can be observed from the exploitative examples mentioned above. Relocation of heritage assets has more detrimental consequences especially in the lands with multiple heritages from different cultures. Finally, these critical issues of heritage, which derive from the subjective aspect of heritage, in the end, lead us to the necessity of protection which will be discussed below.

1.1.3. Heritage *Stewardship*¹⁶

While the heritage has been discussed by theoreticians and has been consumed by users in the aforementioned ways, the need of stewardship became apparent in order to preserve the heritage and its values, which also paved the way to the concept of the heritage management. This part will briefly present the evolution of heritage management through also emphasizing related actions taken by global organizations.

The very first concept that displays the priority to safeguard it beyond ownership issues is “the idea of a common world heritage”¹⁷, which was first issued in the Charter of Athens or the Athens conference held in 1931—First International Congress of Architects and Technicians of Historic Monuments—on the restoration of historic monuments and buildings. It resulted with “seven main resolutions also

¹⁶ Stewardship is referred here as a description that is also used by Lowenthal in Lowenthal 2000 (and also in David Lowenthal (2006) *Stewarding the future*, Norsk Geografisk Tidsskrift - Norwegian Journal of Geography, 60:1, 15-23, DOI: 10.1080/00291950500537299. For a full definition: “A stewardship can be defined as a voluntary contract between a public authority and a private person or a company for a specified time, in which one party undertakes himself to fulfil a number of acts: the management measures. In return for these acts, the other party pays a compensation. The intention of a stewardship is to raise, maintain or create a certain value (nature, environment, cultural history, etc).” (Cordemans 2011: 23)

¹⁷

http://www.getty.edu/conservation/publications_resources/research_resources/charters/charter02.html, last accessed 08 October 2017

called as Carta del Restauro”¹⁸, which can be seen as the guide for restorations. Later on, in 1954, the fallouts of world wars on heritage also led some necessary actions such as the first protocol of the Hague Convention that was held by UNESCO for the Protection of Cultural Property in the Event of Armed Conflict. The convention declared that “damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world”¹⁹ so “the preservation of the cultural heritage is of great importance for all peoples of the world and that it is important that this heritage should receive international protection”²⁰. This was a remarkable attempt after the destructive effects of WWII on populations and their cultural items, and it has portrayed cultural heritage as world heritage instead of considering it as a heritage that belonged only to a nation, regardless of whether they are the enemy or not in the time of war.

Later on, in 1964, the Charter of Venice, also known as ‘the International Charter for the Conservation and Restoration of Monuments and Sites’ was declared during the Second International Congress of Architects and Technicians of Historic Buildings. The charter established the concept of heritage and conservation crucially by designating the content of the heritage as “not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event which applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time”²¹. Thus, the value of the heritage was taken into consideration as historical witnesses of history, which will be examined more in detail in the next sections. Additionally, in 1965,

¹⁸ http://www.icomos.org.tr/Dosyalar/ICOMOSTR_0997330001496825715.pdf, last accessed 10 October 2017

¹⁹ http://portal.unesco.org/en/ev.php-URL_ID=13637&URL_DO=DO_TOPIC&URL_SECTION=201.html, last accessed 05 April 2018

²⁰ *Ibid.*

²¹ Article 1: http://www.icomos.org/charters/venice_e.pdf, last accessed 10 October 2017

the World Monuments Fund (WMF)²² was founded, and it was dedicated to providing conservation to the monumental heritage that carries the notion of the world heritage and their acknowledged worldwide value.

In a short time, with the rise of the emphasis on heritage and conservation, other aspects of legal matters were also coming into prominence. While archaeologists' concerns were focusing on looting and trafficking in illegal antiquities, UNESCO's related action did not arrive late with its 'Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property' in Paris, in 1970. The convention was following the first sparkle from 1964 with the 'Recommendation on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property.' Furthermore, just two years later, in 1972, another fundamental step in cultural heritage history, again comes from UNESCO: The World Heritage Convention (WHC) (Convention Concerning the Protection of the World Cultural and Natural Heritage) by linking and balancing together in a single document the concepts of nature conservation and the preservation of cultural properties²³. Through this convention, UNESCO became the principal "heritage authorizer" (Silverman 2011: 18). Additionally, the 1972 WHC also defined the natural or cultural sites to be considered for inscription on the World Heritage List -WHL which has been claimed as bringing prestige and also a responsibility for whichever country that has sites inscribed on the list.

Further on, 'the European Charter of the Architectural Heritage' adopted by the Council of Europe (CoE), in 1975, which aims to develop a "common European policy and concerted action for the protection of architectural heritage"²⁴, brought a holistic approach to conservation. And this was followed in the same year by The Declaration of Amsterdam in which heritage started to be perceived as a source of

²² <https://www.wmf.org/who-we-are>, last accessed 01 October 2017

²³ <http://whc.unesco.org/en/convention/>, last accessed 30 September 2017

²⁴ <https://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/170-european-charter-of-the-architectural-heritage>, last accessed 07 April 2018

consciousness for a “common history and common future”, and its preservation is, therefore, “a matter of vital importance”.²⁵ Another development in the evolution of heritage took place with the Burra Charter in 1979, issued by Australia ICOMOS, through which a brand-new set of cultural values were recognized: “social values” (De la Torre 2013: 158). In the document, there is a special emphasis on cultural significance, the definition of which was done as: “aesthetic, historic, scientific or social value for past, present or future generations”²⁶.

These developments collectively led to an explosion of publications during the 1990s. Silverman highlights this as a paradigm shift in the content and matter of these publications towards a “socially engaged, politically aware study of the past, whereas, Harvey portrays the shift of heritage perception from “for the people” to a more democratic and open-minded concept as “of the people” (Harvey 2008: 30). With all this progress, 1990, was the very first time when the word of ‘management’ became the main issue of a charter which is: The Charter for the Protection and Management of the Archaeological Heritage held by ICOMOS International Committee on Archaeological Heritage Management (ICAHM) in Lausanne. The ICAHM Charter, which was motivated by the Venice Charter, was an attempt to establish principles and guidelines of archaeological heritage management together with the “local commitment and participation” in order to promote the maintenance of the archaeological heritage.²⁷ This charter points to the roots of the recent emphasis on inclusionary approach in the heritage management.

Later on, in Budapest, World Heritage Committee, whose meetings have been held once a year since 1977 with representatives from the States parties²⁸ of the

²⁵ <https://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/169-the-declaration-of-amsterdam>, last accessed 08 February 2018

²⁶ http://australia.icomos.org/wp-content/uploads/Burra-Charter_1979.pdf, last accessed 08 October 2017

²⁷ https://www.icomos.org/charters/arch_e.pdf, last accessed 07 April 2018

²⁸ see more: <https://whc.unesco.org/en/committee/>, last accessed 16 July 2018

Convention, declared the “Strategic Objectives of the World Heritage Convention” in 2002, which was also the United Nations’ year for cultural heritage, as in below²⁹:

- *strengthen the **Credibility** of the World Heritage List, as a representative and geographically balanced testimony of cultural and natural properties of outstanding universal value;*
- *ensure the effective **Conservation** of World Heritage properties;*
- *promote the development of effective **Capacity-building** measures, including assistance for preparing the nomination of properties to the World Heritage List, for the understanding and implementation of the World Heritage Convention and related instruments;*
- *increase public awareness, involvement and support for World Heritage through **communication**.*

These objectives can be seen as the outcomes of the affirmation of the multidimensionality of heritage management. While the necessity of well-organized inclusionary management was acknowledged, the content of this managerial zone was also expanding constantly. After the introduction of ‘cultural landscape’ concept with the WHC of UNESCO in 1992, which is accepted as the first international legal instrument to recognize and protect cultural landscapes through adopted guidelines concerning their inclusion in the WHL³⁰, industrial heritage was introduced by the Nizhny Tagil Charter for The Industrial Heritage (TICCIH) in 2003. This charter placed emphasis on the definition of industrial heritage and specified the need for its protection following the “spirit of Venice Charter”³¹, as evidence showing the change is really inevitable in time –regardless of how long is that time-, through these newcomers to the realm of heritage.

The inclusion of intangible cultural products into the scope of heritage with the UNESCO’s Declaration of 2003 was a crucial step in the conception of heritage. Subsequently, the UNESCO Convention on the Protection and Promotion of the

²⁹ <https://whc.unesco.org/en/decisions/1217/>, last accessed 16 July 2018

³⁰ <https://whc.unesco.org/en/culturallandscape/>, last accessed 05 April 2018

³¹ <http://ticcih.org/about/charter/>, last accessed 10 October 2017

Diversity of Cultural Expressions in 2005, cultural diversity has been declared as “a defining characteristic of humanity”, which forms a “common heritage of humanity”; and therefore “should be cherished and preserved for the benefit of all”³². That is to say, tangible and intangible assets of cultures have become more and more decisive since the world heritage is composed of diverse cultures, and therefore, “exclusivity is crucial to identity and -to cherished difference” (Lowenthal: 2000: 21). According to the convention, the characteristics and expressions (including their goods and services) of these cultures have to be protected and promoted in order to sustain their existence. In addition to those, through the Framework Convention on the Value of Cultural Heritage for Society (FARO) adopted by CoE in 2005, the scope of the concept of heritage expanded to a level where ‘people’ also became one of the most essential factors. A firm emphasis was placed on the relationship of heritage with communities, which will be discussed thoroughly in the next section.

Besides the horizontal expansion in terms of the scope of the heritage understanding, a vertical expansion through which not only the protection of heritage has progressed but also how this protection would become more sustainable with development strategies to the benefit of the heritage asset and its environs, has been included into the agenda in recent years with the buzzwords of “sustainable development”. Emphasizing heritage as a resource for development is a recently attributed function to the heritage which will be followed by other derivative actions such as the UNESCO’s Recommendation of 2011 and Community-Led Urban Strategies in Historic Towns (COMUS) by CoE in 2015. 2011 was the year of UNESCO’s Recommendation on the historic urban landscapes which was a “soft-law tool, to be implemented by the Member States on a voluntary basis” with the expanded aims of “urban development in respect of the inherited values and traditions of different cultural contexts”³³. Referring to one of the most

³² https://en.unesco.org/creativity/sites/creativity/files/convention2005_basictext_en.pdf#page=15, last accessed 11 August 2018

³³ <http://whc.unesco.org/en/hul/>, last accessed 10 October 2017

solid effects of heritage's inclusion in cultural/creative economies, with a newly assigned role on the regional development, can also be seen as an attempt to balance the former constant emphasis on global benefit. Consequently, the European Cultural Heritage Strategy for the 21st Century by CoE, which aims towards "redefining the place and role of cultural heritage in Europe and providing guidelines to promote good governance and participation in heritage identification and management and disseminating innovative approaches to improve the environment and quality of life of European citizens"³⁴ was launched in Limassol, Cyprus on the 6th and 7th April 2017³⁵. The strategy is conveying the most recent idea of heritage with keywords like participation, management, improvement and/or development.

As can be followed through the historical development of heritage from the stewards' point of view, heritage is a source of information about past cultures, and a source for sustainable development with proper actions and heritage needs a management that should be inclusionary and reconciliatory because it has multiple parties having various purposes, and this leads us to the next section about stakeholders of heritage.

1.2. HERITAGE and ITS STAKEHOLDERS: THE RISE OF COMMUNITIES

Globalization brought about an alarming need to conserve the characteristics of communities, and as a result, communities have emerged as a focal point in heritage management and were emphasized by all management styles from social and libertarian municipalism to cultural municipalism. Integration of communities became the primary issue in cultural policies in order to build up and sustain collectivity together. Integrated sustainability is grounded on the engagement of all stakeholders at the same time, and it meant that communities and stakeholders shall collaborate towards a sustainable conservation of the heritage altogether.

³⁴ <https://www.coe.int/en/web/culture-and-heritage/strategy-21>, last accessed 10 October 2017

³⁵ <https://www.coe.int/en/web/culture-and-heritage/strategy-21>, last accessed 10 October 2017

Since the purpose of heritage also has an enormous subjectivity in it, it varies according to any other stakeholder that utilizes the heritage according to its own interests. Actually, this is the reason why heritage has a multitude of stakeholders according to the interests that are claimed by different groups. In other words, one of the reasons of the subjectivity is the multiplicity of the stakeholders in it. On the other hand, like a chicken and egg situation, subjectivity also leads a variety in stakeholders as well. Diversity in the purpose of heritage leads us to the priority of stakeholders, the necessity of a proper division of stakeholders, and the substantiality of coordination and communication among each other for proficient and impactful heritage management. Relatedly, here, the evolution of the stakeholder theory and especially the role of the communities will be discussed in parallel with the rise of this main concern in the heritage management in the light of examples from the international charters and declarations in order to see its actional rise in heritage management.

Followed by the ‘European Charter of the Architectural Heritage’ (see above in section 1.1.3) that brought a holistic approach to conservation, the ‘Declaration of Amsterdam’, in which the principles of the Charter were underlined clearly with an additional motto: “A future for our past” (Aksoy et al. 2012: 5-6), claimed that “architectural conservation should become an integral part of the urban and regional planning”, and “the integrated conservation involves the responsibility of local authorities and calls for citizens' participation”.³⁶ This can be seen as the first step forward towards the inclusive aspect of stakeholdership in heritage that ensures the responsibility for its conservation that is crucial in heritage management today, as well. The Charter signals for the inclusionary approach that can also be traced by its other recommendations such as the education of young people for their involvement in conservation as “one of the most important communal requirements”³⁷. It also informs the population about the situation by explaining the

³⁶ <https://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/169-the-declaration-of-amsterdam>, last accessed 08 February 2018

³⁷ <https://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/169-the-declaration-of-amsterdam>, last accessed 08 February 2018

historic and architectural value of the buildings to be conserved in order to enable the population to participate. Later on, with the Burra Charter in 1979, the emphasis on the participation of the communities in heritage management was underlined with one of its aims: “involving the communities associated with the place” for an inclusionary conservation and management approach.³⁸

These advances in heritage management with the acknowledgment of the relevance of the communities’ involvement, paved the way for new ideas about cultural heritage in the 1980s that were culminated in the first World Archaeological Congress (WAC), held in Southampton, the UK in 1986. The first WAC’s agenda focused on critical awareness of the treatment of the past in the present, concerns about stakeholder empowerment and social justice, and it was related to politically and theoretically linked matters (Silverman 2011: 2-3). Silverman refers to this major international conference as a “veritable tsunami in archaeology” (Silverman 2011: 2). In the WAC, the concern about community-based archaeology came into the agenda in order to incorporate ‘local knowledge, history, education, and work schedules’³⁹.

Like a domino effect, the 1990s started with the remarkable appearance of Native American Graves Protection and Repatriation Act (NAGPRA), which was also called as ‘WAC-2 conference’ and organized on 16 November 1990. It was held to provide for the protection for Native American graves, and for other purposes such as cultural affiliation, cultural items, funerary objects, sacred objects, and tribal affiliations⁴⁰. Also, with the civil rights concerns for Native Americans, this act included sections about illegal trafficking⁴¹ for their cultural heritage which has echoed worldwide. For instance, Silverman states that Indigenous peoples of

³⁸ http://australia.icomos.org/wp-content/uploads/Burra-Charter_1979.pdf, last accessed 08 October 2017

³⁹ for more please see: <http://worldarch.org/history-wac/>, last accessed 09 February 2018

⁴⁰ Law, Public, and An Act. "Native American Graves Protection and Repatriation Act." *Public Law* 101 (1990): 601.

⁴¹ U.S. Code › Title 18 › Part I › Chapter 53 › § 1170

Canada, Australia, and also elsewhere around the world were insisting on physical and ideological control of—or least participation in the decision-making of—their cultural heritage. (Silverman 2011: 4). This action will be reflected in one and a half decades in the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions which praised the cultural diversity.

The 1990s were still continuing to improve the heritage concept with the rise of the priority of the communities in its decision making and protection. The ICAHM Charter, in 1990 is also decisive due to one of the main subjects: “participation of local cultural groups”⁴² for protection and preservation are again one of the main subjects of this charter. In addition to this charter, two years later, a revised version of “Convention for the Protection of the Archaeological Heritage of Europe” namely the Valetta Convention, which originally took place on London in 1969, was adopted on 16 January 1992 in Valletta (Malta). The Valetta Convention came into action in 1995 with new concerns such as making “conservation and enhancement of the archaeological heritage as one of the goals of urban and regional planning policies” and encouraging “public access, in particular to archaeological sites, and educational actions to be undertaken to develop public awareness of the value of the archaeological heritage”.⁴³ These two are quite remarkable actions reflecting the shift in theory into practice, and they can be seen as a solid basis of the necessity of community engagement in a legal context.

Furthermore, at a national level, the foundation of the Heritage Lottery Fund (HLF), a non-departmental public body in 1994, is another example to that since its claim is “understanding, valuing and sharing our heritage brings people together, inspires pride in communities and boosts investment in local economies”⁴⁴, which is supported by its mission that is to ‘encourage more people to be involved in and make decisions about their heritage’, and by its aim of ‘widening participation

⁴² https://www.icomos.org/charters/arch_e.pdf, last accessed 07 April 2018

⁴³ <http://www.coe.int/en/web/culture-and-heritage/valletta-convention>, last accessed 09 October 2017

⁴⁴ Heritage Lottery Fund website: <https://www.hlf.org.uk/about-us/what-we-do>, last accessed 15 September 2017

among people of all ages and backgrounds – especially people from communities who have not been involved in heritage before’ (Harvey 2008: 31). So, in the 1990s, a shift towards a more inclusionary phase in the scope of the heritage stakeholders can be traced through all these developments.

The shift in the scope of the heritage stakeholders was not reached with purely favorable events. For instance, Silverman mentions the Free Festivals⁴⁵ held in Stonehenge, by the ‘New Age cultist and accompanied by assorted others’ (Silverman 2011: 8) started from the early 1970s, which, by the mid-80s, resulted with violent clashes between these cultists and the site-protecting police⁴⁶. According to Barbara Bender, an archaeologist and co-author of ‘Stonehenge. Making Space’ this was an act on behalf of “English heritage and the parts of the establishment to promote a socially empty view of the past in line with modern conservative sensibilities” (Bender 1998: 131). This introduced a new group of stakeholders ‘holding their own, non-archaeological, non-scientific interpretation of the great monument’ (Silverman 2011:8).

Furthermore, the 2000s was a decade of practical implementations for community involvement and sustainable development. For instance, in 2002, the Global Heritage Fund (GHF) whose works have the mission of “empowering communities through heritage preservation”⁴⁷, was founded by Jeff Morgan, an American businessman, in the USA, in order to address the potential for cultural tourism to help developing countries through making sites accessible with actions like road building and other infrastructural improvements. Morgan argued that investment in showcase archaeological sites can help people living in developing countries, as a “promising strategy” (Silverman 2011: 12) towards sustainable development with the community as well. Later in 2005, with the Faro Convention, communities

⁴⁵ For further information please see: <http://www.bbc.com/news/uk-england-27405147>, last accessed 15 September 2017

⁴⁶ For visual records also please see: <http://www.bbc.com/news/uk-england-27405147>, last accessed 15 September 2017

⁴⁷ <http://globalheritagefund.org/index.php/what-we-do/projects-and-programs/>, last accessed 15 September 2017

became the main arbiters for heritage conservation and consequently also for heritage management, and it has been accepted that heritage should be protected mainly for people; therefore, they shall also be the main stakeholders in its management (Aksoy et al. 2012: 9). This seems to be the confirmation of the paradigm shift of the 1990s, as also previously quoted from Harvey, from “for the people” to a more democratic and open-minded concept of “of the people” (see above in section 1.1.3).

The 2000s were also generous in terms of the foundation of heritage-related organizations⁴⁸, which is also crucial not only that they are indicators of the accelerated relevance of the heritage, but also these new ones came up through adorned with new perspectives which are very fresh and practical to address the recent global needs of heritage management with a special focus on community engagement approaches and projects. One of those organizations is The Heritage Management Organization (HERITAGE), directed by Dr. Evangelos Kyriakidis, an international non-governmental organization (NGO) which “aims to promote good practice in the management of heritage around the world, through education and research”⁴⁹ that was established in Greece in 2008. HERITAGE focuses especially on training with the aim of supporting the heritage managers, with its motto emphasizing their inclusionary approach explicitly: “Together we can make a difference for our heritage, and thus our world”⁵⁰. This approach reflects the Organization’s practices focusing especially on the involvement of communities as a part of, their other disciplinary practices such as management, conservation, and special fields for legal concerns, and digitalization. Later, in 2009, the Cotsen

⁴⁸ According to Silvermann all those organizations –including World Monuments Fund and GHF that are founded after UNESCO, brought a contestation for UNESCO’s “universal authority (Silverman 2011: 20). As an example to that ‘The World Monuments Watch’, which is a global program launched in 1995 on the occasion of the 30th anniversary of World Monuments Fund, aiming to identify imperiled cultural heritage sites and direct financial and technical support for their preservation (<https://www.wmf.org/who-we-are>, last accessed 01 October 2017), can be seen as a complementary alternative to UNESCO’s WHL.

⁴⁹ <https://heritagemanagement.org/about/directors-greeting/>, last accessed 10 August 2018.

⁵⁰ <https://heritagemanagement.org/get-involved/>, last accessed 10 August 2018.

Institute of Archaeology at the University of California at Los Angeles-UCLA launched the “Sustainable Preservation Initiative”⁵¹ that is directed by Lawrence Coben. It has sought to move heritage work further into the field of social responsibility with explicit attention to stakeholder communities under the slogan “Saving Sites by Transforming Lives.” (Silverman 2011: 20).

In 2007, the fifth C to Strategic Objectives of The World Heritage Committee was added for “Communities” in order “to enhance the role of communities in the implementation of the World Heritage Convention.”⁵² This was a proposal from New Zealand and according to that proposal “linking communities to heritage protection is a ‘win-win’ scenario”⁵³, and it showed that the development of communities with the heritage and the heritage conservation with the communities can be achieved together. However, the involvement of communities is not only aimed to increase the conservation capabilities but also to “pertain to understandings of what is understood by the ideal of human rights, social development and/or basic ideals of citizenship”⁵⁴ which turned heritage and its accessibility into a human right as well. Thanks to this meeting, the States Parties to the World Heritage Convention recognized that its States Parties should shall “adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community”⁵⁵. By declaring the 5th C, the States Parties,

- *confirm, that in the future, the conservation of the world's natural and cultural heritage should, wherever possible, be done with the active engagement of communities which have a close relationship with the heritage in question.*

⁵¹ <http://www.sustainablepreservation.org>, last accessed 16 July 2018.

⁵² <https://whc.unesco.org/en/decisions/5197/>, last accessed 16 July 2018.

⁵³ <https://whc.unesco.org/archive/2007/whc07-31com-13be.pdf>, last accessed 16 July 2018. P.6

⁵⁴ <https://whc.unesco.org/archive/2007/whc07-31com-13be.pdf>, last accessed 16 July 2018. P.3

⁵⁵ <https://whc.unesco.org/en/conventiontext/>, last accessed 24 August 2018.

- *pledge that they shall, as appropriate, seek the active involvement of communities at all stages, from the preparation of tentative lists through to conservation requirements for sites which are in danger.*⁵⁶

More recently, UNESCO's Recommendation on the historic urban landscapes in 2011 having recommendations also "to establish the appropriate partnerships and local management frameworks for each of the identified projects for conservation and development" shows the applicable new role of heritage on the regional development. In addition, in 2015, the COMUS project, which began in 2015 and completed in 2017 was concerned about nine pilot towns nine pilot towns⁵⁷ where heritage was associated with a competitive advantage for tourism and business development. The project aimed to create opportunities to bridge heritage preservation concerns with local empowerment and economic growth by through "giving citizens a more direct role in defining, deciding and implementing local economic development"⁵⁸. Thus, the project implied the economic sides of heritage with its potential impulse power on regional development.

Between 2010 and 2013, UNESCO World Heritage Center, ICCROM, ICOMOS and International Union for Conservation of Nature (IUCN) published a number of thematic resource manuals as Managing Disaster Risks for World Heritage (June 2010), Preparing World Heritage Nominations (Second edition, November 2011), Managing Natural World Heritage (June 2012), Managing Cultural World Heritage (November 2013) again showing the necessity of managing the heritage. Especially the last one, through its chapter entitled "defining, assessing and improving heritage management systems" (Resource Manual 2013: 53) shows the developed managerial approaches with case studies. It also advises distributing the responsibility, and developing/maintaining awareness, competence, and capacity at an individual level as central to a participatory approach, in an institutional network

⁵⁶ <https://whc.unesco.org/archive/2007/whc07-31com-13be.pdf>, last accessed 16 July 2018. P.7

⁵⁷ Goris and Gyumri (Armenia), Mstislavl (Belarus), Chiatura and Dusheti (Georgia), Soroca (Republic of Moldova), Pryluky, Lutsk and Zhovkva (Ukraine)

⁵⁸ <https://www.coe.int/en/web/culture-and-heritage/comus-urban-strategies>, last accessed 10 October 2017

during planning and implementation stages (Resource Manual 2013: 89). In other words, this manual was also designed to activate the function of communities and networks in the management of heritage (Resource Manual 2013: 8).

Consequently, in addition to having a significant influence on cultural policies, community engagement has shortly become an indispensable factor of sustainable conservation within the heritage management, and it made the role of heritage evident in the regional sustainable development. As Lowenthal states heritage atrophies in the absence of public support and its management gains by persuasive inclusions (Lowenthal 2000: 22, 23), it is crucial for the public's realization itself as the actual stakeholder of the heritage and has one of the most critical roles in the preservation process. Communities' adaptation to heritage is the key factor for sustainable development. This would not only help their realization of protecting the heritage but also in building their own heritage as well. Collaboration is extremely vital in heritage management, and each time there are new roles and responsibilities coming up to the extent of collaboration. Thus, it requires all the stakeholders' presence and participation. Therefore, besides the fact that the heritage field is already an interdisciplinary field of study, which merged from a "range of other disciplines including anthropology, archaeology, architecture, art, history, psychology, sociology, and tourism which of each brings a lightly different focus" (Sørensen 2009: 3), these academies studying on this resourceful field should also be more open to communicating with the public. Moreover, the active participation of all other stakeholders should be counted in through giving them access with different assigned roles, and a successful management should bring together all these stakeholders in a harmonious combination under one main purpose which is to sustain the existence of heritage, but also paying attention to their respective aims in view of a sustainable development through heritage.

1.3. HERITAGE VALUES and THEIR COMMUNICATION

Due to the subjectivity that derives but also leads the plurality in stakeholders, thus also in the interests, the value that is attributed to heritage assets changes too. In this sense, detailed and well-done stakeholder analysis is crucial in order to understand and to define the values of heritage. Besides that, heritage values are also changing by time and place to space/place according to the distance. That is to say, heritage is relative to time and space. Also, its values hold this relativity since they are “a product of continuous fermentation” in an “ever-changing context” as Kyriakidis defines them (Kyriakidis forthcoming). As mentioned before, heritage is like a bridge of the present and therefore it is an accumulative process that has been built by each theoretician, each beneficiary, and each steward, who also are not steady in time, but they change, progress, and influence. If a person, experienced the heritage once, then this person constitutes a relation on a specific junction point where both timelines of heritage assets and of the individual are crossed, which is locked in the past. On the other hand, there are individuals that consume, present, breathe, protect, dig and learn something from that heritage on a daily basis. This variety of relationships has accumulative effects which support or sometimes harm, even destroy, the values of the heritage, depending on whether there is a proper and strong communication in between them. This leads us to the priority of communication for the transmission of the values.

The main emphasis on communication in a -management plan- and to whom we communicate depends on the role of communication in heritage management which has levels in it. Firstly, it is the relation of the heritage asset with all of its stakeholders in accordance with the value attributed by them which may be different for each one. This level of communication having the heritage asset in its center, has two sub-segments to it (communication type I & II), the first of which is the communication from past to present, and also to the future (communication type I), and the other is the communication of the heritage on the point that we stand on which is “now” and this provides a horizontal communication line in between the

heritage and all the stakeholders (communication type II - individual or collective). The second level of communication in heritage management is the communication that brings coordination of stakeholders in between themselves (communication type III) which would bring the ideal shared commitment in order to protect the heritage with the messages that are carried from the past in addition to the ones that are being added constantly in the present time for the future (see figure I).

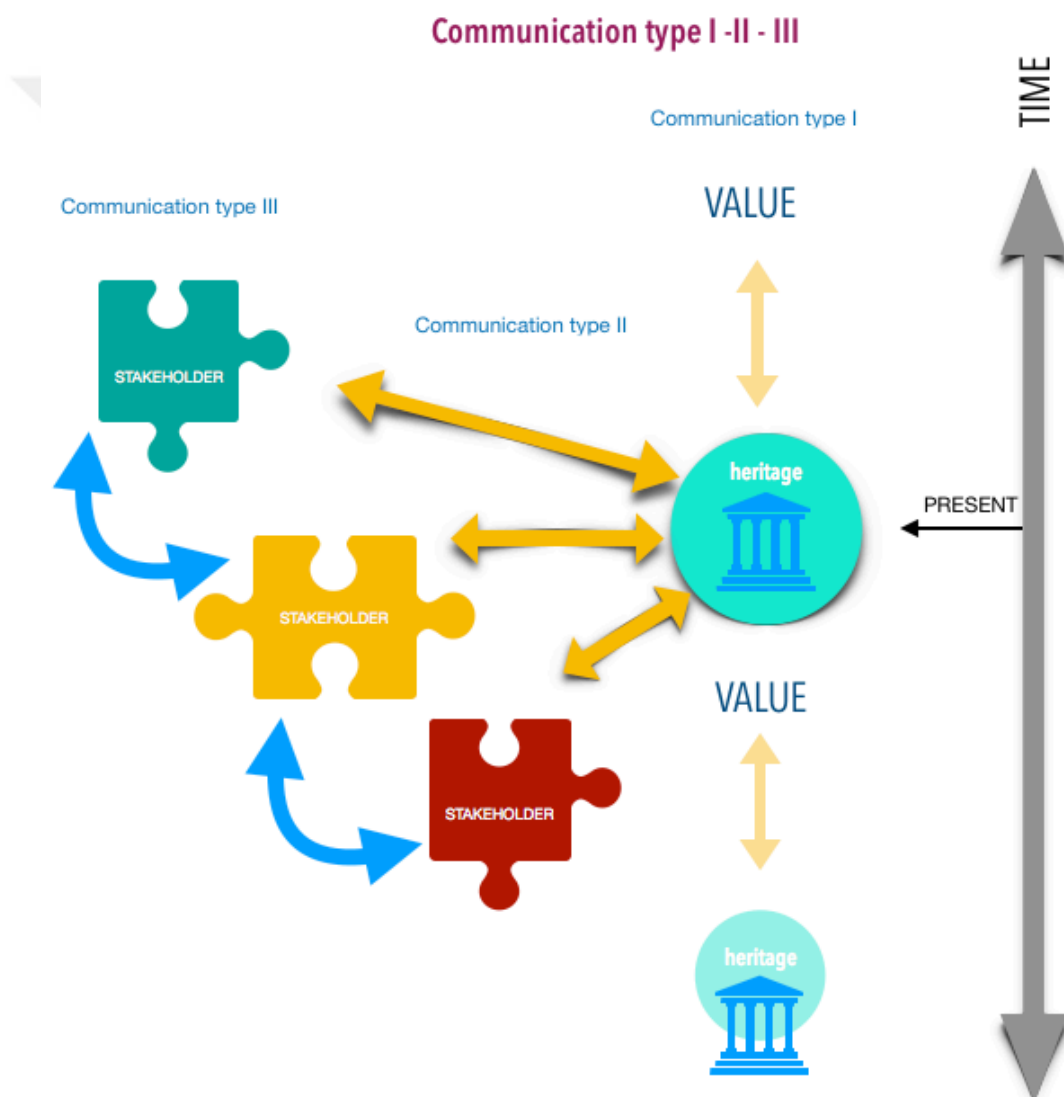


Figure 1: Communication type I-II-III

When in 1964, the Charter of Venice extended the notions for related practices like conservation and restoration as “intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence”⁵⁹ through acknowledging the importance of historic monuments as living witnesses of their age-old traditions and imbued with their messages, and through including it as a component of “the unity of human values”, it also shed light onto the priority of the protection the “historical value” of the heritage besides its “archaeological or aesthetic value”.⁶⁰ Moreover, as one of its outcomes, for the first time, public buildings also started to be valued as monumental structures and a part of heritage (Aksoy et al. 2012: 4).

Later on, with the 1972 WHC, and the introduction of WHL with its mantra “the outstanding universal value - OUV”, a new concept was brought in the terminology, as the central idea of the WHC in order to form a “common sense”⁶¹ for a “comparative evaluation”⁶² of the heritage assets to be listed by UNESCO WHL which requires an “exceptional, or superlative”⁶³ value in global terms. That is to say, a heritage asset should meet some requirements to be in this list with its remarkable uniqueness with the messages it carries, as aforementioned, from the past to the future and in the way, it conveys those to its environs. To that end, it should be an outstanding example that has universal significances.⁶⁴ In other words, OUV is the sum of all values that this heritage asset has gathered starting from the past until now, and through this asset’s entrance to WHL with its OUV, it displays an impact and further communication from its locals to such an extent that reaches cross-continental distances.

⁵⁹ Article 3: http://www.icomos.org/charters/venice_e.pdf, last accessed 10 October 2017

⁶⁰ https://www.icomos.org/charters/venice_e.pdf, last accessed 10 February 2018)

⁶¹ <https://www.environment.gov.au/system/files/resources/70d3290e-be32-4efa-93da-594948f5df9e/files/outstanding-values-factsheet.pdf>, last accessed 11 October 2017

⁶² <http://whc.unesco.org/archive/2006/whc06-30com-09e.pdf>, last accessed 11 October 2017

⁶³ <https://www.environment.gov.au/system/files/resources/70d3290e-be32-4efa-93da-594948f5df9e/files/outstanding-values-factsheet.pdf>, last accessed 11 October 2017

⁶⁴ See in detailed: <http://whc.unesco.org/en/criteria/>, last accessed 10 February 2018

It is important to note the effects of the Aswan High Dam construction and its impact on heritage values. It became a universal concern between 1960 and 1970, and the International Safeguarding Campaign of the City of Venice after the great flood of Venice in 1966, Italy, on the realization of the universal value and taking actions accordingly. During the Aswan High Dam construction in Egypt, the Abu Simbel temple was under the risk of being flooded by the waters of Lake Nasser which called an “unprecedented” international attention for its protection by showing that culture and development could be had together for the sake of “global community” as the first traces of the concept of universal value.⁶⁵ The latter example comes from Italy in 1966, almost precisely at the same time as the former example, during the destructive effects of the Great Flood in Venice. UNESCO was having its general conference when this flood happened, and it has been decided to call for international solidarity in that conference immediately.⁶⁶ These two’s undeniable role on the universality of heritage values pave the way for 1972’s WHC.

1975 was the European Architectural Year that was launched by the CoE with the aim of raising public awareness for the “irreplaceable cultural, social and economic values represented by historic monuments, groups of old buildings and interesting sites in both town and country”⁶⁷. With the Burra Charter in 1979, the importance of social value for all has been justified especially with article 5 of the conservation section, which focuses on conservation considering “all aspects of its cultural significance without unwarranted emphasis on anyone at the expense of others”⁶⁸. Besides “involving the communities associated with the place”, the Burra Charter also aims to “ensure that people involved in the conservation of heritage places through understanding the place and its cultural significance, including its meaning to people, before making decisions about its future”; and to “care for the culturally

⁶⁵ https://en.unesco.org/70years/abu_simbel_safeguarding_heritage, last accessed 16 July 2018

⁶⁶ <https://whc.unesco.org/en/activities/350/>, last accessed 16 July 2018, (See more in the document named “Appeal of 2nd December 1966” at <https://whc.unesco.org/en/activities/350/>)

⁶⁷ <http://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/170-european-charter-of-the-architectural-heritage>, last accessed 08 October 2017

⁶⁸ http://australia.icomos.org/wp-content/uploads/Burra-Charter_1979.pdf, last accessed 08 October 2017

significant fabric and other significant attributes, taking account of all aspects of significance”⁶⁹. This shows the crucial role of the values of heritage and the fact that they should be understood properly in order to provide its sustainability. Both inputs are further steps in the process of inclusionary approach, through referring to the emphasis on social value in addition to inclusive conservation and management approach, which are entirely complementary to each other, and embracing both the stakeholders but also the heritage itself in a broader understanding too.

One other reflection of these advances, which also led a necessary tendency to the communicative aspects of these values and therefore their accessibility, can be seen in the ‘new museology’ movement in the 1990s. Museums, also called as “the premier sites of representation” (Silverman 2011: 4) and therefore the first step of accessibility and communication platform that the heritage can express its message that it carries from the past, were isolated from the modern world in 1970s and seen as elitist, obsolete and a waste of public money (quoted from Hudson 1977 by McCall 2014: 2-3). The idea of the museums which was based on the function of serving as a ‘cultural authority’ by “upholding and communicating the truth” (quoted from Harrison 1993 by McCall 2014: 4), and related issues like their collections, interpretations, and politics of display were critically examined (Harvey 2008: 31) and there were shifts in focus and intention (McCall 2014: 4) as well as newly introduced terminologies such as ‘cultural empowerment’, ‘social re-definition’, ‘dialogue’ and ‘emotion’ ” (quoted from Harrison 1993 by McCall 2014: 5). This new movement in museology redefined the relationship among the museums, people and communities (McCall 2014: 3) and obviously this shift had been triggered by the idea of the rights for “wider access and representation of diverse groups” (quoted from Stam 1993 by McCall 2014: 4) instead of being “authoritative spaces for the presentation and interpretation of dominant versions of history and culture” (Silverman 2011: 4).

⁶⁹ <http://www.stateheritage.wa.gov.au/conservation-and-development/guide-to-conservation-maintenance/burra-charter>, last accessed 08 October 2017

In 2002, with the declaration of the Strategic Objectives (see above in section 1.1.3), communication has been announced as the 4th C of these objectives as a mean of promotion and a way to increase the public awareness, involvement and support, which showed the significant status of communication strategies in heritage management for raising awareness and engaging with communities.

Later on, the debut of the intangible heritage as a concept and practice with UNESCO's declaration of 2003 the ongoing discussions about the etymology of the word 'heritage' are more stirred and intangible heritage defined as the practices that actually define the tangible heritage. It was acknowledged as the integral unit of tangible which holds a considerable number of messages for the value analysis of the heritage asset, as well. For instance, if an ancient temple is regarded as the tangible, the rituals which had been held inside are the intangible part of this whole heritage concept; therefore, intangible parts of the heritage also constitute the historical contexts of the heritage. In other words, they are the yin and yang parts of the concept itself, and both are the complementary ways of understanding the heritage.

In 2005, when the FARO Convention brought “a wider understanding of heritage”⁷⁰, it also led an additional shift in the understanding that “objects and places are not, in themselves, what is important about cultural heritage, but because of the meanings and uses that people attach to them and the values they represent”⁷¹. That is to say, the expansion of heritage concept from monuments and artifacts to urban areas (1964), landscapes (1992), underwater territories (2001), and intangible elements (2003), finally included also the effect of its relations with humans and its values accordingly, since ‘values are produced through our interaction with the world’ (Kyriakidis forthcoming).

⁷⁰ <http://www.coe.int/en/web/culture-and-heritage/faro-convention>, last accessed in 07 October 2017

⁷¹ <http://www.coe.int/en/web/culture-and-heritage/faro-convention>, last accessed in 07 October 2017

In 2008, with the ICOMOS Charter on the Interpretation and Presentation of Cultural Heritage Sites, it has been recognized that ‘interpretation and presentation are part of the overall process of cultural heritage conservation and management’ and it is the first principle to ease and promote the ‘understanding and appreciation of cultural heritage sites and foster public awareness and engagement.’⁷² It was aimed to “define the basic principles of the interpretation of cultural heritage sites as essential components of heritage conservation efforts and as a means of enhancing public appreciation and understanding of cultural heritage sites”⁷³ with a special emphasis on “the role of public communication and education in heritage preservation” through “identifying heritage sites and the intangible elements associated with the site as a resource for learning from the past”⁷⁴. Here, the sum of all recent matters was issued, to address “the need for a clear rationale, standardized terminology, and accepted professional principles for interpretation and presentation”⁷⁵. A posteriori shifts and accumulative expansions in the concept are directly traceable in this defined need. In addition to that, the ICOMOS Charter on Cultural Routes, was recognizing “the value of all of its elements as substantive parts of a whole which also helps to illustrate the contemporary social conception of cultural heritage values as a resource for sustainable social and economic development”⁷⁶ and doing so, it was emphasizing the concern for a holistic analysis of values of heritage and placing the values in the center of development. Also, as the year of UNESCO’s Recommendation on the historic urban landscapes, 2011, embedded the “urban heritage values and their vulnerability status into a wider framework of city development”.⁷⁷

⁷² http://icip.icomos.org/downloads/ICOMOS_Interpretation_Charter_ENG_04_10_08.pdf, last accessed 11 February 2018

⁷³ http://www.icomos.org.tr/Dosyalar/ICOMOSTR_0397812001353671158.pdf, last accessed 10 October 2017

⁷⁴ http://www.getty.edu/conservation/publications_resources/research_resources/charters/charter75.html, last accessed 10 October 2017 and https://www.icomos.org/charters/interpretation_e.pdf, last accessed 07 April 2018

⁷⁵ http://www.icomos.org.tr/Dosyalar/ICOMOSTR_0397812001353671158.pdf, last accessed 10 October 2017

⁷⁶ http://www.icomos.org.tr/Dosyalar/ICOMOSTR_0082642001353671098.pdf, last accessed in 10 October 2017

⁷⁷ <http://whc.unesco.org/en/hul/>, last accessed 10 October 2017

The 2013 World Heritage Resource Manual Series of UNESCO, ICCROM, ICOMOS, and IUCN takes communication in the heritage management system more elaborately. According to this manual, communication shall be used as a capacity building strategy by building more (communicative) channels for the reciprocal benefits of heritage and local communities, in order to make them aware for stewardship and to increase their understanding of the heritage they have (see more in Resource Manual 2013, pg: 51). Accordingly, communication is also seen as a mean for intellectual resources in this manual for also communicating to existing and new audiences in which the transparency is the key for clear distribution of responsibility and communication channels (see more in Resource Manual 2013, pg: 76). Furthermore, communication is seen as an essential part of management to reach others and to review progress at every stage (Resource Manual 2013: 82), as a tool for improving the effectiveness of the implementation stage for the different demands of internal and external information-sharing (Resource Manual 2013: 89), and as a measure for the monitoring of the plan to observe the outputs' flow down the management line, which enables stakeholders to see the outcomes of their contribution and the gap between targets and results (Resource Manual 2013: 105). So, this manual shows the augmented value of communication for the valuable heritage and its management as well as its function to understanding the heritage better to give more value.

A recent and rewarding example of community engagement and usage of communication tools, the communication model “Communication Model for Built Heritage Assets” (COBA) has been used for the case of Stadt Regensburg. This model takes tools of communication also referring to the 5Cs and provides a secondary benefit: Capacity Building (Hauer & Ripp 2017: 22).

The model developed by the World Heritage Coordination of Regensburg, seeks to bring solutions to the questions of “How can we design and implement efficient and effective heritage communication?” and “How can we focus on the special needs of different target groups?” (Hauer & Ripp 2017: 23). They outlined the current

situation as in three trends: “The number of communication activities has increased, and diversified; the number of professional and private actors has increased and the number of involved actors has risen; communication flows tend to refrain from being one-directional thus leaning towards a more dialogue-oriented and interactive structure”; therefore, they stated the objectives of this model as enhancing heritage communication, integrating different asset points to stimulate learning and identification with the asset on a more emotional level (Hauer & Ripp 2017: 23). COBA model refers to various scientific theories of learning and cognition such as the “identity concept” of Lothar Krappmann, which claims that identity is communicated by interaction, and it emerges anew in every communicative situation, and George Herbert Mead’s supposition that identity emerges from social interaction through communication (Hauer & Ripp 2017: 24-25). It also combines “Sensory stimulation theory” of Philip Johnson-Laird who defends “really efficient learning occurs when the senses are inspired and [...] greater learning takes place when multi senses are stimulated” (Hauer & Ripp 2017: 24). Nonetheless, the model also refers to the fact that “identity arises always with regard to a different ‘other’ and to learn that this “other” and the person itself have a common heritage that they both value is the first step to build a community” (Hauer & Ripp 2017: 24) which puts emphasis on the role of communication in understanding and engaging with the community in terms of cultural heritage. The model, therefore, further suggests the role of proper and targeted communication as not only identification with the asset but also building communities through shared common values with mutual respect and acknowledgment (Hauer & Ripp 2017: 24), which indicates the multi-functional role of communication in heritage management.

In practice, how the model is implemented depends on the objective of implementing the heritage asset in the realm of one’s social identity and within one’s identity as well (Hauer & Ripp 2017: 24). Accordingly, this model consists of five serial stages (see appendix VI), the first of which is “Definition of heritage assets” that touches only to the social identity and the state of involvement is widely spread among the target group in “first contact”-situations (Hauer & Ripp 2017:

26). The second stage is named as “Awareness of heritage assets” where the individual/citizen⁷⁸ becomes more active, and the consciousness and the background information about the heritage asset increase whereas in the third stage named “From Knowing to Doing”, the individual begins to have a more active role, and “action-orientation” comes forward as an aspect of the involvement with consequence of individual’s “transforming into a stakeholder” (Hauer & Ripp 2017: 27). The fourth stage is “Action-orientation and self-commitment” through which individuals and stakeholders further transform into multipliers, so a new dimension is introduced: “The impact of group learning and the sustainability of shared learning experiences” (Hauer & Ripp 2017: 27). The fifth and last stage is called “Expertise and assimilation of asset” it and is the most elaborated level of COBA where the individual becomes a decision maker for the asset Hauer & Ripp 2017: 27). Nonetheless, Hauer & Ripp especially states that the intention here is “to raise curiosity and interest in all types of persons whose help and support we need for the development and preservation of built heritage” and not to turn all persons into experts of every built heritage asset (Hauer & Ripp 2017: 27). They summarize the idea behind the model as “supporting and stimulating a more professional heritage communication as well as the more efficient use of existing resources with also improving visitor experiences thus enhancing the impacts and benefits of different learning situations” (Hauer & Ripp 2017: 28).

In conclusion, these were the global steps for the values and communication focused approach in heritage management. Today, what is being promoted and/or tried to communicate is not the asset itself as a commoditized product, but the values of that heritage asset, which also may vary from stakeholder to stakeholder. Furthermore, communication is being the key component not only for its functions for the value transmission, and the coordination among the stakeholders and the heritage asset as well, but also a fundamental instrument for building communities,

⁷⁸ Hauer & Ripp used the word of “citizens” since their case is Stadt Regensburg., however, in this study it is used as “individual” in order to adapt the model into a broader sense of heritage experience

and engaging with them for advancing together and also reassessing the values of the heritage asset within the context of the local communities around it.

1.4. ARCHAEOLOGICAL SITES, COMMUNITIES and COMMUNICATION

For cases of archaeological heritage, community engagement is much more challenging, which therefore makes communication channels crucial, because interpreting the heritage with the living people around is the hardest part in the archaeological sites. Communities have become neglected in archaeological values from the start, and this becomes the problem of the communication in between archaeology and communities. Although, later on, the communities have been included with community archaeology approach, as also can be seen in the progress in heritage management that were listed in the former pages, there is still a dilemma. The gap between archaeologists and the locals are referred to as “being indifferent to what is most valued by the other” by Stroulia and Sutton (2009: 127). This leads a “landscape dissonance” (Stroulia & Sutton 2009: 127) whereas 'cultural landscape' is a concept that may tight this gap through which communication started to be mentioned as the re-interpretation of the values of the heritage asset with the communities living around it, that is to say, ‘locals of the heritage’. For instance, community archaeology practice (aka public archaeology) which introduced the notion of “engaging non-academic audiences” (Kyriakidis & Anagnostopoulos 2015: 241) to this scientific practice and paved the way for archaeologists “to engage local communities in their own terms, beyond archaeological concerns, in order to harmonize this difference” (Stroulia & Sutton 2009: 128) which also can be seen as a form of “knowledge management” (Byrne 2012: 28). Byrne also adds the fact that archaeological practice’s high dependency on teamwork which makes itself available for community participation (2012: 27).

Stroulia and Sutton, on the other hand, claims that any reconnection in between archaeological sites and locals should include making these sites more accessible and informative for multiple audiences, especially the locals (2009: 133). Furthermore, they also suggest that through multilingual signs and experiential

learning programs sites can tell more, in other words through more communication channels to “(re)connect the dots” (2009: 133), these sites can tell their message in much better ways. Accordingly, re-engagement with local communities brings dual effort as understanding the reasons of community’s alienation from the past as well as understanding its evolution of alternative pasts and for that an attention to the present builds an “open-ended dialogue” (Stroulia & Sutton 2009: 134, 136) for both the sites and all their audiences, which are also their stakeholders.

Successful examples are conveying this approach to engage all stakeholders but mostly the local communities. In this section, they will be briefly mentioned in order to have a proper basis for Aphrodisias case in the latter sections, with a particular focus on the communicative strategies of these engagement cases.

1.4.1. Three Peak Sanctuaries of Central Crete Project, Greece

One of these outstanding examples is the ‘Three Peak Sanctuaries of Central Crete’ archaeological project developed by Evangelos Kyriakidis and Aris Anagnostopoulos, that investigates prehistoric Minoan ritual sites⁷⁹, also through involving communities and stakeholders by using archaeological ethnography for a “deep engagement” (Kyriakidis & Anagnostopoulos 2015: 240-243). The aims of the project were empowering locals (Village of Gonies), making them understand their heritage and building a ‘culture of responsibility’ (Kyriakidis & Anagnostopoulos 2015: 245) through informing the locals about their research especially on Philioremos Peak Sanctuary (Kyriakidis forthcoming) and raising awareness about their heritage and making them more active in appreciating it and be benefitted from in return. In other words, this project aimed at helping the local community for using their own heritage to build their own future and to become long-term guardians of their heritage including the site (Kyriakidis forthcoming).

⁷⁹ These three Minoan peak sanctuaries - Philioremos-Gonies, Keria-Gonies and Pyrgos-Tylissos- are in the province of Malevizi, south-east of Heraklion, in central Crete (Kyriakidis & Anagnostopoulos 2015: 243).

This “community empowerment” approach (Kyriakidis forthcoming) is based on collaboration (Kyriakidis & Anagnostopoulos 2015: 257) and aims a more equitable distribution of power between the key stakeholders (Kyriakidis forthcoming). The strategy of this project, therefore, was based on learning more from the local community about the site and the surrounding area regarding their perception and informing them about the peak sanctuary; making the site relevant to their lives and fostering and enabling locals’ engagement with protecting their heritage (Kyriakidis forthcoming).

One of the steps for that was outreaching to under-represented stakeholders such as women of the village (Kyriakidis forthcoming). That is indeed a necessity especially with the notion of 'total inclusiveness' since observing the situation, the reasons of the situation and analyzing them in order to reach a competent communication strategy for total inclusion as promised under the title of public archaeology and community engagement.

Another action for raising the awareness of the community regarding the archaeological site were meetings with the communities and interviews which became a key tool for the public engagement strategy, with them (Kyriakidis forthcoming). These interviews are essential in order to constitute a bridge of communication not only for giving awareness to them but also for having their common knowledge about the area that they know its language. In the interviews, villagers were asked what is Philioremos for them. This question was in order to establish the values associated with the peak sanctuary through “the lived memory of everyday life” of locals which is “not archaeology in its scientific or public forms” but “which was of great archaeological importance” to the team on the other hand for the value assessment (Kyriakidis & Anagnostopoulos 2015: 255). Furthermore, the strategy for making the site relevant and connecting it to the lives of the community also allowed the community to understand that they are “the primary experts with regard to many of the site’s values” (Kyriakidis forthcoming), which in a way, showing them the importance of their opinions and how important

they are, and an explicit display of admitting them as an essential stakeholder who needs to be communicated with “the spirit of recognizing the community as expert stakeholders” (Kyriakidis forthcoming).

For connecting the site to the lives of the community, fostering and enabling the community’s engagement with the site and protecting their heritage, the project followed the following practices. Firstly, enabling the active participation of the locals by creating spaces to them for discussions and sharing their ideas; secondly, providing technical knowledge for heritage conservation; and thirdly, establishing follow-up activities like a summer school in the village on ethnographic archaeology for international students, for a month annually with the partnership of the Cultural Association of Gonies. (see more in Kyriakidis forthcoming and Kyriakidis & Anagnostopoulos 2015).

Another successful outcome of this engagement project is a sub-project to rebuild the village windmill that was chosen as a case of a heritage asset (tangible and/or intangible) that was important to them by the community and collectively funded by themselves. Through this independent system with a collective spirit, not only the windmill was restored but also the technical knowledge about how to rebuild the windmill from the last living miller of the village has been inherited by the community. The archaeological project team was present in the various stages of this “more modest grassroots approach of the Gonies windmill restoration project” but only as observers (Kyriakidis forthcoming). Furthermore, this project had a national and international impact and an exemplary case for “community-empowerment” having a bottom-up approach rather than a top-down action. (see more in Kyriakidis forthcoming).

Now, the villagers of Gonies are engaged and own their heritage thanks to this project. In this case, the “deep engagement” practices of the research team through ethnographical means, the provided communication channel with the locals were flourished with a high response from the locals that allowed them not only to

appreciate and own their heritage but also showing their active participation for its sustainability too.

1.4.2. World Monuments Fund Project in Temple of Preah Khan, Angkor

Another example is a case for privately-funded projects, from Angkor – Cambodia. In this particular case from a heritage site listed in WHL, community engagement was provided through teaching the community conservation skills by World Monuments Fund (WMF). Sustaining the preservation of the temple by its locals with given technical skills, and an above average income for these locals in return was listed as one of the models of best practices for communities in the “World Heritage Papers – 31” titled as “Community Development through World Heritage” in 2012.

When Angkor became a member WHL in 1992, it became a tourist attraction as well, and the number of visitors which was 7.650 in 1993, reached to almost 900.000 in 2006. However, Fiona Starr states that, besides such a rise in tourist numbers Siem Reap province, the surrounding of Angkor, and its residents most of whom are descendants of the original Angkorian population, still has one of the highest rates of poverty in Cambodia (2012: 101). Moreover, she also states that the revenue coming from the tourism goes to a small number of individuals instead of the locals and country’s disadvantaged groups which on the other hand also have the negative impact of the tourism. It is important to note that, a conflict of interests also can be observable in this case since, as also Starr states, the international heritage community was seeing the tourism as a cause for unstable and unsustainable development endangering Angkor, whereas the government was seeing tourism as “a cash cow” for its socio-economic issues (Starr 2012: 101).

In such a case, where the needs are not addressed with the existing situation, WMF plays an intermediary role to respond to the needs of various stakeholders of Angkor, but mainly the Temple of Preah Khan. Starting from 1989, WMF began

long-term conservation and a training program in order to provide the necessary protection to the heritage asset from the mass tourism's effects as well as the natural caused ones, while training a new generation of artisans in the local community (Starr 2012: 101-102). Through building local capacity and engaging the locals entirely to the project with the ability of economic self-sufficiency, WMH aimed "to preserve a magnificent heritage site and to ensure that its Cambodian custodians possess the expertise required for its care and management" (Starr 2012: 102).

In addition to those, this project of the WMF at Preah Khan has been assisted by private funding like the American Express Foundation as a key financial partner. This displays an example for social responsibility practices of private companies through which it is also possible that these companies can employ complementary or additional skills, connect to new social networks, benefit from local knowledge, assist in new approaches to development, make community development efforts more sustainable, and engage governments, communities, and other stakeholders. Starr states in her paper about this community-based approach as aiming direct conservation as well as providing an economic potential for the locals by building capacity through new skills attained (2012: 104-105).

1.4.3. The Umm el-Jimal Project, Jordan

The last example is from Jordan, a very well-preserved ruin of a town of Antiquity in the northern Jordan with its 150 still-standing buildings constructed from basalt blocks, Umm el-Jimal (city of camels) and the site displays a continuous accumulative histories from the Nabataean (first century AD), the Roman, the Byzantine, and the early Islamic periods (dated to the late eighth century AD) (de Vries 2016: 1; Abu-Khafajah et al. 2015: 193). This archaeological site stands out with its agenda including the key words of "digital" and "inclusion" for their conservation and preservation strategies (de Vries 2016: 1-2). For the emphasis on the inclusion, the revived Umm el-Jimal Project (UJP) was started in 2007 with a key component of community engagement, in order to provide benefit from site's

generated income, preventing looting and including the living community as the latest “stratum” and the “most immediate and relevant stakeholder” for the site (de Vries 2016: 3-4).

Engagement in heritage management is not an institutional practice in Jordan, as Abu-Khafajah et al. states, due to two reasons: the colonial heritage, meaning that the locals are irrelevant to the past, and the lack of fiscal and technical capacities (2015: 196). Yet, on the other hand, American Center of Oriental Research (ACOR) initiated a four-year project named ‘Sustainable Cultural Heritage Through Engagement of Local Communities Project’ (ACOR-SCHEP) which involves the archeological sites of Jordan and uses a ‘community-first approach’ through connecting on-going site researches, excavations and conservation practices to the local community and forming a reciprocally beneficial relationship in between, in 2014.⁸⁰ As a part of ACOR-SCHEP, a sub-project named UJ-SCHEP⁸¹ or USAID/ACOR SCHEP which aimed capacity building through job creation in archaeological site management, conservational of Commodus Gate, creating the interpretive trail and training the local staff (de Vries 2016: 3) have been taking place at Umm el-Jimal since 2014.

The modern settlement of existing local community of Umm el-Jimal is dated to the end of 19th century, and they were prohibited from living in the Site since 1972 (Abu-Khafajah et al. 2015: 193), which also makes this case similar to Aphrodisias’s as well. Besides, it is also necessary to state that since 2012, socio-cultural landscape of the neighborhood of the site has been changed due to both from the economic impact of the Zaatari Refugee Camp, and the influx of 29K Syrians (de Vries 2016: 5) which are essential parameters for the engagement strategies of the project since then too. So, questions of how a heritage site adapted itself to such a change, and how it functioned in beneficial ways against this sudden

⁸⁰ <http://usaidschep.org/Contents/Introduction.aspx>, last accessed in 22 July 2018

⁸¹ <http://www.ummeljimal.org/en/introduction.html>, last accessed 22 July 2018

population variation find their answers in the case of Umm el-Jimal in brilliant ways.

In order to add the recent community as the latest stratum, the research team documented 60 Masa'eid⁸² tent sites to recreate a map of life among the ruins. (De Vries 2016: 4). Besides such implementations, the website of the project⁸³ also has a special section named “community”⁸⁴ to present the modern history and the cultural landscape of the Site (see also De Vries 2016: 4)

Furthermore, in order to empower local women, again as a marginalized group in the community like in the case of Gonies, the Umm el-Jimal Women's Cooperative Society was founded in 2010, in order to enable new opportunities in managing and promoting Umm el-Jimal's ancient and modern cultural heritage for them.⁸⁵ Moreover, the project has worked with the Umm el-Jimal Women's Cooperative and UNESCO on the Umm el-Jimal Women's Empowerment Project in 2014, through which 30 local women were trained and taught about their archaeological and traditional heritages (de Vries 2016: 4). Since 2012, this cooperative also helps the refugee families through distributing clothing and money that are collected in direct aid for them, in collaboration with ACOR (de Vries 2016: 5).

As the locals became a participant in the Site's management in the case of Umm el-Jimal, locals and the project partners collaborated on a sustainable development project starting from 2013. Their objectives were improving locals' well-being, protecting the heritage with its locals and providing sustainable income-generating programs: a cultural heritage organization named *Jama'iyya al-Jawhara as-Sawda'a at-Ta'ouniyya*—the Black Jewel Cooperative Society.⁸⁶ One of the

⁸² Masa'eids are the primary residents of Umm el-Jimal from mid-1930s. See more at: <http://www.ummeljimal.org/en/ruins.html> (last accessed 22 July 2018)

⁸³ <http://www.ummeljimal.org/index.html>, last accessed 22 July 2018

⁸⁴ <http://www.ummeljimal.org/en/community.html>, last accessed 22 July 2018

⁸⁵ See more at: <http://www.ummeljimal.org/en/ujwcs.html> (last accessed 22 July 2018)

⁸⁶ <http://www.ummeljimal.org/en/blackjewel.html>, last accessed in 22 July 2018. See also Abu-Khafajah *et al.* 2015: 197

outstanding implementations of Black Jewel is the “Water Project”⁸⁷ through which locals, the Umm el-Jimal Project, the Municipality of Umm el-Jimal, and other community-based partners have collaborated. The aim was restoring the ancient system of water channels and reservoirs in order to provide a bilateral solution for the existing problems of, first limited water supply especially after the sudden increase in the local population and second, the long-term threat to the ruins’ conservation that derives from concentrated annual spring rains that often flood the site.

Apart from the local engagements, the website of the project with its open access to the existing projects, community section, databases, is another typical situation for the outreach of the Site concerning opening clear channels of communication. The Site also has applications as a means of active involvement of the visitor for the interpretation of the site. For instance, the virtual museum (see also De Vries 2016: 5) and its online interactive site walk availability allow touring the Site from wherever the visitor is with an internet connection. Another implementation to enrich the visitor experience can be listed as the ‘Interpretive Trail’ which enables the experience of the site with the active participation of the visitor and allowing them interpretational means according to the areas of interests as well. The trail was first planned in 1990 by Bert de Vries with an intent to create a touring circuit including Umm el-Jimal’s houses, churches, and Nabataean-Roman remains, but it activated in 2015 (de Vries 2016: 3).

Another commendable application is an academic experiment took place with the fifth-year students in the architecture department at the Hashemite University of Jordan during 2013 (Abu-Khafajah et al. 2015: 198), through “using creativity, as a technique to interpret heritage”, in order to “creatively interpret heritage, and to use this interpretation to engage with people about heritage” (Abu-Khafajah et al. 2015: 194). The students were asked to practice community-focused heritage

⁸⁷ <http://www.ummeljimal.org/en/water.html>, last accessed in 22 July 2018. See also De Vries 2016: 5-6

engagement through utilizing the architectural, artistic, and communication skills of the architecture to produce ‘creative material’ that interprets Umm el-Jimal; and using the ‘creative material’ in an engagement process (Abu-Khafajah et al. 2015: 198). This experiment and its results (see more Abu-Khafajah et al. 2015) displays not only creative heritage engagement methods but also a notable case for creative collaborations in between heritage site and their academic stakeholders, like universities especially in the neighborhood with applicable outcomes too.

In conclusion, in this chapter selected subjects/entries of the heritage concept and its management process with a particular focus on stakeholder analysis and especially the importance of community engagement with a values-based approach for sustainable and total development has been summarized. While these were the developments in the world about the heritage theory and its protection and conservation matters, the situation in Asia Minor needs to be analyzed as well in order to have the total view. In this sense, the actions taken abroad can be seen as a landscape of the situation in Turkey. Which leads us to the next chapter, in which, how Turkey has been affected by those developments, and how it has reacted to them will be discussed.

CHAPTER TWO

HERITAGE in TURKEY

We have seen the heritage theories and the development of the heritage concept with its derivative need for management with a focus on communities and communication. In this chapter, how these ideas have been interpreted, reflected upon, and have evolved in Turkey will be discussed for a comparative context.

2.1. BRIEF HISTORY of HERITAGE MANAGEMENT IN TURKEY

2.1.1. Ottoman Period

In order to understand the cultural heritage's roots in Turkey, we need to go back to the seed of it, which is in the Ottoman period. Territories of the Ottoman Empire were a fruitful source in terms of archaeological evidence with a great variety of cultures due to its advantageous location making the land a heritage itself. The mysticism attributed to these lands with the orientalist perception was making those lands more delightful, and therefore Ottomans had the chance of "being engaged with western archaeologists and researchers before than any other countries around the world" (Özdoğan 1998: 113, Özdoğan 2011: 121).

The very first cases in the Ottoman Period for the creation and evolution of the cultural heritage management can be listed as in the following: the establishment of the first tandem museum⁸⁸ in the Byzantine Church of Hagia Irene: the *Mecma-i Esliha-i Atika* (Collection of Ancient Arms) and the *Mecma-i Asar-ı Atika* (Collection of Antiquities) in 1846 (Eldem 2011: 314; Özdoğan 1998: 114) and "bylaw on antiquities" (*Asar-ı Atika Nizannamesi*) consisted of seven articles, which is the first legal action against the illicit export of archeological remains in Ottoman territory in 1869 (Aksoy et al. 2012: 40; Eldem 2011: 281). These can be seen as the initial steps of a modern approach and the institutionalizing of the

⁸⁸ It is useful to note that the words "museum" was only started to be used in 1869, which will also be explained in the following pages. On the other hand, according to Shaw for instance these collections were the "seeds" of the Ottoman museum (Shaw 2003: 32)

management of antiquities and archaeological sites within the territory of the empire (Aksoy et al. 2012: 40; Eldem 2011: 282).

In 1874, with the realization that the 1869 bylaw was deficient, it was edited in a more coherently in an enlarged extent (see also Gürsu 2013: 89; Mumcu 1969: 70) with an emphasis on the regulation of antiquities trafficking and foreign nationals (see also: Shaw 2003: 88-89). In this revised version composed of 36 articles, antiquity has been defined briefly as ‘every type of artifact that remains from the past’ and divided into two parts: as coins and all other kinds of works that can or cannot be carried (Aksoy et al. 2012: 40; Gürsu 2013: 89; Mumcu 1969: 70; Shaw 2003: 90) in the first two articles. Plus, in addition to the fact that undiscovered archaeological assets belonging to the state (Aksoy et al. 2012: 40), if the antiquities cannot be carried, they were assigned a *de facto* status as a belonging to the state as well, “as did land” itself (Shaw 2003: 90; also see Mumcu 1969: 70). Another crucial aspect of this revised law is causing damage to these antiquities were going to be penalized with fines and prison sentences (Aksoy et al. 2012: 40).

In 1884, Osman Hamdi Bey codified a new law with 37 articles for the protection of antiquities, which also constituted the essential basis of the centralization of control in the Turkish Antiquities Legislation and it was maintained until the 1970s (Aksoy et al. 2012: 40; Mumcu 1969: 73; Özdoğan 1998: 115). This law bound excavation conditions with tighter controls and forbids the export of the antiquities rigorously through declaring both movable and immovable antiquities unconditionally the domain of imperial property for the first time (Aksoy et al. 2012: 40; Mumcu 1969: 73; Shaw 2003: 112). These expanded definitions were serving one main aim: the absolute ownership of the State, which has been inherited to the Turkish Republic as “centralization” (Bonini et al. 2013: 730) of the control.

Another revision, which is the last one for the Ottoman period, on the legislation took place in 1906. This extensive law was the final version of the antiquities law of the Ottomans which was improved with its related experiences; therefore, it was

well elaborated, and the Republic of Turkey had also used it (see also Aksoy et al. 2012: 40-41; Pulhan 2009: 138; Shaw 2003: 129-130). This law has two serious provisions, first is the organization of the cultural heritage management (Gürsu 2013: 91), and the other is its expanded scope in terms of inclusion of the recent past that led to the rising emphasis given to Islamic Art through which a new Islamic collection was introduced to the museum (see also Shaw 2003: 128).

Though the Ottoman administrative system realized the value of the antiquities after a while, it interpreted this value differently. They were not seen as historical witnesses nor valued as the evidence of knowledge and science until the 1906 law but perceived as an instrument for westernization efforts and the claim of being the proprietor against the western interests on them. Whatever was the motive, the need for the protection was the driving force which allowed the Ottomans to have one of the first legislation⁸⁹ for the illegal export of antiquities.

2.1.2. Republican Period

With this contextual basis, the idea of heritage was adapted with its broader aspects in the Turkish Republic, and it also performed in the foundation of the nation. When we look at the nation-building and the need for heritage in modern Turkey, we see that cultural heritage serves the constitutive function of “building a collective memory” (Aksoy et al. 2012: 9) with especially through its sub-disciplines like “Anatolian Archaeology and historical national identity” (Aksoy et al. 2012: 33). The foundation of Anatolian Archaeology was headed by Osman Hamdi Bey in late Ottoman times, but with the foundation of the Republic, many students⁹⁰ were sent

⁸⁹ Almost in the same years, Greece which declared its independence from the Ottoman Empire by 1821, and Egypt which was separated from Ottomans by 1867, were also have antiquities legislations which were more restrictive than the 1874 law, and according to Shaw, The Olympia Treaty of 1874 between Germany and Greece, for instance, is an evidence of highly restrictive attitude of the Greek government towards the exportation of antiquities. (Shaw 2003: 106)

⁹⁰ Like Halet Çambel, Ekrem Akurgal, Sedat Alp, Afif Erzen, Rüstem Duyuran – the prominent figures in Turkish Archaeology and also referred as the second generation of archaeologists in Turkey after Osman Hamdi Bey, Ethem Bey and etc, who are referred as the first generation that these students inherited their tradition, “regarding all past cultures as equally important” and “protection of antiquities, rejecting all sorts of trade and exportation of antiquities” as Özdoğan (Özdoğan 1998: 118) calls them.

abroad to have archaeology, history and art history degrees from international universities which can also be seen as the first steps towards the foundation of archaeology disciplines in Turkey. Additionally, the ‘Turkish History Thesis’ and the ‘Sun Language Theory’ (Turkish nationalist linguistic hypothesis), both coined and promoted by Mustafa Kemal Atatürk, were the most apparent attempts for building a national identity. They aimed to affirm the common heritage of the people within the settled borders of the new country that was formed with a nationalist agenda, from what remained of a multiethnic empire. Naturally, there was the need to create a national heritage under the name of Turk. It is necessary to note that this process had a dual function, first was deleting the Ottomanism in the people’s perception, and the second was infusing the ‘Turkishness’ that has been inherited through the “noble blood”⁹¹. It can be said that the foundation of the republic, had turned all difficulties of the period effectively into a point of advantage to delete the huge Ottoman perception, into a nation.

After the building of the nation, heritage related actions in the modern republic can be briefly listed hereinbelow. As also formerly stated, Ottoman legislation system constituted somehow the basis of the republican period (See also Pulhan 2009: 138), and they remained almost identical until the 1970s (see above in section 2.1.1). In 1946, the General Directorate of Antiquities and Museums was founded under the Ministry of Education. With its separation from the Ministry of Education in 1971, the General Directorate of Antiquities and Museums was transferred to the newly formed ministry. Since 2003, the Ministry of Culture and Tourism (MoCT) is in charge of the cultural heritage of Turkey, and the General Directorate of Antiquities and Museums has been converted to the recent General Directorate of Cultural Heritage and Museums (GDCHM).⁹²

⁹¹ The strength that you will need is present in the noble blood which flows in your veins! (Atatürk's Address to The Youth of Turkey) <http://www.ataturksociety.org/about-ataturk/ataturks-speech-to-youth/>, last accessed 07 April 2018

⁹² *Ibid.*

In 1972, Turkey was one of the 185 signatories of UNESCO's WHC⁹³, and this had echoes at the national level as well even before its ratification by the cabinet council in 1983⁹⁴. For instance, in 1973 the law 1710 was issued (Law of Antiquities /*Eski Eserler Kanunu*), as the revised version for cultural heritage legal system after 1906. In this law, the content of the cultural assets was extended and started to include the natural properties as well, and brief definitions for monument, ruin, archaeological site, and natural protected area and the protection and ownership issues were determined (Aksoy et al. 2012: 41; Gürsu 2013: 92). The 1973 Law is seen as a “turning point” since it introduced the concept of “protected areas” with penalties for whoever does not follow these regulations and made people cautious “even to drive a single nail into a protected area” (Dinçer et al. 2011: 222).

Afterward, in 1983, the “Law on the Conservation of Cultural and Natural Property” also called as number 2863 law which is still in force today unified the Law of Antiquities and the system of the Supreme Council of Immovable Antiquities and Monuments and it replaced the term “antiquity” with the concept of “cultural and natural property” (Dinçer et al. 2011: 222).⁹⁵ It is worth to note that, it is the first time that the laws about antiquities as well as having heritage management issues are held under the conservation umbrella which can be seen as a step forward from ownership to priority of conservation of the heritage.

The Law 2863 brought more extended definitions for cultural property, natural property, and conservation than the law 1710 issued in 1973. However with the introduction of the additional law 5226 in 2004, clear definitions of Archaeological

⁹³ Furthermore, with the 1972 Convention, the WHL concept of UNESCO has also been introduced in Turkey and by 1985, three different sites of Turkey gained the status of WHL: Historic Areas of Istanbul, and Great Mosque and Hospital of Divriği (Sivas), both as cultural heritages; and Göreme National Park and the Rock Sites of Cappadocia as a mixed heritage having of both cultural and natural characteristics (<http://whc.unesco.org/en/statesparties/tr>, last accessed 23 October 2017). Now, by 2018, Turkey has 16 cultural and 2 mixed properties inscribed/registered in WHL (For further details see: <http://whc.unesco.org/en/statesparties/tr>, last accessed 23 October 2017).

⁹⁴ <http://teftis.kulturturizm.gov.tr/TR,14269/dunya-kulturel-ve-dogal-mirasin-korunmasi-sozlesmesi.html>, last accessed 19 April 2018

⁹⁵ <http://www.kulturvarliklari.gov.tr/TR,43249/law-on-the-conservation-of-cultural-and-natural-propert-.html>, last accessed 07 November 2017

Site, Conservation Plan, Landscaping Project, Management Site, Management Plan and Junction Point concepts were included in the agenda, as well as with new administrative positions like site manager, site management committee, the commission of monuments and sites, chairman of national museums and museum director (Pulhan 2009: 145). So, by 2004, the notion of management has started to appear as an element of conservation in Turkey as a reflection of the global process⁹⁶.

Additionally, the Law 5225 ‘Incentives for Cultural Investments and Enterprises’ of 2004 gave critical roles to the private sector in the management of CHM in Turkey through special protocols with MoCT. Through a first phase of the implementation of this law, the management of museum cafés and gift shops that were executed by the ‘Revolving Fund Management Committee’ linked to MoCT was privatized and transmitted to the private sector (Pulhan 2009: 145). One of these organizations that became prominent with this transfer was Association of Turkish Travel Agencies (TURSAB)⁹⁷ that was managing the ticketing in 154 museums and sites that belong to the Ministry of Culture and Tourism, and the other was Bilkent Culture Initiative (BKG/Bilentur)⁹⁸, a private company operating the cafés and souvenir shops at 55 different museums and sites.⁹⁹ On the other hand, since the beginning of 2017, these previous protocols have been terminated, and they have been signed with Turkuaz Limited, promotion and communication corporate. These organizations having such protocols have been more concentric with visitor management aspects of the heritage.

Furthermore, in the 11th and 13th articles of the Regulation on the Procedures and Principles on the Establishment, Duties and Determination of the Administrative

⁹⁶ The very first time the management was issued in and international agenda was The Charter for the Protection and Management of the Archaeological Heritage held by ICOMOS International Committee on Archaeological Heritage Management (ICAHM) in Lausanne in 1990 (see in Chapter I (1.1.3. and 1.2.))

⁹⁷ For detailed information: https://www.tursab.org.tr/en/tursab/about-tursab_1061.html, last accessed 12 November 2017

⁹⁸ For detailed information: <http://www.agendacom.com/idca-15/interventions/silver-bilkent-culture-initiative-turkey/>, last accessed 12 November 2017

⁹⁹ <http://www.kulturelmirasyonetimi.com/en/turkey-andcultural-heritage-management>, last accessed 12 November 2017

Fields of the Site Management and the Monumental Work Board in 2005¹⁰⁰ (see also Ertürk 2006: 337), it is recommended to archaeological sites to have a management plan that should be approved by MoCT. These management plans¹⁰¹ are required to have an inclusionary approach as well with the keyword of ‘governance’ for sustainable conservation. Furthermore, the Ministry also encourages these management plans to comply with the revised *Operational Guidelines* (Uluslan & Yüncü 2016: 45).

In this Regulation, an archaeological site is defined as “an area having cultural assets intensively, that is issued in social life or a place where significant historical events occurred”¹⁰². Primary outcomes of the regulation are establishing the borders of the site according to its related historical, social, cultural, geographic, natural and artistic integrity, an appropriate balance between the needs for conservation, access, sustainable economic development and the interests of the local community; strategies, methods and tools to raise the value of the area to international level; generating platforms enabling international collaborations and engagements; creating application plans for the development of regional cultural systems; collaboration in between the local community and all other public and private bodies as well as with NGOs; and sustainable conservation of the asset and its values appropriate with the international regulations and in the highest standards.¹⁰³ These goals reflect 5C and recommend a highly participatory approach with a focus on local communities. Furthermore, the emphasis on collaborations and open platforms can be seen as the basis of communication as well, in other words, these regulations, encourage opening channels enabling sharing and therefore community engagement. Additionally, the recommended team members to draft the plan are from different expertise that displays the multifaceted feature of heritage management.

¹⁰⁰ <http://www.mevzuat.gov.tr/Metin.Aspx?MevzuatKod=7.5.9637&MevzuatIliski=0&sourceXmlSearch=#>, last accessed 30 July 2018

¹⁰¹ The first management plan was done for Hierapolis in Denizli-Pamukkale

¹⁰² <http://www.mevzuat.gov.tr/Metin.Aspx?MevzuatKod=7.5.9637&MevzuatIliski=0&sourceXmlSearch=#>, Article 4, last accessed 30 July 2018

¹⁰³ <http://www.mevzuat.gov.tr/Metin.Aspx?MevzuatKod=7.5.9637&MevzuatIliski=0&sourceXmlSearch=#>, Article 5, last accessed 30 July 2018

Today, there are 16.483¹⁰⁴ cultural and/or natural heritage sites in Turkey under the protection and direction of MoCT. 15.559 of them are archaeological sites, and archaeological sites are categorized in 3 different protection degrees as prescribed according to the 6th article the Law 2863¹⁰⁵. 10.589 of these are the first-degree archaeological sites while 711 are referred as the second-degree, 1635 are referred as the third degree, and 1738 are referred as the combined degree. All conservation practices are carried out according to this law which has been like a testament for the conservators in Turkey. 13 of these sites have management plans¹⁰⁶, that are expected to have these reflections from *Strategical Objectives*.

2.2. HERITAGE and its COMMUNICATION in TURKEY

With the realization of the crucial role of communication in heritage management in order to increase public awareness, involvement and enhance the role of communities as the Strategic Objectives emphasize (see in above sections: 1.1.3 & 1.3) it also became a primary concern in Turkey. Besides the effects of 5C in the Regulation for management plans mentioned above, there are also some organizations working for heritage conservation and promotion that are also reflecting these emphases.

The Turkish National Commission for UNESCO (since 1949)¹⁰⁷, formed a Cultural Heritage Committee in 1984 which was renamed in 2007 as the Tangible Heritage Cultural Committee and later on the Natural Heritage Committee was established in 2014, both of which have members from academia and/or relevant ministries and institutions (Erder 2016: 18). These commissions are giving consultancy to

¹⁰⁴ <http://www.kulturvarliklari.gov.tr/TR,44973/turkiye-geneli-sit-alanlari-istatistikleri.html>, last accessed 09 November 2017

¹⁰⁵ <http://www.kulturvarliklari.gov.tr/TR,43249/law-on-the-conservation-of-cultural-and-natural-property.html>, last accessed 09 November 2017

¹⁰⁶ Ani, Aphrodisias, Bursa, Çatalhöyük, Diyarbakır, Edirne Selimiye Mosque Complex, Ephesus, Göbekli Tepe, Historic Areas of İstanbul, and Mudurnu (see more: <http://www.kulturvarliklari.gov.tr/TR,204390/ulusal-yonetim-planlari.html>, last accessed 23 July 2018); Pamukkale, Nemrut and Bergama are the other sites having management plans but they are not in the MoCT page.

¹⁰⁷ <http://www.unesco.org.tr/?page=15:173:1:english>, last accessed 12 November 2017

ministries or other stakeholders concerning World Heritage issues besides their active role in capacity building, communication, awareness raising, and community involvement (Erder 2016: 18). Moreover, in order to motivate studies in this field, they are also granting programs to support young scholars working towards an M.A. or Ph.D. related to UNESCO activities carried out by The National Commission for UNESCO.

ICOMOS Turkey (since 1974) is an NGO functioning as the National Committee of ICOMOS through publications, training for personnel in this field and organizing symposiums and related meetings.¹⁰⁸ Other national foundations and organizations dealing with heritage regarding their communication and communities focused contributions to heritage management can be listed as: The Foundation for the Preservation of Turkey's Monuments, Environment and Tourism Assets (*Türkiye Anıt Çevre Turizm Değerlerini Koruma Vakfı - TAC*)¹⁰⁹ has a journal¹¹⁰ published with 3 months periods besides its publications¹¹¹, and it also organizes¹¹² conferences and lectures open to public access and providing a good source for heritage-related concerns.

The Foundation for the Protection and Promotion of the Environment and Cultural Heritage (*Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı - ÇEKÜL*)¹¹³ also provides a wide range of activities in order to raise awareness for cultural heritage. For instance, ÇEKÜL Academy gives training packages especially for local governments that are also open to all heritage related civil, public, private bodies, and individuals can be listed as capacity building activities of the foundation. Their project named "Tree of Knowledge (*Bilgi Ağacı*)" targets children as their audience in order to raise awareness about cultural and natural heritage. Since its major

¹⁰⁸ <http://www.icomos.org.tr/?Sayfa=Icerik&ayrinti=Icomos&dil=en>, last accessed 30 July 2018

¹⁰⁹ <http://www.tacvakfi.org.tr/en/about/tac-about>, last accessed 12 November 2017

¹¹⁰ <http://www.tacvakfi.org.tr/en/magazine/tac-magazine>, last accessed 30 July 2018

¹¹¹ <http://www.tacvakfi.org.tr/en/publications>, last accessed 30 July 2018

¹¹² <http://www.tacvakfi.org.tr/en/activities/current-activities>, last accessed 30 July 2018

¹¹³ <http://www.cekulvakfi.org.tr/we-exist-through-nature-and-culture>, last accessed 12 November 2017

activities aimed to “provide guidance and support to the conservation community and local administrations for protecting environmental and cultural resources”, they prepared a significant number of documentaries on Anatolian cities, written and visual archives from urban and rural local areas, published issue-based brochures, booklets and books and promoted those through to the general public through the internet, newsletters and the Foundation’s Anatolian Research, Documentation and Information Center and Library on a regular basis.¹¹⁴

Cultural Awareness Foundation (*Kültür Bilincini Geliştirme Vakfı - CAF*) also organizes seminars¹¹⁵ and conferences¹¹⁶ for heritage-related issues to reach more people and raising awareness. Their other activities include projects enabling participation in conservation through fundraising¹¹⁷, documentation and raising awareness for local historical values¹¹⁸ and educational projects¹¹⁹ for children to raise awareness for the cultural and natural heritage assets. Association for the Protection of Cultural Heritage (*Kültürel Mirası Koruma Derneği - KMKD*)¹²⁰ having projects that are aiming capacity building¹²¹ and making inventories¹²² to raise awareness on religious, civil and military monuments constructed by different communities within the boundaries of the Republic of Turkey. Friends of Cultural Heritage-FOCUH’s (*Kültürel Mirasın Dostları Derneği –KUMID*) related activities can be listed as publications¹²³ like cultural heritage protection handbooks, restoration and conservation-themed scientific journals, trainings¹²⁴ for capacity building to its members and seminars¹²⁵ in museums, universities etc.,

¹¹⁴ <https://www.cekulvakfi.org.tr/promotion>, last accessed 30 July 2018

¹¹⁵ <https://kulturbilinci.org/std/seminerler>, last accessed 30 July 2018

¹¹⁶ <https://kulturbilinci.org/std/konferanslar>, last accessed 30 July 2018

¹¹⁷ <https://kulturbilinci.org/std/Pergede-Bir-Sutun-da-Sen-Dik-Projesi>, last accessed 30 July 2018

¹¹⁸ https://kulturbilinci.org/std/proje_dok, last accessed 30 July 2018

¹¹⁹ <https://kulturbilinci.org/std/Kultur-Karincalari-Projesi>, last accessed 30 July 2018

¹²⁰ <http://www.kulturelmirasikoruma.org>, last accessed 08 April 2018

¹²¹ <http://www.kulturelmirasikoruma.org/en-us/koru>, last accessed 30 July 2018

¹²² <http://www.kulturelmirasikoruma.org/en-us/inventory>, last accessed 30 July 2018

¹²³ <http://kumid.net/politika/konferanslar>, last accessed 30 July 2018

¹²⁴ <http://kumid.net/politika/kumid-yayinlari>, last accessed 30 July 2018

¹²⁵ <http://kumid.net/politika/rapor>, last accessed 30 July 2018

public trainings¹²⁶ and e-campaigns¹²⁷ for public awareness and attending to international conferences¹²⁸ for global awareness.

These are the initiatives aimed to preserve and to raise awareness of cultural heritage assets. These foundations and organizations explicitly have no legal enforcement, however, their impact on advocacy for heritage through their support for increasing public awareness with capacity-building activities, communication and/or community involvement projects (see also Erder 2016: 18), is indisputable.

In addition to these functional organizations, the World Heritage issue was included in the celebration on International Museum Day by the International Council of Museums, in collaboration with the MoCT and the National Commission. Celebrations of the anniversary dates of site inscriptions started to be encouraged by the Ministry and the National Commission. The Commission has organized seminars since 2013 with the members of the Children's Assembly in Ankara in order to raise young people's awareness of the World Heritage concept as well as have been working on various publications, translated UNESCO resources and press releases with the ICOMOS National Committee (Erder 2016: 21).

Moreover, the Third Culture Council held in 2017 after 28 years¹²⁹ can be counted as the most recent 'soft power action' due to its non-legal status but a pattern of an advisory framework that the State itself encouraged, in which there is also a special report for cultural assets and heritage of Turkey. This is significant because although it does not have legal enforcement, the Report includes proposals for the current problems from the viewpoints of prominent scholars and professionals in Turkey¹³⁰ with an emphasis on sustainable development which is also embedded

¹²⁶ <http://kumid.net/politika/halkin-egitimi>, last accessed 30 July 2018

¹²⁷ <http://kumid.net/politika/kampanyalar>, last accessed 30 July 2018

¹²⁸ <http://kumid.net/politika/basinda-kumid>, last accessed 30 July 2018

¹²⁹ The first was held in 1982, the second was held in 1989. For further details see: <http://kultursurasi.kulturturizm.gov.tr/TR,169934/sura-hakkinda.html>, last accessed 07 April 2018

¹³⁰ For the list see: <http://kultursurasi.kulturturizm.gov.tr/TR,174640/sura-komisyonlari.html>, last accessed 07 April 2018

the most recent and actual global approach for cultural policies and heritage management that focuses more on communities and communication.¹³¹ How communicative aspects and values have been discussed in the Report about cultural assets is also very promising and encouraging. A sustainable holistic perception derived from experiencing heritage through educational programs and cultural, artistic and scientific events are highly recommended in it. Additionally, the inclusionary aspect of the management is also reflected here as placing the individual as the most critical unit of the marketing analysis (4P - Product, Price, Place, Promotion) and the core component to constitute the base of the communication.¹³² All these cases have been emphasizing the priority of communication for the values of heritage, by also providing new communicative platforms for archaeological concerns and heritage.

In the next part, prominent engagement cases of archaeological heritage sites from Turkey will be examined, again, concerning their use of communicative strategies in their engagements with the communities.

2.3. ARCHAEOLOGICAL SITES, COMMUNITIES and COMMUNICATION in TURKEY

When we look at the history of the excavation practices as earlier phases of the heritage management and the managerial approaches in these practices, the inclusionary practice has its roots in the past. The best example for that is the renowned archaeologist Halet Çambel's excavations of Karatepe-Aslantas in a visionary and holistic approach during the 1950s (see also Özdoğan 2006b). Çambel believed that sustainable conservation could only be assured with the "local community's adoption of the site", and "preservation in original place" and "the holistic approach with the site's cultural landscape", which had also been reflected with the first open-air museum in Turkey right in the site, as well (Özdoğan 2006a:

¹³¹ For the reports see: <http://kultursurasi.kulturturizm.gov.tr/TR,175968/komisyon-raporlari.html>, last accessed 07 April 2018

¹³² see more: <http://kultursurasi.kulturturizm.gov.tr/Eklenti/50597,komisyonraporukulturvarliklaripdf.pdf?0>, last accessed 26 February 2018

40; Eres 2016: 259). Zeynep Eres explains Çambel's attempts as "one of the earliest and the most developed example" for the inclusionary way (Eres 2016: 259). It is worth to note here that Çambel's approach is unique for that period, and even for later on since an inclusionary method has been recently adopted as a mean of sustainable conservation and management in a –relatively- broader aspect.

There are also more recent cases too. Such as "I know the Ancient Life around me"¹³³ a project held by Uludağ University funded by TUBITAK in 2009 and 2010, which aimed to raise awareness for the local children about the history of their neighborhood, what archaeologists were doing in the excavations, and why this was crucial in order to prevent the future damages. Other examples are Aşıklıhöyük community engagement project including archaeology workshops for children¹³⁴, Küçükyalı Archaeological Park Project¹³⁵, a case of a substantial attempt in community engagement with its "archaeology for the public"¹³⁶ focused approach and Alalakh Cultural Heritage Project having initial steps towards active engagement with the locals "incorporating more art-based methods"¹³⁷. These projects are all aimed to help the communities for their understanding and appreciating the broad scope and diversity of their history and the heritage around them and to sustain the conservation of the asset and the local development. Here in below, three outstanding engagement cases from Turkey will be briefly examined.

2.3.1. Çatalhöyük Research Project

For more than 50 years Çatalhöyük has become a source for many expert and non-expert groups including locals through advancing our way of understanding human life in the past. The project has various ways of communication in order to present

¹³³ See more Şahin 2010: 154

¹³⁴ <http://www.asiklihoeyuk.org>, last accessed 13 November 2017

¹³⁵ <https://kyap.ku.edu.tr/?q=tr>, last accessed 17 May 2018

¹³⁶ *Ibid.*

¹³⁷ Conference talks, Emiliy Arauz:

https://www.academia.edu/30105081/Communities_and_Cultural_Heritage_Two_Case_Studies_of_Engagement_and_Negotiation_in_Turkey; <https://www.youtube.com/watch?v=9qiawb1cDBo>

last accessed 11 August 2018

the information that is still being continued to be added more and more since it is an active archaeological site.¹³⁸

Since 1993, Çatalhöyük Research Project stands out with its aim to engage with communities from its beginning. One of the ethnographers related to that project Ayfer Bartu states that Çatalhöyük project has been engaged in a dialogue with different groups that are related and interested in the sites in various ways, and in order to reach all these different groups, they needed to develop different methods for interaction and communication. For instance, in 1998, a questionnaire was prepared in seven languages for reaching domestic and foreign visitors of the site in order to find out the profile of the visitors and their expectations from the site which in the end aimed to use for development of a better public presentation and preservation of the site (Bartu 2000: 104).

On the other hand (which is the case also for Aphrodisias as we will see in the following chapter), the local government of Çumra (the town in which Çatalhöyük is), was referring Çatalhöyük, for their own promotion campaigns such as naming their annual agriculture festival that takes place in August, after Çatalhöyük, changing the name of their sports club to Çatalhöyük Çumra Sports Club and using the 'Mother Goddess' figure in the promotional brochures of Çumra (Bartu 2000: 105).

Bartu also mentions one of the impacts of the excavations on the locals as Çatalhöyük's potential to become a tourist attraction which eventually would affect the locals. The emphasis for using this potential in the most favorable terms for the local community has been an interactive model through supporting them "in having some control over the development of the area as a tourist site" (Bartu 2000: 105). In order to do that they followed a strategy starting with informing the locals about the work conducted at Çatalhöyük with slide shows including many visual

¹³⁸ <http://www.catalhoyuk.com/project>;
http://www.catalhoyuk.com/project/bringing_catalhoyuk_to_life last accessed 19 July 2018

presentations from these works in Küçükköy, the closest village to Çatalhöyük, in 1998, even resulted requests for more updates about the excavations in the following excavation seasons (Bartu 2000: 105-106). Later on, they prepared a community exhibit, at the visitor center in the site, which was partly inspired by the 'ecomuseum' concept of which "the key concerns are their orientation toward the community and their emphasis on community participation and empowerment" (Bartu 2000: 105-106). What was applied here was working with the local women, who were also "particularly marginalized" (Atalay 2010: 422) in the community as in the case of Gonies (see above in section: 1.4.1). These women were given cameras, and they took photos of the project and the landscape they found interesting during alternative tours in which these local women were the guides (Bartu 2000: 106-107). Furthermore, Bartu states that these pictures that were also chosen together with those women and the stories and narratives provided by them during these tours became the basis of this community exhibit which was open for updates as well (2000: 106-107).

Sonya Atalay (2010: 421-426) mentions about further activities like an internship program and an archaeological theater by the village children after their interviews with over 100 residents of neighbor villages in order to determine the community's interest in becoming a researcher partner to the project and the level of their commitment. As a result of these interviews, it was realized that community requests archaeological and scientific literacy with capacity for research (Atalay 2010: 422) and they became active partners in developing and carrying out the educational programs (Atalay 2010: 423). As an outcome, the internship program took place in 2009, with two young women interns from Küçükköy, Rahime Salur, and Nesrin Salur, who took the responsibility of gathering ideas from women for future collaborations. Indeed this accelerated the participation of the marginalized group of the local community -the women- and they started to state their ideas through these interns of the engagement project. Furthermore, a handcraft project was designed up on their request through which women started to gain knowledge about Çatalhöyük as well as acquiring experience in the cultural tourism-related

realm, while also having an amount of financial independence (see more Atalay 2010: 424-425).

One other example that Atalay presents is “the development of a local archaeological theatre troupe” which was also another “community-driven idea” (Atalay 2010: 425) that was inspired through the participatory engagement and encouraged by the project. The idea of using Çatalhöyük as the subject for the village children’s festival held annually on 23rd April was having multi-faceted benefits such as the potential to raise archeological knowledge at the local level, capacity building, and financial income in case of becoming a traveling troupe (see more Atalay 2010: 425-426).

It is also necessary to note that, these projects of engagement were funded independently of Çatalhöyük excavations with a limited budget (Atalay 2010: 421). It is a proof that shows the traditional emphasis of the project in engagement with its budget, not as a side event of excavations but like a proper unit of the management.

Although Çatalhöyük has been enlisted in WHL since 2012, its management plan preparations started much before in the 2000s, and this approach of community involvement that was started with the project itself was also applied to the plan of the site like as a tradition of Çatalhöyük. The first management plan was completed in 2004 in the scope of Temper Project, a project undertaken as part of the European Union Euromed Heritage II Programme and it was the first of its kind in Turkey (MPoC: 24, 26). Nonetheless, since it was prepared before the related legislation of 2005 (see above in section 2.1.2.), the plan was not legally verified (MPoC: 26). It was revised accordingly, and the new management plan was verified in 2013.

One of the aims that are stated in the plan is “ensuring the adoption of the significance and values of the site by the local community”, and the definition of the boundary of the plan also formed “regarding the community’s cultural and educational needs” (MPoC: 05). This aim is indeed visible in the way that MPoC defines the values of the site as divided them into cultural and socio-economic

values. It is showing that the plan not only emphasizes the values of the site as its outstanding universal values for the human history but also observes values of other stakeholders of the site that have a different kind of interests relatedly. Furthermore, the plan also specifically pays attention to education and knowledge management, and it states that “sharing this knowledge with the local community will greatly contribute to the better understanding of the site” (MPoC: 20) again giving priority to the locals¹³⁹. In order to fulfill the project’s commitment for engagement, the plan lists the project’s interaction with the locals as sharing information, local participation in the archaeological practice through using local knowledge and techniques in identifying ancient practices, community’s active participation in the museum display¹⁴⁰, local community’s own displays in the Visitor Centre at the site and craft production projects in the Visitor Centre and joint various activities with Küçükköy Primary School that already has a close cooperation with the excavation team. These methods partially were already taking place before MPoC as mentioned from Bartu’s related works above, yet the way the plan presents them provides sustainability to these engagement practices including updates to the existing ones with the additional ones.

Apart from those, the communication emphasis of the project also shows the competency of its approach relative to the recent global approach (see above in sections 1.1.3 & 1.3.). The Visitor’s Center that featuring exhibitions on the archaeology of the site, the history of excavations, and the interpretations of life there in the past and present through replica objects and interactive displays; guidebooks and brochures related to the site that is also available in online resources¹⁴¹; signages explaining the excavation areas and also outlining the

¹³⁹ And the publication of Çatalhöyük guard Sadrettin Dural’s story named “*Protecting Çatalhöyük: Memoir of an Archaeological Site Guard*” is indeed a proof of how the project emphasizes on knowledge management especially for the locals of the site.

¹⁴⁰ Such as: establishment of the Küçükköy school library by Dr. Ayfer Bartu Candan with books donated through the Çatalhöyük Research Project, an annual Festival where Küçükköy residents are invited to visit the site, tour the excavation areas, take part in educational activities related to each on-site lab, and publishing an annual comic for the village, aimed at children, explaining the work of the project. (MPoC: 20)

¹⁴¹ http://www.catalhoyuk.com/project/bringing_catalhoyuk_to_life, last accessed in 19 July 2018

archaeological process around the site; the education team running workshops consisting of a mixture of activities, including guided tours, excavation experiences, creative drama and critical discussion with nearly 1000 children and young adults from Konya and neighboring towns each year; a huge archive of thousands of photographs and illustrations of Çatalhöyük produced by the research team that is available also online; and various digital depictions from laser scanning to virtual reality modelling recorded since many years, and 3D Çatalhöyük¹⁴² can be listed as some of the outputs of the communication emphasis. Moreover, the exhibition named “the Curious Case of Çatalhöyük”¹⁴³ for the celebration of the 25th year of the Çatalhöyük Research Project, presented the site and the research project through experiment-based display features including 3D prints of finds, laser-scanned overviews of excavation areas, and Virtual Reality (VR) opportunities with also a media installation¹⁴⁴ by using the Project’s archive of 2.8 million data records of 250,000 finds can be seen as one of the outreach activities of the project. Through these examples stated below, it is explicit that the research team provides a huge abundance of resources and builds a variety of communication channels for the audience whomever interested in Çatalhöyük.

2.3.2. Aktopraklık Tumulus Archeopark Project

The second example is Aktopraklık Tumulus Archeopark Project in Bursa, including information facilities, workshop spaces in an excavation house for children, and a re-creation of a Neolithic village in the site aiming both to create direct awareness for the local community about the excavations and an indirect economic benefit with the touristic visits to the area.

¹⁴² A virtual reality simulation through which the experience of the interaction between the hard data, as what we know, and the rational assumptions, how they conclude about what we know tried to be given <http://www.catalhoyuk.com/content/3d-catalhoyuk-project-animation> last accessed in 19 July 2018

¹⁴³ <https://www.youtube.com/watch?v=65cm6DR9jcA>, last accessed in 20 July 2018

¹⁴⁴ <https://www.youtube.com/watch?v=pvQjaXWBDKw>, last accessed in 20 July 2018

According to the data acquired from a workshop¹⁴⁵ about archeoparks given by Necmi Karul, the chief of Aktopraklık excavations and the head of this archeopark project, this park is designed as an open-air museum with the aim of community engagement and ensuring the sustainability in an archaeological site. He states how this is hard especially for sites that are dated to Neolithic period, that is to say without monumental ruins, but full of data in earth which are readable only for its experts on this period.

The excavations at Aktopraklık started in 2004, and immediately the requirement of conservation of those findings emerged. Since the adobe findings are not enduring even against the natural causes and other findings are too small like figurines, glass beads or even microscopic materials, *in-situ* displaying methods were not the case for the team, as Karul states. Therefore, a “sustainable cultural industry project” has appeared into the agenda, and the idea of open-air museum with an archaeology school come up as a solution in 2009 with the main concerns of conservation, documentation, vitalization, museum, experimental archaeology zones and sustainability, and all are shaped by a participatory approach. The target audience of this project, which Karul especially states that cannot be thought abstractly from its environment and had to include the contextual basis of its surrounding area, were, therefore, Bursa and the neighbor cities, students and teachers, and scientists.

What is waiting the visitors in this open-air museum opened in 2015, is a revival of a Neolithic village and a Chalcolithic village both with houses in which the small findings are being displayed, a fireplace is available for use, and a recent village model displaying traditional daily life of that neighborhood with a timeline comprising 8.500 years altogether on a 187.000 sq.m land. However, what a heritage manager would see is actually converting problems into advantages through multiple solutions provided for them, which in the end presents an

¹⁴⁵ In 12 April 2018, at Heritage Istanbul (Restoration, Archaeology and Museology Technologies Fair and Conferences).

exemplary implementation of a timeline of an archaeological site, including the time zones from the nearby village also through which the village also became a part of that heritage as it should be.

This project is a fruitful practice that changed the fate of this land in an industrial zone. The project converted it into a cultural zone, provided sustainability for the conservations of the archaeological data, and vocalized the past with its prospering implementations and educational practices. It created new and alternative communication channels with the audience and made it relevant to the local community through engagement practices.

2.3.3. Plural Heritages of İstanbul's World Heritage Sites: the case of Land Walls

The most recent example for bringing communities forward is the project for the reassessment of the values of İstanbul Land (Theodosian) Walls through working with communities living around. Although it is more of an urban project, it is specifically issued in this work due to its emphasis on value re-assessment with its locals that brings the newest aspects of the communication in heritage management. İstanbul Land Walls was inscribed in WHL in 1985 and its management plan which has been criticized as 'disconnected from archaeology and heritage management literature' and 'far from the community-driven planning or improved professional control' (Shoup & Zan 2013: 190-191), was approved in 2011.

Accordingly, the need for this project, as from the data obtained from Prof. Dr. Asu Aksoy, one of the co-investigators of this project, derives from the lack of integration of its local community in the value assessment nor its existence in their daily lives as a heritage asset. In order to fill this gap, the project provided an approach to develop multi-perspectival narratives of the value of the Walls regarding different identities and experiences, and therefore different attitudes to the past. This approach aimed to a more responsive, bottom-up heritage management, engaging stakeholders as co-producers of heritage interpretation and

rethinking these Walls beyond their tangible aspect but more based on people's sense of place. In addition to these community-based focuses, this project also aimed to utilize creative industries in the presentation of heritage, which can be seen a communication-based aim to reach for a broader audience as well as the locals. In order to reach these aims, the project concerned with how community engagement can inform the management and interpretation of the heritage asset while averting top-down and one-way communication processes and followed a value assessment in the context of people's everyday lives used co-production as a tool for engaging with and interpreting the heritage from multiple viewpoints. In order to include multi-stakeholders and multiple-viewpoints into consideration, the project team used qualitative survey and ethnographic methods such as semi-structured interviews, focus groups, walking ethnographies and cultural probes.

Some implementations of the project following this aim are conducting 'cultural probes' with participants recruited from some different neighborhoods in order to apprehend qualitative aspects of the contemporary experience of the Walls and their place in memory. Another aimed implementation of the project is a community co-production together with up to 70 selected participants, who would volunteer and will be given skills, tools, and support, to produce digital interpretive resources which would have outputs like photographic slideshows with voice-overs and subtitling, short films; audio recordings; sound pieces and so on. These co-produced and creative products, in practice, will be presented *in situ* along the walls via a mobile app to be developed which is a notable usage of technology providing also active participation to the visitors of the Walls, in the end involving a broader audience together with the local community.

The expected outcomes of this project are "the empowerment of and provision of skills to individuals; a greater sense of 'ownership' of heritage resources and valorization of individual and community memory; intercultural understanding and greater social cohesion through engagements with the perspectives of others". In this sense, the project stands forward especially involving the locals not only into

its timeline as a continuation of the heritage of the Walls, but also allowing them to become the interpreters of their heritage that carries the most crucial task of the communication: to understand the message of the heritage, which is not only carried in tangible ways.

Consequently, in this chapter, the current legal situation of Turkey was discussed concerning heritage management with a focus on community engagement and the usage of communication in this engagement. In the next chapter, Aphrodisias will be the central case of this discussion.



CHAPTER THREE
APHRODISIAS as a CULTURAL HERITAGE
and its MANAGEMENT

3.1. APHRODISIAS

Aphrodisias is located in Aydin within the Geyre Town in the Karacasu Province. It is located on a plateau some six hundred meters high (Erim 1986: 50) and surrounded by local towns to its west and within a 2 km distance the new Geyre Settlement, to its east Ataeymir, to its north Palamutçuk and Işıklar, to its northwest Ataköy, to its southwest Güzelbeyli and to its south Yeşilyurt (MPoA: 29). The ancient city is also surrounded by hills and marble quarries which had a crucial impact to the city's development throughout history and a determinant of one of its main values which is the astonishing beauty of sculptures of a city devoted to the ancient Greek goddess of beauty, love, and pleasure, Aphrodite.

Besides the fact that archaeological findings suggest that there had been a settlement since the prehistoric period (MPoA: 43), the very first referring to the name Aphrodisias dates back to late second early first century BC and can be seen on a few bronze and silver coins (Erim 1986: 29) and from the late first century the ancient city prospered with significant cultural and artistic glory (Erim 1986: 30). The existence of the Aphrodisias Temple fascinated a significant number of pilgrims and visitors from all around the world, and this allowed the city to become an influential religious and artistic center, as well as for literary, scientific and other intellectual activities in the classical period (Erim 1986: 31). In Byzantine times, with the Empire's adoption of Christianity in the 4th century, an archbishopric was established in the city (MPoA: 48; Erim 1986: 34). In the 6th century, during the Justinian period, attempts to eradicate the paganism can be seen on local inscriptions on which the words "Aphrodisias" and "Aphrodisian" were erased and to impose the name "Stavropolis" (or "City of the Cross") in place of "Aphrodisias" and this also can be seen in several Byzantine documents after the seventh century (MPoA: 48; Erim 1986: 34). Afterward, the ancient city was referred simply as

“Caria” which can be chased until the last recent settlement on the area namely the “Geyre” village. According to MPoA, until the 1960s, Geyre Settlement was located on the Ancient City. When the cemetery area in Geyre is examined, it can be deduced from the tombstones that the history of the town dates back 300-400 years (MPoA: 100). According to Kenan Erim, the Turkish archaeologist who excavated Aphrodisias for about 30 years until his death and was buried inside the site, this name of the village seems to stem from that Byzantine use of Caria (Erim 1986: 34).

Erim notes that except maybe one or two, most of the detailed reports about Aphrodisias are dated to the 19th century (Erim 1986: 37). Among these earlier reports, the very first and the most solid one is considered to be of William Sherard’s that are dated to 1705 and these reports led an expedition sponsored by the London-based Society of Dilettanti in 1812 and a publication about Aphrodisias in *Antiquities of Ionia III* in 1840.¹⁴⁶ Later on, after an expedition in 1835, C. F. M. Texier, a French archaeologist and architect, published his records of some of the main monuments of the ancient city in his volume III of *Texier’s Description de l’Asie Mineure faite par ordre du Gouvernement Français, de 1833 à 1837* (Paris, 1839-49). These first reports can be seen as the first impact of Aphrodisias on communities and the debut of the Site for a broader set of stakeholders. Therefore, they also have a key responsibility for communicative aspects. Since they are the very first ones, their impact was decisive for following projects, their funding but more particularly the understanding of the values and their reaching out to communities.

After these first expeditions, the very first excavations were initiated by Paul Gaudin, a French engineer resident in Smyrna (İzmir) and was also a collector of antiquities and devotee of archaeology, in 1904 and 1905 with a representative of the imperial museum which was a necessity according the 1884 legislation (see

¹⁴⁶ <http://aphrodisias.classics.ox.ac.uk/exploration.html>, last accessed 26 April 2018

above in section 2.1.1.) (MPoA:67; Erim 1986: 38, 39). The detailed report of these excavations was published in 1911 by A. Boulanger, one of the members of French School in Athens', who later, in 1913, resumed the excavations until the outbreak of World War I (WWI) (MPoA:67; Erim 1986: 41). After WWI, in 1937, an Italian archaeologist, Giulio Jacobi, headed the excavations in Aphrodisias until the outbreak of WWII (MPoA: 67; Erim 1986: 41). It is also essential to note that the book "*La Scuola di Afrodisia*" in 1943, by Prof. Maria F. Squarciapino, since she was the first scholar that drew attention to the originality of the sculptures (Erim 1986: 134) which later became one of the prominent OUV of the ancient city. Therefore, this work is one of the most influential works related to Aphrodisias.

Thanks to the effect of these earlier reports and later on the photographs by Ara Guler, a prominent Armenian-Turkish photographer, that reminded the ancient city's mesmerizing beauty to the national and international media, the site started to be excavated systematically since 1961 by the current New York University project, first under the direction of Professor Kenan Erim, and later on, since 1991 under that of Professor R.R.R. Smith.¹⁴⁷ Excavations after 1961 were context based rather than treasure hunting, and therefore more value-oriented, since the archaeological trend was already shifted from 'collecting works of art and ancient artefacts nor simply treasure-hunting, to a more scientific oriented aim like 'these object and artefacts must be studied and maintained within their context at or near the site where they were found' (Erim 1986: 47). The current project focuses more on the documentation, conservation, and publication of the existent findings rather than undertaking large-scale excavations (MPoA: 67).¹⁴⁸ It can be said that, with the recent continuous investigations in the ancient city and the applied approach, the values and their communication started to become prominent with the importance of the context, because the context is understanding values, and a better understanding comes with clear communication.

¹⁴⁷ <http://aphrodisias.classics.ox.ac.uk/index.html>, last accessed 26 April 2018

¹⁴⁸ <http://aphrodisias.classics.ox.ac.uk/index.html>, last accessed 26 April 2018

These excavation processes had a striking impact on the local community's life since the village was relocated with the excavation onset. When we look at Erim's reports about the reasons of this relocation, he refers to the presence of the village, covering a considerable amount of the eastern and south-eastern area of the ancient city, as "the most frustrating of" the problems they were faced immediately (Erim 1986: 48). He also tells us that with a governmental decree, the relocation of the villagers of Geyre at 2 kilometers distance to the west had resolved this issue and the new village construction was started in 1961 (Erim 1986: 48).

According to the management plan, the evacuation of the village and its moving to a new settlement area was carried out in the scope of Law no 7269 and the reasons were the 1957 earthquake of 7.1 magnitudes in Fethiye Province of the City of Muğla, and the 1969 earthquake of 7.5 magnitudes in Alaşehir Province of the City of Manisa (MPoA: 40). The relocation process was executed through a four-step expropriation operation (MPoA: 101), during a 10-year period between 1960 and 1970. For the new settlement, firstly 120 houses that were planned as 55 sq. m each, the parcel sizes range between 750-825 sq. m, were constructed in the assigned new area by the Ministry of Development and Housing in 1960 (see appendix VII) (MPoA: 102).

Additionally, with the beginning of long-term excavations in 1961 by Erim, the artifacts that were found started to be stored in one of the old Geyre houses in the site area, namely *Deveci Han*, which stands just in front of the recent museum (MPoA: 65). Later on, in the 1970s, due to the wealth in the store, a museum construction has been decided in the site area and built in 1971 to 1977 (MPoA: 65).

Later on, in 2008, with a particular project held by the Geyre Foundation, which will be introduced more in detail in the following section, an additional hall namely Sevgi Gönül Hall, also referred as *Sebasteion* Hall (picture 2), was added to Aphrodisias Museum with a special protocol in between the Foundation and the MoCT. The new section, designed by architect Cengiz Bektaş, has been completed in 2009 and opened to visitors (MPoA: 65).¹⁴⁹ The project has been realized thanks to the private funding of donors from



Picture 2: *Sebasteion* Hall, photo taken by the author in 01 April 2018

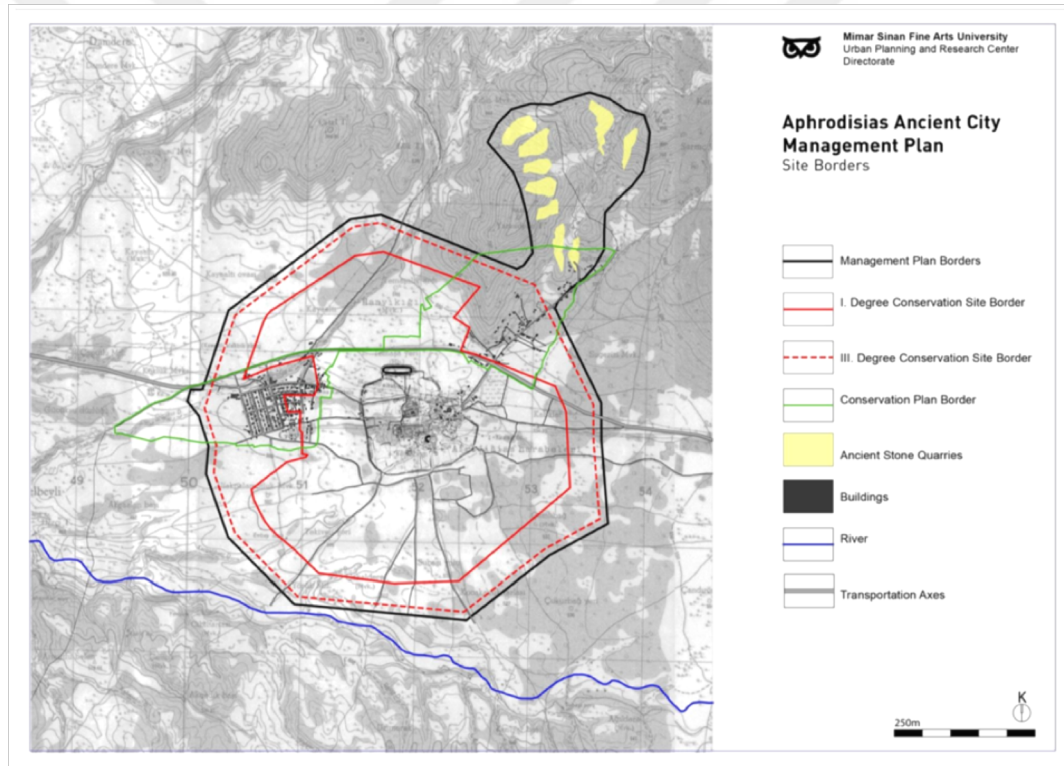
the prominent companies, who were recognized as patrons of these reliefs (*rölyef*) which is also unquestionably an effective way of fundraising and promotion.

2009 is also the year of the admission of Aphrodisias to the WHL tentative list, and therefore it triggers a new period for the Site. MPoA was being prepared in parallel with these developments was accepted in 2013. Since it is one of the recent management plans in Turkey, and therefore which is expected to carry the recent global approaches inside, MPoA becomes prominent with its participative approach and therefore its emphasis on communication. Finally, all these actions were crowned by the announcement of Aphrodisias as a WHL member in 2017. The OUVs of the Site and the participatory approach of MPoA will be examined more in detail in the next section.

¹⁴⁹ See also <http://www.geyrevakfi.org/eng/vakif/>, last accessed 15 May 2018

3.2. MANAGEMENT PLAN OF APHRODISIAS (2013-2018)

Aphrodisias's site management plan was on the agenda since 2004 (Interview IV¹⁵⁰) also with the efforts of the Geyre Foundation. Through a protocol signed by MoCT, GDCHM, and the Geyre Foundation on 08.11.2007 (MPoA:15), with a team comprised of five urban planners, two architects, one archaeologist, one art historian, one economist, one business administration expert, and one public administration expert from Mimar Sinan Fine Arts University, the Site Management Plan was drafted in 2011 (MPoA: 14) and finally approved on 17th September 2013 after a long-lasting negotiation and evaluation process (Nomination Text: 36).



Map 1- Map of management site borders from MPoA: 80

The primary concerns in the management plan are listed as to ensure the sustainability of the OUVs of Aphrodisias, and their transmission to future generations, to ensure sustainability and continuity in site administration, to promote the Site to the world public, its recognition in the international arena, with

¹⁵⁰ Mehmet Yılmaz, 02 April 2018, pers. comm. (will be referred as Interview IV from now on)

a participatory approach for a greater aim of determining the actions to be taken for the effective and holistic conservation and strengthening of site architecture, archaeology, landscape, natural assets and settlement texture (MPoA: 15). Additionally, a holistic approach is reflected in the management plan. Especially the list of weaknesses and shortcomings following the stakeholders meeting shows the need for a proper heritage management strategy including issues such as security, funding or awareness-raising and human resource management (MPoA: 20-21). In order to achieve this multi-faceted, participatory and sustainable management MPoA proposes solutions through the project packages to these weaknesses stated in the management plan. In this work, especially the local community and the communication of values related issues will be focused due to its scope.

When we look at the local community focus of the Plan, besides providing a holistic approach to the management of the Site, it also suggests that the Site should bring contributions to the local communities; therefore its suggested projects carry the framework of conservation that is sustained by awareness raising, promotion of the values of the Site and insurance of the Site's contribution to the locals (see MPoA: 135-136). This fabric is embedded in the vision, aim and the strategies of the Plan as:

“To ensure the sustainable development of social life, social activities, education and tourism potentials of the vicinity of Aphrodisias Ancient City and the region for the local economy and communities” (MPoA: 141)

“Contribute to the economic development of the region by increasing the site's visitor capacity” (MPoA: 141)

“Unite local groups (state, private, NGOs) in the scope of an action plan” (MPoA: 141)

In the local community-oriented analysis of the Plan, points of discussions were established (for related points of discussions see in Appendix II)¹⁵¹ and accordingly the primary strategy was aimed to provide means of development to the advantage of living/being close to the Site. The communication emphasis of MPoA, on the other hand, seems to mean more as coordination within its participatory approach but also it suggests more communication tools to raise awareness as well.

The Plan proposes project packages as action plans under six titles (see MPoA: 143; Nomination Text: 53)

1. Administration and Organization
2. Conservation and Planning
3. Accessibility and Visitor Management
4. Perception of Significance and Value
5. Training, Awareness Raising, and Participation
6. Risk Management

The existing problems related with these concerns and the relative proposed project packages in the Plan are listed in the table that can be reached in the Appendix I. In that table, communicative aspects such as transmission of values, coordination, and collaboration with the locals, and community focus framed the content. This table which is formed by the data in the Plan (MPoA: 199, 207-209, 212-213, 216-218) will be compared with the existing situation in the further in this chapter. Furthermore, besides the fact that the Plan seems indeed to have a participatory approach, how these measures have been succeeded will be discussed in the below ‘Challenges of Aphrodisias’ section in the light of the interviews held with local communities.

¹⁵¹ Author’s note: The proposals in MPoA are arranged in this table according to their contributions to the local community, local government and to the values of the Site, in four different aspects: communication, sustainable development, living heritage and collaboration & coordination

3.2.1. Values /Outstanding Universal Values of Aphrodisias

Aphrodisias was declared as a WHL site in 9th of July in 2017, as the 17th asset of Turkey by fulfilling four of the criteria for selection¹⁵², which are:

(ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

Justified due to the exceptional production of sculpted marble at the City which blends local, Greek, and Roman traditions, themes, and iconography. (Nomination Text: 45).

(iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living, or which has disappeared

Justified through its extraordinary state of preservation and extensive epigraphic documentation and its cultic and historical importance due to its position in the antiquity with special privileges under the Empire, and its past as a provincial capital in Late Antiquity (Nomination Text: 45).

(iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

Due to the City's monumental buildings having unique features regarding architecture and design which are listed as the *Sebasteion*, the Archive Wall situated in the theater, the Theater itself, the Stadium, the Temple of Aphrodite, the Tetracylon and the South Agora (Nomination Text: 45-46).

(vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

¹⁵² <https://whc.unesco.org/en/criteria/>, last accessed 04 May 2018

Since its glory as the cult center of a unique version of Aphrodite which merges aspects of an archaic Anatolian fertility goddess with those of the Hellenic goddess of love and beauty in the antiquity (Nomination Text: 46)

On the other hand, ICOMOS report based on a technical evaluation of a team of experts who visited the Site in September 2016 states a lack of comparative criteria to conclude with these justifications. For instance, for the criterion numbered ii, as well as recognizing the City as an “important regional center during the Roman period, and one whose artistic traditions were influential across parts of the Mediterranean”, ICOMOS recommends a more accurate argument be needed to prove the scope of the City’s impact on cultural and sculptural design across the region (ICOMOS Report: 263). For the criterion numbered iii, ICOMOS remarks that it is not adequately explained why Aphrodisias is an outstanding addition to the properties already listed in WHL and recommends “greater emphasis of the cultural tradition of quarrying and sculpture at Aphrodisias” through focusing more on the quarries, the workshop, the great wall of the theatre with its inscriptions that describe the building of the city could be more effective to meet this criterion (ICOMOS Report: 263). The justification for the criterion numbered iv is inadequate because, most of the buildings found at the Site are standard urban types from of Roman period and besides uniqueness of some specific built forms (the Stadium, and the *Sebasteion*) they did not inspire other buildings elsewhere (ICOMOS Report: 263). Also, lastly, the criterion numbered vi’s justification is criticized in this report since the cult has not been displayed adequately compelling in a comparative sense (ICOMOS Report: 264).

Moreover, this report also notes that the Management Plan of Aphrodisias (MPoA) refers only to criteria (ii) and (iv) as proposed statements of OUV, and therefore it needs to be revised since it is essential for a management plan to be “aligned to the proposed values in order to be effective in its implementation” (ICOMOS Report: 267). ICOMOS also recommends “Increasing efforts to integrate the local community into the management system for the property” which would actually add the missing value assessment of the asset in the end, and would aid to a proper

evaluation in terms of the recent value interpretation approach which carries the locals and living values as a critical element in the assessment process (ICOMOS Report: 267).

All in all, OUVs proposed in the Nomination Text and approved by UNESCO through inscribing the Site as an asset in the WHL, in accordance with the criteria briefly described below:

Cult of Aphrodite

The cult of Aphrodite, where the ancient city derives its name from is seen as the primary of its universal values and what defines the “city’s identity” (Nomination Text: 32). The cult of Aphrodite, its temple, and its images establish a value as a unique interpretation of Aphrodite of Aphrodisias which is the Anatolian interpretation of the Goddess that has traces of Mesopotamia’s Ishtar and the cult of the mother goddess (see more at MPoA: 141-142; Erim 1986: 59). As a part of this cult, the temple of Aphrodite is accepted to be one of the significant sacred edifices of western Anatolia (Erim 1986: 54) and the unique description of the image of the goddess with attributions of fertility and forces of nature (Erim 1986: 59).

Art of Sculpture and Sculpture School

The sculptural artifacts and the sculpture school of Aphrodisias are another remarkable and a unique value of Aphrodisias since the city was developed as a sculpture center and had prestige among ancient cultures thanks to these amazing works of art. According to the management plan, the artifacts highlight the specific production of the art of sculpture in a certain place and time in human history and its impact on social life bringing an outstanding value (MPoA: 142). It is also essential to state that the marble quarries around the city were identified as one of the primary factors that lead the City’s development into an outstanding high-quality production center for marble sculpture (Nomination Text: 44).

Spatial Setting of the City and Urban Design Characteristics

The urban fabric of the city, in which a distinctive Greek-Roman political and cultural system is embodied and enacted (Nomination Text: 32), is the third attribute of Aphrodisias since it shows a grid system developed by different civilizations, and it carries the polytheist faith and the cult of Aphrodite that sustained its unique existence in the grid city plan (MPoA: 142).

Historical and Cultural Layers

Aphrodisias displays a cosmopolitan social structure with Greek, Roman, Carian, Jewish, and Christian communities, which can be traced in the site's 2000 inscriptions.¹⁵³

Consequently, the strengths of Aphrodisias leading to its nomination to WHL can be listed as above and they all together reveal the significance of Aphrodisias in world history (Nomination Text: 33); however, for the stakeholders, the values are not limited to those listed. Because it is different to have the ancient city in everyday life, it also requires outstanding **local** values due to the relationship in between, and this will be discussed in the latter parts more elaborately.

3.2.2. Stakeholders

An efficient stakeholder analysis is crucial in order to reach an effective communication strategy for a total inclusionary approach. MPoA aims to unite all agents that can contribute to the process and aid to the establishment of collaboration platforms (MPoA: 16). Accordingly, the content of the Plan includes a detailed analysis of stakeholders and it outlines the significance of the site and seems to address central issues mentioned especially by the local stakeholders through suggesting possible solutions as also agreed by the partners (Nomination Text: 36).

¹⁵³ <https://whc.unesco.org/en/decisions/6900>, last accessed 04 May 2018

MPoA was drafted by being “participatory”, and this has been continuously stated in the Plan. In order to enable that the first action was the identification and analysis of stakeholders through a literature review, meetings with experts, participation conferences with relevant institutions and organizations and so on in the drafting period of the Plan (MPoA: 22). Expert meeting/workshop was realized with experts and representatives from the Ministry of Culture and Tourism and Geyre Foundation in 2011 in İstanbul and emerging issues, and contributions of participants were grouped in a SWOT analysis table (MPoA: 16-17) (see Appendix III for the analysis). This workshop was followed by a conference named “the Aphrodisias Site Management Plan Participation Conference” in 2011 at the Site’s Museum conference hall with the participation of stakeholders (MPoA: 18). As stated in the Plan, all public and private sectors and civil society institutions who are directly or indirectly involved with the site and all stakeholders to be affected by management plan decisions were invited. These stakeholders were evaluated in this conference according to their relationship with the Site preservation, opportunities, and strengths they carry for collaboration and their challenges (MPoA: 18-20). Furthermore, strengths, weaknesses, recommendations, and threats were discussed here among the stakeholders as an efficient way to include them in the management (See Appendix IV for the related table). By these participatory meetings, a detailed stakeholder analysis with identified levels and means of participation could be achieved, and a significant data for a SWOT analysis for an elaborate analysis and the action plan gathered (see also MPoA: 15-27; Nomination Text: 53).

Consequently, in the management plan, there is an elaborate list of 14 stakeholder subgroups. These groups are listed as central government, provincial administrations, annexed budget institutions, special status institutions, local government, advisory boards, people living around and near the site, regional and national population, international communities, NGOs, ‘schools, universities, museums, research institutions’, private sector institutions, media, and donor institutions (MPoA: 22-27) (see the appendix V) and in the proposed project

packages in the Plan these stakeholders were considered according to their relations with the Site. Furthermore, this scheme allowed the Plan to ensure the conservation of the Site, and to analyze the units in a cultural sense within the socio-economic context (MPoA: 16).

3.3. STRATEGIC OBJECTIVES AND CHALLENGES OF APHRODISIAS

Considering that the Plan was approved and initiated in 2013 following a 5-year period for revisions it is necessary to challenge the impact of the Plan, by comparing the challenges of the time with the existing ones revealed by the interviews and the practices of the projects that were proposed in the management plan. Since the content of this study focuses on the communication of values and communication between stakeholders in which the locals keep the central position, we, here, will try to make an analysis accordingly.

3.3.1. Community Engagement in Aphrodisias

As also formerly explained through its historical process as well as with similar benchmark models, community engagement became a crucial element of heritage management, and it is required to involve the active participation of communities at all stages of the management and conservation practices (see above in section 1.2.). Moreover, it is necessary to generate an approach to make the heritage functional in the lives of community members (see above in section 1.2. & 1.4.).

Accordingly, in this work, some successful examples that have had rewarding impacts on activating the heritage asset in daily lives of the local communities and sustaining the protection of the asset in return, from throughout the world and Turkey were given. These projects and their engagement strategies are briefly summarized in the table below:

Worldwide examples	Engagement method/strategy	Turkey examples	Engagement method/strategy
Three Peak Sanctuaries	Empowerment of the locals – through activating ways for them to benefit from their own heritage - <i>Using their own heritage to build their own future.</i>	Çatalhöyük	Engagement through education – Aim: <i>raising the local archeological knowledge, capacity building, and financial income</i> And accessibility to inform broader audience: a huge abundance of resources and builds <i>variety of communication channels for the audience whomever interested in Çatalhöyük</i>
Temple of Preah Khan, Angkor	Here the engagement aims a sustainable conservation - a direct <i>conservation</i> as well as providing an economic potential for the locals by <i>building capacity through new skills attained</i>	Aktopraklık	Providing sustainability for the conservations of the archaeological data through <i>vocalizing the past with its prospering implementations and educational practices</i> which are also can be seen as creating new and <i>alternative communication channels with the audience and making it relevant to local community through engagement practices</i>
Umm el-Jimal	As well as their huge project focused on local communities and the marginal groups in these communities (women) they also activate the ancient system of water supply (<i>sustainable local benefit through inherited system</i>) And the interpretation experiment of Heritage management students from the Hashemite University of Jordan	Istanbul Walls	Bringing communities forward is the project for <i>re- assessment of the values of İstanbul Land (Theodosian) Walls through working with communities living around:</i> bottom-up heritage management, engaging stakeholders as co-producers of heritage interpretation and rethinking these Walls beyond their tangible aspect but more <i>based on people's sense of place</i>

Table 1- Summary of Community Engagement Projects listed in this work

Within the frame of the provided data, integral objectives of community engagement strategies for participatory management in heritage can be listed as:

- **Development** for both heritage and the locals around, which can be referred as ‘regional development’,
- **Conservation** for both sides which can be interpreted as conservation for the heritage, and ‘socio-economic balance’ for the locals. This approach can also be referred as a holistic conversation regarding values of both sides, and living conditions of the locals,

- **Capacity building** which would give rise to development and protection through providing necessary intellectual and practical means for those, which can be referred as empowerment of the capacity of self-development and protection,
- **Re-assessment of the values** in a broader sense by including the values that have been carried and re-created (interpreted) by the locals; acknowledgment of the shift from tangible aspects towards a basis of people's sense of place,
- **Creating sense of belonging and identity**, as one of the primary functions of heritage concept. Belonging brings strong connection with the asset, and a strong connection carries the feeling of belonging,
- Raising **awareness**, which would bring the protection, belonging and valuing all together in the end.

The case of Aphrodisias is remarkable especially for whom wants to focus on the role of communities in heritage management. This is not because it is declared as a new WHL site in 2017 and has a premise site management plan with an inclusionary approach, but because the site's engagement and communication with its locals is based on a –deport- (the relocation of the village) with crucial effects that needs to be handled carefully. Therefore, it will be analyzed through these integral objectives of community engagement by way of a comparison between MPoA's related project proposals and the actual response of locals in this part. Locals of the Site here are considered to be the inhabitants of the Geyre Village, Karacasu Municipality, and the Museum Directorate.

Geyre is first among the locals since it still shares the ancient site's conservational area. Therefore, they are situated in the center of discussions firstly as the local

community of the Site. Geyre was a village now called as a neighborhood (*mahalle*) that is connected to Karacasu Municipality. Considering the population of Geyre has been reduced a half since 1990, similar to the surrounding villages (see table 2) most probably due to economic reasons, it seems entirely necessary to examine the economic structure of the first-degree local population of Aphrodisias. In the interviews, tobacco farming leads the head among agricultural activities followed by husbandry, olive, and fig farming (interview I¹⁵⁴, II¹⁵⁵, III¹⁵⁶). However, they also state that the villagers are tired in the economic sense (interview I), and the houses of the new settlement are also being left in increasing numbers due to unemployment and economic difficulties (interview II). Even the excavation team has difficulties in employing workers from the local population that is decreasing constantly, and also the local population needs a permanent job rather than temporary work on the site (interview II).

Years	Turkey	Aydın	Karacasu		Geyre
			Entire Province	Center	
2007	70.586.526	946.971	21.447	6.114	1.093
2008	71.517.100	965.500	21.089	6.156	1.036
2009	72.561.312	979.155	20.764	6.154	1.007
2010	73.722.988	989.862	20.389	6.108	956
2007-2010 Change (%)	%4,44	%4,53	-%4,93	-%0,10	-%12,53

Table 2: Geyre and Karacasu Population Change 2007-2010 (TUIK, ABPRS, 2007-2010)
(MPoA: 85)

¹⁵⁴ Tevfik Uğuz, 01 April 2018, pers. comm; (will be referred as ‘Interview I’ from now on)

¹⁵⁵ Cihat Çoban, 01 April 2018, pers. comm. (will be referred as ‘Interview II’ from now on)

¹⁵⁶ Halil İbrahim Özdemir (previous gate keeper of the Site); İbrahim Tunceli, Mehmet Ay, Mehmet Yörük, Hasan Gökçe, Mustafa Karasu, Yüksel Tepe, 01 April 2018, pers. comm., coffee house sessionç (will be referred as ‘Interview III’ from now on)

According to the data obtained by interviews done with the village people their connection with the site can be briefly listed as in below:

1) Except for the people who work there as security guards or driver throughout the whole year (a total of 17 people) locals are suffering and complaining that there is no benefit of Aphrodisias to the village, but instead, it is a burden due to restrictions it brought with its protection zones.

2) They have to pay infrastructure tax, but according to the laws, even the new village cannot have any substructure because it is situated on the protection zone since the village was moved in the 1960s from inside the ruins to a new location which also became a protection zone with the law 1710 issued in 1973.

3) They work in the excavations during the summertime as simple workers, and 80-90% of the village men are retired and having pensions payment thanks to Aphrodisias, and this is the only thing that they say positively about the Site.

4) Women do not have any direct relation with Aphrodisias now, and they have it only through their husbands or fathers.

5) There are two entrances to the ancient site, one is the existing visitor gate, and the other is the entrance from inside the village that is not used by visitors.

6) Villagers say that they are proud with the ancient site, but even the workers/guards and so on of the site cannot host their wives in, they have to buy for tickets which makes them feel mostly offended.

Karacasu, on the other hand, is the first governmental unit and therefore the local executive authority of Aphrodisias due to the changing status of Aydin Municipality into the metropolitan municipality in 2014.¹⁵⁷ Karacasu district is 13 km away from Aphrodisias (MPoA: 28).¹⁵⁸ There are 29 villages and three towns that are connected to Karacasu (interview VI¹⁵⁹). It has more governing power and authority as a district municipality (*İlçe Belediyesi*) relative to a town municipality as Geyre was before. However, Karacasu also is a district that is quite far from the central city-Aydin, about 40 km, which also makes it an isolated place. This isolation also affects its social-economical structure. As already mentioned before, local villages' population is decreasing, and this also applies to Karacasu too: in the last ten years there was a 14% of the decrease in the whole population of the district (see table 3)¹⁶⁰. Besides there are small-scale industries like leather, ceramics, olive processing and textile (MPoA: 87), there is not any considerable industrial activity nor any factory. Mustafa Büyükyapıcı, the mayor of the district, states that there is a lack of labor problem due to the decreasing population of especially the young people. He also adds logistic problems due to the distance to the main centers which prevents the industrial actions there.

Years	Total	Men	Women
2016	18.952	9.355	9.597
2015	19.162	9.435	9.727
2014	19.536	9.621	9.915
2013	19.807	9.775	10.032
2012	19.936	9.763	10.173
2011	20.074	9.960	10.114
2010	20.389	10.086	10.303
2009	20.764	10.232	10.532
2008	21.089	10.406	10.683
2007	21.447	10.569	10.878

Table 3: Population of Karacasu throughout years

¹⁵⁷ In the management plan and according to its 'Stakeholder Participation Strategy' (MPoA: 22), Aphrodisias is linked to multiple municipalities, provincial units, and mukhtars under the division of local government as a stakeholder. Geyre Town Municipality (*Belde Belediyesi*), was the major town municipality, which is also proposed to act in unison as well as with Ataeymir, Karacasu and Tavas Municipalities according to the management plan. However, except Karacasu and Tavas, other municipalities became neighborhoods (*mahalle*) to Karacasu now due to the changing status of Aydin Municipality. Therefore, here, Karacasu Municipality, and the interview with the mayor of it will be issued accordingly.

¹⁵⁸ To be able to reach to the ancient site with public transportation, visitors can take minibuses from Karacasu however, as also stated in the management plan, the number of scheduled trips is limited (MPoA: 33), to every hour.

¹⁵⁹ Mustafa Büyükyapıcı, 02 April 2018, pers. comm. (will be referred as 'Interview VI' from now on)

¹⁶⁰ **Table 3** - Population of Karacasu throughout years, <http://www.karacasuaydin.bel.tr/nufus/>, last accessed in 11 August 2018

However, he indicates the cultural richness that the district has and mentions his hope to be able to make it a sustainable income source for the district.

Aphrodisias Museum¹⁶¹, on the other hand, has been the ‘local guardian’ of the Ancient city since 1977, and except the excavation periods, it has been the only communication channel between the heritage site and the locals. Here, the personal approach of the Museum director being very critical, and thankfully Aphrodisias has had directors having this responsibility to reach the locals to be able to protect the heritage itself too. Except for legal issues, villagers mentioned about the directors in a positive tone especially with regards to their meetings in the village coffee house or for the special permissions to be able to enter the site free of charge.

The dynamics of the relationship of these local units and communities with the Site within the frame of the engagement objectives that are listed above will be explained here based on quotes from interviews.

In terms of **regional development** through the heritage asset, it is stated in MPoA that the new settlement area of the village benefits from increased tourism activities, due to excavations and in addition, inhabitants of Geyre also started to work in the Site which can be referred as economic benefits from of the heritage asset (MPoA: 103). Today, indeed, locals confirm that at least 80-90% of the village men had the opportunity to have a social insurance thanks to their work at the site, which allowed them to be entitled a pension fund currently (Interview III).

MP also suggests adopting “a holistic approach to the Ancient City and nearby Geyre Settlement in terms of touristic visits and economic activities” to strengthen Geyre’s social, economic and cultural interaction with the Ancient City, since the village gets a little share of the touristic activity generated by the ancient site both

¹⁶¹ Two of the museum directors could be interviewed so far for this study, one is Mehmet Yılmaz, a former director for Aphrodisias Museum in between 2003 and 2006 and the site manager of Aphrodisias since 2008, and the second is the deputy director of the museum archaeologist Umut Doğan.

socially and economically (MPoA: 147 and see also Appendix I). The related project package in the Plan is “Developing Tourism Oriented Economic Activities in Geyre and Vicinity” with the responsible institutions of Ministry of Culture and Tourism, Geyre Municipality, South Aegean Development Agency (GEKA) as a short time target (MPoA: 172).

When that was asked to the local communities, the responds reveal that the Plan’s related suggestions were not applied, and expectations of the locals were not met at all yet.

For instance, Tefvik Uğuz (36) from Geyre, who has been working in the excavations since 2003, and now working as a driver for the shuttles that serve from the parking to the ancient site entrance (serviced by the municipality) stated as:

“We have no benefit from here, everyone coming from outside tries to show something good in it, but I do not believe them, I know when I live from inside. We merged with it” (interview I),

Additionally, elders of the village stated that they also greatly appreciate Aphrodisias with its historical heritage, but they also compare its value with the benefit they would have from there as:

“It does not have an advantage for us”; “There is no benefit” (interview III)

On the other hand, the limits of the conservation zone restrict their economic activities as well.

“We are not benefiting from a tourism income in no sense. Even a hawker does not have any possibility to sell anything. This conservation zone situation also hinders the economic activities in this sense.” (interview III)

“Everyone else sells their crops along the roadsides, but we cannot, it is forbidden here” (interview III)

“We could sell before, village women were knitting some craft products, they were giving it to the association¹⁶², and the state was selling those. We were supporting the Museum also with the income, and the women were contented so” (interview III)

When it is being asked how they could have benefited from the ancient city, their expectations from the site also reveals. These expectations gather around the problems they were complaining and therefore here the local solutions will be presented from their perspective.

As a community whose basic income depends on agriculture and they lost, or sacrificed, their lands to protect the Site, their main expectation is a share in the potential tourism activities through the attraction of Aphrodisias. For that, the unused back entrance¹⁶³ seems to them a gate to prosperity for locals since unlike the one being used, this one passes through inside of the village, and through the new route, tourists will be available for the village products and sales. This new route also seems to them as a solution to the fact that they cannot do any economic activity within the conservational site area.

When it is asked what would they serve for the tourists then, they list a bunch of things including accommodation facilities, alternative facilities to enable tourists to spend more time in the village and selling handicrafts through which for the first time the women of this community had also been mentioned as a productive source of a town where the male and female populations are almost equal to each other in numbers (see table 3). They also refer to the Association of the Friends of Aphrodisias Museum (*Aphrodisias Müzesini Sevenler Derneği*) through which they could do these activities partially before. This association once founded to support

¹⁶² the Association of the Friends of Aphrodisias Museum (*Aphrodisias Müzesini Sevenler Derneği*)

¹⁶³ The second entrance to the site which passes through the village and was being used by the village people working in the site and/or have agricultural lands within the Site. This also displays a paradox for the locals since the usage of this road would reveal a huge tourism potential for the village but is not active. Villagers says that this back entrance sometimes attract tourists that came with their private cars through a navigation system, instead of tour buses.

the Museum and was providing a modest sales channel for the locals to sell their handicrafts, in which we could witness the participation of women participation. During the interviews, they stated that the café, WCs, and the souvenir shop was managed by the Association and with the income, the Museum was again being supported. However, this association through which both stakeholders, the Museum and the locals were benefited mutually, was closed in the 2000s. Also, later on with the Law 5225 (see above in section 2.1.2.) the situation was changed.

One of the critical points from the perspective of locals that hinders the regional development is the fact that the Museum is located inside of the Site. The mayor of Karacasu Mustafa Büyükyapıcı complains about the location of the Museum due to the reasons below:

“Also, it has been decreased in recent years, Aphrodisias attracted nearly to 150-200 thousand tourists in the previous years, and these tourists were generally coming for cultural tourism tours. Unfortunately, Karacasu could not benefit from these tours. Because one of our biggest deficiency is that the Museum was built within the site of the ruins. This is a betrayal for both to historical site and Karacasu. In very similar cases, museums are located in the center of the town, but here it is in the ruin site. Of course, tourists coming via these tours leave this place after visiting the ruins without stopping by not visiting Karacasu.” (Interview VI)

Whereas, Mehmet Yılmaz, who is the site manager of Aphrodisias and also chief of the Conservation Council of Aydın region (RCCC) including Denizli and also a former manager for Aphrodisias museum, states this situation as:

“We need to think of the Aphrodisias museum as an archaeological site museum. The sculptures have no chance of being exhibited on its original locations in the site for security reasons. Aphrodisias museum is a local museum. It is the Museum of Aphrodisias. If we move the sculptures and reliefs from the site where we want visitors to perceive and revive the ruins in a context, then we would create a meaning gap. There were many demands for the Museum because, in Aphrodisias Museum, there are as many sculptures as can equip two museums...” (Interview IV)

These two conflicting perspectives, first of which was from the local government looking for local benefits and to sustain an economic interest, and mainly for the benefits of locals, and the second from a heritage steward trying to protect the values of the heritage, both are crucial for the sustainability of Aphrodisias and the local communities around. The best outcome could be a solution where both needs are met at simultaneously which is the most complicated part of a holistic approach of heritage management.

In addition to that, *Sebasteion* Hall has been an issue over the existing one since it has localized more the attraction of the site itself rather than allowing the locals to have benefits from, at least from the perspective of the local government. Mehmet Yılmaz's view was indicated before as it was decisive to provide a context for the artifacts within the site area and also it was necessary to have this hall in the borders of the site for security reasons. However, Umut Doğan, the deputy director of the Museum¹⁶⁴ thinks differently (Interview V¹⁶⁵), he says he was against to that even in the building period, and he defends that the Museum should be built out of the archaeological area/site, because:

- 1) The ideal is to decrease the number of buildings inside the ruins.
- 2) In this area, there are underground water issues, and it causes statical problems.
- 3) If the Museum were built in Karacasu or Geyre, this would support the socio-economic situation there (like in Selçuk). However, tourism sector representatives would oppose this. They need to be convinced.

¹⁶⁴ Later, I learnt that, in May, he left his position there as the deputy director, he still works at the museum as an archaeologist in the museum.

¹⁶⁵ Umut Doğan, 02 April 2018, pers. comm. (will be referred as 'Interview V' from now on.)

4) The Museum is not able to hire staff easily due to the limitations of social amenities. If it would be in a more central place, staff could be found more easily.

As already mentioned above, the *Sebasteion* Hall is not the only way that would prosper the locals if they would have it in their settlement areas, there are other ways too. However, this additional hall seems like a missed opportunity from the point of locals.

Another disadvantage that prevents development is the inland location of the Site and its district with lack of touristic activities and accommodation facilities which makes it only a stop off point for tourists and requires a more collaborative work for a solution rather than the only work of the district itself. The mayor states this situation as:

“We are staying in Pamukkale, Kuşadası and Antalya triangle. Of course, accommodation in these locations are advantageous, and because of the many amenities of the hotels, people prefer to stay in one of these locations and uses Karacasu as a transit point in daytime only. Due to the lack of facilities and accommodation here, it is difficult for Karacasu to be able to benefit from these tours.” (interview VI).

Another indirect proposal in the Plan regarding development is “Organizing sculpture summer schools, Establishing Aphrodisias Philosophy and Arts Academy for Opportunities will be created for this potential to be transformed into a learning, production and creation process for relevant groups” (MPoA: 179). However, it seems still an inactivated proposal that has no means of application in the region relatedly. On the other hand, locals make their attempts to use Aphrodisias as a means of development and promotion which should be coordinated and supported through a collaboration with all other stakeholders to be more accurate, sustainable and beneficial.

Considering their expectation as a stakeholder, when asked about their current projects related to the site, the mayor of Karacasu mentioned about the Karacasu Aphrodisias Culture and Arts Festival and some side events. This festival is annually organized on the last Saturday and Sunday every August with theater and dance performances, concerts, and painting, photography and ceramic exhibitions (interview VI; MPoA: 124). He says:

“For example, our greatest activity that we have made here for years is Dede Bağı Hayri, a tradition which has been going on for 735 years. We welcome 20-30 thousand people. We have given the name to this tradition as we named our festival Aphrodisias Culture and Arts Festival. Aphrodisias is a value that we will never give up. We always emphasize it in every activity, and we will continue to emphasize it.” (interview VI).

About Aphrodisias related events in the festival, he says that they are inviting some artists from Turkey and abroad, and hosting them in the ruins, and in the district for some days to enable them to create artworks related to Aphrodisias and Karacasu. Although he complains about the lack of financial support for these projects, he points out to his plans to organize a symposium of sculpture with an exhibition which is also linked highly to the intrinsic values of Aphrodisias itself. In a way, this attempt is not only to transfer a value to the future but also making it a living heritage.

There are also visionary ideas for the sustainable development through bringing new dimensions to the values of Aphrodisias and through enriching them. For that, the main argument is to diversify the cultural activities. Karacasu, which is also a member of the Union of Historical Towns, is one of the oldest Turkish settlement areas of the Aegean region.¹⁶⁶ This history allows it to also have a considerable

¹⁶⁶ <http://www.karacasuaydin.bel.tr/tarih/>, last accessed 06 May 2018

heritage from Ottomans such as the Dandalaz Bridge¹⁶⁷ and old Ottoman houses, as well as its intangible heritage that has been already connected to the Aphrodisias Festival, *Dede Bağı Hayri* or the tradition of pottery manufacture in the district. Within the borders of the district, there are also natural resources such as the Sırtlanini Cave, Bahçeköy Waterfall, and Görle Canyons (see also MPoA: 94), with a high potential of nature tourism and trekking activities. The mayor shares his opinions about how to create diverse tourism as follows:

“Karacasu has an added value. We have 35 ceramic workshops with 100 artisans in Karacasu. They work as whole families, the father, the son, the wives and so on. Due to the baking characteristics of the soil in Karacasu, most of the stew made throughout Turkey are produced here. This is the job of our ancestors. In addition to that, we have Ottoman stone houses and cobblestone streets. We have fountains, and mosques. Karacasu is a very old settlement. The municipality has restored some of these houses and a mosque. We also have the Sırtlanini Cave, Bahçeköy Waterfall, and Görle Canyons We would like to give a chance to the tourists coming to Aphrodisias, to see our heritage and natural resources through increasing the accommodation facilities. We have attempts to make Karacasu a city of culture, and Aphrodisias is the most beautiful fact having the greatest importance in order to achieve our plans.” (interview VI).

Indeed, the pottery tradition here is unique to the region due to the quality of the clay used which possesses the highest percentage of iron in Turkey (MPoA: 20). This percentage gives the pots a unique crimson color (MPoA: 87). The method used here has been identified as the *terra-sigillata*¹⁶⁸ method which is dating back to the ancient ages, and therefore both in the Plan and the municipality’s visions, it is seen as a potential field of economic activity both in terms of touristic purpose souvenirs and decorative objects (MPoA: 87). Pottery can be supported by handicrafts like weaving, local foods and bridle and saddle making, quilting, felting

¹⁶⁷ Unfortunately the bridge has been suffering due to conservational failures latterly, see more: <http://www.hurriyetdailynews.com/historic-bridge-in-turkeys-west-collapses-during-restoration-87891>, last accessed 15 May 2018

¹⁶⁸ <https://www.britannica.com/art/terra-sigillata-ware>, last accessed 06 May 2018

and leather crafts having a long history and having a significance due to the region's surviving material and processing technique still used today like the pottery (MPoA: 123).

The site manager Mehmet Yılmaz also states his opinion about diversifying the cultural activities in order to enable the place an attraction center for touristic activities as follows:

“If these sorts of activities could provide support, and people start to earn more money from them, the rising generation would also be more interested.... Because, now, this pottery tradition is almost disappearing, the craftsmen are the last ones. The pottery mastership in Karacasu can be extended based on the School of Sculpture at Aphrodisias” (Interview IV)

Yılmaz adds all other stakeholders would support such initiatives increasing capacity and revenues for the local community which would also guarantee a grassroots development and will make the area a cultural center of attraction. He also further emphasizes the sustainability as the key for any developmental activity and says, *“we need to focus on sustainable projects that would expand in the future too... Self-sustaining neighborhoods, and villages... Through also integrating their existing practices with Aphrodisias and ensuring a wider audience for these practices and handcrafts for them”*. Indeed, focusing on how to prosper and how to focus advantages of the actual situations is the wisest action that can bring consistency not only for economic interests, but also to be able to be benefited from the heritage also through making it alive for the future generations.

In terms of **conservation**-based engagement activities, which was listed as the second case above, the Plan suggests “training for the technical staff of Geyre Municipality on conservation” which is also a case for capacity building. However, it is crucial to specify that what has been referred for protection is not one-sided and not only beneficial for the asset itself (MPoA). But protection as a holistic path

to protect the asset and living conditions of the locals, since the ongoing emphasis on protection seems to be only aimed to ‘protect’ but excluding the locals and their values from the scope of protection. One of the evidences for claiming this one-sided protection approach is the relocation.

For the transportation or in other words the relocation of the village, the earthquakes of the 1950s were stated as a reason in many records (see Erim 1986: 48; MPoA: 40) and this can also be traced from the data derived from the interviews with the village people. However, locals of Geyre who remember this relocation also state that the earthquakes were not very destructive, which together with Erim’s complaints to the presence of the village on the excavation area as a problem (Erim 1986: 48, 61) in his reports the archaeologist stirs the doubts in the aim of this relocation.

One of the locals that remembers the relocation refers those times as “*when the village was living together with history*” (interview III) and tell that the story began with the earthquake and the relocation came into the agenda for the protective purposes against the seismic zone. However, one other shows their awareness of the primary objective which was the excavations.

“It was told that this relocation was due to the earthquake, but the fact is the village was relocated because of the excavations” (interview II)

They say that the state offered them 1/3 of the market value of their lands for the expropriation and gave houses from the new location again with an average amount of payment as well (interview I). For the transformation, they even say that villagers carried the debris and the founding stones of their existing houses to the new location to use them there (interview II). When asked if there was any compensation offered by the state for their expropriated fields in the area, Cihat Çoban, from Geyre, who currently works at the site as a guard, said that there are fields in Antalya at Elmalı Plateau that they were offered as an exchange according to their preference.

“Where is Elmali¹⁶⁹, where is Geyre... of course no one considered this as an option. Locals suffered here” (interview II)

In the Plan, which would be expected to refer to this relocation more and having projects to heal the situation, a report of earthquakes happened on the area are given explicitly, and the fact that the planning site and its vicinity are located in the first-degree seismic belt is stated (MPoA: 37-40). However, if Geyre was relocated only due to this seismic zone, its new location which is 2 kilometers far from the former one is still under the same risk. This raises doubts in mind about the reasons of one-sided deport, which is to protect only the ancient site rather than protecting the locals together with it and veiling this fact with the earthquake.

However, on the other hand, even if the deport of the old village on the ancient city ruins and the new settlement were granted, Erim still complains about the fields that were going to be excavated was not only privately owned but also under cultivation (Erim 1986: 48). Cihat Çoban (Interview II), a villager from Geyre who still remembers these days told us that for instance, the center of the ancient stadium was one the cultivation areas back in these days. During the 1970s excavations, after the transformation, this time, Erim reports that the presence of several village houses nearby, and the passage of the road connecting old Geyre to the new village, ‘unfortunately hindered his work’ in the *tetrapylon* in the 1970s (Erim 1986: 61) which is of course entirely correct for the excavations yet seems a limited and critical interpretation of the case and the situation there.

When we ask his opinion to the deputy director of Aphrodisias Museum then, the archaeologist Umut Doğan states the process as below:

“They say that there happened an earthquake in 1957-58 but not a big one. The deporting process was not done properly in a healthy way. Because, Geyre village was deported from inside of the ruin/archaeological site, but the new village also

¹⁶⁹ The distance between Elmali and Geyre is about 250 kilometers.

was located onto 1st and 3rd degree conservation zones. They were transported to a place where living conditions are more difficult while also having to suffer from the transportation itself. However, the village could be located to the near the mountain” (interview V).

The fact that the new Geyre settlement is in the territory of the conservation site still leads the discussion to claim this transportation was a one-side-aimed process. Furthermore, it still limits the activities of villagers including both any repair of existent buildings and building any additional structures, since most of the village is in the 3rd-degree archeological conservation site and partially in the 1st-degree archeological conservation site. Therefore, it would constitute a violation of law no. 2863 (see in the section above 2.1.2., and also MPoA:105). This has unfortunately resulted in being a huge exhaustion and a burden for village people who do not even have any infrastructure system due to the protection zone. Therefore, the relocation had consequences in the daily life of the locals/village people as well as critical strikes on their relationship with the ancient site. Some problems caused by the relocation and its heritage to the locals can be listed as these problems.

One of the problems is the long-drawn-out bureaucratic processes for any construction in the village as stated by Cihat Çoban:

“What remained from Aphrodisias to Geyre is paperwork. If someone wants to build a house, it has many problems. This is what it left to Geyre. Locals are being sued, even without knowing why they are on trial. The judge also does not know what he is decreeing.” (interview II)

Another controversy produced by the relocation is again due to limited construction activities resulted in the lack of infrastructure in the village. Locals are complaining to pay the taxes for a service that they are not able to benefit from. (interview III)

“- There are lots of problems. Our village does not have any infrastructural system. Why? It is because of the Museum. It is not permitted.”

“- There is no infrastructure, but we pay for it.”

“- We pay for something that we do not benefit from.”

“- The area, where the village was located is also related with the Museum as a 3rd-degree conservation zone, which means without their permission nothing can be done here.”

“- A backyard wall falls, and we cannot rebuild it.”

“- In short, the Museum is not an advantage but a burden for us.”

“- A trouble.”

“- State either does not help.”

These are quotes of the locals at the coffee house in the village. It seems to be quite clear that the sufferings they had seem to reflect their daily life difficulties. On the other hand, besides their “distanced” (interview I) perception of the Site and their complaints, they also state that in case of any emergencies (such as a fire) they are running to aid for the protection of to the Site:

“I can say that, if there would be a fire in the Museum tomorrow, no one would come to help, but they run, sadly. Think in this way; I have children, my son is very naughty, I am becoming angry with him. But tell me about this, I am tearing my heart out then. This is exactly the same feeling for Aphrodisias from the village people. We get mad, but we cannot do anything, this is our love for it.”(Interview I)

“If there is a fire, for instance, we all run to quench it, but we cannot enter the place we protect” (Interview III)

As can be seen from these last quotes, villagers are offended but also ready to aid to the Site. Sustainability of the protection could be achieved more with capacity building and creating belonging which are the next steps for engagement.

Regarding **capacity building**, as also mentioned before, MPoA suggests “enhancing the local Municipality’s institutional capacity with regards the preservation of the conservation site” through a project of training for the technical

staff of local Municipality on conservation with collaboration in between the Museum and the Municipality. However, in practice, there seems no action relatedly.

When we look at the **value** assessment of the Site for the locals in their daily lives, we see that not only in MPoA but neither in any work/study related to Aphrodisias there was any attention of the locals as co-producers of heritage interpretation. However, besides the historical and cultural value of the heritage asset, it has different values for different stakeholders, which in Geyre's case is the benefit that it could provide designates the value of the site for the local people. However, there are also reasons that may be listed for such an expectation from villagers because of their sacrifices due to the misguided relocation and the new problems with the new settlement. Accordingly, locals state the values of the Site following their experiences that are “*merged*” (Interview I, see above in this section) with the place and their respect and love to the ancient site seems irreplaceable for the people who were displaced. The retired gatekeeper, Halil İbrahim Özdemir, who started to work at the Site in 1976, for instance, still affirms that it is very precious for him (Interview III). The locals also appreciate the fact that at least half of the village was retired since they worked in the excavations of Aphrodisias, and they all are thankful for that, and they say, “*we love it*” (Interview III). The mayor, on the other hand, states that Aphrodisias is an essential value for their expectations from culture and tourism (interview VI).

The value of Aphrodisias to directors, naturally, are consistent with the OUV of Aphrodisias. According to Umut Doğan, the value of Aphrodisias is:

“Aphrodisias is a very impressive cultural zone, ruin and an archaeological site that has a historical continuity starting from the late Neolithic period until the 1970s as well as a cultural continuity.” (Interview V)

Whereas, Mehmet Yılmaz states that it perceives the ancient city also a heritage of Kenan Erim, due to his devotion to Aphrodisias for almost 30 years through “*creating possibilities out of nothing*”. According to Yılmaz, Aphrodisias’s most prominent feature is the school of sculpture, that enabled an inland city to develop and be prosperous in the ancient period. Therefore, he affirms that during his museum directorship period, he tried to make this feature more visible as can also be seen in his efforts for the additional *Sebasteion* Hall in the Museum. Yılmaz also emphasizes on the fact that a value cannot be protected without anyone defending it, for that every stakeholder is crucial, but especially the ones who internalized it, who lives and produces with it. Therefore, the value should be appreciated with the locals also. He says:

“If there is a value it is necessary to share it financially and emotionally, people should see your intention. Our people like or do not like the Museum according to their attitude to the manager of it. That is to say, the attitude of the manager there, his approach to the people are critical. If there is a value here, if a job is to be done here, we should share it with the people working for it. These people should be integrated here. In fact, all those born before 1965 grew up in Aphrodisias, in those houses. They also have an emotional connection with here. I think it is not right to leave people behind the walls, which means leaving behind the real stakeholders of this heritage in a way. I always defend the conservation ‘with people’, instead of protection ‘against them’. This is the case to think on how we can have their ideas and engage them into this.” (Interview IV)

These statements are indeed very powerful in terms of including the locals in the heritage management itself as a central position.

Regarding engaging with the community in order to **create belonging** and **identity**, MPoA suggests publicizing excavation activities to the local community through public events and encourages collaboration with schools and the local population for generating a sense of belonging among the local population towards the site (MPoA: 184). However, in the past five years of practice, there is still no related action. Moreover, as also formerly emphasized, the relocation was a cut off for the

locals' belonging to the Site. In addition to that, the villagers also seem offended by the fact that they have to pay to enter to the Site since 2010 by the “Tender for the Operation of Museum and Ruin Sites Ticket Offices, Modernization of Entrance Control Systems and Management” initiated by the Ministry of Culture and Tourism (see more at MPoA: 89). They feel that they cannot enter to their yards, because they still have lands within the site that have not been sold yet, lands which they cannot use. They declare that they have lands inside that could meet the needs of the whole village if they were used (interview III). In addition to that, when this fee is compared with their economic conditions, plus considering the multiplying effect of the hospitality culture, it seems for them to be a substantial amount of payment. It may also have another projection for the locals, for instance, one of the interviewees, who also works there, explains in such way:

“People are offended in many aspects. Why? It is because they are not able to get the proper interest and affinity from here. How would it be given? For instance, locals have to pay 15 TL per person in the entrance. After all, the countryside is already in financial difficulty. I, now, I would not be working here, I cannot get inside. Why? Am I a thief” (interview I)

This has become such an issue that in December 2016, there was an attempt to open the Site museum for free entrance only for one day to the locals, thanks to a collaboration between the Geyre Mukhtar, the Geyre Foundation and the Museum Directorate. However, it seems that this attempt did not get any attention from the villagers.¹⁷⁰

When we inquired about the same issue to the recent museum director, Umut Doğan, he emphasizes the effect of belonging and owning the Site in return be more powerful and impactful in terms of sustainable conservation, and he defines this situation as a “*social trauma*” since the villager cannot see his grandfather’s house

¹⁷⁰ see more <http://www.aydindenge.com.tr/kultur-sanat/19/12/2016/afrodisias-kapilarini-actigi-verliden-ilgi-gormedi>, last accessed 03 May 2018

now. He admits before the privatization of museum entrances, the museum director had to take the initiative to give entrance permissions. However, this is not the case anymore. Additionally, he points out to the fragility of this issue for the locals as well:

“If we alienate/drive apart the locals, they will not embrace, and if they do not embrace it, we cannot talk about the conservation of a cultural asset” (Interview V)

Raising awareness, as the last strategic option for engagement in this work, is being carried out more than any other in MPoA. Related problems caused by lack of understanding/awareness are also listed in order to define the solutions in the Plan (see Appendix I). One of these problems is stated as “the local population does not have accurate and adequate knowledge about the Ancient City” and this leads to conservational problems like illegal excavation and treasure hunting activities besides also affecting the ‘sense of belonging’ for locals (MPoA: 149). Therefore, the Plan suggests communicating the excavation activities to the locals, establishing collaborations in between and informing various organizations and institutions in Aydın regarding the objectives and methods of the archeological studies in Aphrodisias. Another suggestion for raising awareness to a broader audience group is given as “organizing periodic conferences and similar activities aimed at bringing together all stakeholders related to the site” (MPoA: 173, 175).

The Plan underlines a second problem that is “the potential of the site to facilitate artistic and scientific work is not realized” and it suggests “building platforms to create an environment enabling artistic and scientific work at the site” since “the historical, archaeological and mythological qualities of the site also bear an important potential for contemporary productive and creative activities” (MPoA: 149). This potential could be transformed into a means of learning, production and creation for relevant groups.

However, again, when we look at the practices in and around the site, related actions could not be observed following the mentioned framework. But, personal attempts by the Museum directors to engage with the community in order to raise awareness is remarkable when asked in our interviews. Their replies are quite promising regarding past and current projects as well as with the prospective ones. Umut Doğan, who believes that “*the sense of ownership can only be provided through education and social relations*”, states that the situation is not easy due to the problems that the locals have been living, he says:

“In order to raise awareness, we are planning to initiate village coffee house meetings. But, the situation is not easy. Because of their negative attitude due to the fact that they are not able to enter the Museum free of charge to get in their fields within the Site. Plus, they are also restricted with legislation which makes things difficult concerning relationships with them” (Interview V)

He also mentions the possibility of guided tours for the locals with necessary permissions which would be beneficial for their awareness. He also refers to another community engagement activity of the Museum for the locals, that takes place during the museum week celebrations¹⁷¹ as a drama-based performance named “Romans at Aphrodisias” and their project proposals to a The Scientific and Technological Research Council of Turkey (TÜBİTAK)¹⁷² fund, aiming a collaborated study with the high school students at Karacasu, with relevant topics with Aphrodisias such as the pottery origin at Karacasu and Aphrodisias.

The former museum director and the site manager Yılmaz, also admits the priority of community engagement and he says that he also worked in this sense when he was director through close relationships with the locals. Indeed, locals mention him

¹⁷¹ <http://www.aydinyeniufuk.com.tr/haber-muzeler-haftasi-karasuda-kutlandi-77515.html>, last accessed 03 August 2018

¹⁷² The Scientific and Technological Research Council of Turkey (TÜBİTAK) is the leading agency for management, funding and conduct of research in Turkey. It was established in 1963 with a mission to advance science and technology, conduct research and support Turkish researchers. <http://www.tubitak.gov.tr/en/about-us/content-who-we-are>, last accessed 03 September 2018

always with respect and appreciation still for his related efforts there. However, their concerns about the ongoing lack of information and awareness are observable from their words when they were asked about their perception of the Site:

“The ruins were not interested before, because they were accepted as ‘infidel products’ (gavur icadı)” (Interview II)

“Yes, we all are proud of the Site as the village. It has a worldwide importance. Arabs are aware of this, but not the people in Turkey” (Interview III)

“The deficiency here is the lack of awareness. They should come and raise awareness of the Site and say let’s work in collaboration for this” (Interview III)

These statements prove the lack of related practices as well as the lack of awareness. Furthermore, the latter is not only a problem in between the Site and its stakeholders but also a problem among the stakeholders which arises from the lack of coordination which will be the topic of the next section.

3.3.2. Communication of Aphrodisias

After all these statements from the locals of Aphrodisias, in this section, the priority of communication will be tried to be highlighted in terms of its role in community engagement, engagements with other stakeholders, coordination that would increase the *involvement* (4thC), the proper transmission of values through increasing *public awareness* (4thC), and their re-interpretation together with its stakeholders in a collaborative approach.

The role of communication in ‘engagement strategies’ is fundamental to increase the impact of engagement actions since lack of communication leads to lack of coordination and collaboration which effects the spirit of the engagement in the end. As we can see from the situations that were described above with the quotes from interviews, the lack of coordination seems to be a real problem hindering potential

solutions or reducing/weakening the impact of actions of any engagement attempts with stakeholders. MPOA's participatory approach is the key as the main attempt for engaging communities, and therefore here, engagement with all stakeholders will be examined, and the participatory approach of the Plan will be challenged here regarding the views of these selected stakeholders.

In order to understand the management plan's impact on locals with its participatory approach, when their thoughts were asked, they said:

“That meeting was not held in the village, I live in this village but never heard about such a meeting” (Interview I)

“The Plan has no advantage. It is about the site management. If the site management starts in practice, then we will see what kind of a benefit there is. It has no application yet. It is only on paper now. However, a benefit for the locals is expected too” (Interview II)

“Aphrodisias's existence is a pride for us, but it has no advantage... The villagers here do not have any knowledge about the conferences held...” (Interview III)

Considering all things together that are also discussed in the former section as can be called obstacles for engagement, due to their experience the locals feel themselves as outsiders not only to benefit from the advantages of the Site but also an outsider in this collaboration and coordination too. What remained in the village memory about the relocation is already an adverse impact on this failed collaboration, yet the impressions gathered through the interviews refer to the crucial need for re-communication.

As one the critical figures of the Management Plan since its conceptual phase, Mehmet Yilmaz, on the other hand, states that the necessity of a management plan based on a participatory approach for him is to inform the local stakeholders about the common aims and to make them possible to apply. He emphasizes the necessity

of concrete solution proposals to the problems in coordination. According to Yılmaz, the potential for close cooperation among central government, the private sector and NGO's has been the advantage of Aphrodisias. Therefore, he says, the main aim of the Plan in its preparation period, was to ensure the inclusion of all stakeholders. In order to do that, they made an extensive stakeholder analysis starting from various departments of Aydin Municipality. Plus, they organized public meetings in the village coffee houses to be able to understand how they can transform the challenges into solutions. Yılmaz further adds that they focused on the problems that UNESCO addressed in the draft and made an authorized plan for the inside of the Site for now, however, it needs some time to include all the locals that have been suffering in practice and states the necessity of serious project developments in order to achieve that. He sees this period still as a preparation process to be reviewed and to the benefit of all the parties with proper communication in order to update. He also says:

“We have implemented the authorized plan for Aphrodisias Site's crucial problems like fortifying the security systems, visitor management, information boards in order to meet the urgent needs of the Site. However, if you ask whether we could succeed to meet the needs of the locals who lives all positive and negative effects of being close to the Site, and breath in it, and integrate them in the Plan fully, it seems that it will take a little more time. Moreover, we all have to produce serious projects that everyone will be involved.” (Interview IV)

On the other hand, Umut Dogan states a lack of coordination during the planning process of MPoA just like the locals were complaining. Coordination among stakeholders is vital not only in the drafting period of management plans but also in their application, reevaluation, and later on for their continuous development. This vitality leads us to another function of communication in heritage management as enabling coordination among stakeholders. The lack of coordination between the stakeholders causes a limited approach, through which each party handles the situation in its perspective, and this leads to being blind to the common problem or

shared issue. This focus can be motivated through occupational filters or/and self-interests. Therefore, communication and coordination are essential in order to increase the *involvement* (4thC), bring the ideal shared commitment in order to protect the heritage (see above in section 1.3.) and empower the collaborations.

In MPoA, the related problem is also stated as “lack of coordination among institutions within the boundaries” with an analytical strategy based on “enabling the management plan to be understood and espoused by all relevant institutions in a unified manner” for this problem (MPoA: 144). The Plan suggested establishing coordination among accredited institutions to come to an agreement and espouse the Plan (MPoA: 144, see also Appendix I). Again, after those participatory meetings for stakeholders that the Plan enabled, there seems no additional attempt to give rise to continuity to this kind of communication and coordination meetings. Mehmet Yılmaz refers to this problem as follows:

“The most important argument for stakeholders and to introduce Karacasu Municipality and Karacasu is Aphrodisias, but there is a problem in the coordination between the stakeholders. Aphrodisias is already a value. Now when you value it, Aphrodisias will value you back. Saying only ‘Aphrodisias is a great value’ does not add any more value to it unless the necessity of acting in unison to protect it and receive developmental feedback is being realized.” (Interview IV)

Furthermore, in order to understand the coordination between other stakeholders, and to understand how they see each other when it was asked the other collaborations we see a lack of communication and coordination. For instance, when the contribution of the Geyre Foundation¹⁷³, a private actor, which has played

¹⁷³ Aphrodisias has some advantages in terms of NGO support. There are a number of NGOs, focusing mainly on funding the excavation activities, namely the Geyre Foundation (Istanbul); Friends of Aphrodisias Trust (London)(<http://www.aphrodisias.org.uk> last accessed 09 May 2018); Friends of Aphrodisias (New York); Association des Amis d'Aphrodisias (French Friends of Aphrodisias, Paris); the Association of Friends of Aphrodisias (*Aphrodisias Sevenler Derneği* - Izmir) and finally a new association named ‘Aphrodisias’ recently established in Karacasu as well as a considerable list of project-based supporters (<http://aphrodisias.classics.ox.ac.uk/sponsors.html>, last accessed 09 May 2018). In this list, among them, the Geyre Foundation seems to be the most

a remarkable role for Aphrodisias site itself, was asked to the locals, they mentioned only about their support for excavations but having no impact for the village. In other words, locals seem unaware of the potentiality of the Foundation due to the fact that their support for the locals is indirect since well-funded excavations and the Museum partially raises the awareness for the ancient city and contribute them indirectly. The mayor of Karacasu, also, points out to a lack of coordination with the Foundation, which again seems to be because of the indirect input of the Foundation that is veiled with lack of communication. On the other hand, the mayor also emphasizes the crucial need for the support of NGOs that are promoting Aphrodisias as well as Karacasu, or how useful it would be to have a collaboration with tourism and hotel management department of the college at the district, yet both needs a well-planned communication and coordination among each party.

Since the Geyre Foundation serves mainly to Aphrodisias, its support to locals seems indirect. However, the Foundation's participatory approach is precisely in parallel with the management plan. They state that the Foundation also believe the Site reserves a high potential for locals' benefits. Moreover, they also have activities to include them more in this voluntary commitment to protect the Site which would make them also be protected by the Site through enabling reciprocal benefits and they, as the Foundation, also try to contribute to the locals of Aphrodisias as well. For instance, while drafting MPoA, participatory meetings allowed them to have an insight for the complaints of the locals, like the ticketing issue, which they are still complaining. Tülay Güngen¹⁷⁴, one of the board members of the Foundation, told us about their attempts to offer at least partial solutions to their complaints, such as arranging occasional events for allowing free entrance to the locals in 2016 (see in the section above 3.3.1.). Also, she added that they arranged guided tours, yet the

prominent. The Foundation is supported by the Koç Family, one of the wealthiest Turkish families, who are also very active in their support for the cultural heritage of Turkey and was awarded therefore by World Monuments Fund's Hadrian Price in 2007.¹⁷³ The Foundation was established in 1987 and was able to celebrate the nomination of Aphrodisias in the WHL in its 30th year. As well as their support to excavations in the site, they have also had projects for Aphrodisias such as the management plan, the *Sebasteion* Hall (a.k.a. Sevgi Gönül Hall) and the campaign to fund the restoration of the reliefs that are being exhibited in this new hall to the museum.

¹⁷⁴ General Manager of Yapı Kredi Kültür ve Sanat A.Ş., a subsidiary of Koç group

participation from the village to this event was quite low. However, it is on their agenda to arrange free entrances to the locals, at least a few days on a yearly basis.

When asked about their opinion for the coordination among stakeholders, the lack of coordination seems quite apparent from the viewpoint of the Foundation too. It is vital to identify the breaking points of communication to clarify the coordination among stakeholders. For instance, besides their intentions to support the locals as well as the Site, they also use their resources for the locals as well and hoping that their endeavors would be lead to more efficient engagements with the locals. In order to have that, Tülay Güngen also states that this requires the locals to be responsive too to have the proper impact since, she says, “*it cannot be done through imposing it from outside*” (Interview VII¹⁷⁵) yet the lack of guidance for the locals also indicates their need for better communication between the stakeholders.

On the other hand, in order to understand how coordination among the stakeholders can bring solutions, the solution that the Karacasu Municipality brings to the infrastructure problem of the locals can be an exemplary case. The mayor states as in below:

“Besides the former Geyre Town Municipality made their applications, due to the lack of necessary permissions, it could not be done any infrastructural work. We also worked on this, and now the infrastructure project is ready, and the necessary permissions have been granted, with the efforts of both the villagers and the municipality together. It is in the tender offer phase. The Museum directorate will supervise the works and Geyre will obtain its infrastructure.” (interview VI).

This example displays the impact of central administration for a problem of the locals. It also shows the function of coordination in a clear and problem-solving way. It is obvious that Geyre as a town municipality was not as effective as a district municipality for the related problem. Additionally, this problem not only indicates the collaboration between the locals and the local government but also a

¹⁷⁵ Tülay Güngen, 16 May 2018, pers. comm.

collaboration among a large number of stakeholders like the Museum, and the Conservation Council for the related permissions, as it is required to be, yet, here it can be seen that a comprehensive approach can bring a decisive solution.

Within all these examples that have been stated, the spirit of the coordination and collaboration in between parties through which the feeling of locals as being neglected and abandoned that was reflected in their statements, could be remedied can be expressed briefly through the words of Mehmet Yılmaz in the best way:

“So, it is necessary to show and make them feel that we are thinking them (all stakeholders but mainly locals) in our work. We need to show them what we think of them, what we can do something for them. They all are as valuable as we are, we all have a mission in this. This spirit can be reached only and only all together with one accord at one aim” (Interview IV)

Another role of communication is the proper transmission of values through increasing *public awareness* (4thC). Since protecting values of heritage means protecting the heritage, the main concern for raising awareness depends on profoundly understanding values and transmitting them in the best possible clear way. Furthermore, to be able to provide the purest possible interpretation, experience has the prior importance for communications of heritage and in order to allow the purest possible interpretation of the individuals, stakeholders, generations and to the future, heritage should be expositional in the best possible way objectively during the experience of the individual with it. In order to sustain this purity, managers should be very prudent not to fail commodifying the heritage to be able to protect its values.

Related to this concern, MPoA states the problems of Aphrodisias as in below (MPoA: 148-149):

- The weakness in the perception of the significance of Aphrodisias Ancient City regarding both local (as already discussed above in section 3.3.1. also) and the foreign public;

- *The efforts for appropriate communication of the Site being incomplete; -*
- *The tradition of sculpture in Aphrodisias Ancient City is lost;*
- *The potential of the Site to facilitate artistic and scientific work is not realized;*
- *The content aims and methods of the archeological works in Aphrodisias are not sufficiently publicized.*

Accordingly, MPoA suggests these strategies and projects respectively (MPoA: 148-149):

- *Exposing the significance of the values at the Site (as also explained above in section 3.3.1.);*
- *Diversifying the promotional books on the Site in Turkish and promotion material (books, booklets, maps, etc.) in other languages,*
- *Identifying elements symbolizing and representing the Site and facilitating the reproduction and sale of these reproduced objects and souvenirs,*
- *Making a documentary film exploring the archeological values of Aphrodisias Ancient city for promotion of existent assets;*
- *Organizing sculpture summer schools in order to revive the sculpture making tradition at the Site;*
- *Establishing Aphrodisias Philosophy and Arts Academy in order to build platforms to create an environment enabling artistic and scientific work at the Site;*
- *Training institutions and organizations around the Site on the methodology and aims of the archeological research.*

We already discussed that summer schools of sculpture and Aphrodisias Philosophy and Arts Academy have not done in practice yet. Any training activity, a periodic conference nor any similar activity were also not observed during the interviews. Moreover, for the promotional activities for the values of the Site there are gaps even if the works that have done at the Site for renovating the information boards, they seem still not successful yet. For instance, when we look at the visitor notebook

in the Museum (see also Appendix VIII for some examples), besides common opinions, which are how beautiful and wonderful the ancient city is, as a display of history, a place to live and breathe history and a meeting point to meet with history, the highest beauty of harmony of history and geography, with the legendary museum, there are also complains in terms of informative accounts as can be seen from the comment of a student of Cultural Heritage Management at Anadolu University:

“Except the explanatory boards of the reliefs, the Museum is mediocre in terms of informative accounts. There is a lack of chronological order and the dates, presumably showing the periods of sculptures, do not seem satisfactory. It would be affirmative to improve these aspects and to have back the fisherman statue. It seems a video conference hall is a necessity. There should be more promotion for these extraordinary artifacts” 17.03.2018

The fact that this comment was written very recently following the approval of the management plan of which the very first focus was the revisions to the information boards that was mentioned before in this section shows indeed there are still insufficiencies that require implementation. Because, the historical information that is given through the artifacts is the basis of providing a context for the visitor and the context provides the ground to be able to understand the message of the value of the heritage, therefore, one of the principles of good communication. It has been mentioned before that unlike the ancient site museums that are in the local centers instead of being located inside of the site area, this museum takes place within the ancient site mostly to be able to provide a context (see also above in section 3.3.1.). Yet, this context still requires more clear explanations, which is a problem almost in all museums.

When we look at visitor comments¹⁷⁶ on an online platform designed to promote Aphrodisias, namely www.aphrodisias.org, comments gather around these themes

¹⁷⁶ <https://www.aphrodisias.org/ziyaretc-defteri>, last accessed 09 May 2018

that are listed from positivities to negativities:

- *Mesmerizing unique beauty merged with nature*
- *A vast number of conserved sculptures*
- *The beauty of Tetrapylon and uniqueness of the Stadium*
- *Thanking Prof. Dr. Kenan T. Erim, Ara Güler, Koç Family, the Geyre Foundation and all friends of Aphrodisias*
- *The sense felt is one can taste the history there*
- *It is well protected*
- *The fact that it needs more and more promotion*
- *There is a car park problem (the worst comments derive from this issue)*
- *Excessive prices of museum facilities (café and souvenir shop)*
- *Insufficient signboards and information boards*

The positive comments seem to be supporting the OUVs since indeed general opinion indicates them. Yet, here the complaints are more critical since they may affect the experience of the visitor, therefore damage the value of the heritage too. The impact of word of mouth has always been considerable, yet with the internet, these comments may have more impact on broader communities.

Not only the direct experience with the asset effects the experience of the visitor but also the facilities around effects this too. The complaints about excessive prices of museum facilities and insufficiency of signboards and information boards can be considered as common problems with museums since especially for the first one they all are operated by the same firm with the special protocol with MoCT (see in section 2.1.2). However, the parking lot issue is a problem that has been referred excessively by many visitors in the comments related to Aphrodisias in various touristic web platforms. Some examples are in below:

“I will always remember Aphrodisias with its parking fee of 10 TL and the emotional crash I have experienced, Thank you the Geyre Municipality” A.U. [29 Ağustos 2016, 16:22](#)

“Today I wanted to visit there with my children in the bairam period. However, I remembered the approach there that made me park the car alongside the village area and transportation with tractors to the Site I do not know whether for 300 meters or not. I will be coming from Istanbul and will face with such an issue, no no, that memory stayed as a negative peak since then” O. [26 Ağustos 2016, 08:42](#)

“What I saw when I looked at it as a whole was; A high civilization that lived thousands of years ago, security officers who do not know how to treat visitors and have no knowledge of the history they have preserved, ornate tractors that are operated to swindle tourists, cafe and souvenir shops selling at exorbitant prices ... Pity!” B.S. [25 Ağustos 2014, 19:22](#)

“I was thinking to take two friends who are students of the history department and to go Ephesus first and then to Aphrodisias. After reading these comments, I gave up from this plan, instead of seeing this and be miserable there, I am now planning to go Ephesus and from there to go directly to Bodrum... Pity!” H.Y. [15 Mayıs 2012, 19:24](#)

“What is the auto park scandal here? Besides having the auto park next to the Museum, you went and made another one and transporting people from there in a primitive and unlikable way on tractors, does it pertain to such a historical city? I am laughing whenever I remember this. I would never come back to this town easily again...Most of my friends are thinking the same way. Ö.D. [1 Eylül 2010, 19:45](#)

The selected comments are displaying how brutal the visitor comments can be, and how effective they could be, since there is also an example saying, “*after reading these...*”. On the other hand, the managerial process of this car park issue was developed through different interest to be able to be benefited from the ancient site. According to the data that we learned from Mehmet Yılmaz, the auto park in front

of the gendarme that is exclusive to the Museum staff now belonged to the Friends of Aphrodisias Museum and this association was operating it which was open to the public also those times. That car park was controlled and operated by MoCT, on a first-degree designated area and therefore the town municipality (of Geyre) in those times were not able to interfere it. However, later on, the Municipality (of Geyre) organized the car park differently on the basis of legislation for municipalities. The existing auto park was closed to public and banned. In the first phase of the process there was also problems about that, but in order to support the Geyre town municipality financially this situation was accepted. However, Yılmaz also stated that it is not only unwelcoming for the guests but also these tractors create a security gap too while for the area management the aim should be the sharing the great value of the Site through macro thinking instead of self-interests.

When we look for this issue at the management plan, we see that the Geyre Municipality's arrangement for a parking lot at the entrance of the Ancient City, the transportation with tractors, and its reorganization for commercial and touristic purposes are seen as points of discussion too (MPoA: 114) from the perspectives of the local community and the visitors. In the Plan, lack of substantial revenue to the local economy is seen as the main obstacle for the local population espousing the ancient city and internalizing it culturally, which also have been issued in many ways formerly. The parking problem is one of the recent problems aroused from this absence of revenue. With the new parking area which has a distance from the visitor entrance of the ruin site is approximately 500 meters, the town municipality takes over the management of the parking area and its revenue. However, it requires security measures since in between the Site and this new parking lot there is the highway and only one traffic light on the junction of the parking lot and the Site access road (MPoA: 89, 111).

Apart from the visitor comments, the media reflections of the ancient city seem quite poor in terms of Aphrodisias related news when we look at the international and national media which shows us that there is not any media campaign also to

promote the Site and also related activities that are devoted and derived from the fame of Aphrodisias.

Some of the rare and recent news are referring to main topics like the WHL nomination of the ancient site, the recent drone photo shoot that was done to make aerial records¹⁷⁷ of the Site whereas more than the news there are bloggers referring the wonders of the Site. However, they seem far from any proper media campaign.

When we specifically look at the headlines of the recent examples of news which are blossomed after the WHL inscription, and the way they refer to the Site in order to understand what is Aphrodisias to the media, how it is valued, and in which occasions, selected examples that are listed as in below was observed:

- “*The blue boy of Koç Family is in the WHL list*”, July 11, 2017¹⁷⁸
- “*Magnificent Ancient Site of Aphrodisias in UNESCO World Heritage List*” by Tasos Kokkinidis, July 11, 2017¹⁷⁹
- “*How Ara Güler discovered Aphrodisias?*”, 2017¹⁸⁰
- “*Museum in Turkey's Aydın takes visitors back 2,500 years ago*” February 22, 2017¹⁸¹
- “*Aphrodisias awaits record high visitors*” April 23, 2018, in which indeed the high expectation from the WHL inscription can be seen through these words: “*As the Aydın Governor’s Office declared 2018 the “year of*

¹⁷⁷ <http://www.hurriyetdailynews.com/ancient-aphrodisias-monitored-with-drones-130276>, last accessed 25 August 2018

¹⁷⁸ <http://www.hurriyet.com.tr/yazarlar/gila-benmayor/koc-ailesinin-goz-bebegi-afrodisias-dunya-mirasi-listesinde-40515942>, last accessed 11 May 2018

¹⁷⁹ <http://eu.greekreporter.com/2017/07/11/magnificent-ancient-site-of-aphrodisias-in-unesco-world-heritage-list/>, last accessed 11 May 2018

¹⁸⁰ <http://www.milliyet.com.tr/fotogaleri/52042-yasam-ara-guler-aphrodisias-i-nasil-kesfetti-/>, last accessed 11 May 2018

¹⁸¹ <http://www.hurriyetdailynews.com/museum-in-turkeys-aydin-takes-visitors-back-2500-years-ago--109992>, last accessed 11 May 2018

Aphrodisias” and promotional works have been accelerated, the ancient city was visited by some 50.000 tourists last year.”¹⁸²

On the other hand, Aphrodisias Culture, Art and Promotion Festival seems to have media impact only at the local level. Media campaigns aimed broader impact would be much effective and would be true to its name indeed regarding ‘promotion’. As a result, an appropriate media campaign’s impact for touristic attractions is unquestionable, and therefore it would be beneficial not only to Aphrodisias itself but also to the activities around related with the Site.

As a means of re-interpretation of the values together with stakeholders especially with the local community, as also formerly emphasized, communication is also operational for a collaborative approach in understanding, interpreting and managing the asset. However, again as formerly stated, there is not any such attempt in Aphrodisias yet. Considering the ICOMOS recommendation for revising the values in the MPoA (see also above in section 3.2.1.), the revision of the Plan could be an opportunity to include this approach. Because, the way that the heritage communicates is its values and values can be recalled and rendered or even repurposed mainly through heritage interpretation and understanding the values which can be referred as the filters of the stakeholders to experience the asset.

¹⁸² <http://www.hurriyetdailynews.com/aphrodisias-awaits-record-high-visitors-130696>, last accessed 11 May 2018

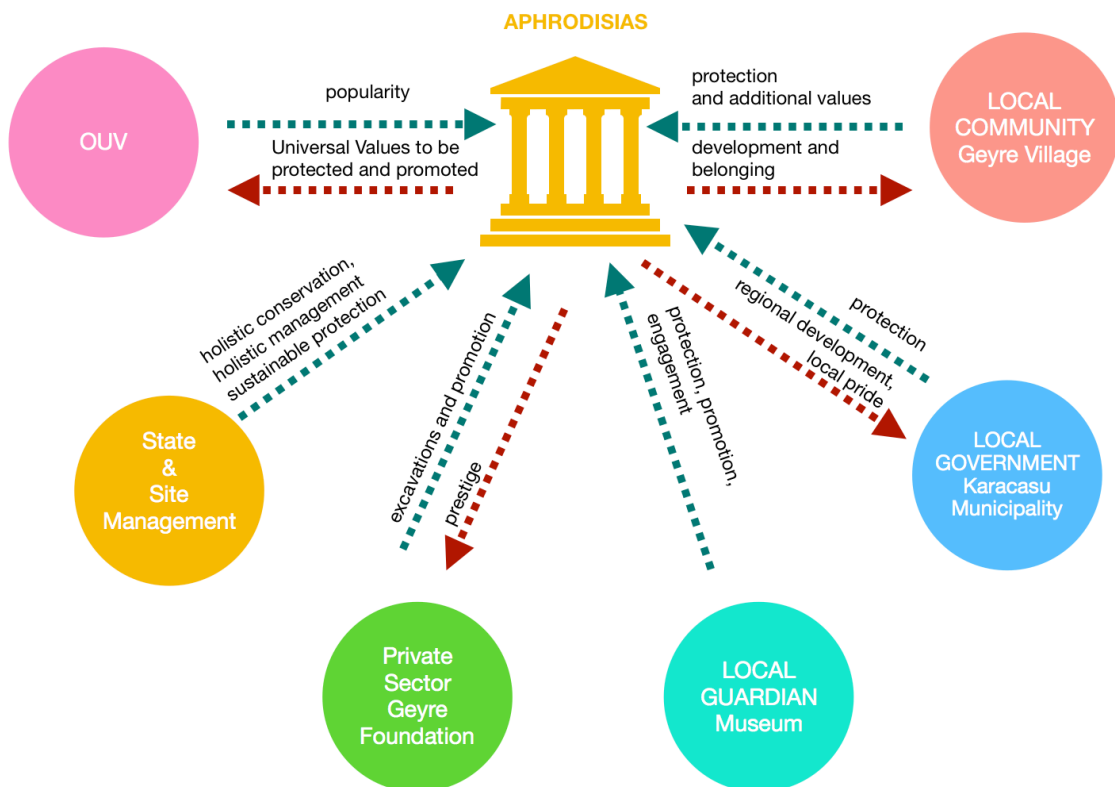
3.4. ANALYSIS

Heritage, whether it is tangible or intangible, is the first shareholder among all other parties in the management context and the main benefit of it from the management is its conservation and protection also having the advantage of being alive as well. A heritage manager shall be the communication channel, the translator or the first voice of the heritage first. Then, other stakeholders should be considered gradually in according to their impact on the heritage and the impact of heritage on them in circles. The first circle of these stakeholders is the locals. When we look at the need of communication in the local community scale, it is necessary to define the aim of the communication in terms of ethical concerns, in order to differentiate it from an external intervention but a communal partnership to the benefit of heritage and stakeholders. With a competent and proper management plan, locals can be conservation buffer to heritage. This has a dual function. In the core, there is the heritage, the primary protection zone. However, the closest circle - the locals- are also required to be protected as well. So, in a way, they can be the wall for the heritage and protecting it, but also be protected and buttressed by it as well. However, when we looked at the Aphrodisias case, we saw a situation that is unlike to this approach. Because, all the actions taken there, such as the relocation of the village, in-site focused investments and lack of practices to provide a re-communication besides the problematic situations that derived from the misguided relocation which still exist, were aimed only to protect the ancient site rather than providing holistic conservation.

Accordingly, when we add the local stakeholders' perspectives and interests in the value assessment of Aphrodisias, the whole picture becomes clearer in terms of collaboration of all hands. As we have also seen in the Aphrodisias's case, most of the interests gather around the economic profits or economic losses. Since sustainable management and conservation are provided most effectively through collaborative work and co-created relationships with stakeholders in which the public comes first, it is an essential requirement to bring up new perspectives,

innovative strategies, and practices to enhance community engagement and participation into heritage management, in which the communities are included as a stakeholder. Additionally, as the basis of this study relies on the fact that a heritage asset can sustain its conservation through protecting its locals and providing them a way of development together, it was necessary to understand its relationship with its stakeholders. Because, the importance of communication is not only to carry the values in the best way but also building capacities and unity between stakeholders as well.

Figure 2 – Stakeholders and their interests



In the figure above, each parties' interest with the Site and their ideal contribution and benefits to the Site are summarized. As can be seen from the main actors in the figure, the reciprocal relationship is in the spirit of the contact with the Site. Within this frame of mutual interests, the primary outcome is the sustainable protection of

the Site and living values of the asset. In the Aphrodisias case, the outcomes of this study show the following:

1) There is a very high potential, but there is the lack of implementations:

The implementation of MPoA seems inefficient, and criteria of monitoring should be established in order to evaluate the process better.

2) Aphrodisias has great values, but there is the lack of communication:

Value assessment of Aphrodisias is not satisfactory not only due to the critics in the ICOMOS report but also in terms of including stakeholders' perspectives as well. The value of the Site for each stakeholder may vary, they can be economical for one whereas pride or prestige for the other, yet they are the recent values of the asset, and therefore needs to be considered. If the values could be reconsidered more elaborately again in addition to understanding the universal values of the Site in a better way not only as the monumental values of the asset but also including the practices and traditions it has, then the Site could be a cultural center again as it was in the Ancient times.

3) There is a participatory management plan, but having deficient practices concerning locals:

Community engagement practices seem limited in terms of proposed solutions in the Plan, and moreover, there is no ongoing engagement practice in the field.

4) Aphrodisias has many stakeholders, but there is a lack of coordination among them:

The lack of coordination in between stakeholders is a real problem despite the comprehensive participatory approach framework in MPoA, and the gaps of communication, therefore, leads to problems in understanding and applying holistic management and conservation at the Site.

As we have seen that one of the primary functions of communication is building communities through shared common values with mutual respect and acknowledgment (see above in section 1.3.). Since how and what kind of communication strategies can be applied to Aphrodisias's management is one of the objectives of this study, communication that would build a community of Aphrodisias is the main idea in the following comparative evaluations and proposals.

We have seen the heavy effects of the Site on the daily lives of the locals since the Site was started to be excavated. As for the technical problems that the villagers are living through, we have already seen that with collaboration among locals, the Karacasu Municipality and the Museum, the problem seems to be erased soon. In addition to that, we also have seen how the villagers are feeling like an outsider again due to lack of communication. In order to eliminate this situation, and to sustain constant conservation, Aphrodisias should bring an integrative and inclusionary commitment through providing a sustainable development to its environs as well.

How Aphrodisias can provide sustainable development to these locals, with its high potential deriving from its attraction, displays clues already in MPoA. The problem of tourists not entering the village and other local centers around is presenting to the locals a new branch of economic activities that can enable them to take advantage of the Aphrodisias' ready visitors. There are practical applications around Turkey, like recent examples of cultural routes¹⁸³ which were also indicated partially by the Plan (MPoA: 167) as a part of its project packages, named 'Project on the Identification of Viewpoints around the Site and Their Inclusion in Tour Routes'. With proper project planning, Aphrodisias, and Geyre can also be added as a part of the Carian Trail¹⁸⁴. Since the main economic activity of the village depends on agriculture, camping zones around the protection zone may allow tourists to stay

¹⁸³ see more at: <http://cultureroutesinturkey.com>, last accessed 14 May 2018

¹⁸⁴ <http://cultureroutesinturkey.com/carian-trail/>, last accessed 14 May 2018

and enjoy the history with eco-tourism and permaculture activities to provide sustainability to environmental values as well as the historical values. Kapaklı Village and the related project named ‘a history break on the Lycian Way’¹⁸⁵, in which the villagers especially the women have workshops in order to be a part of tourism activities, learn how to host the tourists, and how their local cuisine can be the main attraction with the hospitality as well as with their handicrafts, can be an example for that. As, previously mentioned, in Geyre, there is almost no women participation for Aphrodisias related issues in the last few years and women who are the under-represented stakeholders, need to be included in any community archaeology project for the notion of “total inclusiveness” (for more see Kyriakidis forthcoming and see above in section 1.4.1.).

When we look at the cultural and tourism potential of Karacasu, it can be seen as wealth that can transform the district into a cultural basin which would enrich the accessibility and visibility of both Aphrodisias, and Karacasu and would provide sustainable development and protection for all the heritage there including Aphrodisias. With proper planning and promotion, these areas offer solutions to the aforementioned weaknesses of the district. One of these solutions can be achieved by integrating the area into cultural routes as also mentioned above. Another solution can be contextualizing a new one route unique to that area that embraces not only the ancient heritage but also other layers of heritage as well as the natural resources such as the Sırtlanini Cave, Bahçeköy Waterfall, and Görle Canyons as a big ecology park (see above in section 3.3.1.). Through this way, they would be using their own heritage -including the natural one in this case- to build their own future as aimed in the Three Peak Sanctuaries Project (Kyriakidis forthcoming and see above in section 1.4.1.).

Additionally, similar cases can be found for Karacasu to enable the variety in cultural activities in the district and similar projects can be assigned as benchmarks.

¹⁸⁵ <https://www.youtube.com/watch?v=9IIosJTCxAM&feature=youtu.be>, last accessed 13 May 2018

The historic urban site of Počitelj and artist colony (or art colony) project that was initiated in 1964 by the Association of Visual Artists of Bosnia and Herzegovina can be a case for that. In Počitelj, a group of historical buildings was re-functioned, and the one of them was converted to an accommodation facility for the artists in order to sustain their preservation. This activity in return also provided to the village to become a vast contemporary art store before the Bosnian War (Barakat: 2018).¹⁸⁶ Karacasu can use this as a benchmark indeed, since, it also has Ottoman houses that require preservation. The district also has an art festival that the name of Aphrodisias is given which can provide a perfect venue for exhibitions, the mayor already invites artists to the district for this festival (see above in section 3.3.1.) and there is already a pottery tradition that is about to be demolished and needs to be preserved as well. Not only an artist residency programs but educational programs also can provide a base for the artist residency too. Karacasu can be a meeting point to masters and apprentices for pottery and sculpture too. There are pottery workshops existing already, and for sculpture, being 13 km away from the ancient sculpture center is a considerable advantage for Karacasu that indeed can be benefited abundantly with, again, proper planning and coordination among stakeholders. There are European Union funding programs such as the ‘Grant Scheme for Turkey-EU Intercultural Dialogue’, that supports the enhancement of intercultural dialogue, collaboration, and communication between civil societies in Turkey and EU in the area of culture and art. Other similar funding possibilities again with project partnerships would present a solution for the budget limits of the municipality for such projects which in return would bring the desired reputation of being ‘*a city of culture*’ (see above in section 3.3.1.) to the district.

A community center in Geyre Village (or in the entrance of the Site) would also serve as an informative center for Aphrodisias like an additional visitor center to the Site through having a mutual function, as a community center for the villagers and as the showcase of the Aphrodisias Ancient City. The guidance to the ancient

¹⁸⁶ <https://whc.unesco.org/en/tentativelists/5092/>, last accessed 14 May 2018

city can even start from here, with some particular applications also in this community center. The visitor center of Çatalhöyük can be a model for this (see above in section 2.3.1.) as well as like the Black Jewel Cooperative Society of UJP (see above in section 1.4.3.). Again, women can be productive in this center and sell their products there, as well as the traditional cuisine with figs, olives and *keşkek* -a dish of mutton or chicken and coarsely ground wheat- which is inscribed in 2011 on the Representative List of the Intangible Cultural Heritage of Humanity¹⁸⁷ and very famous in this neighborhood having a past of 735 years with *Dede Bagi Hayri* that is connected to the Aphrodisias Art, Culture and Promotion Festival.

These proposals require investments which obviously the village people cannot effort, however, with proper coordination such activities allow other stakeholders' participation too. For instance, Karacasu also has similar aims for versatility in cultural activities. An application for the cultural route can be a united action, which can also be supported by NGOs, and provisional community engagement projects such as workshops and/or informative meetings in order to provide technical knowledge for heritage conservation (Kyriakidis forthcoming) that strengthen the protection buffer from the locals for the ancient site, can be held in this center. This center also can link these stakeholders, the Museum, NGOs, locals, and others, more tightly and allows the sense for the villagers that they are not outsiders anymore.

Furthermore, since the municipality is indeed trying to emphasize more on its heritage assets, a Conservation, Implementation and Supervision Bureau (KUDEB) can be established in the zone, or the municipality can employ a heritage manager in their staff or can establish a project partnership with national and international NGOs not only to execute related activities more professionally but also to be able to promote these new heritage-related activities in the best possible ways. Perhaps, project packets in MPoA namely "Training the institutions and organizations

¹⁸⁷ <https://ich.unesco.org/en/RL/ceremonial-keskek-tradition-00388>, last accessed 14 May 2018

around the Site on the methodology and aims of the archeological research” and “Training technical staff of the Geyre Municipality on conservation” may make a veiled reference to the same proposal. (MPoA: 186-187) Moreover, a project aimed training the locals for sustaining the conservation of the asset and providing an economic potential for locals by building capacity through new skills, can be supported by Geyre Foundation or/and as well as other relative NGOs and private companies, as an act of social responsibility practices like in the project of Temple of Preah Khan (see above in section 1.4.3.).

Aphrodisias Museum Directorate and Site Management Directorate were very promising regarding their emphasis on locals and their community engagement visions. Their balanced and open stance for preserving the heritage with its locals not against nor without them is one of the hidden fortunes of Aphrodisias and its locals, that should be activated soon, in order to turn the situation in between Aphrodisias and locals from distanced and offended phase into a warm and embracing relationship. Beyond that, since the Museum and its facilities are all concentrated in the Site area, another way to extinguish the ‘stopping place’ label in between the bigger touristic zones, the time that would be spent in the Site can be extended with different activities in the Site and the Museum. These activities can be varied from inside museum activities like performing arts or other installations, which can be held occasionally, and workshop sessions to children to VR locations that would indeed prosper the context-focused exhibition strategy of the Museum (see above in section 3.3.1). In the Site, as well as Erim’s commemorative section, and Ara Güler’s photographs section, there should be a commemorative section for the Geyre Relocation too, describing the phases of the relocation, and this can also be helpful to preserve the existing left 2 houses as idles that are already started to be collapsed due to oblivion (see pictures: 3, 4). This may also urge tourists to visit the village’s new location too, and with again a proper collaboration the possible community center in the village can be connected to the Site in this manner as well, as formerly proposed also like an additional visitor center. This additional unit in



Picture 3, 4 - One of the two houses that remained as idles in the Site from old Geyre, photos taken by the author in 02 April 2018

the Museum can function like again the visitor center of Çatalhöyük but also enables an excellent timeline for Aphrodisias as the case of Aktopraklık (see above in section 2.3.2.) offers to its visitors. Furthermore, such an action would bring back the sense of belonging of villagers to the Site as well. Plus, it enriches the OUV of Aphrodisias as having many historical and cultural layers through involving the last stratum of the cultural layers as in the example of UJP (see above in section 1.4.3.) into its timeline and including the most recent layer as an additional value to the Site as in the case of Istanbul Walls (see above in section 2.4.3.).

When we look at the NGOs supporting the ancient site, the influence of the Geyre Foundation is unquestionable since it was established directly to support the ancient city and they indeed have had considerable contributions for the ancient site through making it more accessible for other ways of sponsorships as like in the previous example. The indirect contribution of the Foundation to the locals there through making the ancient site more attractive and enhancing its potential, by helping to the excavation team to reveal the hidden values of the city and to exhibit them to the world is indisputable. However, from the perspectives of locals, including the local government, this indirect reaching seems quite veiled, which again requires some direct communicating channels as well as proper coordination.

However, The Geyre Foundation also can make its contributions more visible through extending its scope from in-site focus to the locals as well since the sustainability cannot be provided only through financial support through mainly funding the excavations, which is indeed crucial too, but also through enabling the capacity building. Additionally, through international collaborations with competent heritage management focused organizations, and project partnerships, this foundation would also maximize its potential as well as providing to the locals a broader vision. For instance, a community engagement project partnership with HERITAGE (see above in section 1.2.) or providing a scholarship to one of the Museum staff for instance, to its workshops¹⁸⁸ or summer schools¹⁸⁹ would indeed spark an effective capacity building with sustainability for longer-term projects, plans, and activities. Since there is a scarcity in heritage-related educations¹⁹⁰ in

¹⁸⁸ <https://heritagemanagement.org/training/workshops/>, last accessed 14 May 2018

¹⁸⁹ <https://heritagemanagement.org/training/summer-schools/>, last accessed 14 May 2018

¹⁹⁰ Today, according to Assessment Selection and Placement Center's (Ölçme, Seçme ve Yerleştirme Merkezi - ÖSYM) records, the number of Archaeology undergraduate departments throughout the country is 70 (of which 11 running evening education), and the number of cultural heritage management departments is 8 (of which 1 is evening education). Moreover, besides Istanbul Bilgi University's "Cultural Management" MA program, there are Koç University's "Anatolian Civilizations and Cultural Heritage Management" MA program with an additional PhD focusing on CHM, another PhD Program in Conservation of Cultural Heritage in the department of Architecture at Middle East Technical University (METU), Open Education program on "Cultural Heritage and Tourism" at Anadolu University, and Distance Learning program on "The Management of Cultural

Turkey, these kinds of educational activities indeed would be one of the most significant investments for Aphrodisias, its site management, and its sustainable development with its environs.

As we have seen in Aphrodisias case, the Site is the center of an attraction and therefore a resource for the stakeholders. However, as also we have seen from the problems related before, this case also indicates a serious need and urgency of communication and coordination between these stakeholders. Furthermore, as proposals also suggest, there is a great potential of resources in the area, and also stakeholders can erase the problem of the other. The sensus can be reached only through unity. In Aphrodisias, we have seen that all stakeholders are pointing the same direction without being aware of the fact that they belong to the same path. They can achieve all their targets only through acting in unison, as Mehmet Yılmaz refers them “*platonically in love with each other*”, they have to declare also their loves to be able to live happily after.

Heritage” at Istanbul University are some of the graduate studies examples from metropolitan universities displaying the rising focus of the academic share on the related topic.

CONCLUSION

“CONSERVATION THROUGH CONVERSATION”

*“We do visit
and even if we don’t understand its language,
we love it.”¹⁹¹*

With the rise of the term of cultural heritage in the last decades, the management methods and the idea itself are handled in a much broader aspect. Creative-cultural industries and cultural heritage became to be mentioned as essential tools for the development of communities. Projects regarding tangible and intangible heritage became influential in aiding the communities in the understanding and in appreciating the richness of their own history and the heritage around them. It is seen that sustainable management and conservation are provided most effectively through the reciprocal collaboration with stakeholders in which the public comes first. Therefore, public/community engagement tools and co-created relationships with stakeholders became crucial for the heritage managers, whereas values are situated centrally for heritage interpretation. Since values that are not properly communicated to the public lose their integrity, community engagement for the dissemination of the values becomes a crucial requirement; not only to share them with the local community, but also to enable the local and other stakeholders to coordinate clearly between them for a sustainable development and conservation.

This work, therefore, aimed to analyze the crucial functions of communication in heritage management through its roles in understanding the value of the heritage for the stakeholders, re-interpretation of the values of the asset, engaging with stakeholders and ensuring the coordination for sustainable management and development. Accordingly, the content of this study extends to the communication of values and communication between stakeholder parties in which locals take the

¹⁹¹ Huriye Ayten from Karacasu (a short interview with her at the local market, she was selling *gözleme*)

central position. Therefore, Aphrodisias was chosen as the case of this study due to its special and sensitive relationship with its local community because of the misguided relocation of the village, besides its advantages of having numerous active stakeholders, the WHL registration that cherishes its values through affirming them as OUV and its inclusionary management plan.

In order to examine the inclusionary aspect of the managerial approach in Aphrodisias properly, the contextual basis was given first. The very first step was analyzing the concept of heritage theoretically, and it has been seen that it is not eligible to be defined on a clear consensus and this is the only common idea of all. We have seen that heritage is *attributable*, according to their *association with people with subjective purposes*, and it is *filtered subjectively with reference to the present* (see also above in section 1.1.1.). Theoreticians seem not to be able to agree in a sanctioned definition of heritage since the term heritage, besides its subjective interpretations, also varies according to time and space due to the alternating values of the heritage itself. In other words, heritage values differ from person to person, communities to communities, and nation to nation, at a given time; in addition, they also differ in relation to time through years or centuries.

We have seen that, in today's understanding of heritage, values constitute the frame that we perceive of heritage, and since it depends on interpretations, it is essential to understand the perspectives of each stakeholder. Furthermore, understanding what is going to be managed is essential, and the first step of this comes with a value analysis, which is a practice especially still to be emphasized for Turkey. Value is the interpretation, and it is the experience that constitutes the value of heritage for each individual and stakeholder since experience is the key element to understand the heritage. Otherwise, it would be hypothetical. Therefore, in the first two chapters, also, selected community engagement practices in the archaeological sites that are having a values-based approach for sustainable and total development were described on international and national bases.

The emphasis on a proper stakeholder and a value analyses throughout this work reflected in the field survey that was done in order to understand the value of the Site according to the stakeholders of Aphrodisias. The field research carried through semi-structured interviews with local stakeholders of the Site based on written sources revealed that Aphrodisias has tremendous potential. This potential derives from the existent values of the Site itself, which requires re-evaluation through including its value for stakeholders, -the locals especially-. The local community and local government of Aphrodisias is another potential for the Site. Yet through this study we can clearly see that they could not be assessed properly. As also can be understood from the quotes of interviews, they seem willing to be in collaboration with the Site. However, their situation seems to be at a loss. Furthermore, the richness in the number of NGOs and the private sector's support (like the Geyre Foundation) is another additional advantage for the Site. What is more, in Aphrodisias' case, is the management plan which is emphasizing the participatory and inclusionary approach that requires a thorough stakeholder analysis which is a priority for a competent value assessment and proper coordination. However, when we looked to the stakeholders of Aphrodisias, we realized that there are notable communication gaps in between the asset and its stakeholders, as well as among stakeholders that bring a lack of coordination and collaboration as argued in chapter 3. Consequently, these outcomes (see above in section 3.3. and 3.4. in detailed) brought us to the functions of communication in heritage-related issues, in the light of the case of Aphrodisias.

The very first goal of communication in heritage management is understanding values and creating platforms for transmitting these values clearly and raising awareness for them. When this main communication goal fails, which is in between the asset and the rest, the protection would fail, and the full potential of the asset cannot be benefited.

Secondly, strong communication channels among stakeholders enable impactful collaborations and the very first step for this purpose is a proper stakeholder

analysis because it provides an integrated problem analysis, target analysis and in the end strategy analysis. As we have also seen in Aphrodisias case, in chapter 3, the interviews with stakeholders showed the value of the ancient site for them, and the problems together with it. These interviews also allowed us to see each stakeholder's perception and they enabled us to observe how these parties can coordinate to solve these problems with the main common aim of living together with the heritage, protecting and developing together with it. This aim is the main common ground of the stakeholders besides their subjective interpretations of the values of heritage. Plus, this common ground allows a collective solution with -again- sufficient coordination because, different stakeholders with different interests provide versatility in terms of functioning in the stakeholders' chain. For a collective solution, defining the problem and analyzing whether it is a real problem or is it an opportunity for another stakeholder to be able to provide a solution and therefore be more active in the chain, is the prior step. However, understanding each party through listening to their problems, is not sufficient. A collective solution strategy, which depends on proper coordination and open communication is needed to be realized in action to enable the conservation through communication.

Thirdly, any means of engagement depends on communicational means to able to function properly. Recently, the most emphasized concepts in heritage management are participation and engagement. In parallel, the role of communication in CHM is starting to gain more and more functions with new aspects, such as community engagement, engaging with other stakeholders, coordination, re-interpretation of values, and increasing public awareness. Moreover, unless these functions are also taken into consideration, participation and engagement attempts would not have successful outcomes. It is crucial to state that the emphasis on communication here is not aimed to convince the communities, especially the locals, but to create an open platform to give a voice for their problems and needs as well.

The fourth function of the communicational means, which is the ideal outcome of any engagement in heritage management, is understanding the asset's present values in daily lives of the locals, re-evaluating these values together in unison, and in doing so defining the livingness of the heritage.

These listed roles of communication have concentric structures. Therefore, any communicational gap among these would lead to problems and would prevent the achievement of the desired results. That is to say, engagement means communication. It is the way to allow creating communication channels in between the asset and its stakeholders. The best engagement practice can occur in the most transparent way of communication that would bring the full trust.

Since, even in the Aphrodisias case, one of the promising archaeological sites of Turkey that is having certified universal values and a recent plan carrying the global reflections in CHM, problems related to communicational gaps are observable, then this fact indicates the need for more studies and practices in this related issue. First of all, especially in the Aphrodisias case, stakeholders require more leading support -governance in other words- in order to collaborate, and there is the need for more detailed project proposals that are stated step by step more than a framework. These projects should also provide the techniques that can be applied urgently. As well as providing these stakeholders means of understanding for their own heritage, they also need to be provided means of collaborations to act together. Although state of the art MPoA presents a promising frame for that, through this study we see that, they still need more hands in this. The framework provides to see the earth, the sun, the water, the seeds but the stakeholders also need to be shown how to cultivate and to harvest the benefits and this acquired systems/mechanisms would also aid to further collaborations. Furthermore, the practical inability of such a qualified plan in action shows that means of monitoring is also another necessity to enable sustainability of management. The MPoA frames coordination and collaboration ways, however, there is a lack of a proper monitoring system to track the

implementations and to fix the potential and/or existing gaps for the clarity of the developmental flow.

Happily, there are very promising engagement models that are being applied in Turkey. It is hoped that, aside from being aware with the fact that every Site has its own personality and unique needs, therefore, to be met with appropriate implementations, these engagement practices would be taken as role models and seen as guiding spirits for enriching such projects to enable sustainability for the heritage asset and the local stakeholders.



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Appendix I:

Action Plan

	Problems	Strategies	Projects	Collaboration - Participation - Coordination		Financial Resource	Monitoring
				Responsible Institutions	Relevant Institutions		Target Date
Administration and Management	Lack of coordination among institutions within the boundaries of the Site Management Plan	<p>Enabling the Management Plan to be understood and espoused by all relevant institutions in a unified manner:</p> <p>Establishing coordination among authorized institutions within Site Management Plan borders in order for all institutions to come to an agreement and espouse the Management Plan</p>	Aphrodisias Site Management Integrated Information System Development Project	Aydın City Directorate of Culture and Tourism	<p>Ministry of Culture and Tourism</p> <p>KVMGM, Ministry of Environment and Urbanism,</p> <p>Governorship of Aydın, Aydın Directorship of the Regional Council for the Conservation of Cultural Property,</p> <p>Aphrodisias Museum Directorate, Excavation Directorate,</p> <p>Karacasu Municipality,</p>	Governorship of Aydın, Aydın Provincial Special Administration in scope of law no. 5302	Medium Term

		in a unified manner (MPoA: 144)			Ataeymir Municipality, Geyre Municipality, Universities		
Accessibility and Visitor Management	Visitors' experience of the Aphrodisias site is confined to the Ancient City and the museum and there are very limited activities integrated with Aphrodisias Ancient City to provide visitors services regarding the cultural and natural assets of the nearby Geyre settlement	To adopt a holistic approach to the Ancient City and nearby Geyre Settlement in terms of touristic visits and economic activities: It has been determined that after the relocation of Geyre town which was initially founded on Aphrodisias Ancient City, the town's connection to the Ancient City has diminished to a large extent and the town receives little share of the touristic activity	Developing Tourism Oriented Economic Activities in Geyre and Vicinity	Ministry of Culture and Tourism, Geyre Municipality, GEKA	Aydın Provincial Special Administration, Aydın Chamber of Commerce	Ministry of Culture and Tourism, Aydın Provincial Special Administration, Geyre Municipality, GEKA, Aydın Chamber of Commerce	Short Term

		<p>generated by the ancient site both socially and economically. Therefore, the strategy aims to strengthen Geyre town's social, economic and cultural interaction with the Ancient City (MPoA: 147).</p>					
<p>Perception of Significance and Value</p>	<p>The weakness in the perception of the local and foreign public regarding the significance of Aphrodisias Ancient City</p>	<p>Exposing the significance of the values at the site:</p> <p>The exposition of the site's value in terms of human history and scientific perspective is clearly important for the acknowledgment and recognition of the site's value by the public at large (MPoA: 148)..</p>	<p>Organizing periodic conferences and similar activities aimed at bringing together all stakeholders related to the site</p>	<p>City Directorate for Culture and Tourism, Aphrodisias Museum Directorate, Excavation Directorate</p>	<p>Geyre Foundation, Friends of Aphrodisias, Friends of Aphrodisias Association</p>	<p>Sponsors</p>	<p>Short term (continuous)</p>

	The efforts for the promotion of the site being incomplete	Promotion of existent assets:	Diversifying the promotional books on the site in Turkish and promotion material (books, booklets, maps, etc.) in other languages	City Directorate of Culture and Tourism, Museum Directorate, Excavation Directorate	Relevant Universities, Provincial Special Administration	Publishing houses, Excavation Directorate, Provincial Special Administration	Short term (continuous)
		It is necessary to promote the heritage uncovered up to date through the use of various methods and tools to ensure a broad outreach (MPoA: 148).	Identifying elements symbolizing and representing the site and facilitating the reproduction and sale of these objects and souvenirs.	City Directorate of Culture and Tourism, Aydın Chamber of Commerce	Karacasu Municipality, Relevant Universities, Excavation Directorate	Aydın Chamber of Commerce	Short term (continuous)
			Making a documentary film exploring the archeological values of Aphrodisias Ancient city	Geyre Foundation	Relevant Universities, Excavation Directorate, Museum Directorate	Sponsors, Relevant NGOs	Medium term
	The tradition of sculpture at Aphrodisias Ancient City is lost	Reviving the sculpture making tradition at the site: The development of interested parties' and the local	Organizing sculpture summer schools	Governorship of Aydın, City Directorate of Tourism and Culture	Relevant Universities, Geyre Foundation, Excavation Directorate, Museum	Sponsors, Relevant NGOs	Medium term

		<p>population's interest in the site through sculpture production via the revival of the sculpture tradition at the site and sustaining the identity of the city, drawing public attention and bringing the site to the public agenda, and the transmission of this tradition to future generations is important (MPoA: 149).</p>			<p>Directorate, relevant NGOs</p>		
	<p>The potential of the site to facilitate artistic and scientific work is not realized</p>	<p>Building platforms to create an environment enabling artistic and scientific work at the site:</p> <p>The assets stemming from the historical, archeological and</p>	<p>Establishing Aphrodisias Philosophy and Arts Academy</p>	<p>Geyre Foundation</p>	<p>Relevant Universities, Excavation Directorate</p>	<p>Sponsors</p>	<p>Short term</p>

		<p>mythological qualities of the site also bear an important potential for contemporary productive and creative activities. Opportunities will be created for this potential to be transformed into a learning, production and creation process for relevant groups (MPoA: 149).</p>					
<p>Training, Awareness and Participation</p>	<p>The local population does not have accurate and adequate knowledge about the Ancient City</p>	<p>Generating a sense of belonging among the local population towards the site based on sound and current information</p>	<p>Publicizing excavation activities to the local community through public events</p>	<p>Excavation Directorate, Museum Directorate</p>	<p>Local municipalities, DÖSİMM</p>	<p>Excavation Directorate, Local municipalities</p>	<p>Short term</p>
	<p>(While causing a weak sense of belonging towards the ancient city on behalf of the local population on the one hand, this</p>		<p>Strengthening collaboration with schools and the local population</p>	<p>Excavation Directorate, City Directorate of National Education, Museum Directorate,</p>	<p>City Directorate of Culture and Tourism, Local municipalities</p>	<p>City Directorate of National Education, City Directorate of Culture and Tourism, Geyre Municipality</p>	<p>Short term</p>

	situation breeds illegal excavation and treasure hunting activities on the other.)						
	The content, aims and methods of the archeological works in Aphrodisias are not sufficiently publicized which results in demands such as to use ancient edifices for popular activities, or the speedy excavation and opening of wide areas, or the immediate re-erection of ancient structures from the local community threatening the scientific work routine of the excavations.	Informing the various organizations and institutions in the city of Aydın regarding the objectives and methods of the archeological studies in Aphrodisias.	Training the institutions and organizations around the site on the methodology and aims of the archeological research	Excavation directorate	Museum Directorate	City Directorate of Culture and Tourism	Short term
	The lack of sufficient personnel trained on	Enhancing the Geyre Municipality's	Training technical staff of Geyre	Geyre Municipality	Museum Directorate	Geyre Municipality	Short term

	Conservation in the Geyre Municipality	institutional capacity with regards the preservation of the conservation site	Municipality on conservation		Aydın Directorship of Regional Council for Conservation of Cultural Property		
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APPENDIX II

Local Community-oriented Points of Discussions in the Management Plan			
	Local Community	Local Government	Values
Communications	<p>Illegal excavations and treasure hunting constitute important threats for the ruin site. Necessary measures can be discussed to inform the local community and encourage them to espouse the ancient city. (MPoA: 71)</p>		<p>Data have been obtained during the excavations regarding a sculpture workshop used in the ancient period. Data on the operation and structure of this workshop can be arranged in an accessible manner for the visitors. (MPoA: 70)</p> <p>In devising the visit route of the ruin site, the location and importance of the holy water in the Aphrodite holy site can also be taken into consideration. (MPoA: 70)</p> <p>Acquisition of authority by Bilintur Inc. on behalf of DÖSİMM to operate the commercial areas on Aphrodisias Conservation Site for a period of 8 years, (this is something against locals) (MPoA: 114)</p> <p>Awareness raising with regards the city's assets and developing awareness raising activities starting with the children, (values and communication) (MPoA: 128)</p> <p>Encouraging the research and compilation of stories and legends related to the site. (values and communication) (MPoA: 128)</p>
Sustainable Development	<p>Archeological excavation efforts contribute to the training of many students of archeology, architecture and restoration. Local university students' participation in the future excavation programs can be encouraged. (MPoA: 70)</p> <p>In the long run it may prove necessary to move the current museum buildings outside the conservation area. (MPoA: 70)</p> <p>Evaluation of regulations for the development of bed and breakfast establishments in Geyre (MPoA: 114)</p> <p>Bringing seasonal workers from nearby villages for the Aphrodisias excavations, (locals) (MPoA: 114)</p>	<p>Creating a calendar of local festivals and cultural activities for Aphrodisias and vicinity (MPoA: 114)</p> <p>Development of area specific projections for cave, highland, nature tourism, (MPoA: 114)</p> <p>Organization of touristic excursions by agencies under TÜRSAB (MPoA: 114)</p> <p>Geyre Municipality's arrangement for a parking lot at the entrance of the Ancient City, and tractor transportation, (MPoA: 114)</p> <p>Geyre Municipality contracting out the area beside the visitor parking lot, and its reorganization for commercial and touristic purposes. (MPoA: 114)</p>	<p>Preparation of an Aphrodisias Ancient City Landscaping Project for 2013 by the City Directorate of Culture and Tourism, (MPoA: 114)</p> <p>Regulation of visitor entry and exits to the Aphrodisias Ancient City by TÜRSAB, (this is something in the against locals) (MPoA: 114)</p> <p>Evaluation of new touristic facility areas and investments in Geyre and Aphrodisias (MPoA: 114)</p> <p>Developing tour routes catering to Cultural Tourism (MPoA: 114)</p> <p>Establishing the site's bearing and visitor capacity, formulating the tourism targets in this context, (sustainable development) (MPoA: 128)</p>

<p>Living Heritage</p>			<p>Using the Ancient City as an event venue as well, (MPoA: 114)</p> <p>Undertaking work for the revival of the sculpture school and its active role in the promotion of Aphrodisias, (MPoA: 128)</p> <p>Turning other assets on the site (pottery and leather crafts) into a brand as well, their promotion and revival with unique techniques and processing forms, (MPoA: 128)</p>
<p>Collaboration and coordination</p>			<p>Renovation of the current museum by the Geyre Foundation and sponsors, building an additional hall, (MPoA: 114)</p> <p>Supporting the stakeholders that will take active role in the development and transmission of the Ancient City's values, (MPoA: 128)</p> <p>Increasing support provided for the works on uncovering all artifacts in the site, (MPoA: 128)</p>

APPENDIX III

SWOT analysis by experts and representatives from the Ministry of Culture and Tourism and Geyre Foundation at the expert meeting, in March 22, 2011 at MSGSU, İstanbul
MPoA: 17-18

Geyre's strong **tourism potential**

Aphrodisias Ancient **City's strong link to other ancient cities** in terms of historical development

The major significance of **the Cult of Aphrodite** for the city

The existence of a **local population in the vicinity of the Ancient City and the local population's participation in archeological efforts**

The Sculpture School of the ancient ages being located in the area

Existence of marble quarry deposits, monumental qualities, strong link to site

The marble extracted from **the quarry and reserve marble** is usable

Defense and view points of the city founded on level ground, **watch walls and castles**

The potential of Aphrodisias to benefit settlements in its vicinity socially and economically

The existent expropriation efforts in the scope of relevant legislation to ensure conservation, appraisal and sustainability

The visual power of the ancient city due to the temple, in addition to its other strengths, the contribution of the less potent Pekmez Tepe prehistoric settlements to the chronological timeline

The **city symbols' economic and publicity potential**

Existence of other lines of work besides agriculture such as traditional weaving, leather trade, ceramics, pottery, olive farming

STRENGTHS

OPPORTUNITIES

NGOs working on cultural heritage conservation

Participation of local population in the efforts, and the aim to include the local population in site management plan

The **mounds** in the city that will increase **tourism capacity**

ICOMOS National Committee and Europe Nostra Representative are included in the participant and stakeholder list

The potential of Işıklı, Palamutçuk Villages, Ataeymir Municipality and Karacasu Municipality to contribute to the Management Plan activities

Potential resource of property taxes collected by Special Provincial Administration

Turning **the ancient sculpture activity** at the site into a future opportunity

Launch of large scale new tourism investments that will increase **accommodation possibilities** around Aphrodisias

Lack of economic and financial institutional capacity of relevant institutions

The city's development has not been approached systematically and the **distinctive architectural values and characteristics of the structures have not been identified**

The **need for capacity building** of particularly **local governance among the stakeholders**

The **lack of a controlled tourism, and tourism for conservation approach**

Absence of planning with a consideration for earthquake risk

The fact that the 1/100.000 scale Environmental Plan is incomprehensible; **lack of studies on the level and quality of tourism investments**

WEAKNESSES

THREATS

Geyre's development risk due to the fact that the ancient city border is between two neighborhoods of Geyre

The power transmission line's proximity to the site

Lack of analysis of the **changes in underground waters**, and the potential negative effects on the conservation site

The highway's proximity to the site

Destructive **earthquake** risk in the region

APPENDIX IV

strengths, weaknesses, recommendations and threats that were discussed among the stakeholders

MPoA: 20-21

Holy water linked to the site

The clay used in pottery at Karacasu being the clay with the highest percentage of iron in Turkey

New technical discoveries in pottery making being used by local producers

No use of chemicals in **ceramics**

Surviving structures in the existent village settlement

Ceramics items at the Aphrodisias Museum

Unique ceramic production techniques in the area

Significance of intangible heritage for the promotion of the city (Roman-Aphrodisias connection)

The philosophy school founded in İzmir by Karacasu Foundation and its connection to the site

The possibility to tackle **ceramic quarries**, urban conservation area and highlands collectively

The university

STRENGTHS

RECOMMENDATIONS

Identifying view points

Conducting a **risk analysis of cultural assets**

Collaboration with irrigation cooperatives

Examination of the projects and research on the **drainage system** by the excavation team

Promoting an understanding of the excavation plan, particularly the city plan

The transformation of the site into an **archeological park**

Identification of historical structures in the region and reporting them to the Regional Conservation Council

Efforts to use **income for excavation works**

Considering the **contribution of activities towards education of students**

Establishing connections between workshops, vineyards, old houses around Aphrodisias

Promoting the importance of the synagogue at Aphrodisias City, publicizing the inscriptions at the museum to attract Jewish people in the USA (migrated from Turkey)

Connecting tourism in the region to other tourism areas

Moving the museums outside the ancient city in a manner to be integrated with the conservation area in the long run

Developing a typology of **rural tourism**

Research and assessment on tourist activity in the region

Assessment of the contribution of tourism to the local population

Evaluating the alternative expectations of tourists

Research on **legislative provisions regarding the site management budget**

Research on the **allocation of income** from the property tax collected by the Provincial Special Administration for the site

Accurate identification of stakeholders

Activities to make stakeholders espouse the plan

Creating economic opportunities for the Geyre population

Education of children

Education of women

No promotion of sculpture workshops

No excavation budget plan

Lack of sponsorship projects

No allocation of funds for excavation from visitor fees

Treasure hunting and illegal excavation around the site

Security problems at the site

Inadequate human resources in the service sector (waiters, busboys, guards, etc.)

Lack of awareness raising initiatives

No allocation of income from the ruins for the museum and excavation work

WEAKNESSES

THREATS

The possible effect of the **Karacasu Dam's water level** on the Ancient City

Changes in the underground water levels

The impact of the **dam reservoir** on the water level

The possible effect of **dam protection strips** on the Ancient City

The effect of other **State Hydraulic Works (DSI) irrigation projects** on the management site

Flood risk that could affect the Aphrodisias Ancient City

Effects of a possible **earthquake** on the Ancient City

Threats constituted by the **irrigation reservoir** to be built at Işıklar Village

Inadequate measures against the risk of fire, **lack of a crisis plan**

Threats regarding the fauna in the site (in terms of visual perception and physical damage)

The possible damage to existent artifacts due to the expansion of the highway near the site

APPENDIX V

Stakeholders of Aphrodisias that are listed in MPoA
MPoA: 22-27

Stakeholders	Stakeholder Sub Group	Suggested Manner of Participation
Central Government	Ministry of Culture and Tourism	Joint Decision Making
	Ministry of Environment and Forestry	Consulting
Provincial Administrations	Governorship of Aydın	Acting in Unison
	Province Governorship of Karacasu	Acting in Unison
	Province Governorship of Tavas	Informing
	Aydın City Directorate of Culture and Tourism	Acting in Unison
	Aydın City Directorate of Public Works and Settlement	Consulting
	Aydın City Directorate of National Education	Acting in Unison
	Aydın City Directorate of Environment and Forestry	Consulting
	Karacasu Province Directorate of National Education	Acting in Unison
	Aydın City Gendarmerie Regimental Command	Informing
	Karacasu Province Gendarmerie Command	Informing
	Karacasu Province Security Chief Office	Informing
	Geyre Gendarmerie Police Station Command	Acting in Unison
Annexed Budget Institutions	2nd District Directorate of Highways	Consulting
	21st District Directorate of State Hydraulic Works (DSI)	Consulting
	16th District Directorate of Rural Services	Consulting
	AYDEM Electricity Distribution Company	Informing
Special Status Organizations	South Aegean Development Agency	Consulting
Local Government	Geyre Municipality	Acting in Unison
	Ataeymir Municipality	Acting in Unison
	Karacasu Municipality	Acting in Unison
	Tavas Municipality	Informing
	Aydın Municipality	Informing

	Aydın Provincial Special Administration Directorate of Agricultural Services	Consulting
	Aydın Provincial Special Administration Directorate of Plans, Projects and Investments	Consulting
	İstiklal Neighborhood Mukhtar	Acting in Unison
	Dörtyol Neighborhood Mukhtar	Acting in Unison
	Işıklar Neighborhood Mukhtar	Acting in Unison
	Palamutçuk Village Mukhtar	Acting in Unison
Advisory Boards	Aydın Directorate of Regional Council for the Conservation of Cultural and Natural Property	Acting in Unison
	Aphrodisias Site Directorate	Joint Decision Making
	Conservation Council Director	Consulting
	Advisory Board Members	Consulting
People Living Around and Near the Site	Geyre	Acting in Unison, Informing
	Ataeymir	Acting in Unison, Informing
	Karacasu	Acting in Unison, Informing
	Tavas	Acting in Unison, Informing
Regional and National Population	Aydın	Informing
	Denizli	Informing
	Turkey	Informing
International Communities	UNESCO International	Consulting
	UNESCO National Commission of Turkey, Cultural Heritage Expert Committee	Consulting
	UNESCO National Commission of Turkey	Consulting
	ICOMOS National Commission of Turkey	Consulting
	German Archeological Institute	Consulting
	French Institute for Anatolian Studies	Consulting
	The British Institute at Ankara	Consulting
	American Research Institute in Turkey (ARIT) Ankara	Consulting
	ARIT İstanbul	Consulting
NGOs	Union of Chambers of Turkish Engineers and Architects (TMMOB) Aydın Branch of the Chamber of Architects	Informing
	TMMOB İzmir Branch of the Chamber of Environmental Engineers	Informing

	TMMOB İzmir Branch of the Chamber of Urban Planners	Informing
	TMMOB Aydın Agency of the Chamber of Urban Planners	Informing
	Aydın Chamber of Commerce	Acting in Unison, Informing
	Association of Aydın Aphrodisias Museum Friends	Informing
	Friends of Aphrodisias Association	Acting in Unison, Informing
	Aydın Friends of Nature Association	Informing
	Aydın Association for the Preservation of Antiquities	Informing
	Aydın Union of the Chamber of Crafts and Artisans	Informing
	Aydın Tourism Association	Acting in Unison, Informing
	Aydın Association of Mukhtars	Informing
	Aydın Yeşilyurt Association for the Preservation and Beautification of Environment	Informing
	Tema Foundation Aydın Branch	Informing
	Karacasu Foundation	Acting in Unison, Informing
	Association of Turkish Travel Agencies (TURSAB)	Acting in Unison
	Union of Tourist Guides (TUREB)	Acting in Unison
Schools, Universities, Museums, Research Institutions	Adnan Menderes University, Faculty of Arts and Sciences, Department of Sociology	Consulting
	Adnan Menderes University, Faculty of Arts and Sciences, Department of Archeology	Consulting, Acting in Unison
	Adnan Menderes University, College of Tourism and Hotel Management	Consulting, Acting in Unison
	Adnan Menderes University, Karacasu Memnune İnci Vocational College	Consulting, Acting in Unison
	Pamukkale University, Faculty of Arts and Sciences, Department of Sociology	Consulting
	Pamukkale University, Faculty of Arts and Sciences, Department of Archeology	Consulting
	Pamukkale University, Faculty of Arts and Sciences, Department of Art History	Consulting
	Mimar Sinan Fine Arts University, Faculty of Architecture, Department of City and Regional Planning	Consulting, Acting in Unison
	Mimar Sinan Fine Arts University, Faculty of Architecture, Department of Architecture	Consulting, Acting in Unison
	Mimar Sinan Fine Arts University, Faculty of Fine Arts, Department of Sculpture	Consulting, Acting in Unison

	Mimar Sinan Fine Arts University, Faculty of Arts and Sciences, Department of Archeology	Consulting, Acting in Unison
	İstanbul Technical University, Faculty of Architecture, Department of City and Regional Planning	Consulting
	İstanbul Technical University, Faculty of Architecture, Department of Architecture	Consulting
	Middle East Technical University, Faculty of Architecture	Consulting
	İstanbul University, Faculty of Letters, Department of Archeology	Consulting
	İstanbul University, Faculty of Letters, Department of Protohistory	Consulting
	İstanbul University, Faculty of Political Sciences, Department of Public Administration	Consulting
	İstanbul University, Faculty of Letters, Department of Archeology	Consulting
	New York University Institute of Fine Arts	Consulting, Acting in Unison
	Aphrodisias Excavation Team	Deciding Together
	Oxford University	Informing
	Aphrodisias Museum Directorate	Deciding Together
	İzmir Archeology Museum Directorate	Informing
	İstanbul Archeology Museum Directorate	Informing
	Denizli Museum Directorate	Informing
	Aydın Museum Directorate	Informing
	Aydın Adnan Menderes University Foundation	Informing
	Turkish Academy of Sciences	Informing
Private Sector Institutions	MERMERTAY Stone Company	Informing
	Cliveden Conservation Workshop Ltd.	Informing
Media	Aydın Association of Journalists	Informing
	Local Press of entire Aydın	Informing
	Karacasu Local Press	Informing
	Tavas Local Press	Informing
	Local TVs	Informing
	Local Radios	Informing
Donor Institutions	Geyre Foundation	Acting in Unison

	Yapı Kredi Bank	Acting in Unison
	Koç Holding A.Ş.	Acting in Unison
	Friends of Aphrodisias Trust London	Acting in Unison
	Friends of Aphrodisias Trust New York	Acting in Unison
	Friends of Aphrodisias Trust İzmir	Acting in Unison

Stakeholders	Stakeholder Sub Group	Suggested Manner of Participation
Central Government	Ministry of Culture and Tourism	Joint Decision Making
Schools, Universities, Museums, Research Institutions	Aphrodisias Excavation Team	Deciding Together
	Aphrodisias Museum Directorate	Deciding Together
Provincial Administrations	Governorship of Aydın	Acting in Unison
	Province Governorship of Karacasu	Acting in Unison
	Aydın City Directorate of Culture and Tourism	Acting in Unison
	Aydın City Directorate of National Education	Acting in Unison
	Karacasu Province Directorate of National Education	Acting in Unison
	Geyre Gendarmerie Police Station Command	Acting in Unison
Local Government	Geyre Municipality	Acting in Unison
	Ataeymir Municipality	Acting in Unison
	Karacasu Municipality	Acting in Unison
	İstiklal Neighborhood Mukhtar	Acting in Unison
	Dört Yol Neighborhood Mukhtar	Acting in Unison
	Işıklar Neighborhood Mukhtar	Acting in Unison
	Palamutçuk Village Mukhtar	Acting in Unison
Advisory Boards	Aydın Directorate of Regional Council for the Conservation of Cultural and Natural Property	Acting in Unison
People Living Around and Near the Site	Geyre	Acting in Unison, Informing
	Ataeymir	Acting in Unison, Informing
	Karacasu	Acting in Unison, Informing
	Tavas	Acting in Unison, Informing

NGOs	Aydın Chamber of Commerce	Acting in Unison, Informing
	Friends of Aphrodisias Association	Acting in Unison, Informing
	Aydın Tourism Association	Acting in Unison, Informing
	Karacasu Foundation	Acting in Unison, Informing
	Association of Turkish Travel Agencies (TURSAB)	Acting in Unison
	Union of Tourist Guides (TUREB)	Acting in Unison
Schools, Universities, Museums, Research Institutions	Adnan Menderes University, Faculty of Arts and Sciences, Department of Archeology	Consulting, Acting in Unison
	Adnan Menderes University, College of Tourism and Hotel Management	Consulting, Acting in Unison
	Adnan Menderes University, Karacasu Memnune İnci Vocational College	Consulting, Acting in Unison
	Mimar Sinan Fine Arts University, Faculty of Architecture, Department of City and Regional Planning	Consulting, Acting in Unison
	Mimar Sinan Fine Arts University, Faculty of Architecture, Department of Architecture	Consulting, Acting in Unison
	Mimar Sinan Fine Arts University, Faculty of Fine Arts, Department of Sculpture	Consulting, Acting in Unison
	Mimar Sinan Fine Arts University, Faculty of Arts and Sciences, Department of Archeology	Consulting, Acting in Unison
	New York University Institute of Fine Arts	Consulting, Acting in Unison
Donor Institutions	Geyre Foundation	Acting in Unison
	Yapı Kredi Bank	Acting in Unison
	Koç Holding A.Ş.	Acting in Unison
	Friends of Aphrodisias Trust London	Acting in Unison
	Friends of Aphrodisias Trust New York	Acting in Unison
	Friends of Aphrodisias Trust İzmir	Acting in Unison

APPENDIX VI

The Communication Model for Built Heritage Assets (COBA) (Hauer & Ripp 2017: 25)

Development	A. Attitude towards Heritage Asset	B. Social and Personal Identity	C. Progress of Proficiency	D. Role of Citizen	E. Level of Involvement	F. Communication	
						Method	Media Example
1. Definition	Identify	Social Identity	BASIC Name	Recipient	Auditive Visual	Presentations Interviews	Exhibitions Flyer Articles
2. Awareness	Being conscious of	Social Identity	BASIC Describe	Recipient	Auditive Visual	Presentations Interviews	Exhibitions Flyer Articles
3. Exploration	Being informed	Social Identity Personal Identity	ADVANCED Put into Context	Recipient Stakeholder	Auditive Visual Motoric Haptic	Discussions Interactive Use of Media	Multimedia (e.g. Visitor Centre)
4. Participate	Being able to act	Social Identity Personal Identity	ADVANCED Know Functional Context	Multiplier Recipient Stakeholder	Auditive Visual Motoric Haptic in social context (interact)	Reactive Instruments Events Workshops Competitions Interactive Use of Media	Audioguides Apps Film
5. Transference	Communicate	Balanced Identity	EXPERT Holistic	Multiplier Experts (internal and external) Stakeholder Lobbyist	Auditive Visual Motoric Haptic in social context (interact)	Networking at Expert Level Conference Presentations Workshops World Cafés	Audioguides Apps Film

APPENDIX VII



One of the 120 houses that were constructed in the assigned new area by the Ministry of Development and Housing for the new settlement of Geyre in 1960, photos taken by the author in 02 April 2018

APPENDIX VIII

Some of the comments from the visitor notebook in the museum
(photos are taken by the author in 01.04.2018)

