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Social Sustainability and Re-functioning of Cultural Heritage: Seljuk Bath and Ali Aydın House

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Abstract

It is important for preserving our cultural heritage to ensure the social and cultural sustainability of historical buildings and hand down them to the next generations. Functioning historical buildings by protecting them also increases circulation to those structures and ensures that they are handed down to the future. In this study, the social sustainability of the Seljuk Bath and Ali Aydın House, located in the ancient city of Stratonikeia, were examined. The tracing method, which is a qualitative research method, was used in the study. While ensuring the sustainability of the buildings, the issue was also considered together with the historical environment they are in and a performance evaluation was conducted within the context of the historical environment. Since the bath and residential structures are both in the ancient city and both have become original structures, this study contributes to the literature on holistic conservation and sustainability of historical buildings.

Keywords: *Historical building, sustainability, re-functioning, conservation, Seljuk Bath, Ali Aydın House.*

Kültürel Mirasın Sosyal Sürdürülebilirliği ve Yeniden İşlevlendirilmesi: Selçuk Hamamı ve Ali Aydın Evi

Öz

Tarihi yapıların sosyal ve kültürel sürdürülebilirliğinin sağlanması ve gelecek nesillere aktarılması kültürel mirasımızı korumada önem taşımaktadır. Tarihi yapıların korunarak işlev kazandırılması o yapılara olan sirkülasyonu arttırarak geleceğe aktarımını da sağlamaktadır. Bu çalışmada Stratonikeia antik kenti içerisinde bulunan Selçuk Hamamı ve Ali Aydın Evinin yeniden işlevlendirilerek sosyal sürdürülebilirliğinin sağlanması incelenmiştir. Çalışmada nitel araştırma metodu olan iz sürme yöntemi kullanılmıştır. Yapıların sürdürülebilirliği sağlanırken içerisinde bulunduğu tarihi çevre ile birlikte de ele alınmış ve tarihi çevre bağlamında performans değerlendirmesi yapılmıştır. Hamam ve konut yapısı hem antik kent içerisinde bulunması hem de özgün yapı haline gelmesi nedeni ile literatüre bütüncül koruma ve tarihi yapıların sürdürülebilirliği hakkında katkı sağlamaktadır.

Anahtar kelimeler: *Tarihi yapı, sürdürülebilirlik, yeniden işlevlendirme, koruma, Selçuk Hamamı, Ali Aydın Evi.*

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1. Introduction

Within the frame of the principle of sustainability, conservation in the historical environment requires the active use of the old texture and planning the changes in the environment in a way that will respond to the needs of today's life (Kuban, 2000). For the cultural heritage to be preserved and sustainable, the management plan should proceed with the aim of keeping it alive, that is, incorporating it into our daily lives, adding an economic dimension and handing down these phenomena to future generations (Kuşçuoglu & Taş, 2017). Accordingly, the historical environment and cultural heritage should be taken into account as valuable resources and considered as development incentives (Gražulevičiūtė, 2006).

"Although the sustainability of cultural heritage plays an important role in the heritage of human civilization and history, the evaluations related to these areas remain limited" (Jiang, Cai, Chen, Zhang, Wang, Xie & Yu, 2022, p. 1). Although these studies are limited in number, the conservation and continuity of cultural heritage also play a critical role in the sustainability of societies. It is accepted that these cultural resources are very important for sustaining the social, economic and cultural development of communities. For this reason, the physical texture where it is located must also be protected (Gražulevičiūtė, 2006). The conservation of cultural heritage assets that ensure handing down of cultural values and meanings across generations is considered by UNESCO (2013) to be of critical importance for cultural sustainability to become possible.

Considering that one of the aims of sustainability is continuous improvement, the improvement and reuse of historical buildings are one of the means to achieve this (Bullen, 2007). Therefore, the adaptive reuse of historical buildings and passing the wasteful processes of demolition and reconstruction play a major role in the development of sustainability (Department of Environment & Heritage, 2004). Charter on the Built Vernacular Heritage ratified by the ICOMOS 12th general assembly, in Mexico, October 1999 (ICOMOS, 1999). Its strongly emphasizes that the reuse of historical buildings should be a harmonious use with minimal interference. For this purpose, compatibility evaluations should be carried out by questioning the new function of the structure and the performance of its new users (Yaldız & Asatekin, 2016). In this context, it is important for sustainability in terms of the expectation that the buildings that have lost their functional properties due to the change in the lifestyle, will be re-functionalized today, and that the building should be protected to meet the needs in the future (Tanrısever, Saraç & Aydoğdu, 2016).

Likewise, various societies have lived in archaeological areas for centuries and these areas have been stratified over time and hosted different civilizations. The management of archaeological sites is closely related to the sustainability of cultural heritage. Cultural heritage management can be defined as the legal processes and practices for the detailed research, conservation, use, presentation, operation and planning of archaeological resources (Kerber, 1994). Cultural assets should be considered as a whole with their environment and their sustainability should be ensured by evaluating them according to the archaeological sites they are in.

In this study, the ancient city of Stratonikeia, which is an archaeological site, is taken into account. While, since the ancient city is quite large and contains many buildings, the study area was narrowed down and the Seljuk Bath, which is considered a cultural heritage, and the Ali Aydın House, which is a combined structure with this bath, were examined.

As a result of the restoration and re-functioning of these structures, their social and cultural sustainability has been evaluated by dividing them into time intervals since the date they were built. Based on the fact that they are located in the historical environment and ancient city, the study was concluded by evaluating the performance of the bath and residential building in terms of the historical environment. Questioning the decisions and reports taken during the restitution and restoration processes of the cultural heritage structures examined were excluded from the scope of the study.

2. Cultural Heritage and Sustainability in Area Management of Ancient Cities

Archaeological sites reflect the unity of humans and nature that emerged as a result of centuries of harmony developed by human beings according to the positive and negative conditions of the environment in which they live (Takaoğlu, 2004; Yakar, 2000; Naycı, 2014).

Natural and cultural environmental values should be taken into consideration as a whole for managing cultural assets within the scope of archaeological site management, the participation of the society living in the area should be ensured to establish a spiritual bond with the areas, and approaches that will allow these studies to be established with economically sustainable tools and methods should be introduced (Naycı, 2014). It is very important to apply a holistic approach to preserving archaeological sites to hand them down to the future (Bahçeci, 2004). According to Naycı (2014, p. 192), sustainability goals in archaeological sites should be two-way; "Sustainability should be ensured in archaeological site management studies" and "the information value of archaeological sites should contribute to sustainable development" (Figure 1).

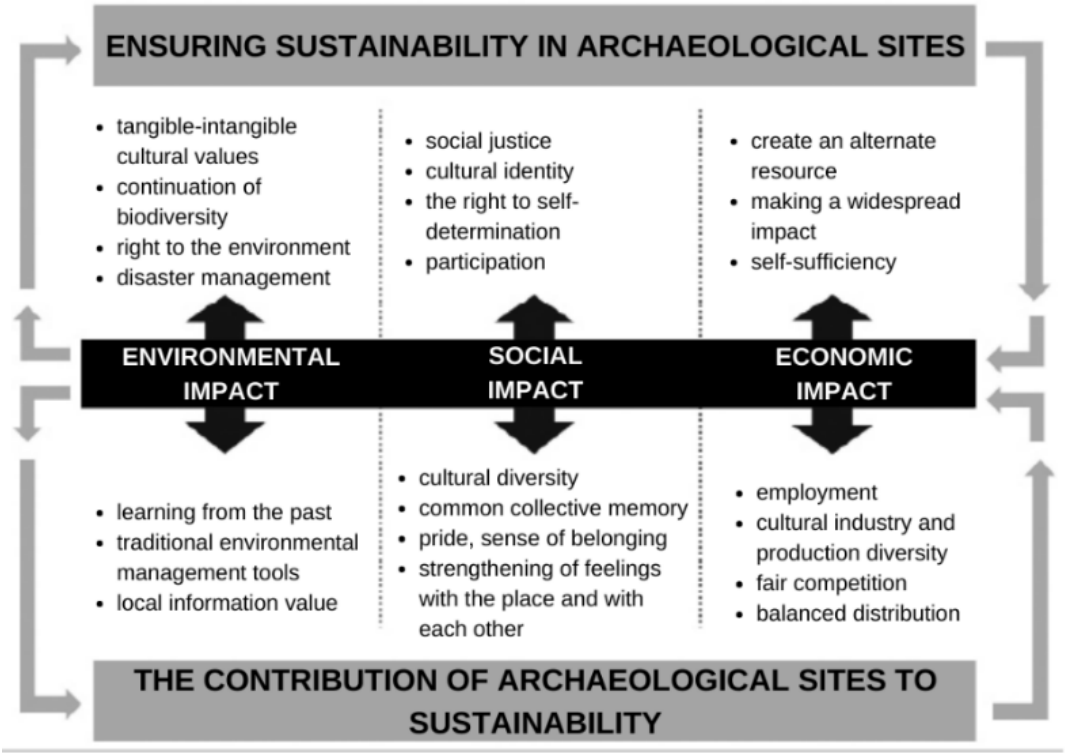


Figure 1. Sustainable development goals in archaeological site management (Naycı, 2014, p. 192)

It is also important to ensure the sustainability of the cultural heritage it contains while providing archaeological site management. Cultural heritage management has been going through a process of change that focuses on the cultural significance of tangible and intangible values and qualities (Pereira da Silva & Pereira Roders, 2012). According to Kuşçuoğlu & Taş (2017), cultural heritage is the richness that has meaning for all humanity in a way that can be intangible and concrete, describing the common past and historical accumulation of people in the same society. At the same time, Madandola & Boussaa (2023) defined cultural heritage as creative and symbolic resources that have been handed down to humanity through generations. The sustainability of cultural heritage is important not only for the present but also for continuing this heritage in the next generations. Therefore, it is necessary to increase social awareness by considering it with a holistic approach to make the cultural heritage sustainable (Kuşçuoğlu & Taş, 2017).

In a declaration published by UNESCO, it is mentioned that cultural heritage should be protected in all its forms and that a real bond should be established between cultures by handing down it to future generations and promoting it in all its varieties (UNESCO, 2001).

2.1. Preserving and Refunctioning of Cultural Heritage

The concept of conservation can be defined as a chain of studies to ensure that cultural heritage is handed down to the present and the future due to its artistic, historical and functional characteristics. This chain also includes stages such as maintenance, repair and restoration (Emre, 2017). It can be ensured that a structure is sustainable as a result of making it usable by assigning a different function to the structure that has become unusable and has lost its function over time through the conservation of historical buildings, which are accepted as cultural heritage. Architectural structures located at important points of the city and embedded in the memory of the city are of great importance. The structures that gain value with the concept of conservation come to the fore with the accumulations carried from past to present (Temur & Kurak Açıcı, 2022). The concept of reuse is the renewal of a building for adapting it to a new use. This concept is a common way of preserving our cultural heritage by making abandoned, underutilized or unused historical buildings suitable for reuse. “The loss of vernacular forms is not only a cultural loss, but can also have a negative effect on the way of life of the society concerned” (Arpacıoğlu, 2016). The alternative to demolishing old buildings is to arrange them as new and contemporary areas of use (Bacon, 2001).

The issue of the conservation of cultural heritage has started to be studied at the international level by organizations such as UNESCO within the United Nations. In these studies, it has been accepted that the concept of cultural heritage is an important value not only for the society where it is located but also for all people. Within this context, the “Venice Charter” was adopted in 1964, where the rules applicable everywhere in interventions to historical buildings were determined (Kuşçuoğlu & Taş, 2017). ICOMOS was established in 1965, following the Venice Charter. The purpose of ICOMOS (International Council on Monuments and Sites), an international organization, is "to develop principles, techniques and policies for the conservation and evaluation of historical monuments and sites, and support and guide any relevant researches and studies (ICOMOS, 2018). The charter of ICOMOS, which was published on May 22, 1978, has taken its final form in that issue and continues to be applicable today. The Law 1710 Numbered on Antiquities with 25.04.1973 date, which is the first conservation law of the Republic of Turkiye, was also enacted during this period (Dağıstan Özdemir, 2005). With this law, monuments, complexes, sites, historical sites, archaeological sites, ruins and natural sites were defined and accepted as ancient works, and it was emphasized that they should be evaluated and protected completely (T.C. Cumhurbaşkanlığı Resmî Gazete, 1973).

In the following years, 2863 numbered and 5223 numbered laws, came into force in 1983, and the Law on the Conservation of Cultural and Natural Property clearly set forth the conservation rules. In accordance with these rules, it is every individual in society's duty to protect and keep cultural assets alive (Emre, 2017). Article Number 61 of the Law on the Conservation of Cultural and Natural Heritage with 21.07.1983 date has the clause indicating that “Public institutions and organizations, municipalities and real and legal persons must comply with the decisions of the High Council of Conservation and the Regional Councils of Conservation.” (T.C. Cumhurbaşkanlığı Mevzuat Bilgi Sistemi, 2022). All kinds of practices and evaluations regarding “cultural assets” and “protected areas”, which are deemed worthy to be registered within the scope of this phrase, are carried out primarily in line with the resolutions of the Supreme Council for the Conservation of Cultural and Natural Assets and in particular the decisions of the Regional Conservation Boards (Aygün, 2011).

It can be said that cultural heritage is a value that every individual in the society should protect, and after the conservation of these values, it is extremely important to re-function them by considering the environmental conditions and the period where they are located and to use them in accordance with that function. For this reason, while preserving our cultural heritage and handing down it to future generations, it is necessary to establish the balance between conservation and use to ensure social and cultural sustainability.

Historical buildings are structures that describe the values and culture of the society in which they are located (Kavut & Selçuk, 2022). The transformation of historical buildings into abandoned spaces due to natural disasters, migration or neglect may adversely affect cultural sustainability. Restoring these historical buildings, which have become cultural heritage, in a way that they can adapt to today's

conditions and provide a new function and continuing their use becomes an important factor both for preserving historical accumulation and ensuring social and cultural sustainability. “Although it is thought that the preservation of historical buildings made with traditional system is more costly; it is a more economical solution compared to the fact that these structures are kept alive with the protection practices to be carried out regularly” (Kahraman & Arpacıoğlu, 2019). Considering that every redesigned building harms the environment, it can be said that environmental, social and cultural benefits are provided by restoring and using existing structures instead of demolishing and rebuilding the buildings (Aydın & Okuyucu, 2009). Reuse of a structure is only a tool for the active conservation of the building, and its new function while maintaining its historical, cultural, environmental and economic sustainability (Yaldız & Asatekin, 2016). Reuse acts as a bridge between the past and the present through the traces it carries, the cultural values, lifestyle and socio-economic levels of the period in which the historical buildings are located. These cultural assets also contribute to creating the character and identity of the place they belong to. For this reason, it is necessary to protect and ensure the sustainability of historical buildings.

3. Material and Method

3.1. Material

Bath structures have been built in various civilizations since ancient times. Especially Turks gave importance to these structures and ensured they became widespread. The element of water, which has a great place in Muslim societies, caused the increase in mosques and baths in these periods. Due to the personal and social cleaning culture of the Turkish people, especially in the Principalities and Ottoman Periods, the number of Turkish baths built increased accordingly (Ertuğrul, 2009).

The main material of the study is the Seljuk Bath and Ali Aydın House, located in the ancient city of Stratonikeia in the Yatagan District of Mugla. As there is no document about the construction date of the bath, the exact date of construction is not known, but it is known that it has 14th and 15th-century characteristics in terms of architecture and findings and it was built during the Menteseoglu Principality (Söğüt, 2019). Ali Aydın House, a registered house built in 1951, is located in the undressing section of the bath. Ali Aydın House was built later and became a building together with the bath during the restoration phase (Figure 2).

Eskihisar Village, located in the Yatagan District of Mugla, is a well-known settlement area with an ancient city since the Mentese Principality Period. The typological characteristics of the residential buildings in the South Aegean Region can also be observed in Eskihisar Village. Generally, 1 or 2-storey houses on large parcels are seen in the construction of this region. In addition to large mansions, houses are generally built for single-family use and can be found inside the garden or adjacent to the garden wall.

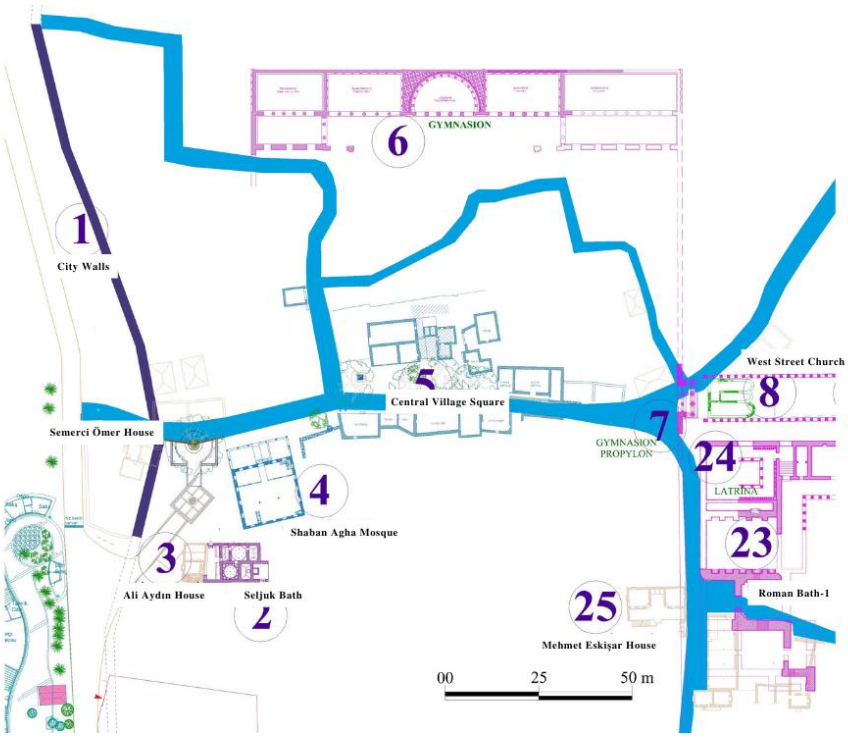


Figure 2. Seljuk Bath and Ali Aydın House in Stratonikeia Ancient City (Söğüt, 2019)

These two structures were registered as Immovable Cultural Heritage to be Protected in 2002 with the 26.06.2002 dated and 1458 numbered decision of Mugla Cultural and Natural Heritage Conservation Board. Since the house and bath structures are considered together, restoration works and projects were also applied together and restoration works were carried out in 2017. The combination of the bath and the residential structure in this way and the conservation of it in an ancient city is one of the most important characteristics for keeping the structures original.

3.1.1. Historical Development of Eskihisar Village

Eskihisar Village, which was called Stratonikeia in the ancient period, started to take shape during the Mentese Principality Period and showed a settlement together with the ancient city. The most important factor for choosing this place in the ancient city was that a three-orifice water source comes out of this place. According to the obtained information, it is known that the 19th century and the first half of the 20th century were among the good times of the village (Söğüt, 2019). In this period, the village hosted many social places such as a mosque, Turkish bath, village room, shop, barber, bakery, butcher, and coffee house, together with approximately 400 households. Among the main reasons for the increasing development of Eskihisar Village and becoming a focus of attention is the public bazaars in the village square, which continue for two days. Due to being a commercial center for every period, the physical texture of the village has changed and its borders have expanded (Yurdugüzel, 2005).

Eskihisar Village, which has maintained its rich structure for a long time, has experienced many events in the historical process, including earthquakes and migration. Earthquakes had a great impact on the development of the settlement and the construction of new buildings. Apart from the frequently seen small earthquakes, some of them were found to have a magnitude of 7.5 in historical periods. The most important recent earthquake in the history of the settlement was experienced in 1957 (AFAD, 2022). Because after this earthquake, the people living in the village migrated to other areas. In this period, a new settlement area was created in the north of the existing village and it was provided that the ones who wanted to move there moved there. During the period, some families did not leave their homes in the ancient city and continued to live in the same area (Söğüt, 2015).

Later, with the start of coal excavations in the second settlement area, the villagers were relocated and moved to the third settlement, which was established approximately 1 km west of the ancient city of Stratonikeia. Thanks to these new settlements, new structures could not be added to the village

settlement in the ancient city and the old settlement pattern was preserved (Söğüt, 2020). The ancient city of Stratonikeia (Figure 3) is located in the region that the locals call “Eskiköy”.

Figure 3. Stratonikeia ancient city (Google Earth, 2023)

Although Eskihisar village has experienced immigration many times, the area called “Eskiköy” has never been empty. Today, there are families still living in the old settlement located in the ancient city of Stratonikeia (Söğüt, 2019).

3.2. Method

The study aims to examine the cultural sustainability of Seljuk Bath and Ali Aydın House and the re-functioning of these structures. The tracing method, which is a qualitative research method, is used in the study. The tracing method or process monitoring method is a qualitative research method that examines a single case or a small number of cases and examines the causal mechanisms in general (Bekler, Soyluk & Ayçam, 2021). This method, which ensures that both data collection and sampling studies are reliable, results in the identification of the organizational processes of the relevant research topics in a given time frame. Criteria are created by sampling the special cases of the process that is the subject of the study (Bennett & Elman, 2006; Bekler, Soyluk & Ayçam, 2021).

The buildings selected within the scope of the study are divided into four groups according to the events and changes they have undergone. These periods are the 14th century – 1951, 1951 – 1991, 1991 – 2016, and 2016 – 2023. The main reason for choosing the specified periods is that the structures studied have undergone structural or functional changes during these periods. The periods when the buildings were built, annexed attachments, and excavations were carried out and restored were used as a criterion for selecting these year intervals. Within this context, by examining the data obtained from the changes in the determined periods, the study was concluded by evaluating the performance of the bath and residential building in terms of the historical environment in the context of international conservation criteria within the context of the Venice Charter (ICOMOS, 2023a) and Washington Charter (ICOMOS, 2023b) to be able to talk about the sustainability of its new function in the archaeological area.

4. Findings

Seljuk Bath and Ali Aydın House are divided into periodic groups according to the events they have undergone in the historical process and the changes they have gone through. Structural and functional changes were revealed by examining these groups with graphics and tables. These periodic groups are determined as follows (Figure 4);

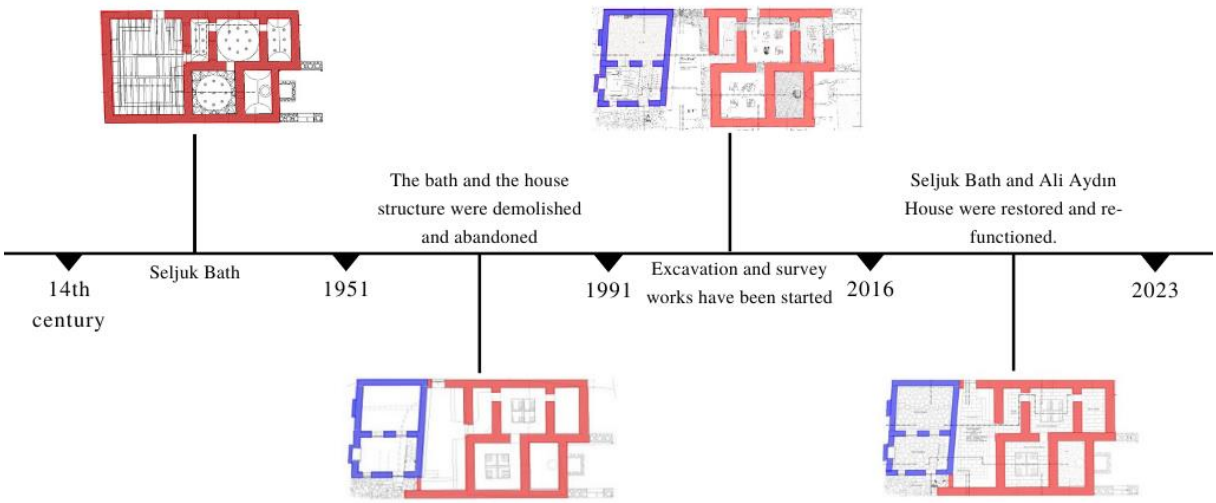


Figure 4. Seljuk Bath and Ali Aydın house sustainability scheme from the 14th Century to the Present

- 14th century – 1951: It covers the period between the construction date of the Seljuk Bath and the construction date of the Ali Aydın House.
- 1951 – 1991: It covers the construction date of the Ali Aydın House and the excavations carried out during the 1982 excavation period of the Seljuk Bath.
- 1991 – 2016: It covers the survey and restitution period up to the year when these two buildings were restored.
- 2016 – 2023: It covers the period from the beginning of the restoration works and the preparation of the survey, restitution and restoration projects of the bath and the house to the present day.

There have been many cultural and social changes between the years mentioned above. As a result of these changes, the buildings became unusable and abandoned. With the restoration works carried out, the baths and house structures were preserved and re-functioned, and structural integrity was ensured. In this way, while providing cultural sustainability, the buildings were re-functionalized and handed down to future generations.

The first period covers the years between the 14th century and 1951. During this period, the bath was used as a single structure. With the construction of a house on the cold section of the bath in 1951, both these structures became a unified structure. However, the bath is not in use during this period.

The second period covers the years between 1951 and 1991. During this period, the house was built and afterwards many different events and migrations were experienced. After the earthquake in 1957, migration started from here, although the house was not destroyed in the earthquake, it was also abandoned. Later, during the 1982 excavation period, cleaning and drilling works were carried out around the Seljuk Bath (Figure 5).

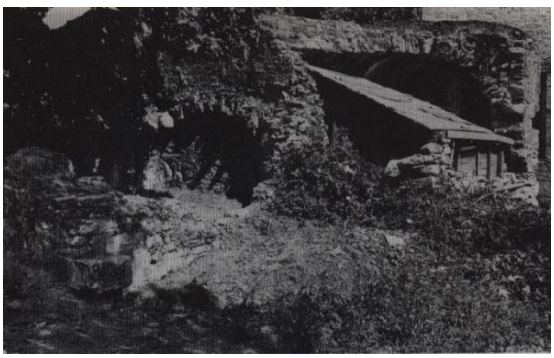
a)  b) 

Figure 5. a) Northwest view of Seljuk Bath; **b)** Southeastern view of Seljuk Bath (Baş, 1991)

The third period covers the years between 1991 and 2016. In this period, the buildings lost their former use and became abandoned buildings over time. With the registration of Seljuk Bath and Ali Aydın House in 2002, the structures were expropriated and more detailed excavations and surveys were carried out between 2009 and 2011 (Figure 6).

a)  b) 

Figure 6. a) Ali Aydın house; **b)** Seljuk Bath (Stratonikeia &Lagina Excavation Archive, 2016)

The fourth period covers the years between 2016 and 2022. In this period, survey, restitution and restoration projects were prepared between the years of 2016-2017, and with the financial support of the Southern Aegean Development Agency of the Republic of Turkiye and Pamukkale University, and the work of the excavation team. Within the scope of the projects, Seljuk Bath and Ali Aydın House were restored and ensured to reach our time by re-functioning (Figure 7).

a)  b) 

Figure 7. a) Seljuk Bath; **b)** Ali Aydın House (Stratonikeia & Lagina Excavation Archive, 2022a)

With the excavations completed in 2011, the ground plan of the bath was revealed. With the studies, it was concluded that the building occupies a rectangular area. Half of the undressing section one of the parts determined within the bath is now under the house. The walls of the undressing section were mostly destroyed, and the south wall continued under the foundation of the house. On the other hand, Ali Aydın House has a plan with two floors, one room and an outer sofa. The lower floor of the house was used as a barn and a sofa when it was built. The main living area is on the first floor and consists of an outer sofa and a room. The house is covered with Turkish-style tiles on a hipped roof (Figure 8).

Figure 8. Ali Aydın House restitution sections (Stratonikeia & Lagina Excavation Archive, 2011)

The conservation part of the bath and house structure, with their restoration, was completed in 2017 and was carried out and handed down to the next generations. These structures were later re-functioned to ensure their social and cultural sustainability. The historical structure of the Seljuk Bath has been preserved, and it has been converted into an exhibition area to both see the texture of the bath at that time and understand its interaction with its surroundings (Figure 9). While visiting the bath, which is still used as an exhibition area, the historical texture can be felt and information about other structures in the ancient city can be obtained at the same time.

Figure 9. Seljuk Bath Interior Photos (Stratonikeia & Lagina Excavation Archive, 2021)

Ali Aydın House has also been re-functioned and turned into a place that the excavation team and committee members can use when necessary. In this way, the house was made sustainable by ensuring the continuity of use (Figure 10).

Figure 10. Ali Aydın House Interior Photos (Stratonikeia & Lagina Excavation Archive, 2022b)

These structures can be visited 12 months of the year, depending on the application made by the visitors to the city. In the bath, people can sit and read the Turkish and English advertisement boards

about all the structures of the city. This application provides convenience, especially for individuals who cannot travel the whole city. By organizing exhibitions in the bath, an area suitable for activities to increase awareness of the structures was obtained.

4.1. Performance Evaluation in terms of Historic Environment

Since the Seljuk Bath and Ali Aydın House are structures which are re-functioned according to the historical environment they are in, social and cultural sustainability is ensured, and an environmental performance assessment has been conducted (Figure 11).

Figure 11. Seljuk Bath, Ali Aydın House and Landscaping (Stratonikeia & Lagina Excavation Archive, 2023)

While evaluating the environmental performance, literature reviews, the building's survey, restitution and restoration reports and building visuals were taken as a basis, according to international conservation criteria and articles related to the study (Kutlu & Ergün, 2021). According to this direction, within the context of international conservation criteria, a performance evaluation has been conducted by addressing articles no. 4, 5, 6, 7, 12 and 14 of the Venice Charter (1964) and articles no. 4, 8, 9, 11, 12, 13 and 15 of the Washington Charter (1987) (Table 1).

Table 1. Performance Evaluation of Seljuk Bath and Ali Aydın House in terms of Historical Environment

		Seljuk Bath		**Ali Aydın House**	
		Performance Enhancing Features	Performance Reducing Features	Performance Enhancing Features	Performance Reducing Features
Periods	14th century - 1951	• The bath was used in its original function.			
	1951-1991	• With the start of the excavation and conservation works of the historical structure, it was brought to the environment in which it is located,	• Landscaping has progressed more slowly as the priority is in the historic and proprietary structure.	• With the start of the excavation and conservation works of the house structure, it was brought to the environment in which it is located.	• It progressed more slowly due to the fact that the works were carried out together with the bath structure.
	1991-2016	• In order to ensure the sustainability of the structure, excavations for survey and restitution works have begun.		• In order to ensure the sustainability of the structure, excavations for survey and restitution works have started and interest in the structure has increased.	
	2016-2023	• Restitution and restoration projects have been prepared for the continuation of the excavations of the bath structure and the restoration works. Later, its restoration was started and it was restored in accordance with the historical environment in which it was located. • While the restoration works of the building were carried out, conservation works were carried out in accordance with the period in which it was located. • In addition to the restoration works of the building, environmental arrangement was also made and its sustainability was contributed. • After the structure is preserved, a suitable function is gained and the circulation to the structure and its surroundings is increased. • In order to facilitate access to the structure, road and parking arrangements have also been made and made a frequented point for visitors.	Due to the fact that the bath structure is located in the ancient city, landscaping has been realized within certain limits.	• Survey, restitution and restoration projects have been prepared for the continuation of the excavations of the residential structure and the restoration works. Then, its restoration was started and it was restored in accordance with the historical environment in which it was located. • While the restoration works of the building were carried out, conservation works were carried out in accordance with the period in which it was found. • In addition to the restoration works of the building, environmental arrangement was also made and its sustainability was contributed. • After the structure is preserved, a suitable function is given to be in parallel with the house structure. As a result, the circulation to the structure and its surroundings is increased. • In order to facilitate access to the structure, road and parking arrangements have also been made and made a frequented point for visitors.	Due to the fact that the house structure is located in the ancient city, landscaping has taken place within certain limits.

The performance evaluation of the bath and residential building was conducted by considering the articles in the Venice Charter (1964) and the Washington Charter (1987).

- According to the 4th article and the 5th article of the Venice Charter (1964), the aforementioned monuments should be permanent and their continuity should be ensured while they are protected. Furthermore, while the monuments are protected, they should be used for useful purposes for society and the building should be re-functioned without changing the plan. In accordance with these articles, it has been revealed that the proposed function to ensure the sustainability of the bath and house increases the performance of the building.
- According to the 6th article, the conservation of monuments should include care for their surroundings. In accordance with this article, it has been determined that landscaping must be done within certain limits since the bath and the house are located in the ancient city. Therefore, landscaping is included in the table as a performance-reducing feature.
- According to the 7th article, 12th article and 14th article, monuments are an integral part of the environment they are in and the integrity of this cultural property should be protected and should not be moved to another place. In addition to these, while complementing the deficiencies, they should be in harmony with the whole, should not reflect the history incorrectly, should be distinguishable from its essence and should be presented in a livable way. Due to the fact that the baths and house structures were completely preserved during the completion of the deficiencies, they were included in the performance-enhancing features.
- According to the 8th article and 9th article of the Washington Charter (1987), re-functioning should be compatible with the city area and the historical city. However, the improvement of housing should be one of the main objectives of conservation. Due to the relationship between the bath and the residential structure and the archaeological site, the conformity of the building's conservation approach to these items was determined and it was chosen as a performance-enhancing feature.
- According to the 4th article, the 11th article and the 15th article, it is necessary to have a prudent, systematic approach and discipline while protecting the city area. In addition to this, archaeological research on the history of the city and the historical area should be developed and a program that informs the citizens should be prepared to ensure the participation of the public. Due to the fact that historical buildings are handled in accordance with these items, they have been chosen as performance-enhancing features.
- According to the 12th article and the 13th article, the traffic in the historical city and urban area should be controlled, and the parking areas should be in such a way as not to damage the historical texture. Moreover, transportation to the city should be facilitated without introducing new highways to the historical city and urban area. In accordance with these articles, the suitability of transportation and roads to historical buildings and the city has been determined and has been selected as a performance-enhancing feature.

As a result of these evaluations, the articles in the Venice Charter (1964) and the Washington Charter (1987) were evaluated by considering the Seljuk Bath and Ali Aydın House in separate historical processes. As a result of the evaluation, performance-enhancing and performance-reducing features were included in the table and a performance evaluation was conducted in terms of the historical environment.

5. Discussion and Conclusion

Archaeological sites are one of the most important cultural heritages that provide us with information about the societies that lived in the past and the architectural structures that were built. These areas can turn into places that have been destroyed and abandoned as a result of some natural disasters or

migration over time. These structures need to be re-functioned and brought back to society to protect our cultural heritage and hand down it to future generations. Re-functioning historical buildings are also extremely important for understanding and learning the cultural values of the period they were built.

It enables every archaeological site and structure brought to society to become culturally and socially sustainable at the same time. The transformation of historical buildings into navigable and usable areas can only be achieved by preserving and restoring them. According to Yaldız & Asatekin (2016), carrying these structures to the present due to their traces and cultural values serves as an important bridge between the past and the present. According to Söğüt (2019), these restorations of the areas in ancient cities are among the practices that not only protect the building, but also show vital continuity and add value in transforming ancient cities into living historical areas, and are also places where conservation awareness is best provided to all visitors.

Göküz (2022) emphasized that archaeological assets should be exhibited by protecting them from all kinds of factors and the public should be informed about this heritage. Furthermore, he mentioned that including archaeological assets in city life will enable the public to become conscious of protecting these cultural assets. This will also contribute to cultural tourism, which will be an element that enriches the city life of those living in an archaeological city.

Examples of reuse are the Side Agora Bath and the large bath at Hierapolis (Figure 12). Side Agora Bath was converted into a museum in 1962 and the findings from the excavations are exhibited in it (Ahunbay, 2010).

a)  b) 

Figure 12. a) Side Museum inside (Antalya Governorship official website 2023); **b)** Pamukkale Hierapolis Archaeological Museum (Ministry of Culture and Tourism official website, 2023)

According to Bacon (2001), re-functioning is the sustainability of the cultural heritage, and re-use is the renewal of the structure in accordance with its new use. Therefore, it is necessary to make the function of historical buildings open for reuse properly and to adapt to their surroundings. Seljuk Bath and Ali Aydın House, as the examined structures, have been restored and re-functioned in this direction, and it is ensured that they are handed down to future generations.

Since the bath and house structures, which are registered structures, are located in the ancient city of Stratonikeia, it is extremely important for them to re-function. Because the structures in the ancient city are structures where local and foreign tourists can interact and circulation can be provided continuously. Seljuk Bath was first restored and opened to use as an exhibition area with panels describing the ancient city and other structures in it. Moreover, this allows the heating system of the principalities period, which is under the bath with its glass floor, to be seen. In this way, while visiting the interior of the bathhouse, the visitors can both see the systems and walls from their period and get information about the city where it is located.

As a result of the proper re-functioning, the continuity of the circulation in the Seljuk Bath was ensured and it is ensured that it is handed down to the next generations. Likewise, Ali Aydın House was restored and its residential structure was preserved. It has become a structure where the members of the

committee or scientists working in the ancient city can be accommodated by making the interior arrangement.

As Söğüt (2015) emphasized, the sustainability of this house and handing down it to future generations were realized by adding a usage function to its conservation function. In addition to this, the performance evaluation of these two buildings in terms of their historical environment has been examined in accordance with the Articles of the Venice Charter (1964) and Washington Charter (1987).

As a result of the examination, it has been concluded that the residence and bath are in harmony with the historical environment where they are located, together with the conservation and re-functioning of the historical environment.

The structures are very original since the Seljuk Bath has been preserved from the 14th century to the present day and has been restored by becoming a building together with the Ali Aydın House. This is a good example of social and cultural sustainability both in the world and in Turkiye.

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Author Contribution and Conflict of Interest Declaration Information

All authors contributed equally to the article. There is no conflict of interest.

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