

ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL OF SCIENCE
ENGINEERING AND TECHNOLOGY

**SPATIO-TEMPORAL PROJECTION OF CULTURAL LANDSCAPE:
CASE OF ALANYA**



M.Sc. THESIS

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Department of Landscape Architecture

Landscape Architecture Programme

JUNE 2019

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İSTANBUL TEKNİK ÜNİVERSİTESİ ★ FEN BİLİMLERİ ENSTİTÜSÜ

**KÜLTÜREL PEYZAJIN ZAMANSAL-MEKANSAL İZDÜŞÜMÜ:
ALANYA ÖRNEĞİ**

YÜKSEK LİSANS TEZİ

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To my family,



FOREWORD

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ABBREVIATIONS

ABPRS	: Address Based Population Registration System
ALBE	: Alanya Municipality
ALKOD	: Alanya Çevre ve Koruma Derneği
ALKU	: Alanya Alaaddin Keykubad University
ALSAV	: Alanya Kültür Sanat ve Turizm Vakfı
ALTİD	: Alanya Touristic Hoteliers Associations
ALTSO	: Alanya Chamber of Commerce and Industry
CIVVIH	: International Committee on Historical Town and Villages
CoE	: Council of Europe
ELC	: European Landscape Convention
ICOMOS	: International Council on Monuments and Sites
LUC	: Land Use Consultants
NPS	: National Park Service
TurkStat	: Turkish Statistical Institute
UNESCO	: United Nations Educational, Scientific and Cultural Organization
WHC	: World Heritage Convention



SYMBOLS

m : Meter





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SPATIO-TEMPORAL PROJECTION OF CULTURAL LANDSCAPE: CASE OF ALANYA

SUMMARY

Cultural landscapes are a type of landscapes that project spatio-temporal interactions between natural dynamics and human-scale over land. Thus, cultural landscape changes and evolves constantly over time in space. All of the cultural landscapes, including old and new ones have projected important characteristics over land that should be revealed without leaving them to disappear.

The cultural landscape is a word that consists of culture and landscape. In order to have a complete understanding of cultural landscape, the various definitions of culture and landscape should be taken into consideration. These various definitions of culture and landscape contribute to the understanding of the cultural landscape. The cultural landscape is a highly-studied concept amongst the various professions, including the landscape architects. There are various definitions of the cultural landscape reflecting these different approaches, including the ones from organizations and individuals. All of these approaches emphasize the human factor on nature which puts forward to study the vernacular landscape and cultural landscape together. In these approaches, cultural landscapes are divided into different groups.

As the changes of cultural landscapes appear over time in space, time and space are two notable characteristics in terms of continuity and sustainability of cultural landscapes. Thus, a palimpsest reading by delving into temporal and spatial characteristics is crucial.

The main aim of this study is the spatio-temporal projection of the cultural landscape. This study considers that all of the cultural landscapes, including the old and new ones, have reflected important characteristics on land. Thus this study attempts to reveal these important characteristics on land over time with help of the spatio-temporal parameters specifically selected for the case study area. The historical coastal city of Alanya with its rich historical background and cultures that it welcomed have important characteristics. The evaluation process for the case study area includes four phases. The first phase is to collect the data from the various resources such as old aerial photographs, historical maps, old photographs, historical paintings, including the literature sources. The second phase is to select the spatio-temporal parameters and subparameters specific for Alanya. The third phase is spatio-temporal projection of the cultural landscape. The final phase is to develop a palimpsest reading on historical coastal city of Alanya based on the visible and dissolving abundant characteristics. With the palimpsest reading and applied strategies on the historical coastal city of Alanya, the continuity and the sustainability of the visible and dissolving characteristics can be determined.



KENTSEL PEYZAJIN ZAMANSAL-MEKANSAL İZDÜŞÜMÜ: ALANYA ÖRNEĞİ

ÖZET

Kültürel peyzajlar peyzajın bir türü olarak bir alandaki doğal dinamikler ve insan ölçeği arasındaki mekansal-zamansal ilişkileri ortaya koyarlar. Kültürel peyzaj doğal dinamikler ve insanlardan etkilendiği için sürekli bir değişim halindedir. Bu alanlara önceden burada yaşamış kültürler, şu anda burada yaşayan kültürler ve yeni gelen kültürlerin hepsi kendi izlerini bırakır. Bu izlerin kimi görünür biçimdeyken kimi ise harap bir durumda unutulmaya yüz tutmaktadır. Bu izlerin arşiv kayıtlarından çıkarılıp tekrar keşfedilmesi kültürel peyzajın günışığına çıkarılması için çok önemlidir.

Günümüzde kültürel peyzajla ilgili ulusal ve uluslararası alanda birçok çalışma yürütülmekte ama bu çalışmalar genellikle sadece kültürel peyzajın korunmasına odaklanmaktadır. Eskiden burada yaşamış, şu anda burada yaşayan kültürler ve yeni gelen kültürlerin bütün değerlerinin entegre edildiği çalışmalara çok az rastlanmaktadır.

Kültürel peyzajı anlamak için ilk önce kültürel peyzaj kelimesine bakmak gerekir. Bu inceleme yapılırken en önemlisi kültür ve peyzajın tüm anlamlarını ortaya koyabilmektir. Bu demek oluyor ki kelimelerin kökenleri, hangi dilden geçtikleri de göz önünde bulundurulmalıdır. Bu kapsamlı araştırma kültürel peyzajı anlamaya katkı sunar. Bu kapsamlı araştırmanın bize sunduğu bir başka önemli değer ise mekan ve zamana dair içerdiği değerlerdir. Nitekim kültür kelimesinin farklı anlamlarına bakıldığında kelimenin anlamları içinde yeni gelen kültürlere dolayısıyla değişime dair değerlerin bulunduğu keşfedilecektir. Kültür ve peyzajın farklı anlamları üzerinden geliştirilen bu araştırma sonucunda kültürel peyzaj konseptinin daha anlaşılır olması sağlanacaktır.

Kültürel peyzaj konsepti günümüzde bir çok farklı meslek grubu tarafından sıklıkla ele alınmaktadır. Kültürel coğrafya, etnografya, tarih bölümleri kültürel peyzajla ilgilenen gruplardan sadece birkaçıdır. Kültürel peyzajla ilgilenen bir diğer önemli meslek grubu da peyzaj mimarlarıdır. Bu farklı grupların tümünün kültürel peyzaja dair kendi mesleki deneyimlerini yansıtan farklı bakış açıları vardır. Bu farklı bakış açıları kurumsal ve bireysel bakış açıları olarak da ayırım göstermektedir. Bütün bu bakış açıları değerlendirildiğinde kültürel peyzajın en önemli değerlerinin kültürle birlikte zaman ve mekan olduğu ortaya çıkmaktadır. Farklı meslek gruplarından gelen kurumsal ya da bireysel bakış açıları göstermektedir ki kültürel peyzaj, kültürün zaman ve mekanla sürekli değişen ilişkisinden dolayı ortaya çıkmaktadır.

Yapılan literatür araştırması sonucu görülmüştür ki kültürel peyzaj farklı gruplandırmalar yapılarak ele alınmıştır. Yapılan bu gruplandırmalar kurumsal ya da bireysel olmasıyla farklılık göstermesine rağmen çalışmamızda da sürekli değineceğimiz üzere aslında genel olarak kültürel peyzaj, yerel peyzaj ve diğer

peyzajlar olarak değerlendirilebilir. Yerel peyzajlar barındırdıkları insana özgü değerler dolayısıyla zaman ve mekan konusunda kendine özgü karakteristikler geliştirmişlerdir. Bu karakteristikler diğer kültürel peyzaj gruplarından farklı özellikler göstermektedir. Aynı zamanda bu karakteristiklerin ortaya çıkarılması için daha farklı sistematiğe geliştirilmesi gerektiği görülmektedir. Yerel peyzajların bu geliştirilen sistematiğe birlikte ortaya çıkarılması kültürel peyzajların devamlılığı ve sürdürülebilirliğine dair stratejiler geliştirilmesi açısından önemlidir. Bu yüzden kültürel peyzajlar araştırılırken yerel peyzajla birlikte araştırılması yeni bir bakış açısı getirilmesi gerekmektedir.

Kültürel peyzaj somut ve soyut değerlerden oluşmaktadır. Literatür çalışmalarının sonucunda belirtilen somut ve soyut değerlerin mekan ve zaman parametreleri olarak da değerlendirilebileceği ortaya çıkmıştır.

Kültürel peyzajlar doğal dinamikler veya insan etkisinden dolayı sürekli değişim göstermektedir. Kültürel peyzajların değişimine neden olan etkenler arasında doğal etkenlerin yanı sıra hızla gelişen ekonomi, teknoloji ve buna bağlı olarak nüfus değişimi gibi nedenler yer almaktadır.

Mekan ve zaman parametreleri kültürel peyzajı okumak, kültürel peyzajda meydana gelen değişimleri ortaya çıkarmak için kullanılacak parametrelerdir. Aynı zamanda kültürel peyzajı okumak için geliştirilen mekan ve zaman parametreleri kültürel peyzajın devamlılığı ve sürdürülebilirliği açısından çok önemli bilgiler sunan iki karakteristiktir.

Bu çalışma kültürel peyzajın okunmasında, geçmişten günümüze bütün kültürlerin değerlerini içeren aynı zamanda geleceğe dair planların yansıtıldığı bir palimpsest okuma gerçekleştirmektedir. Geliştirilen bu yeni bakış açısıyla birlikte alanda bulunan eski ve yeni tüm kültürel peyzaj değerlerinin olduğu bir okuma gerçekleştirilmesi planlanmaktadır.

Bu çalışmanın temel amacı çalışma alanının kültürel peyzajının mekansal-zamansal izdüşümünün ortaya koyulmasıdır. Bu çalışma öncelikle eski ve yeni kültürlerin hepsinin toprak üstünde önemli kültürel peyzaj karakteristikleri bıraktıkları üzerinden hareket etmektedir. Yani, bu çalışma zaman içinde toprak üstünde farklı kültürler tarafından bırakılan bu izlerin ortaya çıkmasını sağlamak istemektedir. Bunun için de çalışma alanının karakteristikleri göz önünde bulundurularak mekansal-zamansal parametreler ve alt parametreler olmak üzere alana özgü parametreler belirlenmiştir. Tarihi kıyı kenti Alanya, zengin bir tarihi geçmişe sahiptir. Günümüze kadar ev sahipliği yaptığı farklı kültürlerin izlerini barındırmaktadır, bu izler kale yarımadasında ve diğer bölgelerde hala gözlemlenebilmektedir. Bütün bu karakteristikleri değerlendirilerek Alanya'nın çalışma alanı olarak seçilmesine karar verilmiştir.

Çalışma alanı için gerçekleştirilen değerlendirme dört aşamadan oluşmaktadır. İlk aşamada literatür çalışması yapılarak kültürel peyzaj konseptinin tüm değerleriyle birlikte ortaya konulması istenmiştir. İkinci aşamada mekansal-zamansal karakteristikleri devamlılık ve sürdürülebilirlik açısından irdelenmeye çalışılmıştır. Çalışmanın üçüncü bölümünde çalışma alanı olan Alanya ile ilgili literatür çalışması yapılmıştır. Farklı yıllara ait eski hava fotoğrafları, eski haritalar, eski fotoğraflar, seyyahlardan elde edilen çizimler bir araya toplanmıştır. Elde edilen bilgilerin analizi için mekansal-zamansal parametreler alt parametreleriyle alana özgü olarak seçilmiştir. Mekansal parametreler mekansal organizasyon ve insan ölçeği elemanları olarak ele alınmıştır. Mekansal organizasyon altındaki üçüncü derece parametreler

alan kullanımı ve doğal dinamiklerken insan ölçeğinin altındaki üçüncü derece parametre yapısal ve bitkisel elemanlardır. Zamansal parametreler geleneksel aktiviteler ve keyfi aktivitelerdir. Geleneksel aktivite parametresinin günlük ve mevsimsel aktiviteler olmak üzere kendi parametreleri vardır. Bu parametlerin yardımıyla kültürel peyzajın izdüşümünün ortaya çıkarılması istenmektedir. Bunun sonucunda tarihi kıyı kenti Alanya'nın görünür ve yok olmaya başlayan değerleri üzerinden palimpsest bir okuma gerçekleştirilmesi planlanmaktadır. Yapılan bu palimpsest okumayla Alanya kentinin kültürel peyzajının devamlılığı ve sürdürülebilirliğini sağlayacak mekansal-zamansal karakteristikleri ortaya konmuş olacaktır.





1. INTRODUCTION

Cultural landscapes are a type of landscapes that project interactions between natural dynamics and human-scale features throughout the different time periods. Most of the cultural landscapes to a great extent, or in essence are, vernacular landscapes (Rapoport, 1990a, 1990b, 1992). In order to evaluate properly, cultural landscapes and vernacular landscapes have to be studied together.

Cultural Landscapes can be defined as chaotic, disorganized, and improper with a disapproval by those who cannot understand the organization. As cultural landscapes are the reflections of the culture an organized system with methodical outcomes, cultural landscapes are the ordered, organized and proper result (Rapoport, 2005).

Cultural landscapes are in constant and natural change due to not contributing to the advanced needs of their inhabitants and their visitors (Stahlschmidt et al, 2007). These changes can relate to biophysical processes including the human-induced and natural ones such as territory, soil, elevation, hard and soft landscape elements and to the daily activities of the indigenous community (Stahlschmidt et al, 2007).

Along with the current rapid changes in the inhabitants and the habitats, entirely new landscapes derived from the preexisting landscapes by deteriorating them. These new landscapes forecasted on the preexisting landscapes without being integrated into them led the discontinuity in the current cultural landscapes (Antrop, 2005).

Considering that cultural landscapes consist of temporal layers scattered in place, there is a prosperous mosaic of these spatio-temporal layers intertwined (Motloch, 2001).

The spatio-temporal layers that are evaluated together can be used as a tool for the continuity and sustainability of the multi-layered landscapes. Thus, the continuity and sustainability of the cultural landscapes can be maintained by making palimpsest readings.

1.1 Purpose of Thesis

The aim of this study is to reveal the spatio-temporal projection of the cultural landscape of historical coastal city Alanya. Regarding the changes that have occurred in the cultural landscape of Alanya over time, this study focuses on revealing the characteristics of different cultures in different time periods without leaving them to disappear and to be forgotten.

As with revealing the characteristics of the cultural landscape in different time periods based on the spatio-temporal characteristics specifically determined for the study area, this study proposes a palimpsest reading on the case study area, Alanya. With the palimpsest reinterpreting of the case area, this study attempts to provide strategies for the continuity and sustainability of the cultural landscape of the city of Alanya.

1.2 Method of the Study

Regarding the meaning of the cultural landscape, a literature search on “culture”, “landscape” and “cultural landscape” is fulfilled. The different meanings of the cultural landscape by organizations and individuals from different professions are revealed by making quotations.

Different types of cultural landscape are cited as examples to show the relation between the cultural landscape and the vernacular landscape.

The relation between culture, time, and space are attempted to be revealed by adopting some examples. The significance of time and space for the continuity and sustainability of the cultural landscape is discussed.

For the case study, aerial photographs of Alanya dating 1953, 1964, 1975, 1986, 2005, 2015 are obtained from General Directorate of Mapping. Historical maps dating different years, old photographs, old books about Alanya are collected. Plans of Alanya, specifically of the historical peninsula, are obtained from Alanya Municipality and Cultural and Social Affairs.

For the projection of the cultural landscapes of the case study area, particular spatio-temporal parameters are determined. Moreover, a palimpsest reading on the case study area, that is based on the spatio-temporal parameters, is developed. Thus, the

change of the cultural landscape of Alanya has been revealed, and the suggestions have been made in order to provide strategies for the continuity and sustainability of the cultural landscape of the city of Alanya. The methodology is illustrated in Figure 1.1.

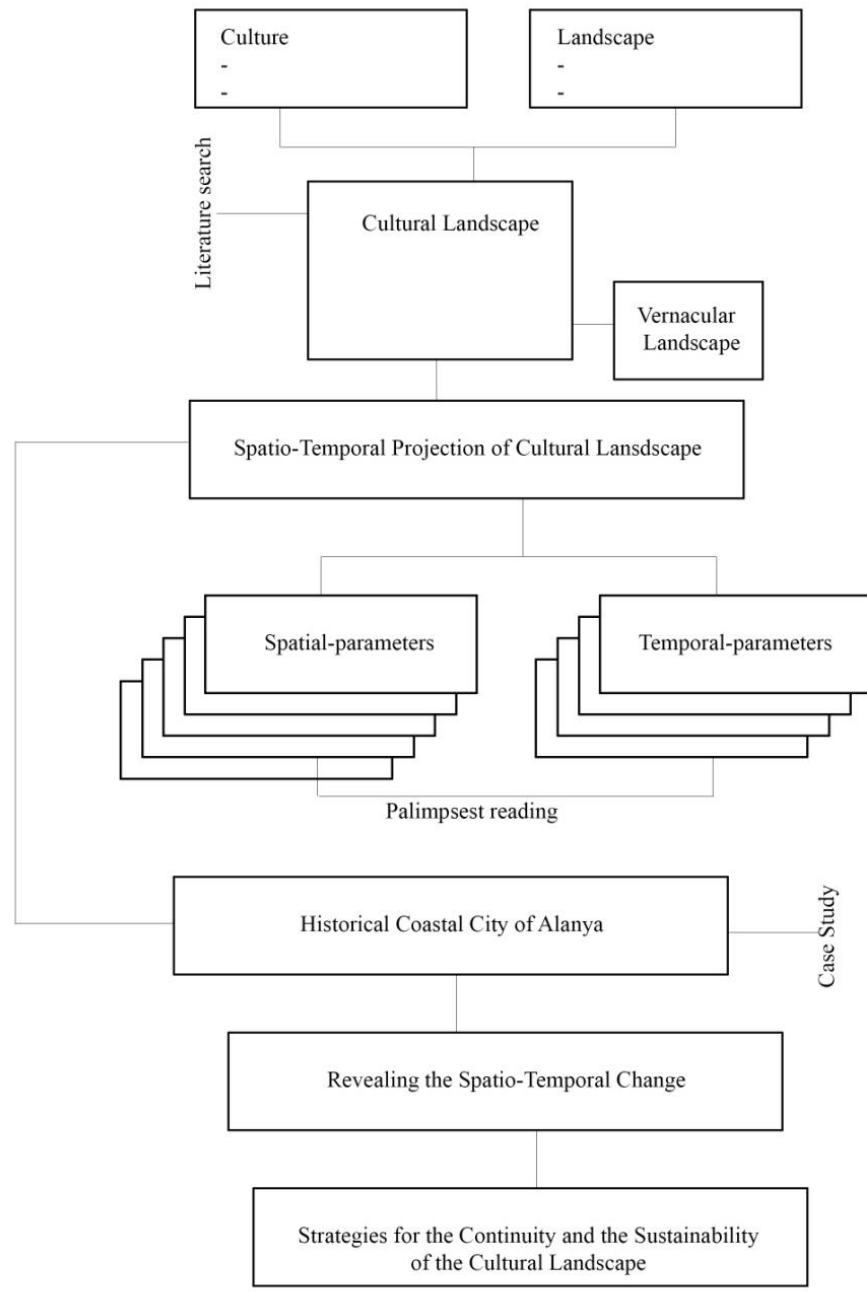


Figure 1.1 : The methodology of the case study.



2. DEFINITIONS OF THE CULTURAL LANDSCAPE

There seem to be various reinterpretations of the cultural landscapes in diverse disciplines, including individuals such as geographers, historians or legal organizations. The cultural landscape is a concept that can be revealed with delving into the components “culture” and “landscape” (Rapoport, 1992).

2.1 Culture

“Culture” is a concept, that thoughts, beliefs and actions of people associated with (Rapoport, 2005). As Rapoport states that in an encyclopedia of anthropology dated 1994 “culture” consists of categories including “symbolism (meaning); artifacts; technology; the built environment; religion; magic and myth; ritual and performance; art; music and dance” (2005, p.16). Blizard, in his book “Architecture: Land Culture Practice”, identifies culture with something narrated, something done, something produced and something transformable (2008). As that can be comprehended from the descriptions above, “culture” and “cultural landscape” as concepts have similar topics that they have dealt with including vernacularity and modernity.

It is important to figure out that the forms of design can be influenced by various values including the religion. So, for instance, when dealing with the vernacularity, values such as religion has to take into account in order to understand the characteristics of the traditional environments precisely. Even though the traditional environments are under the threat of vanishing because of the modernity, they can still survive in some other cultures or carried into other cultures such as the Chinese feng shui (Rapoport, 2005). Thus, this can suggest a new relation between culture, time, and space.

Culture is an organized or reorganized substitute environment that incorporates human-made (Blizard, 2008). As Rapoport states in his book “Culture, Architecture and Design” regarding the question of the meaning of culture, there is a description such as that first culture deals with the lifestyles of the people considering the ideologies, standards, rules, and activities. The second approach to culture suggests

that culture is a system of adjustments passed down from one generation to another starting from the education of children in their families including acculturating the immigrants. These adjustments not solely passed through verbal communication but with the organization of the human-made environments. The other approach considers adaptations of culture by using services in order to sustain the lives of people (2005).

Coming to settle into a new environment, people have to attempt to adapt themselves to the existing circumstances, preexisting communities, and the organization of space. New settlers shape the city regarding their image of the city and their preferences. The new settlement from now on embodies their language, stories and culture. Afterward, in the new settlement, an alleged “new culture” rises, which halts the rising of a “new unconsciously emerged settlement” (Blizard, 2008, p.17). The developing countries transform their environment completely through the characteristics of their culture such as; having spontaneous dwellings, constant process, acculturation of people with migration from rural to urban landscapes, varying beliefs, ideals, way of living and social organization (Rapoport, 2005).

By considering that culture has a role in connecting different kinds of values, it is certain to assume that when people come to settle, brings “the image of the city” with themselves. Though, in order to understand how they applied their image of the city into their new settlements is only possible with examining the “image” first. The characteristics and the ideas that have been constructing the city not only serve to define the physical environment beyond that provide opportunities to define the city with theoretical concepts to those who live in this city. Explicitly, for those who live in that city, the concept of the city is related to the contents of their own environment of the city. Although the ones who migrate won’t carry with them their cities but they will try to adjust to their new environments following their own city image. In his Ph.D. thesis named “Anadolu Türk Kentinde Fiziksel Yapının Evrimi (11.-15.yy) (The Evolution of the Urban Structure in the Anatolian-Turkish city (11th-15th Centuries))” Tanyeli had discussed this circumstance regarding Anatolia (1987, p.13).

Culture has an influence on the methodology. For instance, the methodology that exists in pre-literate/tribal and vernacular environments is “selectionist” and “evolutionary”. In these environments decisions are made step by step. Thus, the

environment is in harmony with the insiders. The environment is more complementary. The course of time is long. Moreover, in most of the cases inherent, informal and verbal rules are essential (Rapoport, 2005, p.69).

2.2 Landscape

Landscape is an intensely-studied concept amongst the various professions including, the landscape architects.

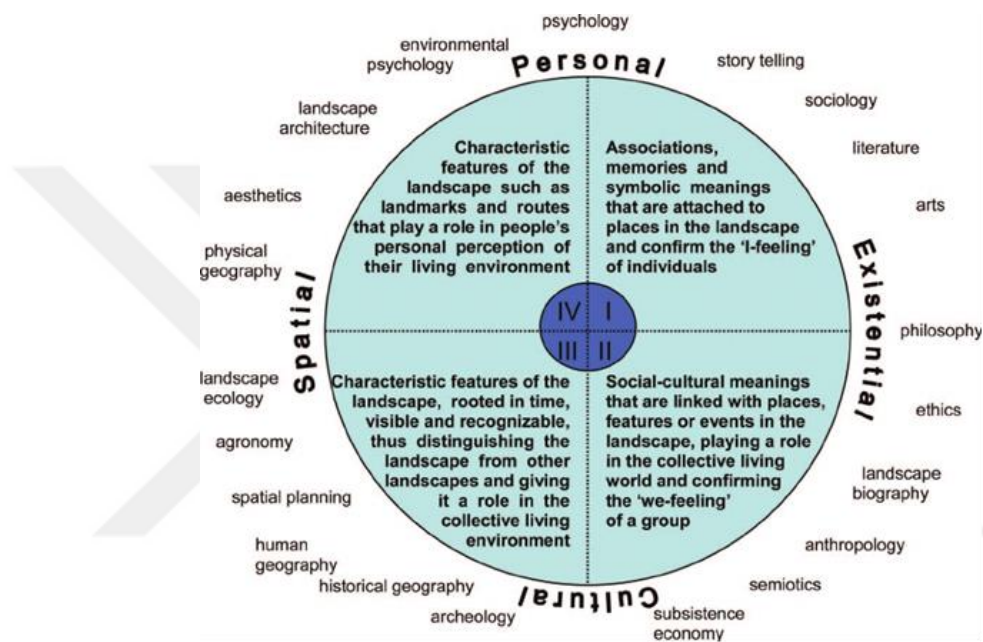


Figure 2.1 : The landscape identity circle (Stobbelaar and Hendricks, 2004; Stobbelaar and Pedroli, 2011, Figure 1).

There are various definitions of the landscape reflecting these different approaches.

2.2.1 Difference between “intended” and “perceived”

It is a highly debated topic that if landscape is intended or perceived. The interpretation of the landscape in the European Landscape Convention (ELC) by the Council of Europe (CoE) is that “Landscape means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors” (2000).

It is important to note that in order to understand the real meaning of the landscape one should consider the interaction between people and landscape and how this interaction occurred than the physical environment and its material belongings. The

intention of the landscape architects and the experience of the people can differ. Cause the meaning is shaped through the experiences, knowledge and emotions of the people in a cultural matrix. Moreover, the real meaning of the landscape can differ for individuals in different cultures and in different times. Thus, the landscape architect should consider this interaction between people and landscape in order to prevent the consequences of “intended perception” and “perceived intention” (Treib, 2011).

Perceiving landscape emically and identifying with the people in a cultural matrix is important rather than perceiving landscape etically from the point of a view of an outsider. In this context, landscape architects benefit from the ethics as outsiders. Thus in order to have a complete understanding of landscape in a cultural context, analyzing data emically/ethically becomes significant (Rapoport, 2005). Thus, it is important to have the both sides of the views, the locals and the landscape architects, in order to acquire all the knowledge when attempting to interpret the landscape.

Antrop & Eetvelde (2017) state that landscape can be perceived in four different ways. The first way is to perceive the landscape from “above” and from “outside”. The second way is the related to the experiences of the people within the landscape, “interior”. The third way is “inner” from the mental perspective. The fourth way is “abstract” and “transcendent”. This approach can be supported by classification. As adopting the Alan Colquhoun’s terms Treib classifies landscape into two kinds of categories. The first category has a “natural” and “evolutionary” meaning that has been used from past to recent times (noting that “natural” in a different way). Such that these landscapes have emerged in times of hope and fear for to survive and perpetuate in the social context. The second category has a “synthetic” or “invented” meaning which is the art of the landscape architects (Treib, 2011). In addition, landscape can carry different meanings without the “intended” and the “perceived” meanings that are applied them by persons. Considering the various definitions of the landscape, the relation between the culture and the landscape can be revealed.

Jackson (1984, p.8) defines the landscape as:

Landscape is not a natural feature of the environment but a synthetic space, a man made system of spaces superimposed on the face of land, functioning and evolving not according to natural laws but to serve a community – for the collective character of the landscape is one thing that all generations all parts of users have agreed upon.

Schama (1996, p.61) defines the landscape as:

“Landscapes are culture before they are nature; constructs of the imagination projected onto wood and water and rock”.

Antrop & Eetvelde (2017, p.62) define the landscape as:

-a complex spatial system of objects (elements) and continuous phenomena in interaction. In this approach following concepts are used: structure, pattern, functions, ecosystem, change, dynamics. The systems theory is the most important paradigm in this approach. These concepts can be described, sometimes measured and analysed using landscape metrics and indicators.

-a scene or image that can be described using rules of perception...

-an existential phenomenon with strong symbolic meanings and values...

2.2.2 Interpretation of the landscape

The concept of the development reflects the various needs of the people. Throughout the history, local people have come up with the different use of landscape primarily based on their needs or beliefs. In addition to that, the governing authorities have developed plans determining the use of the landscape. These development plans are responses to the challenges of the century such as urban growth. They have identified different landscape areas based on the political, social and economical benefits. This organization of the landscapes by the local people and the governing authorities has conveyed a new meaning to the landscapes. Jackson (1984, p.44) defines the division of the early landscape as;

1-for the site of the village

2-for arable

3-for livestock

4-finally forest

The early landscapes generally consist of the natural spaces such as arable, livestock and forest. Local people consume these natural spaces. The characteristics of these spaces are changeable size and shape, flexible boundaries and a gradual spatial reorganization (Jackson, 1984). Jackson (1984, p.45) defines the division of the medieval landscape as:

1-Where man lived and where they created their own defined spaces-gardens and plowed fields

2-The open space where cattle grazed and where there were no fences

3-Everything beyond

Another interpretation of the landscape shows us a different concept of development regarding the different needs of people (Figure 2.2). Figure 2.3 shows the classification of the landscape into “inner world” and “outer world”.

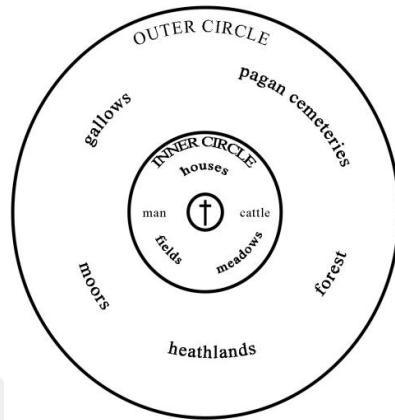


Figure 2.2 : The interpretation of the landscape, adapted from (Roymans, 1995, Figure 13).

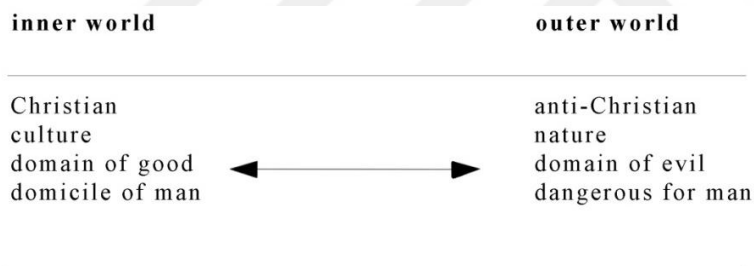


Figure 2.3 : The classification of the landscape, adapted from (Roymans, 1995, Figure 12).

Figure 2.4 shows “the fortified city type b” during the Seljuk period.

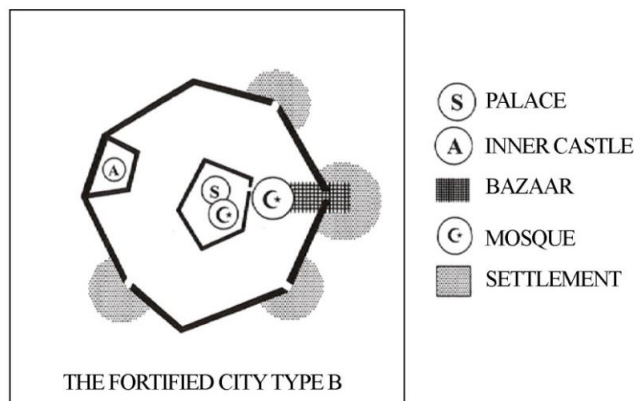


Figure 2.4 : “The fortified city type b” during the Seljuk period, adapted from (Özcan, 2005; Özcan, 2007).

Figure 2.5 reillustrated from (Özcan, 2007) to compare (Roymans, 1995, Figure 12), shows the classification of the landscape into “inside the city walls” and “outside the city walls” during the Seljuk period.

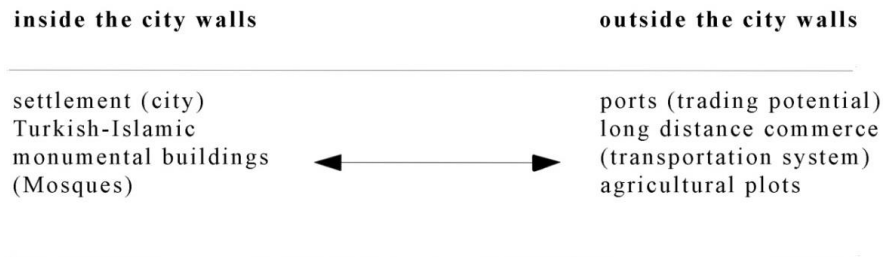


Figure 2.5 : The classification of the landscape during the Seljuk period, reillustrated from (Özcan, 2007).

2.2.3 Word “landscape”

In terms of understanding the real meaning of the word “landscape”, a particular approach applied is to understand the origin of the landscape.

Thus, the meaning of the word “landscape” has to be revealed in other languages. Then, the word “landscape” has to be broken down into land and scape.

Studies of Jackson (1984) and Antrop & Eetvelde (2017) regarding the different meanings of the landscape in different languages, the first meaning of the word “landscape” in Turkish (peyzaj) as “image” (Türer Başkaya, 2013) and the other meanings of the word “landscape” in Turkish (peyzaj) have been revealed in Figure 2.6. These studies have shown that the different languages have different understandings of the word “landscape”.

The word “landscape” can be revealed by breaking down into “land” and “scape”. Both the studies by Jackson (1984) and Antrop & Eetvelde (2017) emphasize the importance of the suffix “scape”. Antrop & Eetvelde (2017) declare that “scape” can have different meanings in different languages, such as “land reclamation, creation, to make arable land, citizenship, land belonging to a given community”.

Jackson (1984) prevails the meaning of the scape as a unity of similar things, such as fellowship and membership underscoring the collective characteristics. Thus, which leads to that assumption is that landscape can be understood as the “collection of lands”.

These definitions of the suffix “scape” are important to have a complete understanding of the landscape, because the landscape has related subjects such as waterscape and xeriscape.

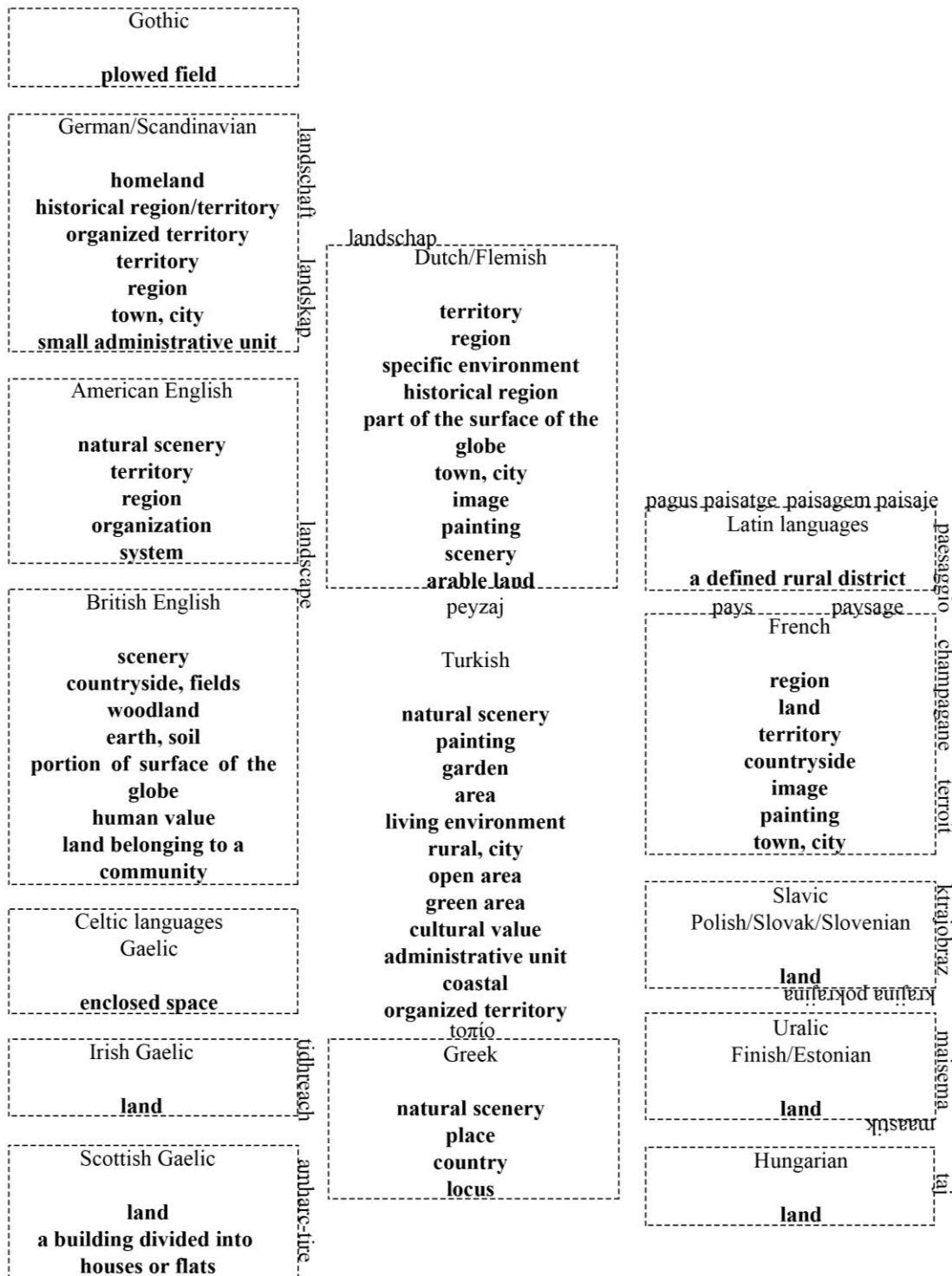


Figure 2.6 : Different meanings of the landscape, reillustrated from (Jackson, 1984; Türer Başkaya, 2013; Antrop & Eetvelde, 2017, Figure 3.2).

2.2.4 “Old” and “new” landscape

In his book named “What time is this place? ”, Lynch (1972) reveals the differences between the “old” and “new”. These two adjectives the “old” and the “new” convey different meaning to the landscapes. He declares that the old settlements have developed slowly. Thus, they have advantages over the new settlements. These advantages can be classified as:

- to be suitable for the needs of the large and diverse group of people
- ruinous environments with emotional and aesthetical aspects
- the different understanding of the time connected to the daily, seasonal activities (Lynch, 1972).

2.3 Cultural Landscape

The concept of the cultural landscape is first evaluated in terms of the various definitions of “culture” and “landscape”. In order to interpret the cultural landscape thoroughly, diverse definitions of the cultural landscape should be studied.

2.3.1 Different approaches to the cultural landscape

Cultural landscape has different definitions in different environments (Figure 2.7).

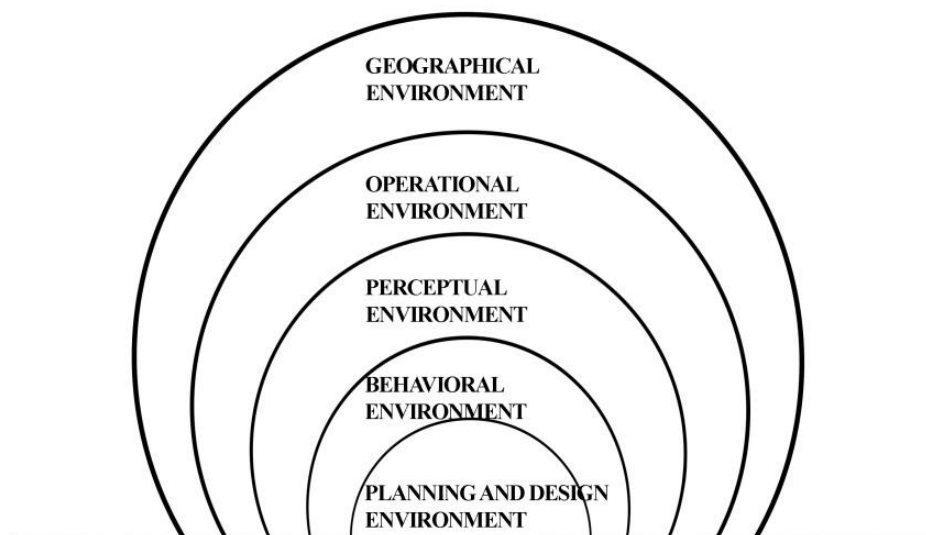


Figure 2.7 : The definition of the environment, adapted from (Sonnenfeld, 1968; Motloch, 2001, Figure 14-5).

The definition of the environment in Figure 2.7 by Sonnenfeld (1968), classifies the environment ranging from the geographical environment, operational environment, perceptual environment to behavioral environment in which then Motloch (2001) added up planning and designing environment.

Thus, there are so many perceptions to the environment, including the geographical, operational, perceptual, behavioral, planning and designing.

Rapoport approaches the environment in terms of environment-behavior studies and reveals the relations between the environment and cultural landscape.

The environment can be understood as:

- a) The organization of space, time, meaning, and communication
- b) A system of settings
- c) The cultural landscape
- d) Consisting of fixed, semi-fixed, and non-fixed elements (Rapoport, 2005, p.24).

As Rapoport states (1992, p.37);

A cultural landscape is a system of settings within which particular systems of activities take place in space and time, incorporating particular proximities, linkages and separations and boundaries among settings. All of these, in turn, reflect and influence communication and also have meaning.

This understanding of the environment as the organization of space, time, meaning, and communication, as a system of settings, as a cultural landscape and as that consisting of fixed, semi-fixed, and non-fixed elements is regarded as the most useful conceptualization by him. This conceptualization begins with the abstract, complex categories and ends with the factual and easiest categories. Most importantly, culture has an impact on all of the categories. Within this understanding of environment, all of the categories are interdependent to each other without being discordant. In addition, relevance of the categories is related to being research or a design (Rapoport, 2005).

A second approach is by Carl O.Sauer, a significant cultural geographer who introduced the term “Cultural Landscape” in English (Palang & Fry, 2003).

This definition of the cultural landscape from the perspective of the geographical environment puts forward the significance of culture in shaping the cultural landscape.

The definition of the Carl O.Sauer (1925, p. 310) in his book named “Morphology of the Landscape”, which is a frequently applied source, highlights the significance of culture and change as;

The cultural landscape is fashioned out of a natural landscape by a culture group. Culture is the agent, the natural area is the medium, the cultural landscape is the result. Under the influence of a given culture, itself changing through time, the landscape undergoes development, passing through phases, and probably reaching the end of its cycle of development. With the introduction of a different, that is, alien culture, a rejuvenation of the cultural landscape sets in, or a new landscape is superimposed on remnants of an older one. The natural landscape is of course of fundamental importance, for it supplies the materials out of which the cultural landscape is formed. The shaping force, however, lies in culture itself.

Sauer (1925) states that the cultural landscapes are essentially shaped by culture as illustrated in Figure 2.8.

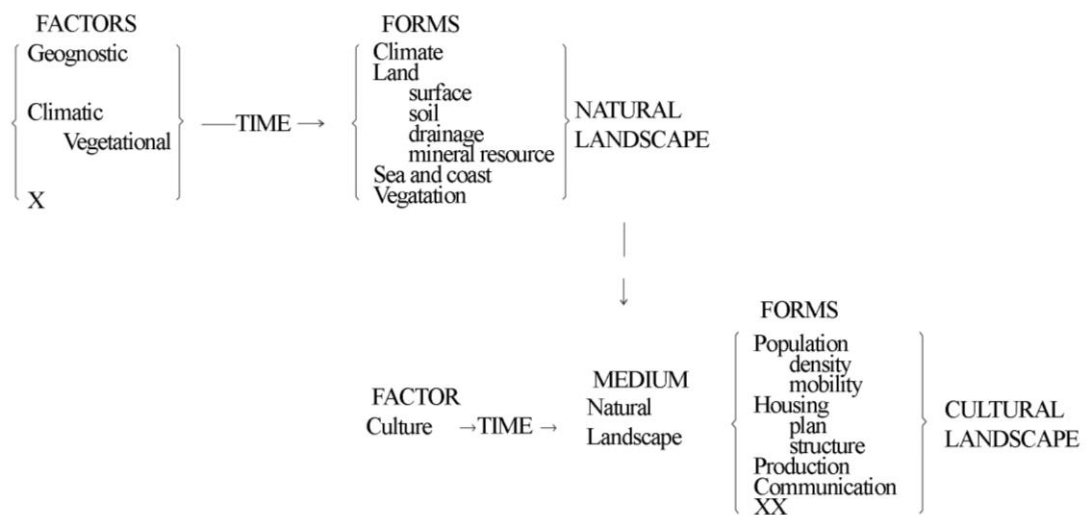


Figure 2.8 : The definition of the cultural landscape, adapted from (Sauer, 1925, Figure 17-1, 17-2).

Another perception of the cultural landscapes related to the change is the definition of the World Heritage Convention involved in annex 3 (2017) and of Antrop (2005) (Figure 2.9). Antrop (2005) emphasizes the change occurring in the landscape that is related to interplay between natural and cultural factors.

Cultural landscapes change in order to meet the advanced needs of the residents and visitors. These changes can be because of the biophysical, technological, economical reasons of other motives. A historical analysis reveals the reasons of the changes and quantitative qualities (Stahlschmidt et al, 2017). Different definitions of the cultural landscape from individuals and organizations are revealed in Figure 2.9.

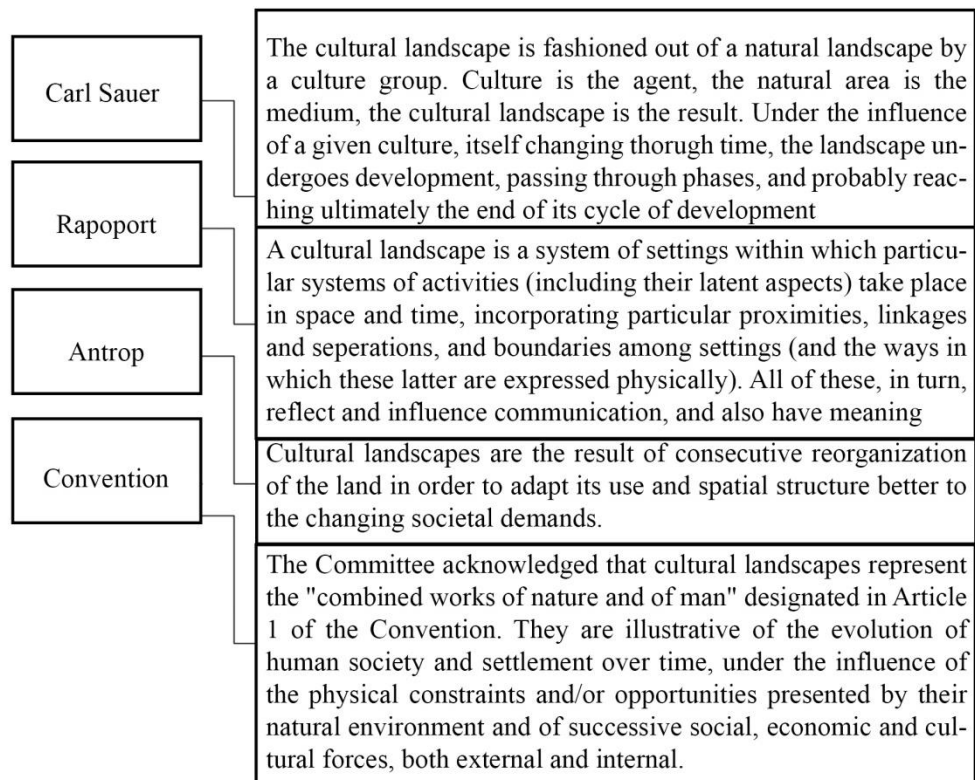


Figure 2.9 : Different definitions of the cultural landscape.

2.3.2 Types of cultural landscape

The classification by NPS-28: Cultural resource management guideline (1994) divides cultural landscapes into 4 categories such as ethnographic, historic site, historic designed and historic vernacular (Figure 2.10):

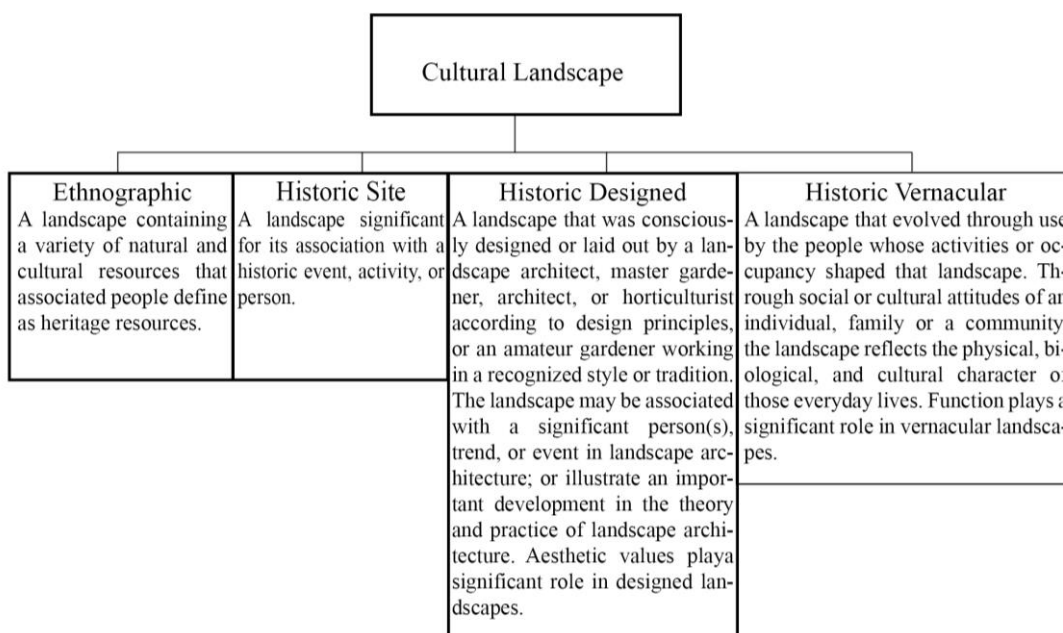


Figure 2.10 : The types of the cultural landscape, adapted from (NPS-28: Cultural resource management guideline, 1994; NPS preservation brief 36, 1994).

Another classification regarding cultural landscape is involved in annex 3 of the World Heritage Convention (2017) in which cultural landscape falls in 3 categories:

(i) The most easily identifiable is the clearly defined landscape designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.

(ii) The second category is the organically evolved landscape. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features.

They fall into two sub-categories:

a relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.

a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.

(iii) The final category is the associative cultural landscape. The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

Aside from the classifications of the organizations, cultural landscapes have been divided into various categories by the individuals from different backgrounds and professions.

One of the prominent figures of the cultural landscape J. B. Jackson in his book named "Discovering the Vernacular Landscape" that was published in 1984, divided the cultural landscape in such a way as illustrated in Figure 2.11. Thus, it can be understood from the image, cultural landscape is divided into two categories; political and vernacular landscapes (Jackson, 1984).

These classification of the cultural landscape have shown the importance of the vernacular landscape when attempting to interpret the cultural landscape. Political and vernacular landscapes have different characteristics that can be evaluated in terms of the sustainable design strategies.

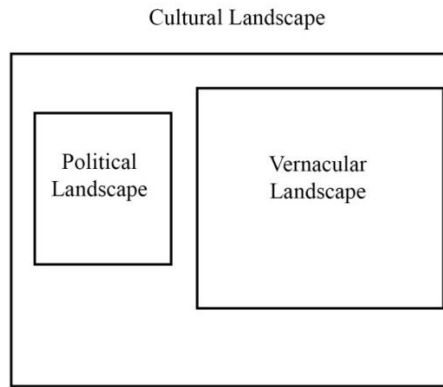


Figure 2.11 : Division of the cultural landscape, reillustrated from (Jackson, 1984).

Keywords regarding the vernacular landscape and their interplay have been illustrated in Figure 2.12 developed by the author reillustrated from (Jackson, 1984).

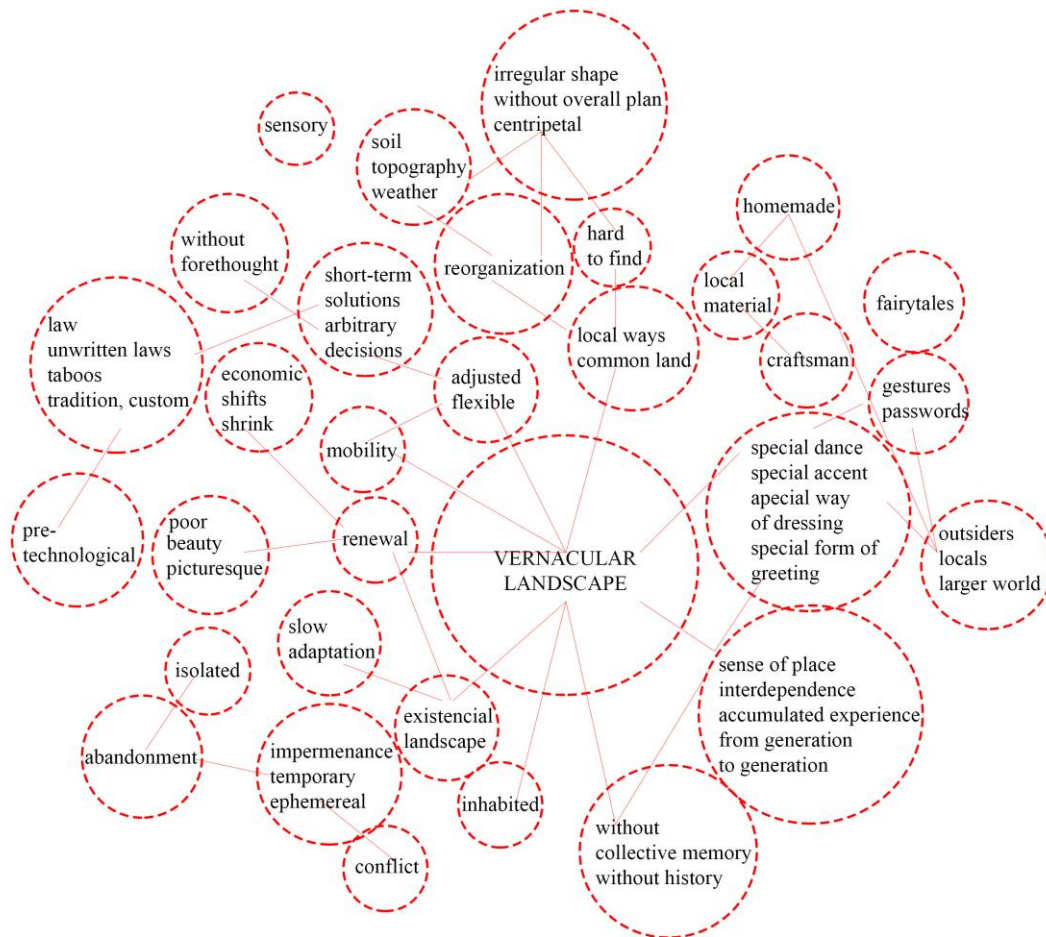


Figure 2.12 : Keywords regarding the vernacular landscape and their interplay, reillustrated from (Jackson, 1984).

Keywords regarding the political landscape and their interplay have been illustrated in Figure 2.13 developed by the author reillustrated from (Jackson, 1984):

relation is a matrix that the high style landscape is embedded into the vernacular landscape. The second relation which is not common as the first relation is that the high style landscape shapes the vernacular landscape. Spatio-temporal characteristics are important factors shaping these relations.

In Figure 2.14 Rapoport (1992) primarily tries to illustrate the different relations between the high style landscapes and vernacular landscapes. In the A section, the high style landscape is embedded into the vernacular landscape. In the B section, the high style landscape shapes the vernacular landscape.

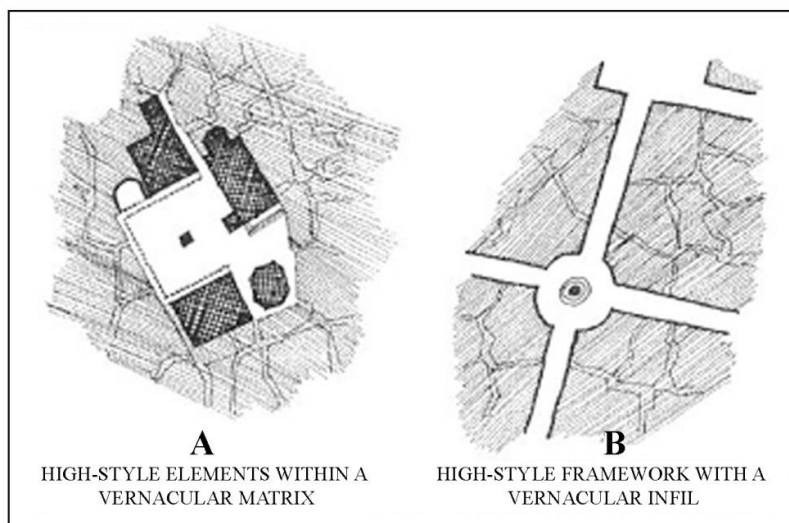


Figure 2.14 : Different relations between the high style and vernacular landscapes, adapted from (Rapoport, 1992).

3. SPATIO-TEMPORAL CHARACTERISTICS OF CULTURAL LANDSCAPE

The preservation of the cultural landscape is different than the related professions as; “the landscape is both artifact and system; in other words, it is a product and a process” (Alanen & Melnick, 2000).

“Landscape characteristics are evidence of historic processes or patterns. They are physical expressions of both tangible and intangible aspects of a place that have either influenced the history of a landscape's development, or are products of its development” (Url-1).

According to Landscape Characteristics 101, “These processes and patterns are interwoven into a complete system. Although we often separate these to develop understanding, preservation depends on the holistic management and sustainable practices” (Url-1).

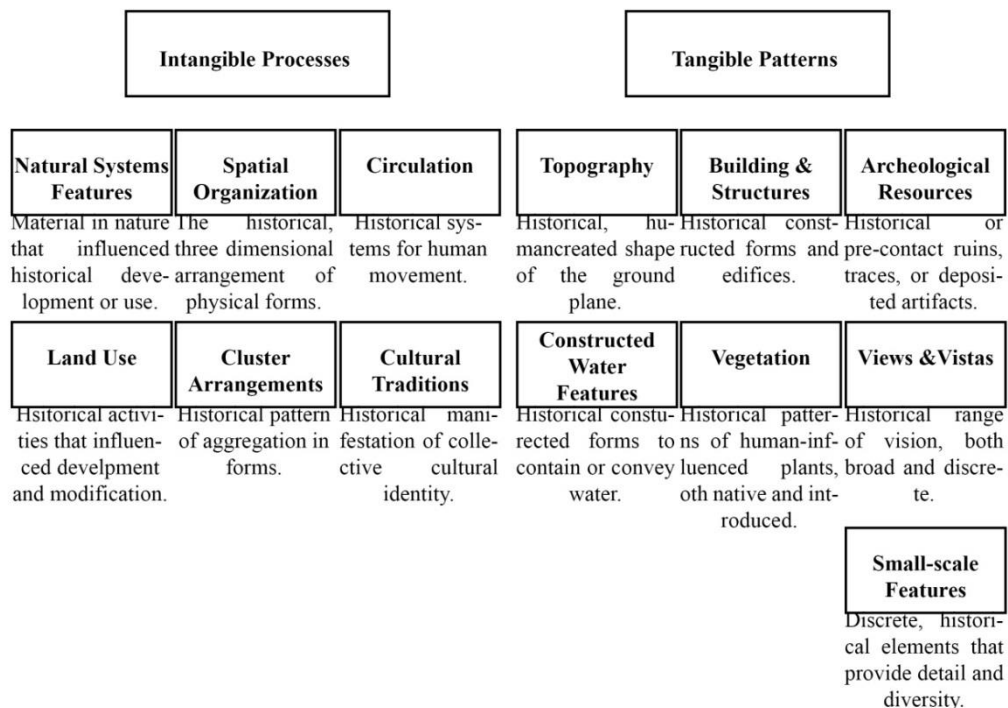


Figure 3.1 : Landscape characteristics of the intangible processes and tangible patterns, reillustrated from (Url-1).

3.1 Spatial Characteristics

The spatial characteristics reflect the culture in a way that the spatial environment of the society and the culture adapt themselves with each other by working in sync (Lynch, 1972).

Kuban (1968) has evaluated the topic of immigration to the city. New settlers have created a semi-nomadic environment around the city among trees, orchards, corral and barns that is similar to nature. Over time, as their physical environment became urban, the characteristics of the rural settlement have dissolved.

This example can be supported by the constant flux of the people and the shared culture between them. The idea of the city is a transportable characteristic. People when moving can carry with them this idea of the city from one settlement to the new settlement. And each culture develops their adaptations according to their brand-new needs (Blizard, 2008).

People as well can act up unconsciously in an environment without depending any norms as in the Bororos (Lynch, 1972). The change of the layout of their community by the missionaries has led to the loss of the culture for Bororos (Levi-Strauss, 1955).

Motloch (2001) discusses different perceptions depending spatial forms. Thus, an immense open space can lead to suppressing and insecurities. As for the prehistoric man, the edge covered with vegetation was a safer place than an unsafe open space.

3.2 Temporal Characteristics

Lynch (1972) expresses that “near continuity” has more emotional significance than “remote time” which seems more dignified, perplexing and compelling. Thus, the near and middle past which we feel related to should be preserved. A family photo or a flower cluster in Dallas has a much more stronger presence. Distinction between the “near continuity” and “remote time” is indeed really significant.

Lynch (1972) argues the difference of the remote past which doesn't pose a threat to today. Moreover, exemplifies restoration of the aged iron works at Coalbrookdale for the anniversary celebration. As aged iron works were no longer considered “backward” but “historic”.

According to Lynch (1972, pp.76-77), time structure can be divided into dimensions;

- (a) its grain, or the size and precision of the chunks into which it is divided;
- (b) its period, or the length of time within which events recur;
- (c) its amplitude, or the degree of change within a cycle;
- (d) its rate, or the speed with which changes occur;
- (e) its synchronization, or the degree to which the cycles and changes are in phase, or begin and end unchanging, and
- (f) its regularity, or the degree to which the preceding characteristics themselves remain stable and unchanging, and
- (g) (in the human case and more subjectively) its orientation, or the degree to which attention is focused on past, present, or future.

“The time structure of a culture must be loose enough to tolerate a wide diversity of group time structures. It requires widely known events as reference points, which can’t change and the symbol of social cohesion” (Lynch, 1972, p.128). Lynch (1972) classifies the temporal characteristics as rhythmic repetition, irreversible change-growth and decay.

An important example is Aborigines have interpreted their food, water sources and sacred settlements regarding the songs that they have inherited. Thus, the ancient paths and how will they move have been carried from one generation to the another with the help of the songs (Whiston Spirn, 1998).

Another example is the names reflecting the temporal characteristics. Such ways that Masai, another traditional community when moved from their old place into the new place, named their new hills, plains and rivers according to the old ones (as cited in Lynch, 1972).

The names of the spatial characteristics can also demonstrate us the hierarchy between the society. Whiston Spirn (1998) states that in American culture, “high” and “in” reflect the good characteristics of the place, “down” and “out” reflect the bad characteristics of the place, “central” reflects the importance on the other hand “marginal” is not important.

Environmental design has engaged with artifacts disregarding the human activities for a long time. But human activities are important as artifacts for increasing the quality of the place. Thereby, physical design becomes spatial design which is

concerned about the activities and people. And now has to deal with both temporal and spatial patterns (Lynch, 1972).

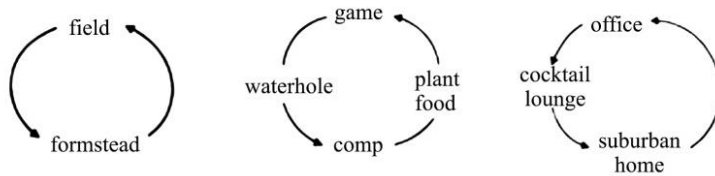
According to Rapoport (2005), activities compose of;

- The activity itself
- How it is carried out
- How it is associated with other activities to form system of activities
- The meaning of the activity

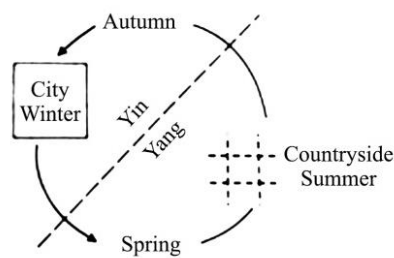
As Lynch (1972) states different cultures have different views of the time. Motloch (2001) states that traditional cultures have a cyclical time perception. Boquillas has a different view of time that can be defined as cyclical time (Blizard, 2008). It means that the past, present, and future are cyclical. Tuan (1977) classifies the cyclical time in three categories as daily, seasonal and stages of life as in Figure 3.2.

B. Cyclical/pendulumlike paths and places

i. Daily



ii. Seasonal (the two poles-places-of ancient China)



iii. Stages (places) of life: cyclical model

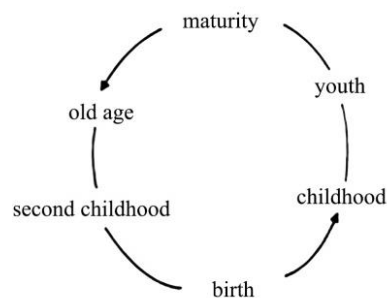


Figure 3.2 : Cyclical time, adapted from (Tuan, 1977).

Western cultures as stated by Motloch (2001) have a linear time. The time is developed in three different sections as past, present and future related to their meanings in the dictionary. Moreover, Motloch (2001) refers to perceived instantaneous time and instantaneous pleasure such cultures as American one in which people are in hurry, in expectation, in demand for result in hurry, earnest and self-fulfilled.





4. CASE STUDY: ALANYA

The cultural landscape of Alanya has been attempted to redefine with the help of spatio-temporal parameters specifically selected for the case study area.

4.1 Basic Introduction of Alanya

Alanya is a Mediterranean coastal city that is located behind the Taurus Mountains.

Alanya is a county of Antalya city and stands on the east side of the Antalya gulf.

The location of Alanya is presented in Figure 4.1.



Figure 4.1 : Location of Alanya, adapted from (Redford, 2008, Figure 1).

The city is surrounded on the west side by Manavgat and Gündoğmuş, on the north side by Konya, on the east side by Gazipaşa and the south side by the Mediterranean Sea (Alanya Municipality strategic plan 2015-2019).

Alanya has got a typical Mediterranean climate with hot and dry summers and warm and rainy winters (Alanya Municipality strategic plan 2015-2019).

Alanya is a prosperous city with distinguishing natural and cultural characteristic features (Figure 4.2). It covers an area of 175.658 hectares. % 17 of the total area comprises of agricultural land, % 6 of the total area comprises of grassland, % 65 of

the total area comprises of heathland and forest, and % 12 of the total area comprises of non-agricultural land and settlement area (Alanya Municipality strategic plan 2015-2019).

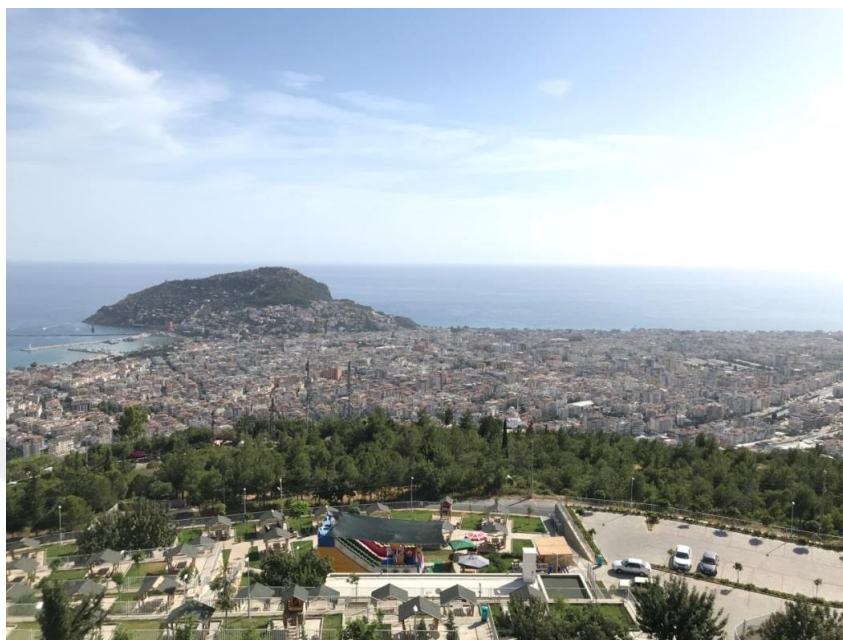


Figure 4.2 : Alanya from viewpoint terrace (Fatma Bekar Archive, 2019).

There are plains in the lower part of the county. The coastal plain of Alanya lasts stretching along the Oba River valley. Dim River valley stands on the eastern part of the Oba River valley. Northern Taurus Mountains with 500-600 m to 2500-3000 m heights are the northern boundary of the city of Alanya. Plateaus used by the local people during the summer season are located in the Taurus Mountains (Alanya Municipality strategic plan 2015-2019).

The protected areas of Alanya are İncekum national park, Dimçayı wildlife improvement areas, and Demirtaş sea turtles nesting area (as cited in Antalya province, Alanya county 1/25.000 scaled master zoning plan – plan explanation report, 2018, Table 1) (Table 4.1).

Table 4.1 : Alanya county protected areas, adapted from (as cited in Antalya province, Alanya county 1/25.000 scaled master zoning plan – plan explanation report, 2018, Table 1).

Natural Park	İncekum Natural Park
Wildlife Improvement Areas	Dimçayı Wildlife Improvement Areas
Sea Turtles Nesting Area	Demirtaş Sea Turtles Nesting Area

Alanya is a historical coastal Mediterranean city that has welcomed various cultures throughout the centuries. The city carries various traces that are left from various periods:

-the Hellenistic Period, Byzantine Period, Roman Period,

-Seljuk Period, Beyliks,

-Ottoman Period,

-Republican Period.

Alanya is geographically scattered. With the last regulation, the numbers of the quarters within the county of Alanya have risen to 102 (Alanya Municipality strategic plan 2015-2019).

With the Law no. 6360 “On Üç İlde Büyükşehir Belediyesi ve Yirmi Altı İlçe Kurulması ile bazı Kanun ve Kanun Hükmünde Kararnamalarda Değişiklik Yapılmasına Dair” published in the official newspaper no. 281489 dated 06.12.2012, legal entities of the all villages and municipalities within the borders of the metropolitan municipalities have been dismissed. As a result, villages have become quarters and the municipalities without disintegrating have become quarters of the same names. The quarters of these municipalities have been dismissed. In this context, the administrative boundary of the Alanya county has become the boundary of the Alanya Municipality (Alanya Municipality strategic plan 2015-2019).

Today the administrative boundary of the Alanya is vast as can be seen in Figure 4.3 that illustrates the boundary of Alanya county and central quarters of Alanya county on the map obtained from Alanya urban information system (Url-2).

There are 18 central quarters in Alanya. Figure 4.4 demonstrates the central quarters of Alanya on the map obtained from Alanya urban information system (Url-2).

Central quarters of Alanya are;

Hisariçi Quarter, Tophane Quarter, Çarşı Quarter, Şekerhane Quarter, Saray Quarter, Kadıpaşa Quarter , Hacet Quarter, Kızlar Pınarı Quarter, Sugözü Quarter, Küçükhasbahçe Quarter, Büyükhasbahçe Quarter, Tepe Quarter, Bektaş Quarter, Güller Pınarı Quarter, Cumhuriyet Quarter, Fığla Quarter, Yasirali Quarter and Dinek Quarter (Alanya Municipality strategic plan 2015-2019).



Figure 4.3 : The boundary of Alanya county on the map obtained from Alanya urban information system, adapted from (Url-2, 2019).



Figure 4.4 : Central quarters of Alanya on the map obtained from Alanya urban information system, adapted from (Url-2, 2019).

Alanya is a multicultural city with foreigners from different countries residing in.

According to the data of TurkStat dated 2017, 14.149 foreigners are residing in Alanya. Among the foreign residents in Alanya, Germans are taking the first place (Kutay, 2018, February 6).

Figure 4.5 developed by the author illustrates the change of cultural landscape brought with the foreigners residing in Alanya.

Mediterranean climate mentioned above and natural dynamics attract tourists and persuade to reside in Alanya mostly the retired ones. Settling foreigners brings change on cultural landscape of Alanya in many ways.

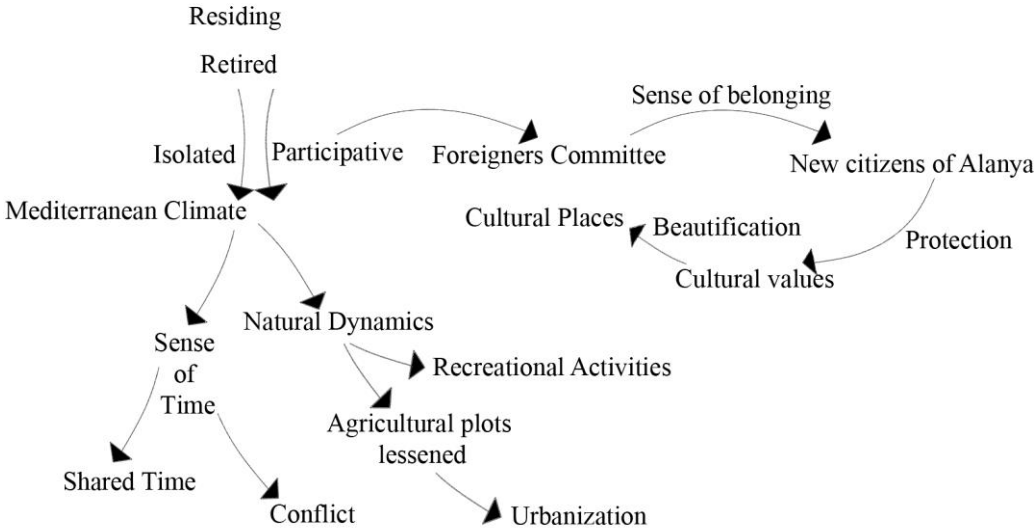


Figure 4.5 : Change of cultural landscape brought with the foreigners residing in Alanya.

Foreigners Committee of the city of Alanya, which is an unprecedented example of its kind in Turkey, has begun to its work in august 2004 (Url-3). According to Öztürk (2013), unforeseen, more than 600 people of invited residing foreigners with immovable properties attended the first meeting of committee whose purpose was to ensure the communication between the foreign residents of Alanya. Depending on personal interview in 2011 with Bolat, foreigner residents stated that they have acknowledged themselves as a part of Alanya and felt uneasy to be regarded as foreigners in 2006. Same year, at the monthly general meeting unanimously Foreigners Committee has changed its name to New citizens of Alanya (Öztürk, 2013). New citizens of Alanya attempt to acknowledge problems, wishes and aspirations for the city while transmitting their ideas for the benefit of the city life in Alanya (Url-3).

Dayıoğlu (2012) mentions the difference between perceived times in Alanya and Germany referring to the bus time schedules, private and public places difference, collective and individual lifestyle, hierarchical relations, gender roles in social life and difference between eating and drinking culture as distinct cultural understandings of the two country.

Meantime, Alanya presents the examples of the meeting cultures such as Christmas Bazaar and celebrating Ramadan together. Thus, sense of time, especially shared time is an important characteristic that should be considered in designing strategies for the city of Alanya.

Urbanization is an important change on landscape brought with the settled foreigners. As Südaş (2009) points out the land use, agricultural plot loss and increased demand for infrastructure services due to rapid expansion of settlements welcoming retired people. Thus, uncontrolled urbanization should be handled primarily.

The rural and urban population of Alanya between the years of 2008 and 2018 are illustrated in Table 4.2, according to Address Based Population Registration System (ABPRS) (TurkStat, 2019).

Table 4.2 : The rural and urban population of Alanya between the years of 2008 and 2018, adapted from (TurkStat, 2019).

Years	Total	Rural	Urban
2008	233919	141696	92223
2009	241451	147135	94316
2010	248286	149659	98627
2011	259787	156114	103673
2012	264692	160119	104573
2013	276277		276277
2014	285407		285407
2015	291643		291643
2016	294558		294558
2017	299464		299464
2018	312319		312319

Address Based Population Registration System (ABPRS) does not give information about the rural population after the year of 2012.

The data revealed in Table 4.2. indicates that the rural population is higher than the urban population between the years of 2008 and 2012. Antalya province, Alanya county 1/25.000 scaled master zoning plan – plan explanation report (2018)

demonstrates the approved plans for Alanya by including the Antalya-Burdur-Isparta planning zone 1/100.000 scaled environmental plan.

Table 4.3 illustrates the targeted population of the Alanya in the year of 2025 as the total population reaches to 1.305.000 and 1.320.000 in year 2025 (Antalya-Burdur-Isparta planning zone 1/100.000 scaled environmental plan - plan explanation report, 2014). This shows us that Alanya will experience a severe population growth by 2025. Thus, this puts forward the necessity to develop sustainable strategies considering the severe population growth.

Table 4.3 : Targeted population in the year of 2025 of Alanya, adapted from (Antalya-Burdur-Isparta planning zone 1/100.000 scaled environmental plan – plan explanation report, 2014, Table 1).

Targeted Population Year	Total	Rural	Urban
2025	1.305.000 – 1.320.000	405.000 – 410.000	900.000 – 910.000

During the summer season, the population of Alanya rises four times. Thus, Alanya becomes more crowded than most of the provincial centers in Turkey and is equivalent to a metropolis in the summer season, although it is a county in the winter season (Alanya Municipality strategic plan 2015-2019).

During the other seasons, the population of Alanya increases with the students coming to the universities.

Alanya has various cultural landscapes. Alanya castle, Red Tower, shipyard, Damlataş cave, Damlataş beach, Cleopatra beach, Dim cave, Dim river, Hacet river, Gedevet plateau, Türктаş plateau, Mahmutseydi Plateau and Türbelinas Plateau and many others are important cultural landscapes of Alanya.

The old peninsula of Alanya with 6.0 kilometers of walls is a 2.500-year old settlement that had names through history such as Alaiya, Candeloro, Candelorus, Candel(1)orum, Candelorus, Kalon (Kalliston), Oros, stands on the peninsula of Alanya (ICOMOS/CIVVIH Mediterranean Sub-Committee, 2014). Figure 4.6 illustrates the old peninsula of Alanya that is one of the most important cultural landscape areas of Alanya with its distinct natural and historical characteristics (Url-4).



Figure 4.6 : The old peninsula of Alanya, reillustrated from (Url-4).

The peninsula is divided into 6 (5) parts mainly by means of fortifications (Konyalı, 1946; Lloyd & Rice, 1964; ICOMOS, 2013) as indicated on Figure 4.5. According to ICOMOS (2013), the six defendable parts determined by the defensive walls are as:

-The first part that consists of the Red Tower (Kızıl Kule), shipyard (tersane), Cannon Bastion (Tophane), a hammam, a cistern and the “Low City”. Trading activities of the harbor were focused around this area.

-The residential area, which is the south-eastern part of the peninsula, is located in the upper parts of Cannon Bastion (Tophane). It is settled on the slope and enclosed by the fortifications of the Seljuk period.

-The third part, which is Ehmedek (castle), is located on the north part of the peninsula above promontory. The area consists of towers, ruins of houses, cisterns that are enclosed by the fortification.

-The fourth part, which is located on the highest point of the peninsula, encompasses the highly defended castle and the Sultan’s palace with cisterns.

-The fifth part is the “High City”, which was the urban core during the Seljuk and Ottoman period. The area between the two castles comprises of diverse remains such as the mosque, Ottoman Bazaar, the bath, and the houses.

-Last part, Cilvarda is the southernmost point of the rocky peninsula, which separates the fortified areas from the sea.

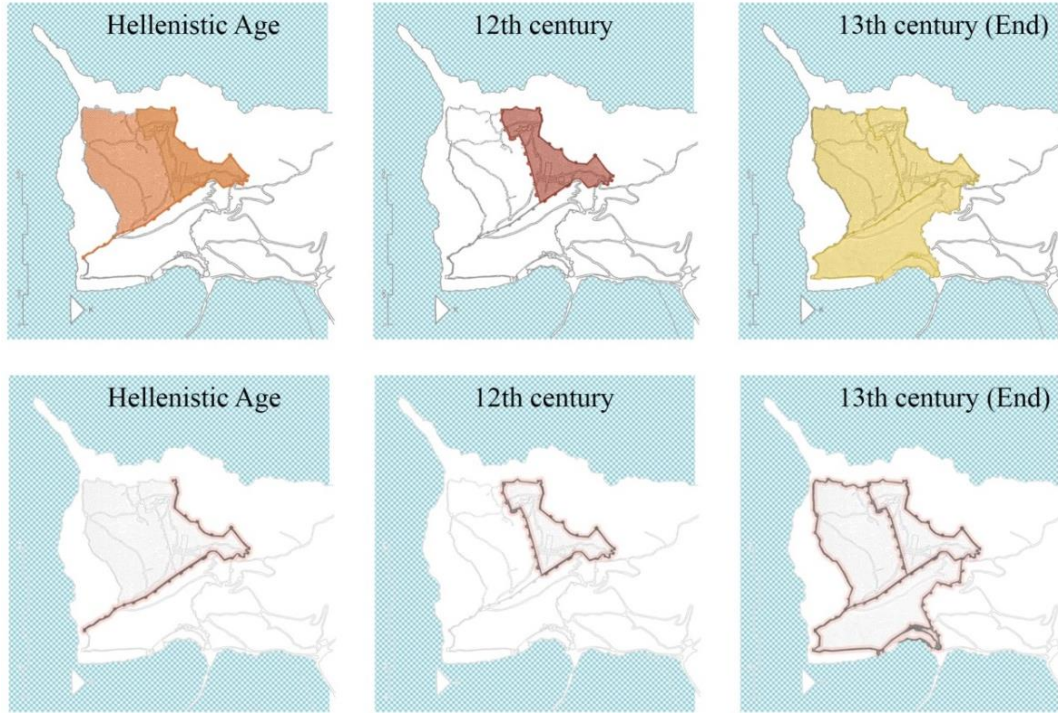


Figure 4.7 : The development phases of the fortress and the surrounding area, adapted from (Tanyeli, 1987, Figure 3.2.1,3.2.2,3.2.3).

Tanyeli (1987) in his doctoral dissertation named as “Anadolu-Türk kentinde fiziksel yapının evrim süreci (11. - 15. Yy)” shown the development phases of the fortress and the surrounding urban area from the Hellenistic age until the Seljuk Period. The historic city of Alanya, which is developed on the remnants of the Hellenistic and Byzantine periods, has reached the peak of the militarian, coastal and city culture during the early 13th century of Anatolian Seljuk period (ICOMOS, 2013). Castle and its features were established between 623 and 629 in a six-year period (Konyalı, 1946). Figure 4.8 demonstrates a section from the Alanya castle.

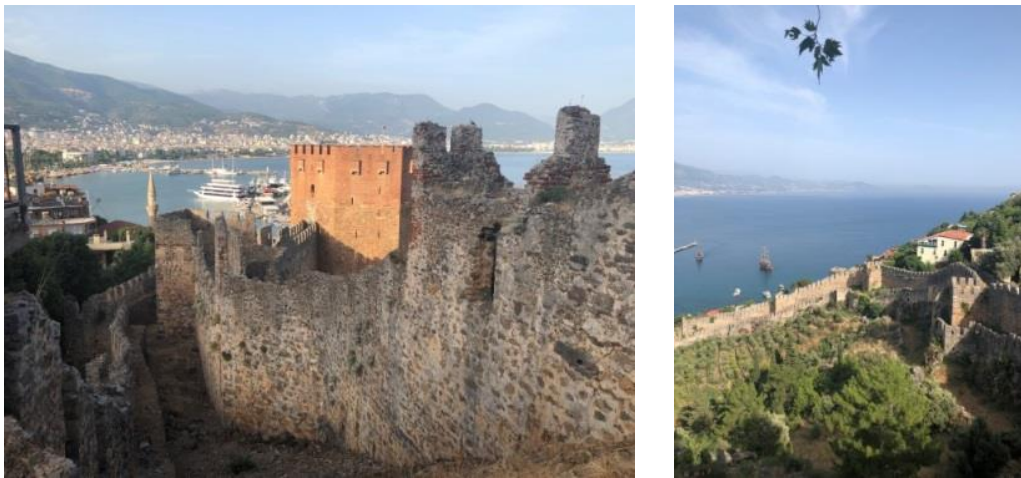


Figure 4.8 : A section from the Alanya castle (Fatma Bekar Archive, 2019).

Red tower (Kızıl Kule) is the core of the Alanya castle (Konyalı, 1946). Red tower (Kızıl kule) was built in 623-1226. Sultan Alaaddin Keykubad has first established the land walls and ramparts of the Alanya castle in 623-1226 and then the last rampart of the Ehmedek in 624-1226. In 625-1227 by completing the parts between the Red Tower (Kızıl kule) and shipyard (tersane) including the ramparts, shipyard, and tower, the east sea part of the castle is confined (Konyalı, 1946).

Damlataş beach and Cleopatra beach stand on the western side of the old peninsula while Alanya castle is on the shore of Damlataş cave (Url-5; Url-6) (Figure 4.9).



Figure 4.9 : Damlataş Beach (Url-5).

Alanya has a long history as shown in Figure 4.10 developed by the author. The city has welcomed various cultures over different time periods. The periods that have significant traces on the urban development of Alanya are:

- Hellenistic Period

Evliya Çelebi refers to the traces of the incompleted ditches that were dug in order to transform the castle of Alanya into an island (Çelebi, 1896).

Strabon, a traveler, asserts timber used in construction of shipbuildings obtained from the city, the abundance of cedar trees and the city being gifted from Antonius to Cleopatra (Url-7).

- Roman Period

- Byzantian Period

- Seljuk Period

The historic city of Alanya, which is developed on the remnants of the Hellenistic and Byzantine periods, have reached the peak of the militarian, coastal and city culture during the early 13th century of Anatolian Seljuk period (ICOMOS, 2013).

- Beyliks

- Ottoman Period

Katip Çelebi states that cotton, silk and sesame were grown towards 1650s (Url-8).

Evliya Çelebi has observed the abundance of date palm gardens during his travel to Alanya. However, many of the date palm gardens had been dissolved due to not finding markets to sell the crops with the loss of central anatolia and capital connection (Konyalı, 1946).

Banana plant has been brought from Egypt to Alanya as an ornamental plant for the first time in Turkey in 1800s. After 1930s noticing the yielded fruits of the banana plant, they were commenced to be grown for commercial purposes (Ministry of Education, 2012).

- Republican Period

The greek residents of the two residential quarters Hisariçi and Tophane in the historical peninsula have left with the population exchange which led to decrease in population (ICOMOS, 2013).

Konyalı (1946) states that Alanya recalls the oranges right away.

According to Konyalı (1946), republican government has decided to open channel from Dim river in order to improve the quantity and quality of citrus fruits of Alanya. The construction that was started in 1943 aimed to irrigate the five thousand decare gardens and fields in the central district of Alanya.

According to Koçak (2013), after the recognition of the cave to heal asthma, the report about the cave was published in the national and international journals, which then named as Damlatış cave. This led to an increase in demand for Alanya. Due to the shortage of accommodation, everybody started to think of building hotels as Alanya has started to welcome several tourists. Thus, the recognition of the Damlatış cave is a turning point for Alanya.

Land and sea transportation have increased the numbers of tourists coming in. Alanya-Mersin highway was completed in 1966 and a new excursion area, a dock for cruise ships, and a shelter for tour boats were accomplished in between the years of 1984 and 1986 (Cimrin, 2017, December 4).

Akış (2007) highlights the tourism boom in 1987 in Alanya. However, in 1991 Gulf crisis occurred which led to cease in reservations (Açıklan, March 27), which is highly mentioned by the locals of Alanya.

Meantime, with enrichment of tourism, civil society organizations such as ALTID, ALKOD, ALTSO, ALSAV and Lions, Rotary associations came into being. These organizations and associations cooperating with public and local authorities attempted to match the pace of growth of Alanya (Açıklan, March 27). In Alanya, thanks to the efforts of sports fans who see the contribution of sports to tourism overseas, an international triathlon organization first organized in 1991, then it was decided to organize traditionally after receiving positive feedbacks by locals and foreigners. It has reached until today by enhancing itself (Url-9). Avocado and kiwi were started to be grown in 1995 (ALTSO Alanya economic report 2012, 2013).

Alanya castle conservation oriented zoning was adopted in 1999. Alanya castle has been submitted to the tentative list of UNESCO on 25/02/2000 (Url-10).

Yetkin (2002) points out the dark days in 1999 in which agricultural inputs had rocked bottom and tourism had collapsed. And concludes by saying that locals must have learned their lesson as of 2003 in year they have gradually begun to return to the neglected agriculture.

Gazipasa airport was opened in 2009. As of 2012, existing agricultural land covers an area of 26.152 hectares and there are 21.050 decares of greenhouses in Alanya (ALTSO Alanya economic report 2012, 2013). Alanya Alaaddin Keykubad University (ALKU) was founded in 2015.

Bananas being produced for the first time in Turkey in Alanya, Alanya Municipality Cultural and Social Affairs Directorate, for promotion of bananas and increasement the use of bananas, with delving into the forgotten local values has unveiled the usage of banana fiber in Alanya during the 1960s. According to Akman, banana fiber project initiated as a theme in Alanya International Tourism and Art Festival in 2015 (Url-11).

In 2017, in order to bind neglected landscapes, a cable car stretching to the Alanya castle (Ehmedek gate entrance) (northern part of the historic peninsula) from the Damlataş beach has been built.

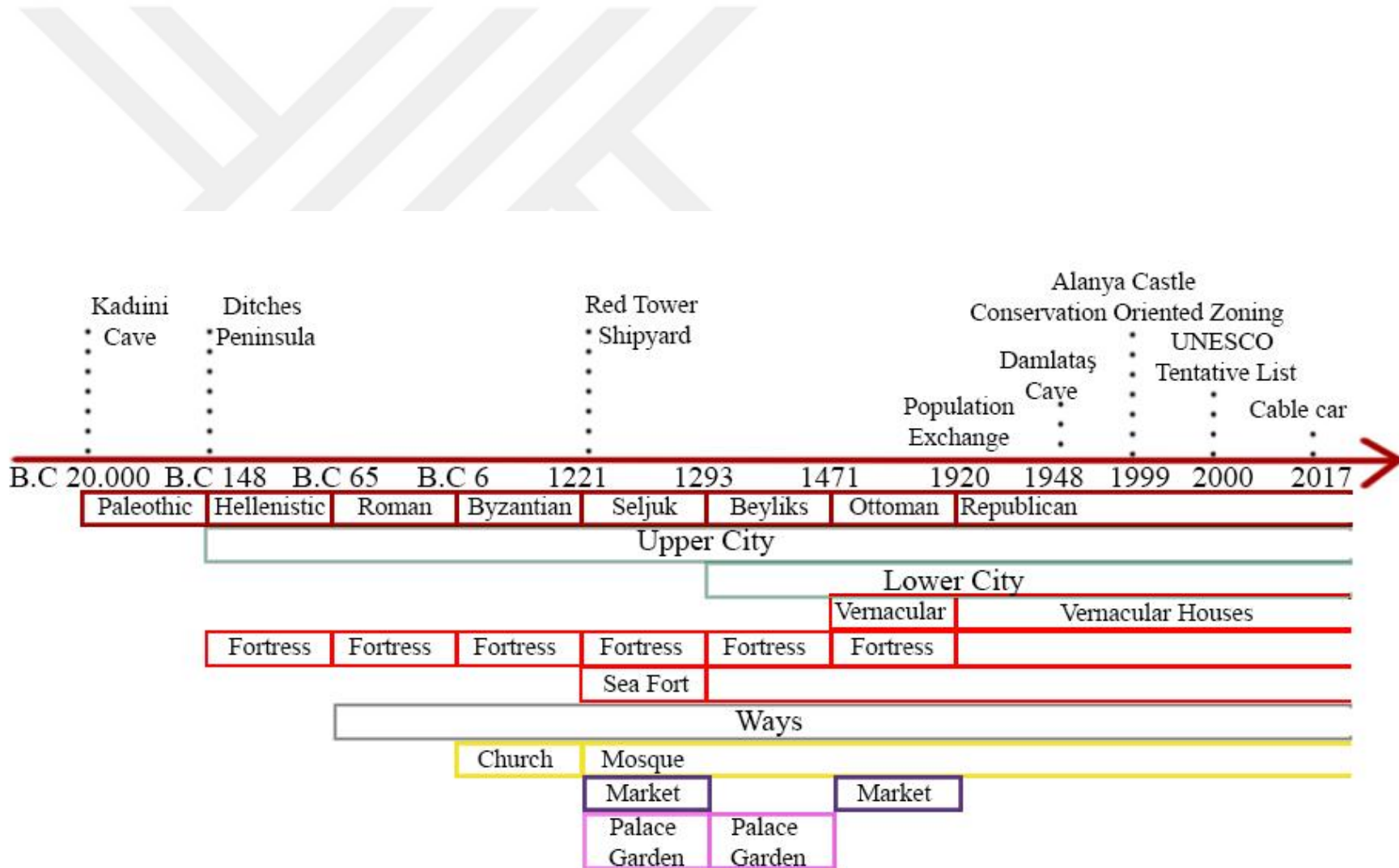


Figure 4.10 : Timeline of Alanya.

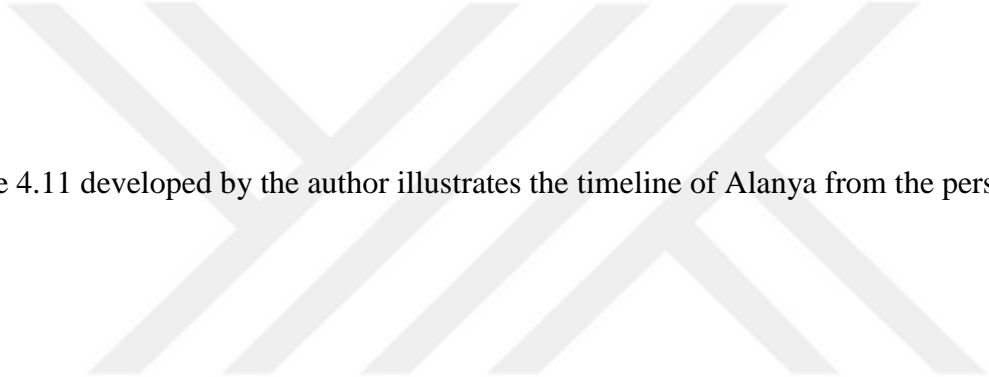


Figure 4.11 developed by the author illustrates the timeline of Alanya from the perspective of tourism.

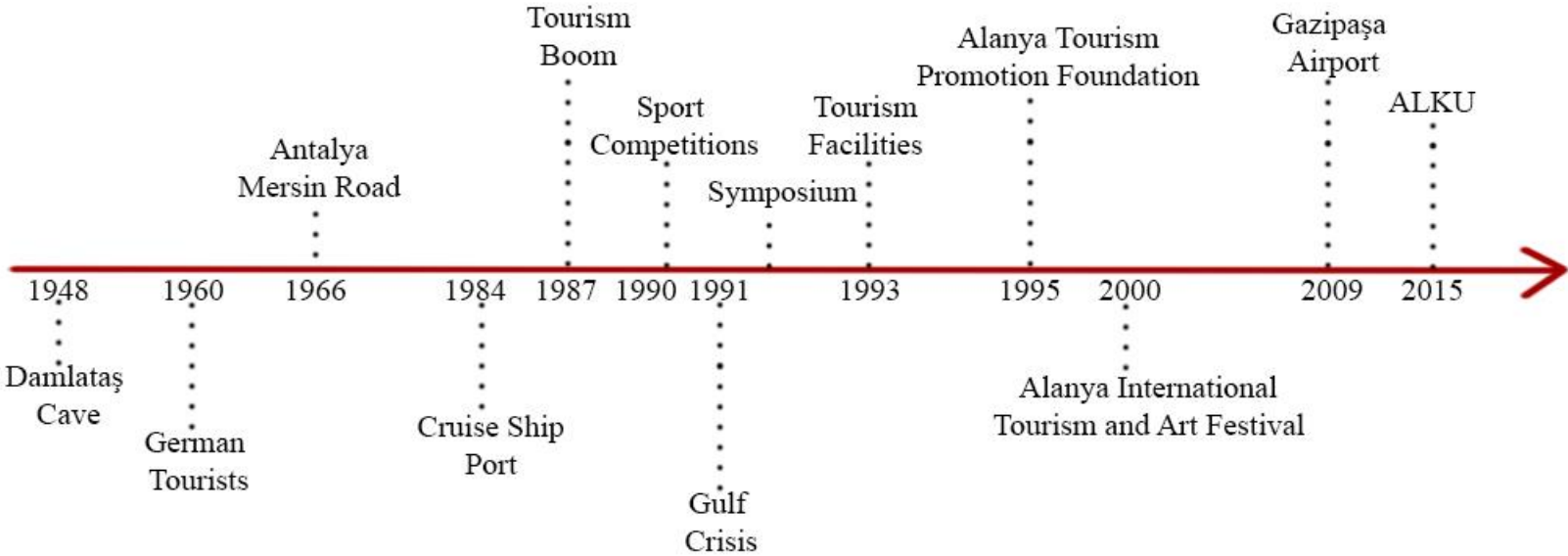


Figure 4.11 : Timeline of Alanya from the perspective of tourism.

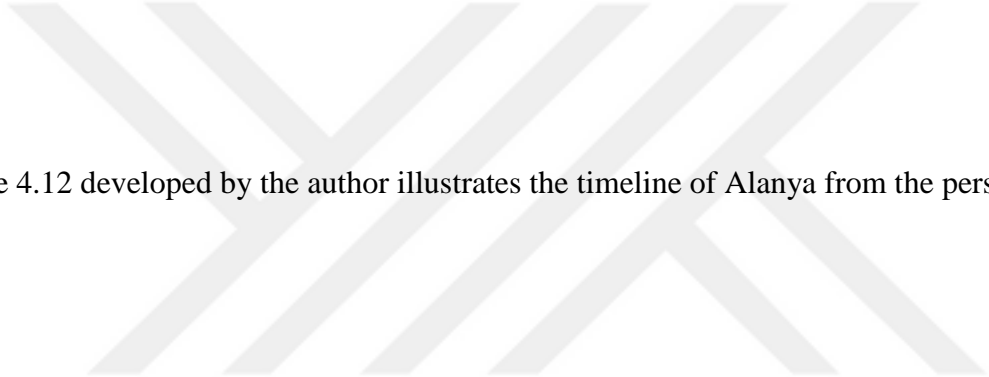


Figure 4.12 developed by the author illustrates the timeline of Alanya from the perspective of agriculture.

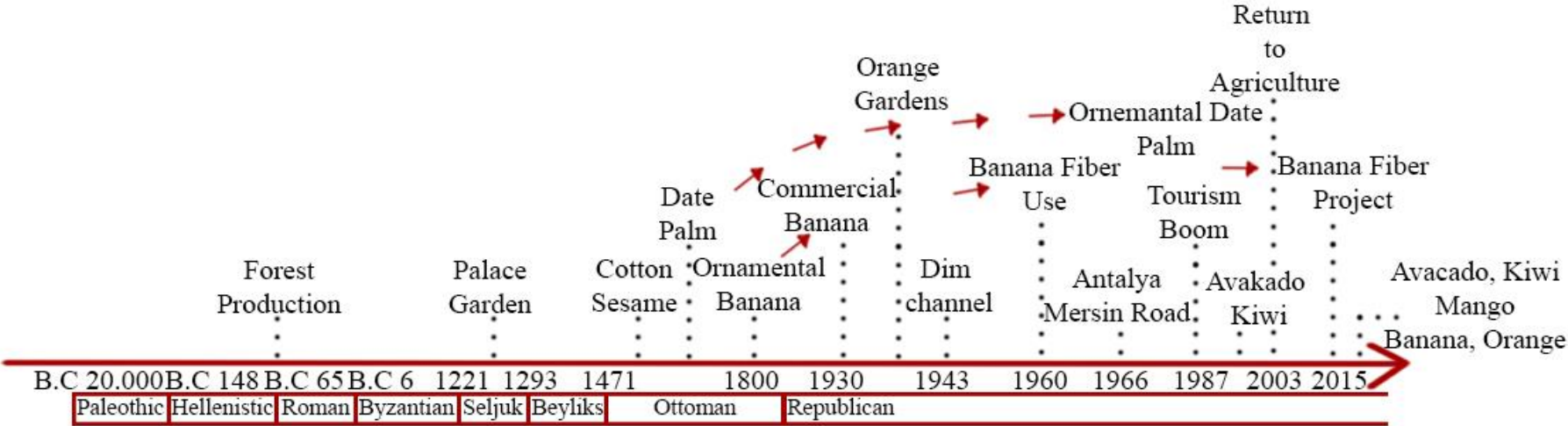


Figure 4.12 : Timeline of Alanya from the perspective of agriculture.

4.2 Tangible and Intangible Characteristics of Alanya

Alanya possesses many tangible features. Figure 4.13 illustrates the tangible heritages, numbered on the map dating 2015, obtained from General Directorate of Mapping, Figure 4.14 illustrates the symbols of the tangible heritages and Figure 4.15 illustrates the tangible characteristics of Alanya (developed by the author).



Figure 4.13 : Tangible heritage on map dating 2015 obtained from General Directorate of Mapping.

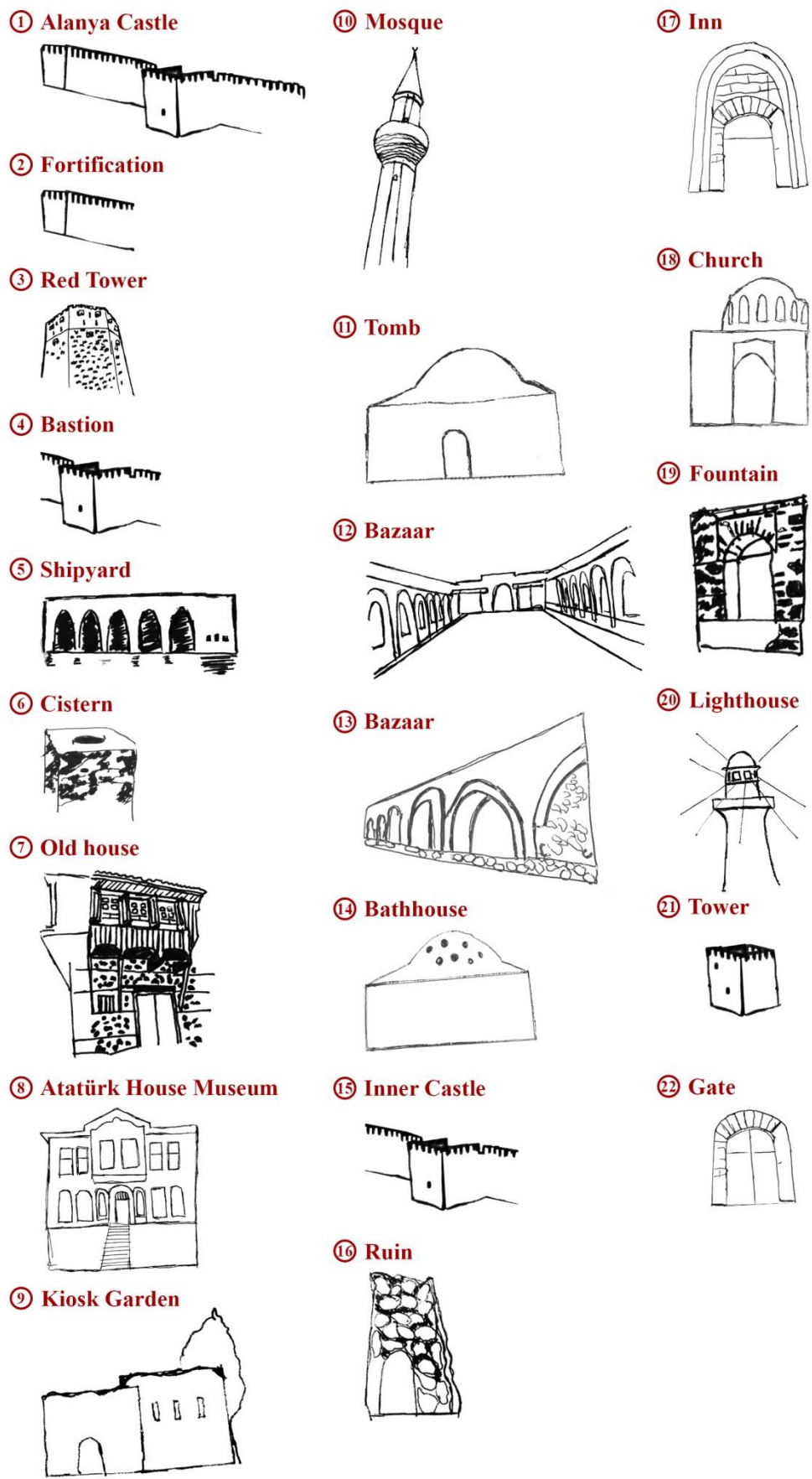


Figure 4.14 : Symbols of the tangible heritages.

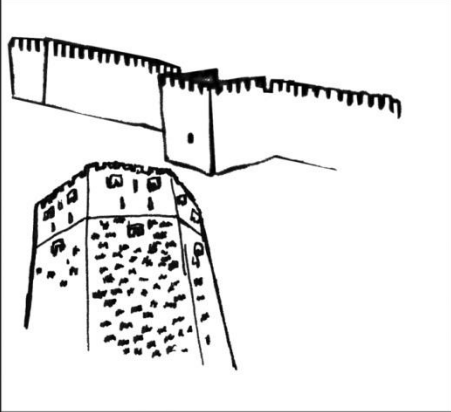

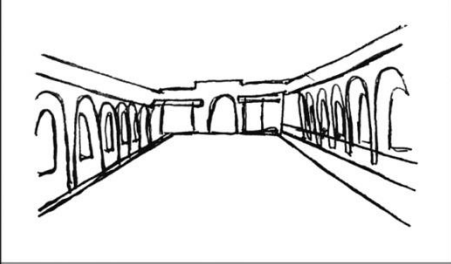

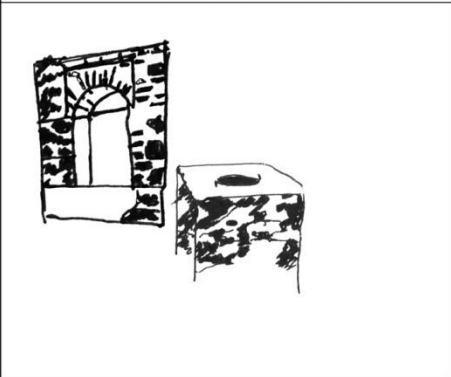
	<p>Red tower, Castle, Ehmedek, Fortress, Land walls, Süleymaniye Mosque, Byzantine Church</p>	<p>Hellenistic Age, Roman Period, Byzantine Period, Seljuk Period, Ottoman Period</p>	<p>Visibility, Boundary, Isolated, Sheltering, Defense, Peninsula, Inaccessible, Fortified, Gates, Upper City, Lower City, Population, Steep Slopes, Summit, Vista</p>
	<p>Shipyard, Red Tower, Canon House, Harbour</p>	<p>Seljuk Period, Ottoman Period</p>	<p>Mediterranean Coast, Peninsula, Piracy, Trading, Ships, Harbour, Port City, Defense, Locals, Gate</p>
	<p>Bazaar (Arasta), Bazaar (Bedesten)</p>	<p>Seljuk Period, Ottoman Period</p>	<p>Inner castle, Local, Trading</p>
	<p>Vernacular Alanya Houses</p>	<p>19th century, 20th century</p>	<p>Vernacular, Tophane, Hisarici District, Seaside Houses, Peninsula</p>
	<p>Cisterns, Fountains</p>	<p>Hellenistic Age, Roman Period, Byzantine Period, Seljuk Period, Ottoman Period</p>	<p>Rainwater, Lack of Water Resources, Rocky Peninsula, Inner Castle, Alanya Vernacular Houses</p>

Figure 4.15 : Tangible characteristics of Alanya.

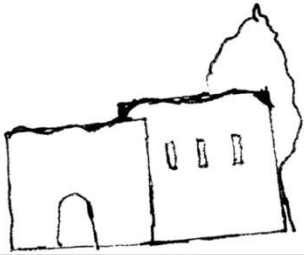
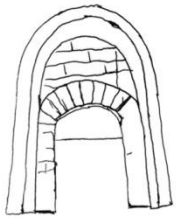
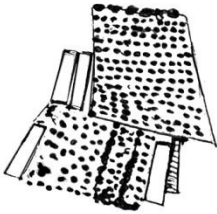


	Palace Gardens	Seljuk Period, Bejliks	Garden belts, Kiosk, Topography, Hunting, Recreation, Scenery,
	Inns	Seljuk Period	Trade, Ways Land, Sea, Safety, Accomodation
	Agricultural Fields	19th century, 20th century	Coastal Plain, Houses with Gardens, Greenhouse
	Vegetation	- 20th century	Mediterranean, Grown Plants
	Plateau	Bejliks, Ottoman Period, 20th century	Migration, Locals, Summer Season, Highland, Cool, Grazing, Recreation

Figure 4.15 (continued) : Tangible characteristics of Alanya.

Alanya possesses many intangible features as illustrated in Figure 4.16 (developed by the author). All of these tangible and intangible characteristics are significant components for the cultural landscape of Alanya. With the help of these tangible and intangible characteristics, the meaning of the cultural landscape and change within can be uncovered.

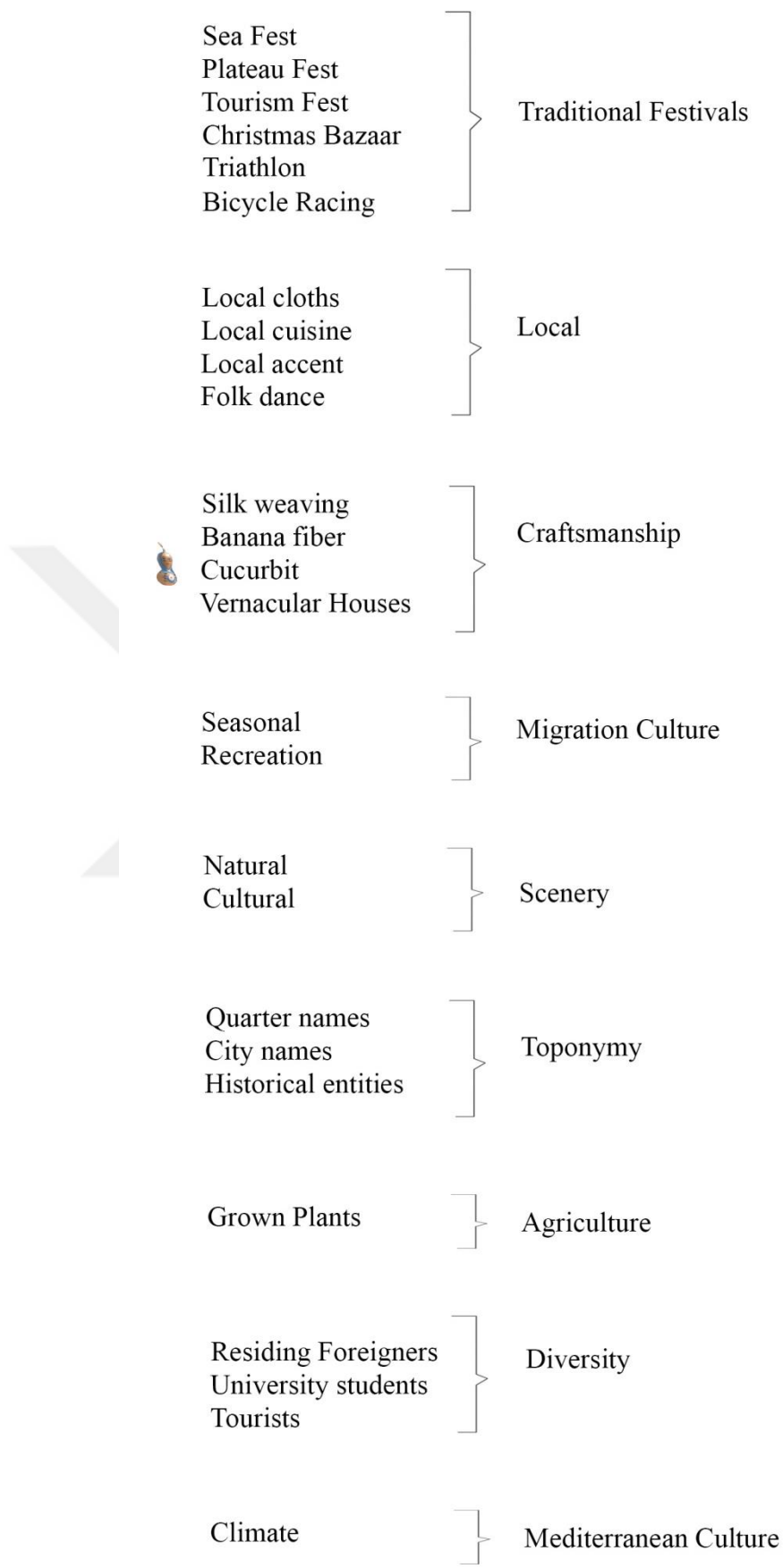


Figure 4.16 : Intangible characteristics of Alanya.

After the assessment of the tangible and intangible characteristics, the meaning of the cultural landscape and change within should be evaluated by incorporating the multilayered character areas of the landscape.

Landscape character areas possess tangible and intangible features of cultural heritage. As Swanwick and LUC (2002, p.40) define landscape character areas as “the unique individual geographical areas in which landscape types occur. They share generic characteristics with other areas of the same type but have their own particular identity.”

4.3 Spatio-Temporal Projection of Cultural Landscape

The main aim of this study is to reveal the spatio-temporal projection of cultural landscapes of Alanya by determining the spatio-temporal parameters that are specific to the case study area. Figure 4.17 demonstrates specifically determined spatio-temporal parameters for the case study area.

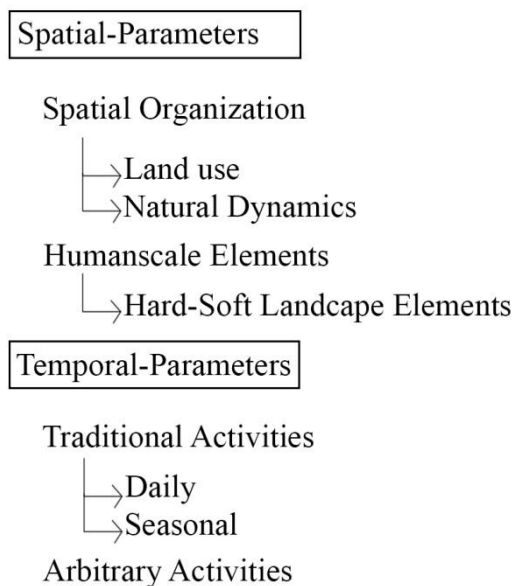


Figure 4.17 : Specifically determined spatio-temporal parameters.

Two subparameters are defined under the major one named spatial parameters, which are the spatial organization and human-scale elements. The third-degree parameters under the spatial organization are defined as land use and natural dynamics while the ones under the third-degree parameter of human-scale are hard and soft landscape elements. 2 subparameters are defined under the temporal parameter as traditional

activities and arbitrary activities. The parameter of traditional activities is identified by its own parameters of daily and seasonal activities.

4.3.1 Spatial parameters

Spatial parameters help us to reveal the spatio-temporal projection and manage the continuity and sustainability of landscapes.

4.3.1.1 Spatial organization

Upper Paleolithic human bones were found in Kadiini Cave that is located in Oba district (Url-12) that can be declared as the first settled area within Alanya. The parameter of spatial organization is a significant parameter determining the use of landscape during different time periods.

During early time periods, the old peninsula of Alanya was the center due to its topography and location. On the other hand, the hinterland of Alanya was mostly disregarded. Evliya Çelebi refers to the traces of the uncompleted ditches that were dug in order to transform the castle of Alanya into an island (Çelebi, 1896).

The old peninsula of Alanya has maintained its center position over many years. In Seljuk period, city was commenced to expand through the hinterland of Alanya. Several gardens with walls have built in the Alanya's hinterland as existed in other primary cities during the Seljuk period. Up to today, the fragments of these several gardens have lasted (Redford, 2000). Some of these palace gardens are dated to Beylik period (Url-13).

Redford (2008) states that the construction of garden belts and plots surrounding Alanya can be interpreted as essentiality and responsibility of the Seljuks' interest in soil. This responsibility was revealed in the entrance of hunting grounds, appealing scenery, and hinterland of the cities or intercity gateways for security requirements. Seljuk gardens as informal gardens were managed by the horse-borne elite and had generated the power of the sultan as the sole ruler with the organization of the built and natural environment (Redford, 2000).

Sultan and elites have contributed to the meaning of landscape by using landscape for various purposes. Meantime, locals living on the old peninsula of Alanya have adjusted themselves to the constraints of old peninsula and have presented their way of living (Figure 4.18).

Konyalı (1946) states that the city of Alaiyye has built upon the steep slope that extends from the north to the south. Due to the thin soil, houses were adjacent and overlapped. Every house had a mortar cistern stored with rainwater. The lower house's roof acted as the terrace, promenade and the laundry room of the upper house.



Figure 4.18 : Alanya houses (Fatma Bekar Archive, 2019).

According to Kuban (1982), Anadolu Seljuk art should not be interpreted as a palatial art but as a community art incorporating the requests of the palace and the creativity of the public.

The part of the city inside the fortifications represents the settled area of the city in which the isolated life has continued up to today. At the end of the 19th century, with the population growth and dense settlement, locals of the city inside the fortifications have moved to the plain. In Republican period, settlements are centralized outside the ramparts (Ministry of Culture and Tourism, 1984).

Today the plain of Alanya has been exploited due to the population growth and tourism.

Figure 4.19 created by the author depicts the urban development of Alanya during the Hellenistic, Roman, Byzantine, Seljuk, Beyliks, Ottoman, Republican Periods (ancient age, middle age, new age, modern age).

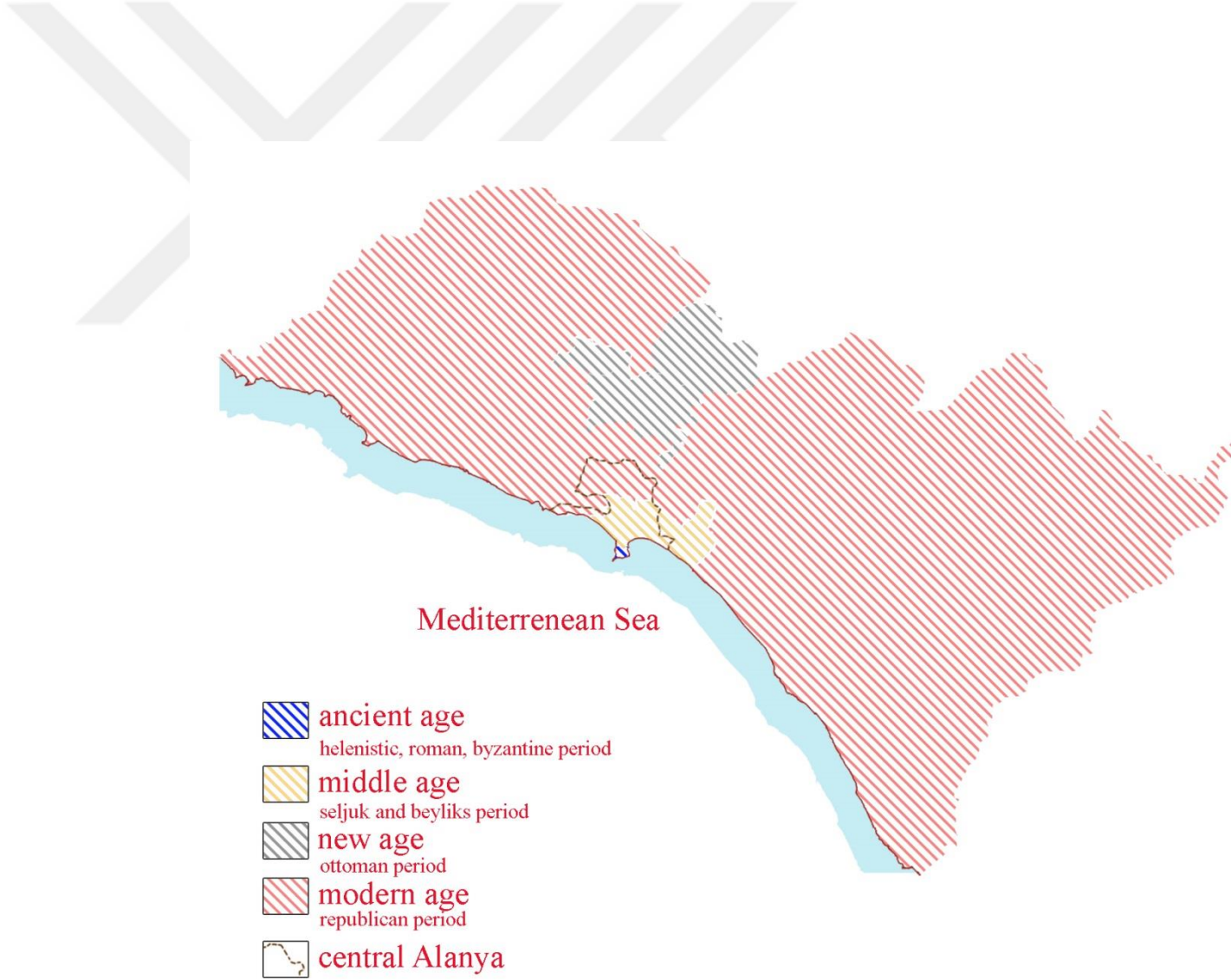


Figure 4.19 : Urban development of Alanya

Land use

According to Erçenk (1992), the roads connecting the cities of Pamphylia were destroyed radically. The main reason for this was the opening of agricultural plots for the settlement of nomadic tribes, especially in the last century and the erosion due to deforestation in dense forest previously.

In the 1940s, agriculture in Alanya had developed on alluvial land close to the coast, and as of 1992, agricultural areas have been destroyed and moved towards the slopes (Kocakuşak, 1992).

The coastal plain includes swamps. Rapid drained and urbanized areas cause problems that affect the buildings such as cracking and bending. Therefore, pose risks to housing and urbanization (Kocakuşak, 1992).

Figure 4.20, the old photograph dating 1951 reillustrated from the archive of Haşim Yetkin attempts to reveal the land use in 1951.

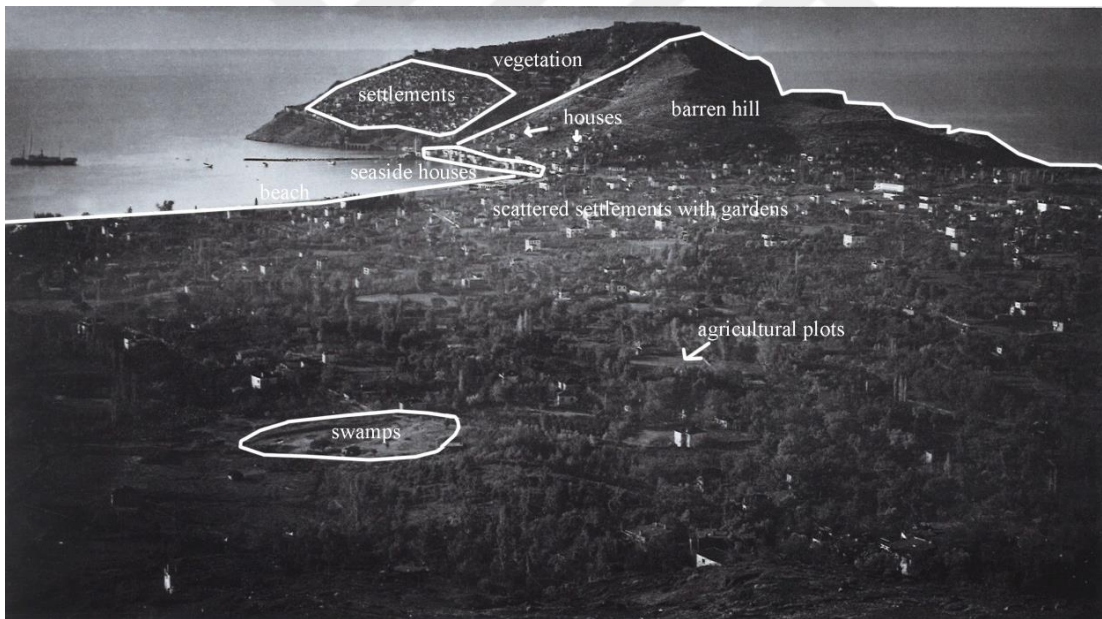


Figure 4.20 : The old photograph dating 1951, reillustrated from (Haşim Yetkin Archive).

In 1951 when the population was 6500- 7000 in Alanya,

-The old peninsula of Alanya was used for dwelling. The upper part of the old city was covered with vegetation; the other side of the peninsula was a barren hill.

-There were seaside houses in the coastal area.

-There were few houses on the upper part of the seaside houses.

-The coastal plain of Alanya was full of agricultural plots and the houses with gardens were dispersed inside them.

-There were a few swamps near the coastal area.

Figure 4.21, the old aerial photograph dating 1953 reillustrated from General Directorate of Mapping attempts to reveal the urban expansion and land use.



Figure 4.21 : The old aerial photograph dating 1953, reillustrated from (General Directorate of Mapping).

In the old aerial photograph dating 1953 obtained from General Directorate of Mapping;

-Agricultural plots were lying near the coastal side.

-Houses with gardens were dispersed inside the agricultural plots and were spread inside the coastal plain behind the Taurus mountains.

-Few houses were raised in the plateaus inside the Taurus mountains.

-There were seaside houses adjacent to the coast.

At first, the plant houses stretching to the coastal area have persevered locally within the orange, banana gardens, touristic facilities and other buildings (Sarıkaya, 1992).

Figure 4.22 reillustrated from Haşim Yetkin archive attempts to unveil the banana gardens surrounding the city and the land use in the more recent times of the city of Alanya.



Figure 4.22 : Alanya city, reillustrated from (Haşim Yetkin Archive).

- The old peninsula of Alanya is still used for dwelling as the usage is lessened.
 - The upper part of the old city is still covered with vegetation; but the other side of the peninsula, which is a barren hill, is full of newly built houses.
 - The seaside houses have disappeared with coastline change. The number of houses on the upper part is increased. The coastal plain of Alanya is entirely filled with the newly built houses and their solar energy systems.
- 1/100.000 scaled environmental plan of Alanya dated 06.01.2019 identifies the peninsula as a natural protected area consisting of the rocky, stony area and beach-sandy area, as protected areas consisting of the urban protected area, natural protected area, archaeological protected area, historical protected area and settlements. Nearby coastal areas, contain the beach-sandy area, tourism facilities, urban parks, and urban green areas. The hinterland of peninsula comprises the urban settlement area, protected archaeological area, urban development area, afforestation area, forest area, urban parks, and urban green areas respectively.



Figure 4.23 : Land use of Alanya, adapted from (1/100.000 scaled environmental plan of Alanya, 2019).

Natural dynamics

Alanya and surroundings have been classified into three entities from north to south as (Kocakuşak, 1992):

- 1- The peninsula with Cilvarda promontory
- 2- The coastal plain
- 3- The hillsides and mountainous, hilly units rising behind Alanya

Figure 4.24 displays the peninsula, coastal plain and hillside of Alanya.



Figure 4.24 : Alanya, reillustrated from (Fatma Bekar Archive, 2019).

Kocakuşak (1992) has remarked the urbanization developing on the island and the coastal plain. Whereas, the hillsides and mountainous, hilly slopes are more suitable for urban development.

In 1992, there were 13 quarters in Alanya. 76% of them have developed inside the coastal plain (Kocakuşak, 1992).

Today most of the houses were built in the coastal plain while the plateaus in the hillsides have examined an increase in the newly built houses.

4.3.1.2 Humanscale elements

Third degree parameter of humanscale elements is hard-soft landscape elements.

Hard-soft landscape elements

The hard and soft characteristic elements are important parameters under the humanscale elements main parameter revealing the spatio-temporal projection for the cultural landscape of Alanya.

Historical maps starting from the 1513 (Piri Reis map), the 1609 (Medici Lazara map), the 1817 (Beaufort map) to the 1836 (Bartlett map) have been reillustrated by the author in order to reveal the continuity of the hard-soft landscape elements of the historic peninsula (Figure 4.25-4.26-4.27-4.28).



Figure 4.25 : The 1513 Piri Reis map, reillustrated from (Reis, 1513).



Figure 4.26 : The 1609 Medici Lazara map, reillustrated from (Bilici, 1992).

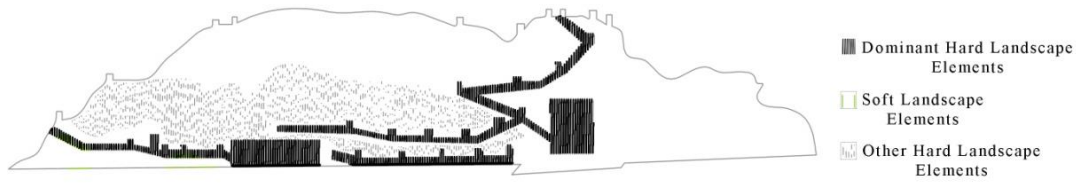


Figure 4.27 : The 1817 Beaufort map, reillustrated from (Beaufort, 1818, Chapter VIII.).

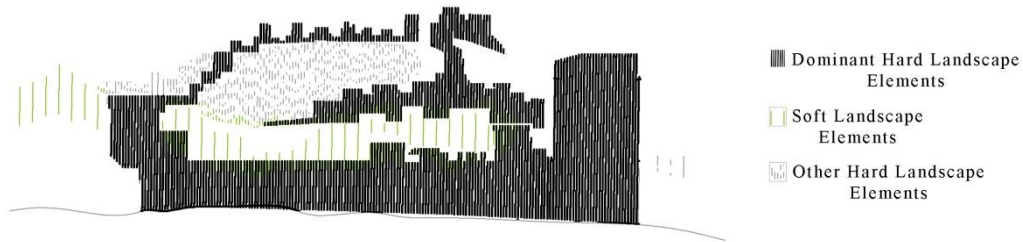


Figure 4.28 : The 1836 Bartlett map, reillustrated from (Carne, 1836).

Data revealed from the historical maps starting from the 1513 (Piri Reis map), the 1609 (Medici Lazara map), the 1817 (Beaufort map) to the 1836 (Bartlett map) have shown the continuity of the dominant hard landscape elements such as the castle, red tower, land and sea ramparts, soft landscape elements, and other landscape elements. Continuity and visibility of the dominant hard landscape elements have been maintained up to today. Meantime, density of the urban fabric attracts attention. Thus, the continuity and visual continuity should be ensured with design strategies.

Tophane and Hisariçi were the former residential quarters which had a condensed urban tissue. Today the 19th and early 20th century houses, which have distinctive architectural styles and building materials are scattered inside these districts. Due to the population exchange in the 1920s people residing in these residential areas were lessened (ICOMOS, 2013).

Notes of the Alanya castle conservation and development zoning – Annex 2 – Sub projects dated 1996, and the Alanya castle conservation oriented zoning dated 1999; which are obtained from Alanya Municipality and Cultural and Social Affairs reflected the ongoing studies about the cultural landscape of Alanya.

Figure 4.29 developed by the author processes the data of 1/500 scaled Alanya castle conservation and development zoning – plan decisions dated 1999 to the aerial map dating 2015 obtained from General Directorate of Mapping.

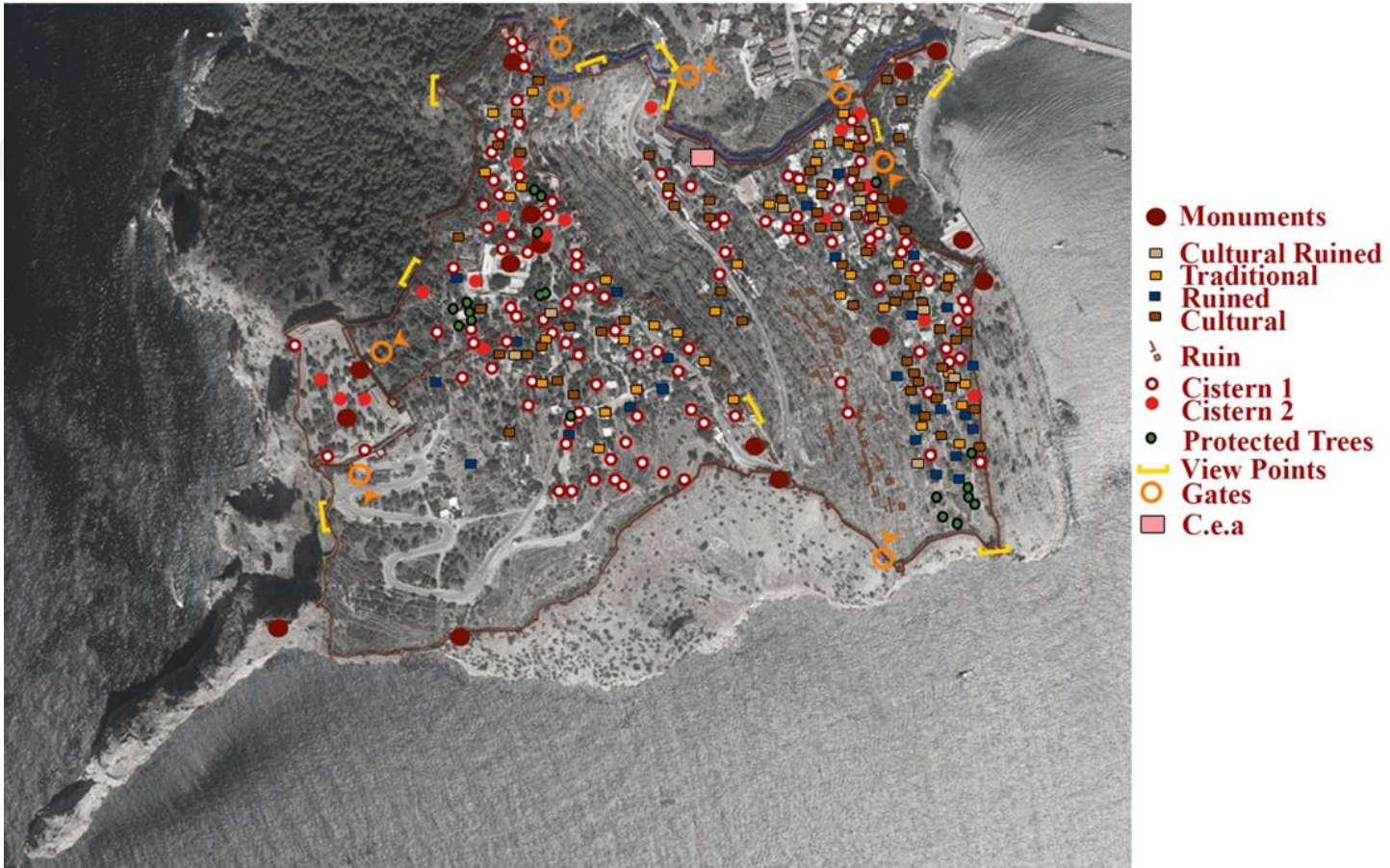


Figure 4.29 : 1/500 scaled Alanya castle conservation and development zoning – plan decisions (1999), reillustrated on the aerial map dating 2015 obtained from General Directorate of Mapping.

Alanya castle conservation and development zoning - Annex 2 - Sub projects document has proposed the protection of the ruined area on the upper part of the Tophane district and to convert it into an Archaeological Park (1996).

Figure 4.30 reveals the final state of the ruined area on the upper part of the Tophane district.



Figure 4.30 : The ruined area on the upper part of the Tophane district, reillustrated from (Fatma Bekar Archive, 2019).

Türkmen (1992) states that the 19th and early 20th century structures that are scattered inside the Tophane and Hisarici districts are regarded as the examples of “Alanya Houses”. In addition, there are examples of “Alanya Houses” outside of fortifications, which are open to construction. “Alanya houses” have left to their fates and persevered with additions on inconspicuous sides which damaging the tissue (Türkmen, 1992).

The Alanya castle conservation oriented zoning of 1999 has brought arrangements on the protection and restoration of the vernacular, local “Alanya House” (Alanya castle conservation oriented zoning - plan decisions, 1999).

Figure 4.31 illustrates the Sadık Emimi Kayhanlar house in the Hisariçi district that is now used as a traditional craft center.



Figure 4.31 : Hisariçi district-Sadık Emîni Kayhanlar house as traditional craft center (Fatma Bekar Archive, 2017).

Although there were ongoing restoration projects developed by the municipality, palace gardens dating the Seljuk and Beyliks periods are mostly neglected. There were difficulties finding the location of Güleşen palace garden (Figure 4.32).



Figure 4.32 : Güleşen palace garden (Fatma Bekar Archive, 2019).

Figure 4.33 illustrates the Kızılcşehir castle on the hill standing neglected against the Alanya Castle.



Figure 4.33 : Kızılcaşehir castle on the hill standing neglected against the Alanya castle (Fatma Bekar Archive, 2019).

One of the other characteristic hard landscape elements is cisterns. Alanya castle conservation and development zoning – Annex 2 – Sub projects document has revealed that only a few of these cisterns were used for their original purpose, the others were abandoned or become septic pits (1996). During the site trips, completed restoration projects of some of the cisterns were identified. However, due to the abundant numbers of the cisterns, reevaluation is necessary.

Seaside houses were other characteristics of the historic coastal city of Alanya, which were abolished with the alterations in the coastline (Figure 4.34). Figure 4.35 illustrates the coastal change by comparing the old aerial photographs dating 1975 and 1986 that are obtained from General Directorate of Mapping.



Figure 4.34 : Seaside houses in 1945 (Haşim Yetkin Archive).

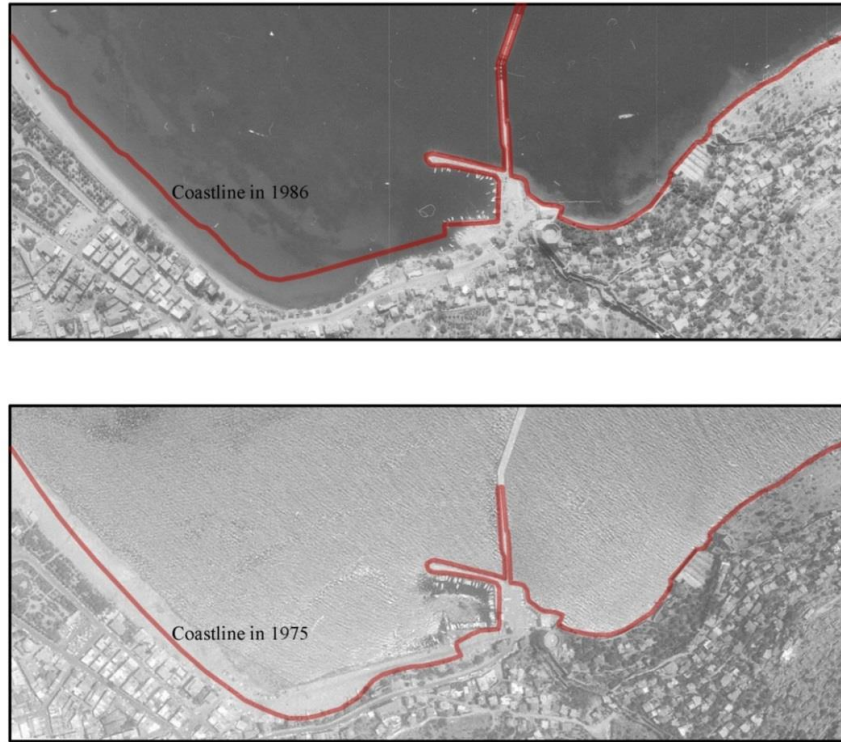


Figure 4.35 : Coastline change, reillustrated from (General Directorate of Mapping, 1975; General Directorate of Mapping, 1986).

Article A2.H4. regarding the Cultural and Social Affairs within the Alanya Municipality strategic plan 2010-2014, is related to developing projects for the historic urban fabric. Sub article A2.H4.F5. is defined as the restoration of the main entrance gate of Alanya castle and its surroundings in compliance with the conservation oriented zoning.

According to Alanya Municipality (2015, August 13), the purpose of the restoration project was to protect the bastions and fortifications on the main gate and south as a cultural heritage. Therefore, the transmission of the cultural heritage to next generations, enhancement of the urban history and memory for the benefit of the cultural tourism, providing convenient circulation conditions and information to the visitors and protection of the frescoes and inscriptions of the Anatolian Seljuk period were aimed. The restoration project was completed in December 2012 and main entrance gate of Alanya and south fortifications have started to serve as “Visitor Consultation, Castle Information Center and Viewing Terrace” in compliance with the conservation oriented zoning. The upper example reveals the reliance of the strategic plans as powerful instruments. The decisions regarding cultural landscape should be implemented to the strategic plans.

In the center, natural vegetation has yielded to grown vegetation by people (Sarıkaya, 1992). According to Redford (2008), prior to the Seljuk period, the coastal landscape had to be covered with grapevine and pine forest. Dense forest areas had obstructed the sun-loving and thorny brushes growing on sandy and salty coastal side. Thus, the coastal side, river and stream mouth, must have been filled with cane and sedges. This shows us that the characteristic vegetation has changed. According to Duman (1999), approximately 2.000 natural vegetation types are grown in Alanya. Three hundred of natural vegetation types are specific to Turkey. Some of the three hundred of natural vegetation types are specific to Alanya. Duman (1999) specifies the significant areas for flora and protection statues as Elmalısu-Gökbek, Geyik mountain, Türbelinaz-Derince, Dim river valley and Alanya castle. Endemic species of Alanya, which is an important characteristic, should be protected.

Alanya castle conservation oriented zoning – plan decisions (1999) - article 2.2.11. relevant to the management of other building plots sets out options as;

-Planting of building plots within Tophane and Hisariçi districts are left to the discretion of the users.

-Nevertheless, existing vegetation should be protected.

-Relevant to these plots the committee formed from ALBE, landscape architect, plant protection specialist, and a gardening specialist to prepare a detailed report regarding the maintenance and pruning of vegetation in all gardens.

-The use of grass will be encouraged in the front-backyard gardens and courtyards.

Board member of ICOMOS, Mr. Giora Solar at Alanya Kalesi ve Tersanesi Yönetim Planı meeting has referred to the houses, community and vegetation reflecting the spirit of the region, had roamed the castle and detected the imported trees that were not adapted to local climate conditions. Mr. Solar has recommended the use of local trees for the cultural heritage candidate site and highlighted that living in archeological sites; you cannot plant something in your garden or add a room to your house (Alanya, UNESCO Dünya Kültür Mirası Listesi'ne Aday, 2008). Considering the integrity of the vegetation in the Tophane and Hisariçi districts, it is essential to introduce alterations to the Alanya castle conservation oriented zoning. These alterations should be sensitive to the integrity of 1st- degree natural, archaeological, historical, and urban conservation site.

4.3.2 Temporal parameters

Two subparameters are defined under the temporal parameter as traditional activities and arbitrary activities.

4.3.2.1 Traditional activities

Parameter of traditional activities is identified by its own parameters of daily and seasonal activities.

Daily activities

The identity of the cultural landscape of Alanya can be read from the quarter names (toponyms). In 1992, Alanya was divided into nine quarters as Hisariçi, Tophane, Çarşı, Kadıpaşa, Şekerhane, Hasbahçe, Sugözü, Kellermuarı, and Tepe (Yetkin, 2002). Table 4.4 reillustrated from Yetkin (2002) shows the relation between the quarter names of Alanya and their characteristics. However, the characteristics of the quarters related to the quarter names have been lost today. Thus, the existence of quarter names in the daily use of locals, reflecting the old characteristics is a relevant reminder.

Table 4.4 : The names of the quarters of Alanya and their characteristics, reillustrated from (Yetkin, 2002, pp.23-31).

Quarters	Characteristics
Hasbahçe Quarter	Palace, Sultan, Garden
Tepe Quarter	High, Hill
Sugözü Quarter	Water, Mill
Kızlarpınarı Quarter	Fount, Girls filling water
Kellermuarı Quarter	Fount, Healing water
Hacet Quarter	Resting, Freshening
Çarşı Quarter	Bazaar
Şekerhane Quarter	Hunting, Sugarcane
Hisariçi Quarter	Castle, Ramparts, Inside
Tophane Quarter	Tower

Table 4.5 illustrates the local language used for the cultural landscape, reillustrated from Hacıhamdioğlu.

Table 4.5 : Local language used for the cultural landscape, reillustrated from (Hacıhamdiođlu, 1997).

Word	Definition
ayamak	bitkilerin fazla dallarını budamak
badırık	yabani taze dal, filiz
badal	köy evlerindeki basit ahşap tahta merdiven
baraşan	meyvesiz geniş yapraklı dut ağacı
beledan	çınar
buynuz	keçi boynuzu
çevlik	etrafı duvarlarla çevrili bahçe
çeleni	evlerde damın saçağı
deştiye	sulanmayan kıraç arazi
dilfir	yabani yonca otu
döneđen	girdap, suyun döndüğü yer
düden	su kaynağı
ehmedek	kalede şato gibi yer
ergen	kızılıcık
eşgilik	narenciye bahçesi
fişga	yaşlı çalı odun
fişgın	genç ağaç dalı
gantak	coğrafi tabir çukur dar yer
garani	makiler içinde biten fazla büyümeyen beyaz ve pembe çiçek açan bitki
gazal	dökülmüş kuru ağaç yaprağı
gedevet	esen yer
gırata	kıraç susuz arazi
gilik	mor çiçek açan yenmeyen gölgesinden yararlanan ağaç
goyak	iki dađ arasında çukur göcek yer vadi
hayıt	mor salkımlı çiçek açan akdeniz kıyı şeridinde yetişen fazla büyümeyen ağacimsi bir bitki
hebil	yabani sarmaşık
ilimon	limon
kapsa	bahçe kapısı
ketir	taşlık kayalık yer

Table 4.5 (continued) : Local language used for the cultural landscape, reillustrated from Hacıhamdioğlu, 1997).

Word	Definition
künger	çam fıstığı meyvesi
kündül	çok küçük maldan
koz	ceviz
mandıra	viran olmuş bakımsız yer
maldan	meyilli arazilerde teras
mardağal	dağlarda yetişen yabani üzüm
muhar	pınar çeşme
müne	basitçe inşa edilmiş küçük ev
omça	genç asma fidanı
öllü	tavlı nemli toprak ekime hazır
palatır	eski evlerde küçük pencere
payam	badem ağacı

Seasonal activities

Today, local residents of Alanya move to the highlands (plateau) in summer season in order to avoid the scorching heat of summer. In this season, the upper zone is a cool temperature and has more convenient living conditions (Balcı Akova, 1997). Locals start to move away to highlands in June (Figure 4.36). They stay in their homes in the highlands during this time and turn back in November.



Figure 4.36 : On the way to the Gökbel Plateau (Fatma Bekar Archive, 2019).

Figure 4.37 developed by the author on map obtained from Alanya urban information system (Url-2, 2019) illustrates the plateaus of Alanya.



Figure 4.37 : Moving to the plateaus on map obtained from Alanya urban information system (Url-2, 2019).

Regarding Antalya province, Alanya county 1/25.000 scaled master zoning plan – plan explanation report, Alanya county has 102 quarters and 15 plateaus. The north part of Alanya is surrounded by coastal succession formed by hills and plateaus exceeding 1000 m which encompassing Geyik and Akçalı mountains.

Table 4.6 demonstrates the names of plateaus of Alanya.

Table 4.6 : Alanya's plateaus, reillustrated from (Aygen, 1993).

Mahmutseydi plateau
Türktaş plateau
Türbelinas plateau
Gedevet plateau
Gökbel plateau
Söğüt plateau
Dereköy plateau
Pınarbaşı plateau
Çeltek plateau
Sapadere plateau
Söbiçimen plateau
Çayarası plateau
Mahmutlar plateau
Dikmetaş plateau
Kocaoğlanlı plateau

Before local residents were making a life of animal husbandry, the green vegetation in the highlands has provided to them opportunities for grazing. Besides the animal husbandry, agriculture took place seldom in the highlands, in the plateaus (Balcı Akova, 1997).

In the late 1990s with the irrigated farming and agricultural intensification, agricultural activities have spread throughout the year, which led to return to the plain (Balcı Akova, 1997).

The highlands have always been a significant cultural landscape area of Alanya. Over the years, the change of land use reshaped the cultural landscape of highlands.

Hence, the local residents of Alanya have continued to move away to highlands and turn back in order to compensate for their needs.

Arbitrary activities

Alanya, which is a significant historical coastal city with distinctive natural and cultural features, offers many potential arbitrary activities to experience. Besides daily and seasonal activities occurring cyclically over the years, providing places for arbitrary activities is an important strategy for the sustainability of the cultural landscape of Alanya.



5. CONCLUSIONS AND RECOMMENDATIONS

Loupa Ramos et al. (2019) state that the spatial planning developed by the municipalities prioritizes mapping zone then mapping landscape identity. Though, mapping landscape identity plays an important role for the future studies acknowledged by their research. It demonstrates the areas possessing redundant landscape characteristics, which enhance the personal identity and the others with none. The place identity can be evaluated by the interconnected activities (actions) and memories (perceptions) comprising of “effective or emotional bond to the place” at the same time “a set of cognitive representations giving the place a special character or entity” (Loupa Ramos et al, 2016) (Figure 5.1).

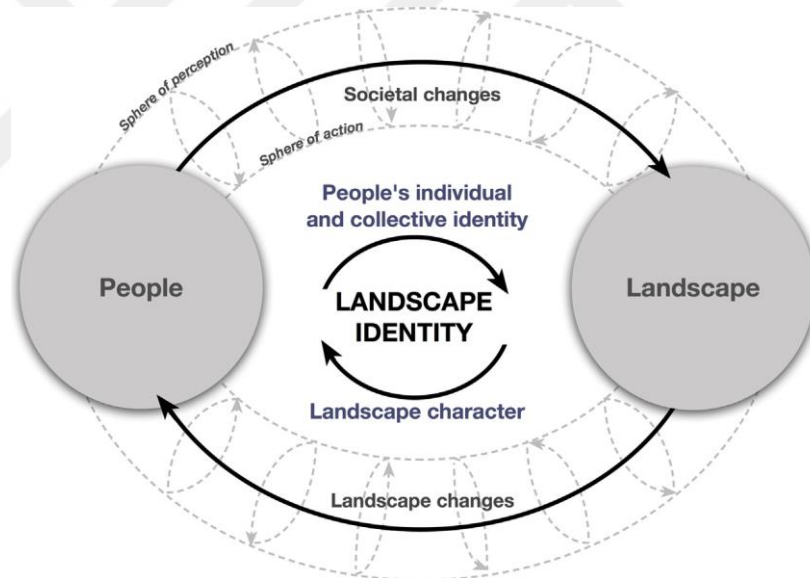


Figure 5.1 : Transactional model of the landscape identity (Loupa Ramos et al, 2016).

According to Loupa Ramos et al. (2016), temporal components of landscape identity should not be disregarded considering the transactional model of landscape identity. Societal and personal appropriation are related to familiarity and attachment in time. Campanini (2010) categorizes the influence of the “landscape other” by exotic travel destinations, getting informed about the place through the media and events, entertainment and sharing the memories of the tourists and migrants. Moreover,

claims that these influences are significant for the acquisition of a landscape and sense of belonging to a landscape. Thus, for the acquisition of a landscape possessing the culture, one needs to know it (passive action), needs to have been there and seen (active actions). For the sense of belonging to a landscape in an acquired culture, one needs to feel the landscape as a place of origin, to go back, to come, to run away, to feel nostalgia and to recognize the cultural identity.

Tangible and intangible characteristics are significant components for the cultural landscape of Alanya. With the help of these tangible and intangible characteristics, the meaning of the cultural landscape and change within can be uncovered. Figure 5.2 developed by the author illustrates the existing, non-existing, degrading and transforming values for spatial parameters.

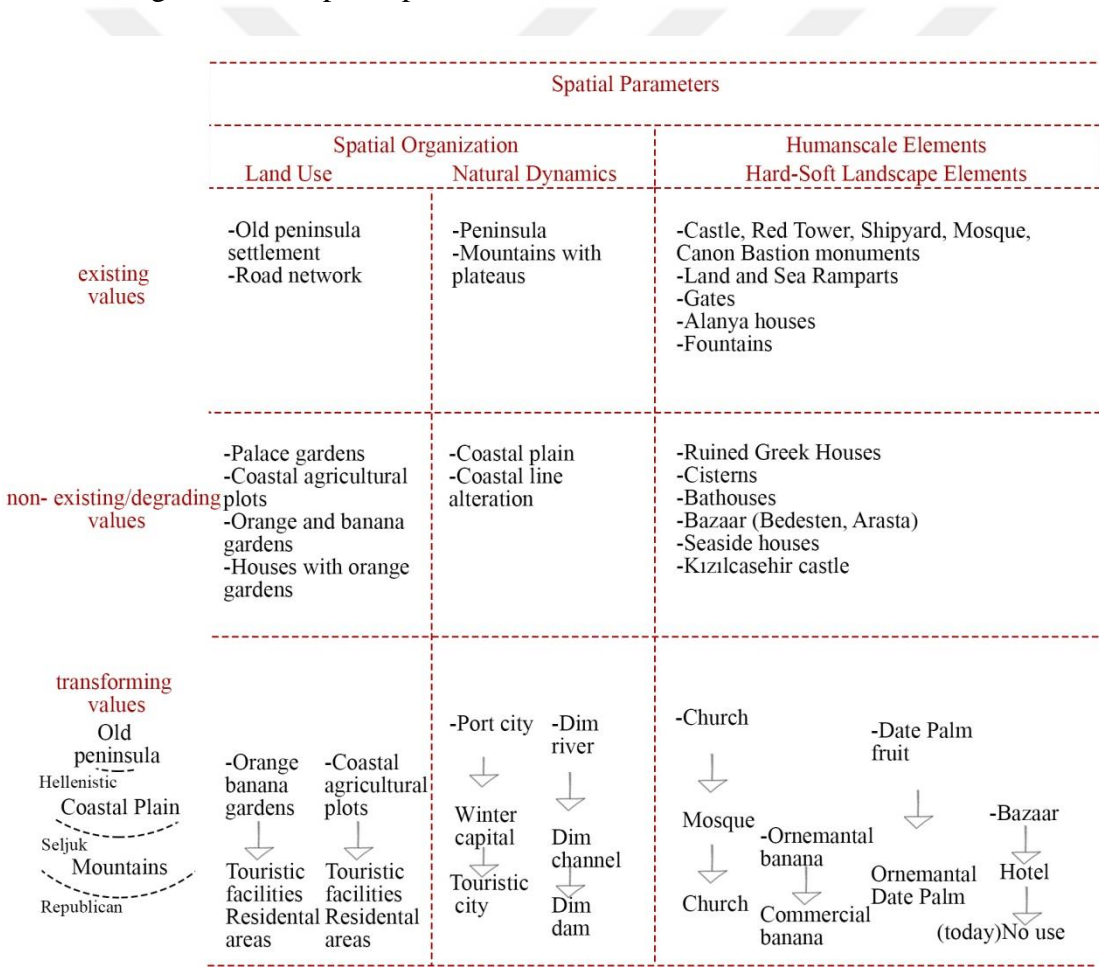


Figure 5.2 : The values for spatial parameters.

Figure 5.3 developed by the author illustrates the existing, non-existing, degrading and transforming values for temporal parameters.

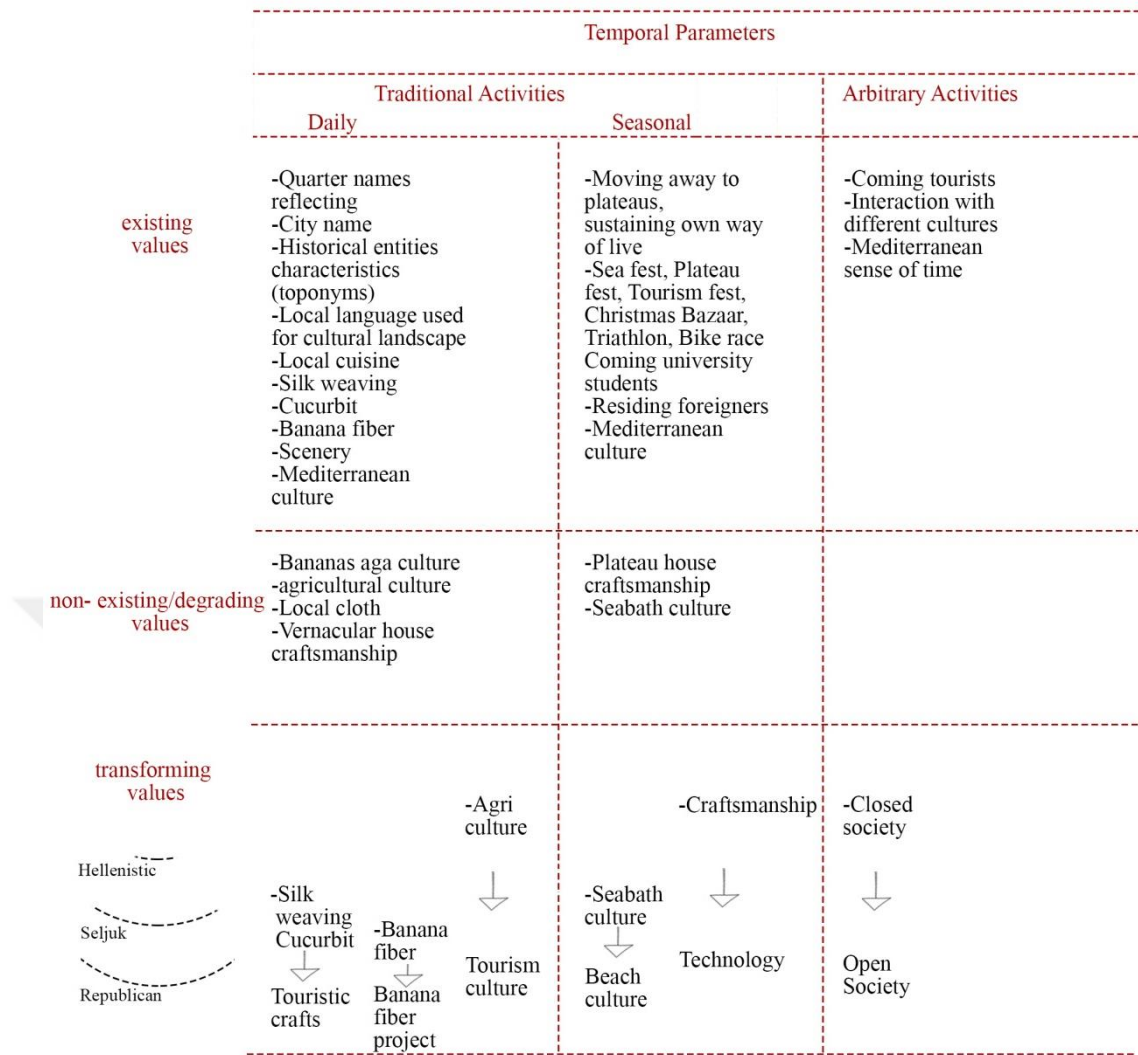


Figure 5.3 : The values for temporal parameters.

This study has revealed the peninsula, coastal plain, and mountains as significant landscape character areas within Alanya. Taylor (2003) exemplifies the cognitive space in Borobudur, which identifies with the Buddhist Madola concept as Mount Merapi, Kedu Plain rivers, fringing mountains enhance the holistic landscape structure as representatives of the Mandala concept.

The peninsula, which is a significant landscape character area in Alanya, conveyed a meaning of landscape mostly related to the primal use such as sheltering and defense. Tangible characteristics of the peninsula meant visibility, boundary, isolated, sheltering, defense, inaccessible, fortified, summit, vista, Mediterranean coast, trading, port city, and harbor before. However, today, there should be a reinterpretation of these tangible characteristics responding to the needs of the new

concept of the peninsula. Today landscape of the peninsula is mostly related to the protection and management of the cultural heritage. Alanya castle conservation oriented zoning dating 1999 is an important instrument regarding the protection of the site. Throughout the studies, destructed and neglected tangible values were observed despite the decisions on Alanya castle conservation oriented zoning. Besides, it should be noted that there is an urgent need to apply an upgraded Alanya castle conservation oriented zoning. By collaborating with the organizations, many projects regarding the restoration and reuse of these tangible characteristics were accomplished.

At the same time, although the numbers of people residing in were lessened because of the constraints in living the historic peninsula, the urban fabric, which represents a different way of living, is an important characteristic of the site. Today castle is existing in the daily lives of the people residing there. In order to help to enhance the daily existence of the historic peninsula access should be revised. In 2017, by building a cable car stretching to the Alanya castle from Damlataş beach, neglected landscapes were bonded. During the site studies, the use of the Meyit gate in the lower part of the Tophane district by the locals and the people swimming there were observed. Thus, the gates can be evaluated as additional binding points to the site contrary to their use as the boundaries in the old times. The visual connection to the historic peninsula is an important characteristic that has to be preserved. The visibility and the continuity of the hard landscape elements that have been maintained up to today should be assured.

Meantime awareness of the children for the historic site should increase by providing interactions with the site, thereby the protection of the cultural values can be enhanced. The intangible characteristic of the site as scenery has an important effect on the awareness of the site. By providing facilities, the examination time of the site should be increased. The potentials of the destructed and neglected characteristics should be evaluated.

The coastal plain, which is another significant landscape character area in Alanya, has been exploited due to the population growth and tourism. The site has undergone severe changes and entirely filled with the newly built houses. Orange gardens were replaced with the newly built houses. People who have experienced the orange

gardens in their childhood feeling nostalgic about them. It should be noted that the orange trees were imported to Alanya.

Mediterranean culture is a significant intangible characteristic. Manisa (2002) indicates the promenade culture that is common in Mediterranean culture. Thus, Mediterranean culture should be considered in making design and planning decisions.

The site includes the current city center and central quarters. Easy accessibility promotes the existing of the site in the daily lives of the people. Examination time of the site is longer due to the present facilities. Figure 5.4 developed by the author depicts the relation between experimentation time of the landscape and protection.

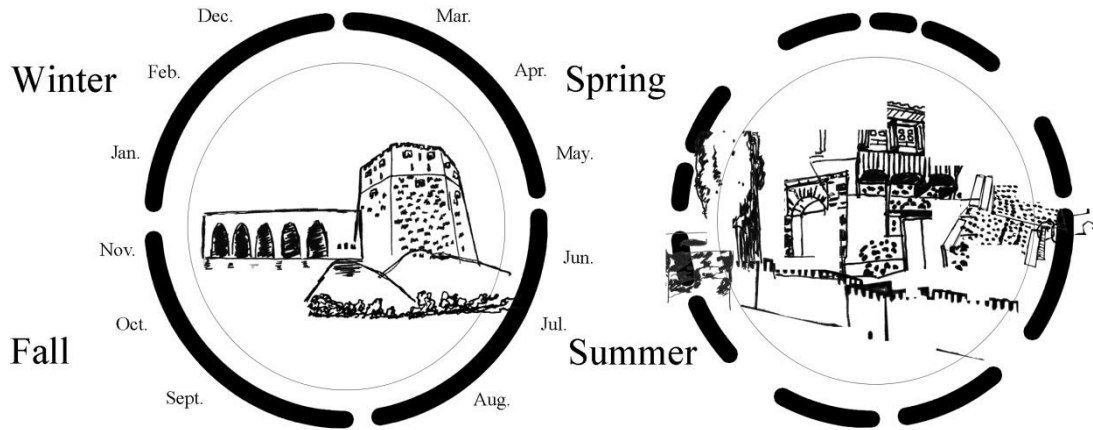


Figure 5.4 : Experimentation time of the landscape and protection.

Although there were ongoing restoration projects developed by the municipality, palace gardens dated the Seljuk and Beyliks periods are mostly neglected. There were difficulties finding the Güleşen palace garden due to the lack of signboards. The visible connection to the site is low; thus, need to be supported by design decisions. Most importantly, during the site trip when asked the whereabouts the palace garden, a local woman referred to the palace garden as foreign buildings (gavur yapıları).

Thus, the local woman is aware but does not feel a sense of belonging to the Güleşen palace garden. The sense of belonging can be enhanced by introducing the history of the Güleşen palace garden to local residents.

The third landscape character area in Alanya is mountains. Mountains exist in the seasonal activities of the people. Local people go up to the plateaus in the mountains and maintain their way of life during the summer season. Thus, the examination period and sense of belonging are high. Today the numbers of people going up to the plateaus for one day have increased. Moreover, it is worth noting the increase in the building numbers, which poses a risk to the identity of the landscape. 1/100.000 scaled environmental plan and Antalya province, Alanya county 1/25.000 scaled master zoning plan have to be adjusted considering the identity of the mountains landscape characteristics. Figure 5.5 developed by the author depicts the degrading values of the cultural landscape of Alanya.

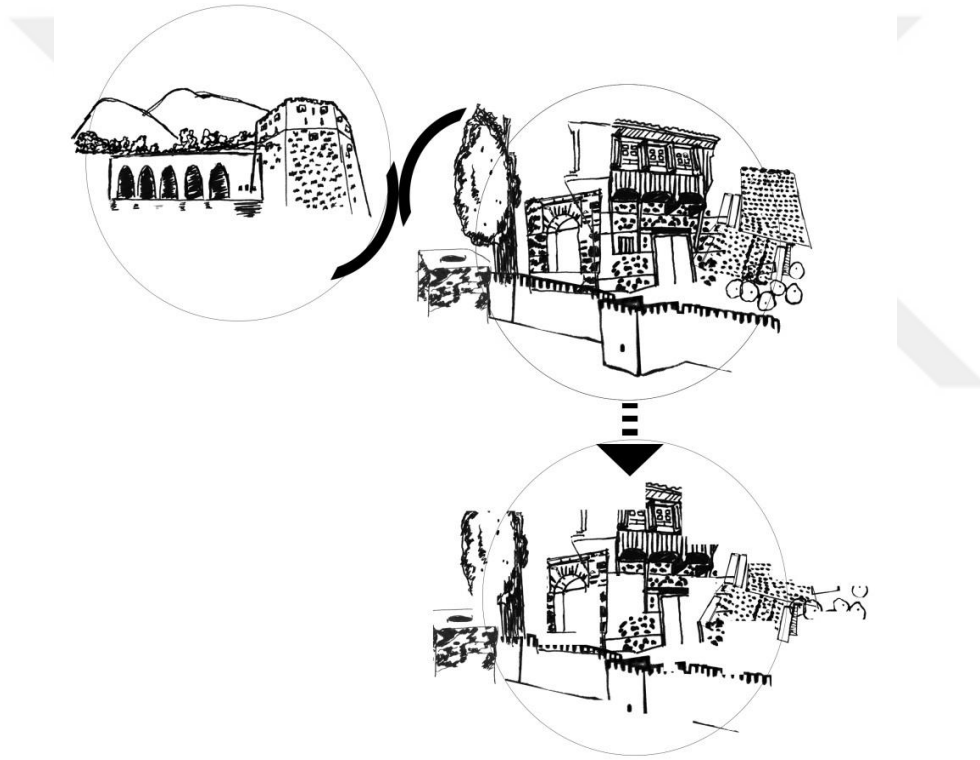


Figure 5.5 : Degrading values of the cultural landscape of Alanya.

During the site trip, when asked the whereabouts the castle on the hill to a local man, he spoke as “What to do will castle? You will sweat” (Kaleyi ne yapacaksınız? Terleyeceksin). Again, the local man is aware but does not feel a sense of belonging or appreciate to the castle. This can be explained by the knowledge of the man about the history, but most importantly the castle left to destruction and neglect. Thus, in the first place, plans related to the protection of the site should be provided.

1/100.000 scaled environmental plan, Antalya zoning, Alanya county 1/25.000 scaled master zoning plan, Antalya-Burdur-Isparta planning zone 1/100.000 scaled environmental plan, Alanya integrated coastal zone management plan, İncekum natural park long term development revision plan, Dimçayı wildlife improvement areas development and management plan, Alanya castle conservation oriented zoning, 1/25.000 scaled environmental plan, 1/5.000 scaled master zoning plan, 1/1.000 scaled implemantary zoning plan and strategic plans are decisive instruments for the cultural landscape of Alanya.

Both spheres of perception and action are changing and dependant on each other “based on the understanding that perception and action are two sides of the same coin that cannot be dissociated when approaching landscape identity in an integrated way” (Loupa Ramos et al, 2016). Figure 5.6 developed by the author shows the actors of the cultural landscape of Alanya.



Figure 5.6 : Actors of the cultural landscape of Alanya.

The study has demonstrated the role of locals, residing foreigners, university students, tourists, organizations such as Union of Historical Towns, UNESCO, ICOMOS, CIVVIH, legislative bodies such as Culture and Social Affairs, Alanya Municipality, Antalya Metropolitan Municipality, Ministry of Culture and Landscape Architects and other professions assessing the existence of the tangible and intangible values without leaving them to destruction and neglection and implementing the tangible and intangible values to the plans and strategic plans.

Outcomes of the study can be classified as;

- A plan related to the cultural landscape of Alanya embodying existing, degrading, and non existing values should be developed. Cultural landscape values should be passed down to the next generations.
- Values that people have experienced in their childhood and feeling nostalgic about should be considered in the designing stage.
- The awareness of locals, residing foreigners, university students, and children for the cultural landscape values of Alanya should be raised.
- Alanya will experience a severe population growth by 2025 according to Antalya-Burdur-Isparta planning zone 1/100.000 scaled environmental plan explanation report. The coastal plain, which is another significant landscape character area in Alanya, has been exploited previously due to the population growth and tourism. There is a necessity to develop sustainable strategies considering the severe population growth.
- The newly built houses in the coastal plain and the plateaus degrade the craftsmanship and damage the urban tissue. Local craftsmanship should proceed.
- 1/100.000 scaled environmental plan and 1/25.000 scaled master zoning plan have to be adjusted considering the identity of the plateaus' landscape characteristics.
- The urban pattern, which represents a different way of living is an important characteristic, should be protected in the old peninsula of Alanya.
- Alanya castle conservation and development plan dated 1996, and Alanya castle conservation oriented zoning dated 1999 are important instruments regarding the protection of the old historic peninsula of Alanya. However, it should be noted that there is an urgent need to apply an upgraded Alanya castle conservation oriented zoning.

- According to Alanya castle conservation oriented zoning - Article 2.2.11. (1999), planting of building plots within Tophane and Hisariçi districts is left to the discretion of users. The characteristic vegetation of Tophane and Hisariçi districts should be protected by doing alterations in Article 2.2.11.
- Alanya castle conservation and development plan dating back to 1996 has proposed the protection of the ruined area on the upper part of the Tophane district and to convert it into an Archaeological Park, but today the ruined area remained the same primarily. These lack of implementations should be reconsidered.
- The visual connection to the historic peninsula is an important characteristic that has to be preserved. The visibility and the continuity of the hard landscape elements that have been maintained up to today should be assured.
- Some of the cultural landscape values of Alanya have been observed as damaged and neglected.
- Although there were ongoing restoration projects developed by the municipality, palace gardens dated the Seljuk and Beyliks periods are mostly neglected.
- Today the administrative boundary of the Alanya is vast, which brings forth the management issues and as a county of Antalya, a firm coordination is needed, or a necessity appears for Alanya to be a city.
- Alanya has foreigners residing in, which brings about a multicultural context. The connection between the cultures should be increased.
- Organizations should be increased which let the gathering of different cultures.
- New citizens of Alanya committee is a successful legislative body highly regarded by the foreigners in Alanya, which contributes to the promotion of Alanya.

- Festivals such as Sea fest, Plateau fest, Tourism fest, Christmas Bazaar, Triathlon, and Bicycle Racing are important acts. The number of these festivals should be increased.
- The identity of the Alanya should be read from the name of the quarters, name of the city and the historic entities, although the characteristics have been lost. This should be maintained.
- The intangible characteristic of the site as scenery has an important effect on the awareness of the site. By providing facilities, the examination time of the site should be increased.
- Agricultural characteristics of Alanya as a template of the traditional landscape should be supported.
- Characteristics of Alanya as a port city must be regained.
- Meantime awareness of the children for the historic site should increase by providing interactions with the site, thereby the protection of the cultural values can be enhanced.
- Today castle is existing in the daily lives of the people residing there. In order to help to enhance the daily existence of the historic peninsula, access should be revised. Gates can be evaluated as additional binding points to the site contrary to their usage as the boundaries in the old times.
- Strategic plans are also essential instruments regarding cultural landscape management. Thus, works related to cultural landscapes should be increased by the support of these plans.
- Culture and Social Affairs is a significant actor regarding the cultural landscape of Alanya. Banana fiber project developed by the Culture and Social Affairs is an important project reclaiming the non-existing values.
- UNESCO, ICOMOS, CIVVIH are important advisory bodies regarding the protection of the cultural landscape of Alanya.
- By collaborating with the organizations, many projects regarding the restoration and reuse of these tangible characteristics were accomplished.

- The participatory role of the locals, residing foreigners, university students, tourists, organizations, advisory bodies, legislative bodies, landscape architects, and other professions should be enhanced.





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