



Research Article

**OTTOMAN PERIOD ISLAMIC WORSHIP STRUCTURES IN IZMIR /
FOCA IN THE CONTEXT OF THE RELATIONSHIP OF
CONSERVATION AND TOURISM**

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Abstract

Architectural conservation and tourism are two concepts that affect each other in many ways. The relationship between conservation and tourism, which has developed rapidly in the historical process, has been strengthened with the change and diversification of expectations from tourism. There are many examples of associating architectural heritage with touristic functions in Anatolian settlements where the relationship between conservation and tourism can be seen intensely. One of these examples is the settlement of Foca, which draws attention with its coastal tourism, natural qualities and cultural features. The architectural heritage that strengthens the relationship between conservation and tourism in Foca consists mostly of civil architectural works. In addition, the Ottoman period worship structures in the settlement also have qualities worth examining. While adding value to Foca's tourism potential; at the same time, bringing these structures to the forefront, which should be conserved and delivered to the future, is important in the context of the development of the relationship between conservation and tourism in the region. From this point of view, the study aims to draw attention to the importance of conserving the original elements of settlements with cultural heritage value, as well as keeping them alive through tourism. Scope of work; Fatih Mosque, Kayalar Mosque and Hafiz Suleyman Masjid, which have survived to the present day with their spatial qualities and traditional architectural features, will be discussed in the context of the relationship between conservation and tourism. The method of the study, besides the literature and field research related to the structures examined; the study on the qualities that the conservation and tourism relationship brings to the settlements includes the evaluation of the data together. As a result of the study, especially Foca and other historical settlements in Anatolia; it is thought that it will contribute to the conservation of similar heritage and to the development of its relationship with tourism.

Keywords: Conservation, tourism, Fatih Mosque, Kayalar Mosque, Hafiz Suleyman Masjid.

*Araştırma Makalesi***KORUMA VE TURİZM İLİŞKİSİ BAĞLAMINDA İZMİR / FOÇA'DA
OSMANLI DÖNEMİ İSLAMİ İBADET YAPILARI****Özet**

Mimari koruma ve turizm, birbirini çok yönlü olarak etkileyen iki kavramdır. Tarihsel süreç içinde hızla gelişen koruma ve turizm ilişkisi, turizmden beklentilerin değişmesiyle ve çeşitlenmesiyle birlikte güçlenmiştir. Koruma ve turizm ilişkisinin yoğun olarak görülebildiği Anadolu yerleşimlerinde, mimari mirasın turistik işlevlerle ilişkilendirilmesine yönelik olarak pek çok örnek bulunmaktadır. Bu örneklerden biri de hem kıyı turizmiyle, hem doğal nitelikleriyle, hem de kültürel özellikleriyle dikkati çeken Foça yerleşimidir. Foça'da koruma ve turizm ilişkisini güçlendiren mimari miras, çoğunlukla sivil mimari eserlerden oluşmaktadır. Buna ek olarak yerleşimde bulunan Osmanlı dönemi ibadet yapıları da incelemeye değer niteliklere sahiptir. Foça'nın turizm potansiyeline değer katarken; aynı zamanda korunarak geleceğe ulaştırılması gereken bu yapıların ön plana çıkarılması, bölgedeki koruma ve turizm ilişkisinin gelişmesi bağlamında önemlidir. Buradan hareketle çalışma, kültürel miras değeri taşıyan yerleşim alanlarının, özgün unsurlarının korunması yanında turizmle yaşatılmasının önemine dikkat çekmeyi amaçlamaktadır. Çalışma kapsamında; günümüze mekânsal nitelikleri ve geleneksel mimari özellikleriyle ulaşabilmiş olan Fatih Camii, Kayalar Camii ve Hafız Suleyman Mescidi, koruma ve turizm ilişkisi bağlamında ele alınacaktır. Çalışmanın yöntemi, incelenen yapılar ile ilgili literatür ve saha araştırmasının yanında; koruma ve turizm ilişkisinin yerleşim alanlarına kazandırdığı niteliklere yönelik çalışma verilerinin bir arada değerlendirilmesini içermektedir. Çalışma sonucunda, başta Foça ve Anadolu'da bulunan diğer tarihi yerleşim alanları olmak üzere; benzer nitelikteki mirasın korunmasına ve turizmle ilişkisinin geliştirilmesine katkı sağlanacağı düşünülmektedir.

Anahtar kelimeler: Koruma, Turizm, Fatih Camii, Kayalar Camii, Hafız Suleyman Mescidi.

1. INTRODUCTION

Conservation includes research and practices that include documentation, continuous maintenance, conservation, restoration and monitoring in order to safely transfer cultural assets to future generations (Ahunbay, 2021). In this sense, the idea of conservation involves the act of taking into account the responsibility of the present and future of human beings. It is not conservation to freeze the past, to hide it or to make it unusable for people in the modern age (Bektas, 2001). In order to protect historical environments and buildings, implementing practices by considering today's conditions constitutes the basis of a sustainable conservation approach.

In order to realize conservation practices, the values of the architectural heritage to be preserved must first be determined (Akyıldız & Olgun, 2020a). Considering the thoughts in the process on this subject, the existence of single buildings, building groups and settlements/cities with historical, architectural, aesthetic and economic value are worthy of conservation in terms of hosting historical consciousness for the user (Kuban, 2000). However, when it comes to conservation for architectural heritage, the building should have a

program in which the qualities worthy of evaluation and priorities are determined (Annoni, 1946). In this sense, conservation is seen as part of the economic strategy for many countries, along with local commercial activities (Dincer & Ertugral, 2000).

An important way for conservation to be culturally and economically sustainable is through tourism practices. Tourism, which is accepted as an important economic power of the last century, contributes to sustainable development with its new vision and its effects in protecting the cultural, social and heritage values of historical environments. Tourism also has a function that supports the culture, art, religion, architecture and social life of the geography where it is located. In this respect, tourism is accepted as an important tool in the protection of cultural heritage (Meydan Uygur & Baykan, 2007; Akyıldız & Olgun, 2020b).

Traveling to learn about and experience different cultures through tourism has increased significantly in recent years. In the tourism sector, the demand for tourists to experience cultural, social and architectural spaces different from where they live has created an important practice called cultural tourism. Cultural tourism includes visiting historical sites, experiencing local festivals, watching traditional ceremonies, as well as trading traditional products specific to the region (Besculides et al., 2002). The cultural heritage of settlements is considered as one of the most important components for the developing and growing tourism of historical textures by contributing to tourism with its traditional qualities (Poria et al., 2003; Okuyucu & Somuncu, 2012). In this respect, the effort to preserve the cultural heritage traces of residential areas and bring them to tourism has been an important conservation method and thus has important qualities in revealing the relationship between conservation and tourism. The economic, socio-cultural and environmental impacts of tourism (Andereck et al., 2005) continue to contribute to the protection of the cultural heritage of the towns (Binoy, 2011).

The aim of this study is to reveal the importance of the relationship between conservation and tourism, as well as to identify the advantages and disadvantages of this relationship for architectural heritage. In this context, the Islamic worship buildings belonging to the Ottoman period in Foca, one of the settlements with intense tourism in Turkey, were analyzed in the context of the relationship between conservation and tourism. In Foca, where many types of tourism are seen together, it was tried to determine the reasons why the structures examined were excluded from these activities and could not benefit from the advantages of tourism for conservation. As a result of the data obtained and the evaluations made, suggestions have been put forward to move the architectural heritage from the current situation to a more positive point in the context of the relationship between conservation and tourism. As a result, it is thought that the study will contribute to the protection of Islamic worship structures in Foca, a traditional settlement rich in tourism.

2. CONCEPTUAL FRAMEWORK

The architectural works that constitute the original identity of settlements shape the social structure, traditions and beliefs of the past, as well as the social, cultural and economic structure of the users. In this context, it is important to preserve the original qualities of settlements or to keep them alive in accordance with the original and respectful to the texture. Architectural assets, which are concrete examples of cultural heritage, are also a reference for the building culture to be built in the future. This reference is an indispensable design key in preserving the traditional space culture of residential areas and ensuring cultural continuity

(Degirmenci & Saribiyik, 2015). In this context, many studies are carried out for the protection of architectural heritage.

One of the practices that mediate the protection of architectural heritage is touristic activities. In recent years, tourism, which has gained more and more importance through architectural works, has become a concept closely related to conservation. In this context, firstly, the concepts of conservation and tourism have been investigated in terms of their definitions and development processes. Then, the aspects that connect these two concepts are listed and the characteristics of the conservation-tourism relationship are revealed.

2.1. The Concept of Conservation in Architecture and Historical Development Process

Conservation is literally used as securing any asset against danger or external influences. Conservation for settlements and buildings, on the other hand, means transferring the past socio-economic and cultural values of societies to the present, as well as preserving their physical structure from destruction under changing socio-economic and cultural conditions (Gulersoy Zeren, 2002).

When the history of architectural conservation is analyzed, it is seen that the process of turning into a scientific study in its current form started in the 19th century. After these dates, many legal regulations have been made and implemented on an international scale. The most important of these are the Athens Regulations, the Venice Regulations, the Burra Regulations, as well as legal regulations such as the European Cultural Convention, the Convention on the Protection of the World Cultural and Natural Heritage, and the European Convention for the Protection of Architectural Heritage (Madran & Ozgonul, 2005). It can be stated that the common denominator where all the aforementioned laws and regulations meet is the protection of cultural and natural heritage with scientific methods and the correct transfer to future generations.

When the conservation practices and approaches in modern architecture are examined, taking into account the relevant legal regulations, it is seen that their history dates back to recent times. However, there are also examples of conservation practices that were sometimes carried out with traditional methods without the need for expertise (Madran & Ozgonul, 2005). Today, assets worthy of conservation are brought to the future by taking into account the legal regulations that are the result of various scientific studies. In this context, the biggest difference of today's conservation practices from those carried out with traditional methods in the past is that they have a theoretical basis and are carried out based on certain criteria rather than personal opinions and the architectural trends prevailing at the time (Ahunbay, 2014). As in the rest of the world, conservation practices in Turkey have been implemented primarily with traditional methods and without scientific foundations (Bektas, 2009). Over time, various legal regulations have been developed and implemented by taking into consideration the developments in the world. Some of these can be listed as follows:

- Law No. 2863 on the Protection of Cultural and Natural Heritage,
- Regulation on the Procedures and Principles Regarding the Preparation, Demonstration, Implementation, Supervision, and Contractors of Conservation Zoning Plans and Landscaping Projects,
- Law No. 5366 on the Renewal, Protection and Utilization of Worn-out Historical and Cultural Immovable Assets,

- Implementation Regulation of the Law on the Renovation, Protection and Utilization of Historic and Cultural Immovable Assets,
- Regulation on the Principles of Construction and Inspection of Immovable Cultural Assets in Need of Protection.

Some of the above-mentioned legal regulations have taken cultural assets under state protection, while others have paved the way for their adaptation to the present day and reuse. In addition to this, the idea of preventing arbitrary practices was targeted; thus, it was envisaged that registered buildings, which were decided to be protected, would be rebuilt even if they were demolished. From this point of view, it can be stated that all kinds of studies on conservation, both in the world and in Turkey, have the goal of protecting qualified buildings and their surroundings with all their cultural values and delivering them to future generations.

Today, there are practices developed for the protection of cultural heritage. One of the most common of these is tourism. While the phenomenon of tourism was mostly based on recreation and entertainment in the past, today it has become a tool that responds to individuals' curiosity and desire for information (Madran & Ozgonul, 2005). This situation has brought along the relationship between conservation and tourism. In order to address this relationship, it would be useful to first examine the general characteristics of tourism.

2.2. The Concept of Tourism and its Relationship with Conservation

ourism is considered to be one of the world's largest industries in terms of market size and economic potential. In this respect, many governments, companies, organizations and other entities aim to understand, develop and benefit more from tourism. In order to achieve this, it is of great importance to understand tourism today and to make predictions for the future. In addition, examining the development process can be considered as a necessary way of understanding tourism (Akoglan Kozak et al., 2013).

The development process of tourism dates back to human behavior in the early ages. In the early ages, the fact that people traveled only for compulsory reasons led to the formation of an intangible law of hospitality (Heal, 1990). This was first valued as a sign of elitism in the host-guest relationship, as well as showing kindness and generosity to those in need. However, over time, the widespread use of travel for commercial purposes has led to the development of a system that enables the marketing of hospitality. The transformation of this system in the historical process has closely influenced the emergence and shaping of the concept of tourism (Urry, 1999). One of the most important factors in the expansion and development of tourism is the developments in technology (Akoglan Kozak & Bahce, 2009). These developments can be listed in many contexts such as the invention of the wheel, the discovery and examination of language and writing, information and communication technologies, and the jet engine (Akoglan Kozak et al., 2013). In this sense, it is possible to state that technology has an undeniable impact on the transformation of approaches and paradigms regarding tourism.

Tourism is a concept that emerged during the historical evolution process in which social organization gained existence and effectiveness. In this process, which dates back to the ancient Greek and Roman periods, tourism was primarily carried out for purposes such as trade, education and health; today, cultural values have become a part of this phenomenon (Eralp, 1983). This situation has led to the emergence of the concept of cultural tourism.

Cultural tourism, which is a very comprehensive concept, is considered as a means to gain different experiences and to recognize, see and learn about different places (Huh, 2002). In addition, the settlement potentials that constitute the touristic supply have also become factors that create attraction for tourists and determine the type of tourism (Kısa Ovalı & Tachir, 2015).

There are many resources that prepare the ground for cultural tourism. Archaeological and architectural artifacts constitute a significant part of these resources. In this context, some of these resources can be listed as follows:

- Structural elements such as mosques, inns, baths, tombs, aqueducts, other registered buildings and streets, monumental trees, fountains, caravanserais, clock towers, which reflect the history of the region and have survived to the present day.
- Historical belief centers; religious buildings built and used in different historical periods such as mosques, tombs, monasteries, churches, synagogues, cemevi.
- Archaeological artifacts that have survived from various civilizations known to exist in the region; ancient cities, castles, walls, theaters, baths, aqueducts, acropolis, necropolis, temples, churches, temples, cisterns and underground archaeological artifacts (Arınc, 2002).

The most important difference that distinguishes cultural tourism, which includes these resources, from other types of tourism is that it includes the purpose of learning (Cetin, 2010). Culture includes the items that people think, make and create. In this context, cultural tourism is not only visiting places, monuments and architectural values, but also seeing and learning the lifestyle in the visited area (Richards 2001; Aliagaoglu 2004).

Cultural tourism can be considered as one of the strongest ties that enable the concept of tourism in general to establish a relationship with conservation. High environmental quality ranks first in terms of tourism preferences (Avcıkurt & Karaman, 1995; Ceylan, 2001). This quality has found a place in traditional textures where architectural heritage is concentrated. Many qualities such as natural materials and local construction techniques, interior and exterior spaces organized in accordance with human needs, and direct relationship with nature are among the data that increase environmental quality and are frequently seen in historical buildings. From this point of view, it is important that historical buildings are restored or re-functionalized and brought into the tourism sector. Thus, touristic demand is met with less construction, supply values are protected, visual and cultural diversity is created to meet the expectations of tourists, and architectural heritage is transferred to future generations (Kısa Ovalı, 2007). In this context, it can be stated that tourism in many parts of Anatolia directly affects the activities for the protection of architectural heritage, and the conservation-tourism relationship is developing more and more as the high environmental quality provided by historical buildings determines touristic preferences.

One of the settlements in Anatolia that draws attention in the context of conservation-tourism relationship is Foca. In addition to its rich archaeological data, Foca stands out with its traditional housing structures and monuments, and there are also various worship structures from the Ottoman period. However, what makes Foca valuable in terms of tourism is its mostly preserved coastal structure, its natural value called Mediterranean Monk Seal and its cultural monuments (Atalay et al., 1995; Akurgal, 1998; Ozyigit, 1998; Gümüş & Semenderoglu, 2001; Guclusoy & Kence, 2001; Baysan, 2002; Turkyılmaz et al., 2003; Dal & Baysan, 2007; Ankaralı, 2008; Ergurhan, 2008; Gümüş & Ozupekce, 2009). It can be

stated that it is important to consider the worship structures in the context of conservation-tourism relationship in order to protect the similar structures and settlements in Anatolia and in different parts of the world, especially in Foca, and to transfer them to future generations in a correct way.

3. OTTOMAN WORSHIP BUILDINGS IN FOCA

Foca is a town located on the western Anatolian coast of Turkey, 70 km from the city center of Izmir province. The settlement, formerly known as Phokaia, has a rich and deep-rooted history as one of the 12 Ionian cities. As an important port city, Foca was equipped with temples in the ancient period, churches in the Roman period and mosques in the Ottoman period and became a religious center (Yeşilyurt, 2002) (Figure 1).

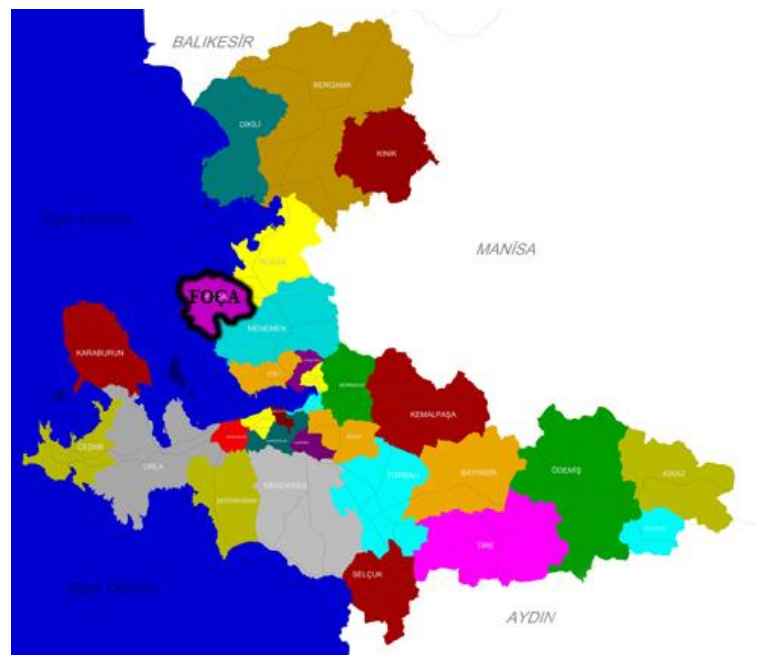


Figure 1. Location of Foca within Izmir (URL 1).

Foca has been an important bridge in the transfer of fine arts such as literature, architecture and music, as well as sciences such as philosophy, physics, mathematics and geometry from Eastern civilizations to Western civilizations, as it was home to civilizations that achieved significant success in maritime and shipping. Foca has become a unique settlement with its bridge value in transferring heritage values such as the magnificent Temple of Athena, Foca Castle and harbor, aqueduct, windmill, old and new Foca Walls, Foca Ottoman Cemetery, 15th and 16th century mosques and masjids to the present day (Figure 2).

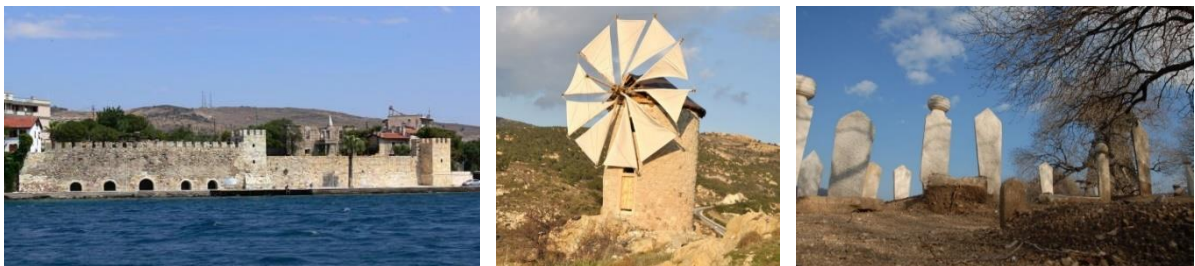


Figure 2. Foca Castle (a), windmill (b) and Foca Ottoman Cemetery (c) (URL 2).

The history of settlements means that their cultural heritage has the capacity to be passed on to future generations. This cultural heritage represents the identity of textures and entire settlement areas (Ozcan, 2014). The tangible cultural heritage, architecture and cultural environment within settlements are the historical continuity of these regions. The evaluation of this continuity as a whole expresses the identity of the area (Karaaslan, 2010). In this context, Ottoman period Islamic worship buildings have a very important place in Foca as a part of this whole (Figure 3).



Figure 3. The locations of the surviving Ottoman period Islamic worship buildings in Foca (edited using Google Earth, 2022).

Foca has an advantageous position in terms of cultural tourism with its artifacts. Architectural heritage is at the top of these works. Along with many traditional housing structures that make up the heritage in question, mosques and masjids are also important works in terms of cultural tourism. There is quite detailed information about the places of worship in Foca in the evkaf books kept in the 15th and 16th centuries. According to the information in those dates; it is known that there are three masjids and one mosque in the town, namely Foca Mosque Şerif (Fatih Mosque), Yeniceri Masjid, Hoca Omer Efendi Masjid and Yel Degirmeni Masjid. Next to the Fatih Mosque, the Kayalar Mosque was also built, which is estimated to have been built after the evkaf book records, although the date of its construction is unknown. It is known that these two mosques and three masjids survived thanks to the foundations supported by the people of Foca (Arıkan, 2016). Thanks to these foundations, which were supported by the people of Foca, sometimes with direct financial support and sometimes with the allocation of gardens, fruit trees and olive groves, mosques and masjids have survived and some of them have been preserved and preserved until today (Figure 3). However, there is very little literature on these buildings dating back to the Ottoman period. In this context, it is thought that the examination of Fatih Mosque, Kayalar Mosque and Hafız Suleyman Masjid in the settlement will be useful in terms of conservation-tourism relationship.

3.2 Fatih Mosque

Fatih Mosque is located two hundred meters southwest of Beskapılar Burcu in the area known as the castle interior. The building, whose first name was Camii Serif, is also known

as Fatih Sultan Mehmet Mosque (Yesilyurt, 2002). Located in a large courtyard with two entrances surrounded by walls, the building has a rectangular harim (Figure 4). There is a last congregation place in the north of the harim and a minaret in the northeast corner (Figure 5).

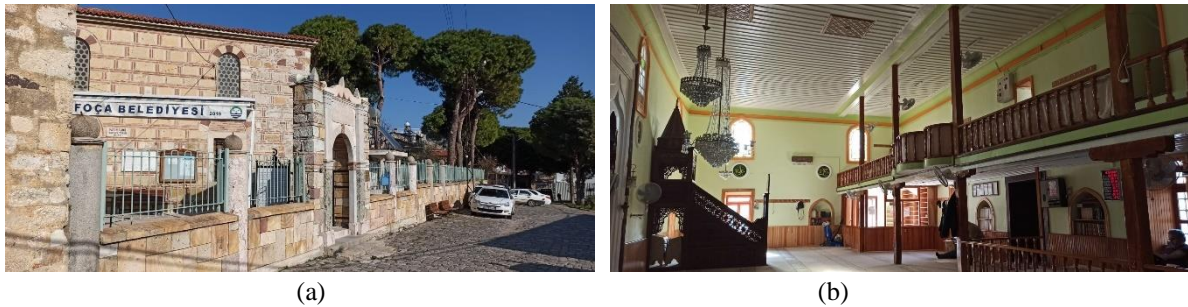


Figure 4. Walls surrounding the courtyard (a) and harim (b) in Fatih Mosque (16.06.2022).



Figure 5. Fatih Mosque's last congregation place (a) and minaret (b) (16.06.2022).

There are two inscriptions in the mosque, one at the southwest entrance of the courtyard and the other above the crown door of the harim, and these inscriptions include the date of the mosque's construction in both numerical and abced calculations. According to the inscriptions, the mosque was rebuilt in 977 / [1569-70] by Suleyman the Magnificent 'cediden', in today's sense of the word. The reconstruction process initiated by Suleiman the Magnificent was only completed after his death. According to the inscription on the gate, it was also built in 937 / [1530/31] by a man named Mustafa Aga (Figure 6). As it is understood from the newness of the courtyard gate, it is understood that the gate does not belong to the 16th century and was renovated, but the inscription was preserved unchanged (Arıkan, 2016).

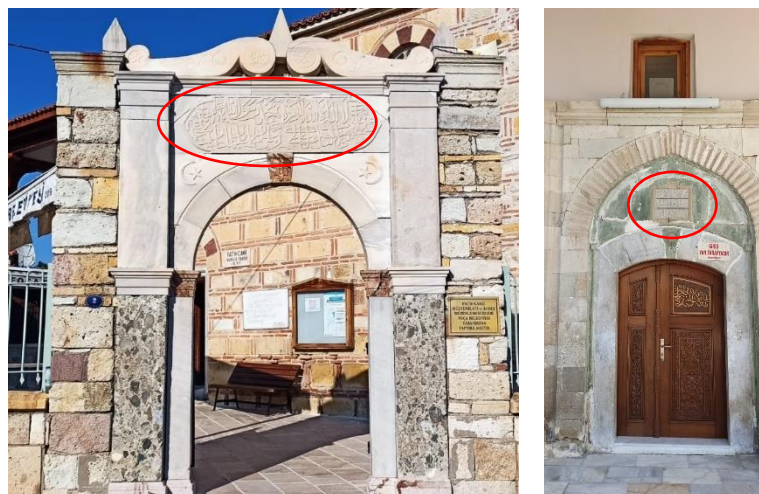


Figure 6. Inscriptions in Foca Fatih Mosque (12.04.2022).

In the earthquake of July 3, 1709, one of the most important earthquakes in the Aegean Region, the Fatih Mosque suffered great damage, as did Foca Castle and other important buildings. Due to the collapse of the minaret of the mosque on the dome in this earthquake, the mosque was severely damaged and subsequently repaired without a dome. In 1739, the mosque was also severely damaged by an earthquake, and -as evidenced by the manuscript on the door of the gate- was repaired after the earthquake and again in 1307 / [1890] (Arıkan, 2016). However, according to the decisions of the Conservation Zoning Plan prepared for the protection of the settlement area, Fatih Mosque, located on block 41, parcel 1, was registered as an *'immovable cultural property in need of protection'* as a worship area (Baldan and Baldan, 2021).

3.2. Kayalar Mosque

The Kayalar Mosque is located in the same neighborhood as the Fatih Mosque, approximately 200 m northwest of it (Figure 3). There is also no inscription belonging to the building. However, it is thought that the minaret built with cut stone was added to the mosque in the 18th century due to its construction technique (Baldan & Baldan, 2021). When the architectural qualities of the building are examined in general; it is seen that it has a rectangular plan, the northern facade is covered with smooth cut stone and the other three facades are covered with rough masonry stone. There are four windows on the south, west and east facades, top and bottom. The lower part of these windows are flat arched windows and the upper part are pointed arched windows. The upper cover of the mosque consists of a roof covered with tiles (Figure 7, Figure 8).

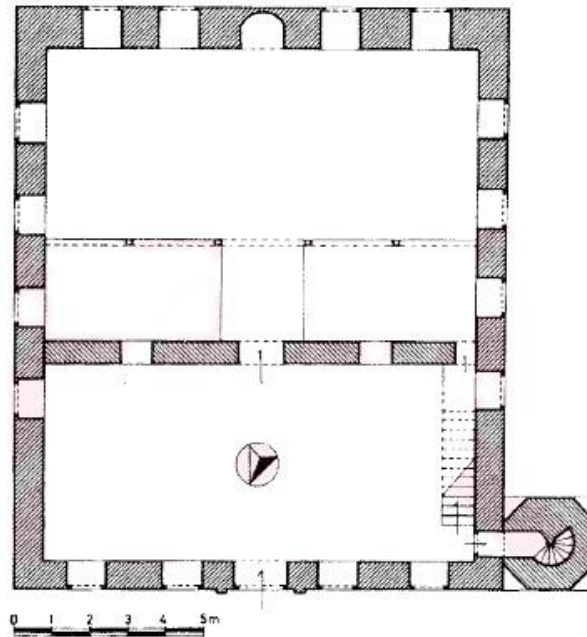


Figure 7. Plan of the Kayalar Mosque (Yesilyurt, 2002)

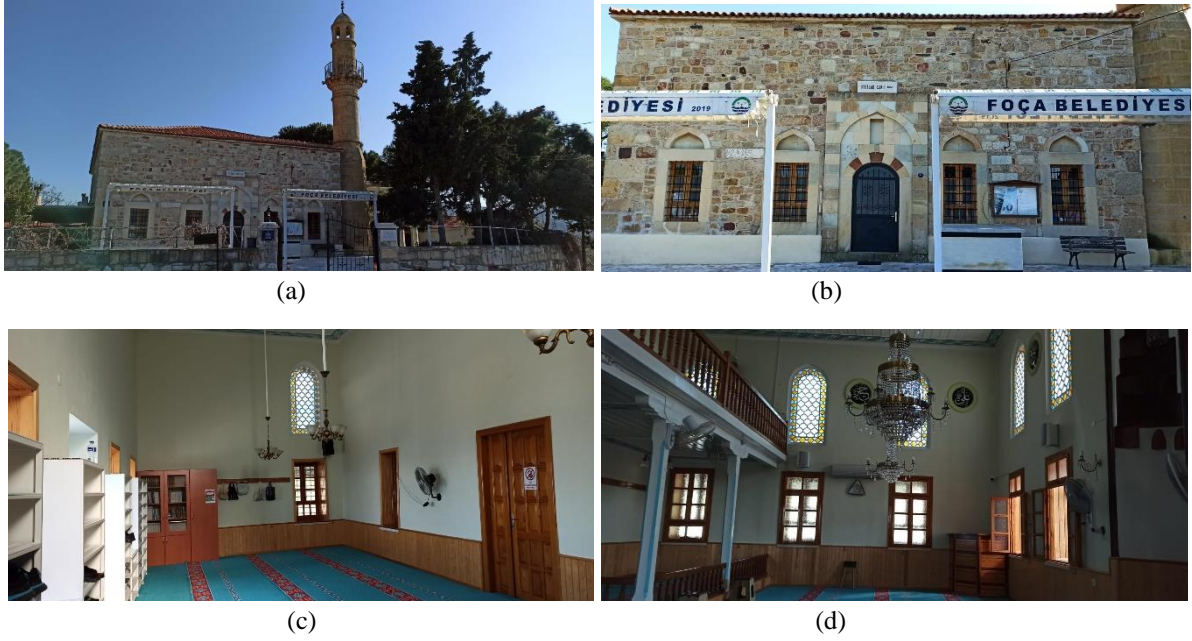


Figure 8. General view of Kayalar Mosque (a), entrance facade (b), last congregation section (c) and harim space (d) (12.04.2022).

No information or documents on the Kayalar Mosque were found in the evkaf records or other sources. There is only information that an inscription on the eastern corner of the crown gate indicating that the Kayalar Mosque was built in 1456 was added later, but it is not known exactly where this information was transferred from. Based on the data that there are two mosques in Foca in the 1913 budget of the Nezareti of Evkaf; it is assumed that one of these mosques is Fatih Mosque and the other is Kayalar Mosque; and the accuracy of this information is confirmed by the pictures taken at that time (Arıkan, 2016).

3.3. Hafız Suleyman Masjid

Hafız Suleyman Masjid is a worship structure located southeast of Fatih and Kayalar Mosques (Figure 3). The inscription of the masjid indicates that it was built in 955 / [1548] by Mustafa Aga, the Dizdari of Foca Castle (URL 3). In addition, as in the Fatih Mosque, the inscription of Hafız Suleyman Masjid also contains various data indicated by ebced calculus (Onur, 2009). The most important of these data is the date the building was built.

When the architectural characteristics of the building are analyzed, it is seen that it has a square plan and covered with a flat ceiling. The material is rough masonry stone. There are two round arched, rectangular windows at the lower part of the south and east facades. Above these windows there are two more windows with round arches and there is no minaret (Figure 9, Figure 10).

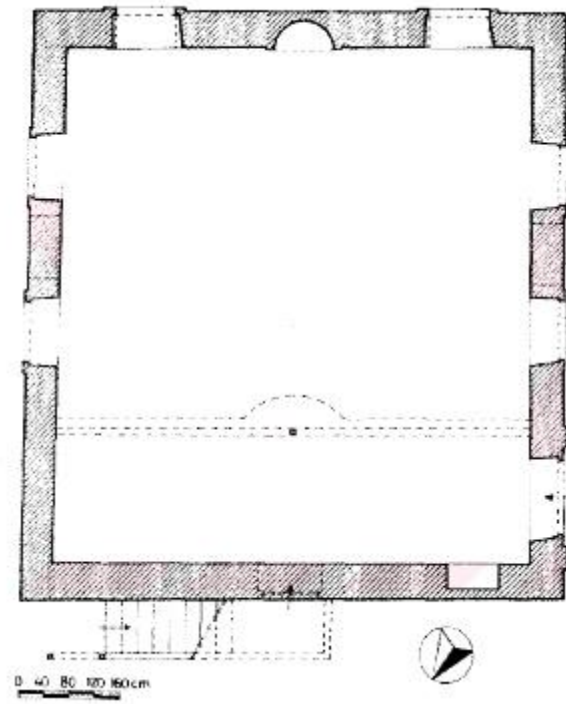


Figure 9. Plan of Hafiz Suleyman Masjid (Yesilyurt, 2002)



Figure 10. General view of Hafiz Suleyman Masjid (a), inscription (b) and prayer space (c) (29.05.2022).

Hafiz Suleyman Masjid was severely damaged by being trapped under the castle walls that collapsed during the earthquake in 1709. In the second half of the 19th century, the building underwent a major repair and was closed for worship in 1917. The building, where 1580 Turkish immigrants from Lesbos, Limni, Kavala and other places temporarily stayed during the exchange period, was taken under protection and repaired in 1982 and reopened for worship in 1992 (Onur, 2009).

4. EVALUATIONS AND CONCLUSION

Architectural conservation and tourism are two concepts that touch each other in many ways and have become increasingly important in recent years. It is possible to state that especially cultural tourism is an important turning point in the development of the relationship between conservation and tourism. The effort to preserve the historical and cultural values of settlements by keeping them alive through buildings and to bring them to tourism has been an important method of conservation; thus, a different strategy has emerged in bringing the relationship between conservation and tourism to light. The economic, socio-cultural and environmental impacts of tourism also contribute to the protection of the historical value of settlements. It can be stated that the fact that buildings that are considered as historical monuments in settlements and places of worship as historical belief centers are important resources for cultural tourism draws more attention to the protection of these values. In this way, the relationship between conservation and tourism has continued to develop with a stronger bond.

In Anatolia, which stands out with its ancient history and cultural richness, there are many settlements worth examining in terms of the relationship between conservation and tourism. One of these is Foca, known for its historical texture and unique architectural qualities. With its unique lifestyle, Foca has important symbolic values in utilizing its architectural structures, which are concrete examples of historical and cultural heritage, with its national and international tourism potential. The historical buildings, which are also taken into consideration in the conservation planning of the region, display the past of the settlement area as the showcase of the texture. It is also strategically important to preserve the existing traditional fabric and to plan structural/spatial development decisions in accordance with the tourism development route.

In Foca, which embodies many touristic riches at the same time, there are two mosques and a masjid dating back to the Ottoman period, which can be a source of cultural tourism. However, when the studies on the touristic features of Foca are examined, it can be stated that these Islamic worship structures are not given enough space and they do not stand out as touristic values. In addition, the limited resources that can be accessed about these structures make it difficult both to protect them and to gain value in terms of cultural tourism.

Kayalar Mosque, Fatih Mosque and Hafız Suleyman Masjid, which are located close to each other in Foca, are three worship structures that are frequently used by local residents and are included in their daily life routines. Kayalar Mosque and Fatih Mosque, which are located on the western wing of Foca, are more visible with the support of the public space around them than Hafız Suleyman Masjid, which is squeezed between the buildings. Although the location of the places of worship within the settlement increases their place in the life routines of the residents and the frequency of space use, they are not visible enough for tourists visiting Foca. In the planning decisions of the town, these Ottoman Period worship buildings are expected to be more inviting and visible; however, it can be stated that all three buildings (especially Hafız Suleyman Masjid) are squeezed among other buildings and are not supported with sufficient public spaces and are not given the symbolic value they deserve. This situation especially reduces the accessibility and visibility of the masjid structure and therefore it has not been given enough importance in the potential tourism cycle of Foca. It can be thought that the main reason underlying this problem is that the concept of conservation is handled only on a structural scale.

Increasing the tourism value of these three religious buildings, which are a concrete proof that conservation interventions should not only be on a physical scale in original historical buildings, will contribute greatly to the development of Foca in terms of cultural tourism. It would be appropriate to evaluate the conservation interventions to be made in a holistic manner at a higher scale with expropriation and street sanitization works, without interrupting the social life in the settlement. In this sense, when the settlement scale-based conservation interventions that can be handled in the future are developed by taking into consideration the worship structures within the historical and original architectural texture of Foca, it will increase the value of the region in terms of conservation and tourism; at the same time, it will ensure both the sustainable development of the region and the increase of the tourism brand value of Foca. As a result, according to the study, when the current situation of the Ottoman Period Islamic worship structures in Foca is considered;

- Foca's historical accumulation and spatial design texture, which contribute to making Foca a tourism attraction center, are capable of creating a focus for recreative uses in tourism. In this context, it is important to reconsider the three buildings examined as a focus in order to make more use of the historical accumulation.
- Preserving and utilizing the historical and cultural heritage of Foca through tourism will be an important development strategy. It is thought that understanding the importance of Ottoman period Islamic worship buildings as cultural heritage in terms of conservation-tourism relationship will be useful in this respect.

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