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## Kültürel Mirasın Korunmasında Bir Araç Olarak Sosyal Ağ Siteleri: Eskihisar (Stratonikeia) Örneği

Eylem Kazıl AYDOĞDU

### ÖZ:

Kırsal yerleşimlerin bazılarında zaman içinde oluşmuş hayat, yapılı çevre ve ekolojik sistem, yeraltındaki arkeolojik kalıntılara verilen önem nedeniyle göz ardı edilmiştir. Halbuki amaç geçmişten günümüze kadar süregelen bir yaşam şeklinin bileşenleri olan arkeolojik, mimari, ekolojik ve somut olmayan değerlerin birlikte korunmasını sağlamak olmalıdır. Bu değerlerin uyum içinde bir aradalığını sürdürebilmelerini sağlamak için, farklı bir koruma ve yönetim planlaması yaklaşımı geliştirmek gereklidir. Bu amaçla, makalede geleneksel kırsal yerleşimin devam ettiği önemli bir arkeolojik merkez ve kültürel mirasımızın bir parçası olan Eskihisar (Stratonikeia)'da katılımcı bir yönetim planlaması yaklaşımı önerilmiştir. Eskihisar, Muğla İline bağlı, Yatağan İlçesinde 1980'li yıllarda terkedilmiş, bugün sadece birkaç ailenin yaşadığı bir köydür. Kültürel miras alanında yeni bir koruma ve yönetim planlaması metodu geliştirilirken, doğru araçların tanımlanması önemlidir. Bu araştırma ile sosyal medyada bir paylaşım sitesi olan Facebook'un koruma ve yönetim planlamasındabir araç olarak kullanılabilirliğini incelenmiştir. Çalışmada Eskihisarda herhangi bir zaman diliminde yaşamış ve halen yaşamakta olan yerli halktan, sosyal medya aracılığıyla gelen veriler ile arazi çalışmalarında elde edilen veriler bütünleştirilmiş, yerli halkın katkılarıyla katılımlı bir yönetim planlaması süreci gerçekleştirilmeye çalışılmıştır. Sonuç olarak; bu makale ile kültürel miras alanlarında yürütülen koruma ve yönetim planlaması

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çalışmalarında Facebook gibi bir sosyal paylaşım sitesinin bir araç olarak kullanılabilirliği araştırılmış, olumlu ve olumsuz tarafları incelenmiştir.

**ANAHTAR KELİMELER:** Facebook, Sosyal medya, Koruma, Alan yönetimi, Eskişehir

#### **ABSTRACT:**

The traditional life, built environment and ecological fabric are ignored in favor of archeological assets in some of the rural settlements. However, the aim should be to ensure the coexistence of archeological, architectural, ecological and intangible components as indispensable constituents of a life-style inherited from the past. In order to sustain the coexistence and coherence of these single components, a unique conservation approach should be developed for this kind of settlements. For this aim, a participated management planning approach is suggested for the archeological sites merged with inhabited traditional rural settlements. Eskişehir (Stratoniceia), which has been an important settlement from ancient periods onwards, is the focus of this paper. The area was abandoned in 1980s due to a number of problematic conservation decisions. Definition of a proper tool for the conservation is necessary while it is important to construct a conservation and management method for cultural heritage. This paper introduces a social networking website (Facebook), which is widely used by people from different age, gender, socio-cultural groups, as a tool to collect data, to create a platform for evaluation and discussion of the site and to produce a relevant solution for the sustainability of this “continuity” on timeless space. This study examines the pros and cons of the use of social networking site as a tool for a scientific research and evaluation in conservation planning process.

**KEYWORDS:** Facebook, Social Networking, Conservation, Management, Stratoniceia

#### **INTRODUCTION:**

Most of the cultural heritages have been preserved with traditional conservation approaches, especially, some archeological sites coexisting with settlements of rural and urban characteristics have been preserved with sole archeological scientific approaches. However, these areas include a variety of values produced by local communities in time. Considering only heritage under the soil, neglecting the traditional-ecological values and needs of residents can cause a tension.

Conservation of such areas should be considered with all components of the site in a holistic way, and importance should be given to not only archeological findings but also all cultural, ecological assets and needs of residents. This fact indicates the necessity of participation of the local people to conservation and management processes. Although international conventions emphasize the importance, integration of traditional knowledge is still missing during decision-making process in these kind protected areas. This fact has led to produce participatory methodologies in heritage conservation and management approaches. On the other side, participation of locals to decision-making process can be ensured in many ways. The use of modern technologies for participation is one of these ways today. Especially, the use of digital technologies for participation of people who had to move away from their hometown because of the wrong conservation approaches is indispensable in some cases.

Low cost modern digital technologies (digital systems, web sites) can be used efficiently and effectively to develop multimedia participation. Their widespread use by people from all socio-economic levels helps to integrate the local knowledge to preserve, disseminate and promote heritage and its native spirit. As emphasized in Quebec Declaration,

these technologies facilitate the diversity and constant renewal of the documentation on the spirit of place by the participation of the natives (Quebec Declaration on the Preservation of the Spirit of Place, Article 7).

Internet and its components have become an ever-growing fraction of all social activities. Social networking has also drawn interest of the academic community; but the potentials and use of social networking sites are not fully analyzed yet for scientific purpose. In other words, scientific community has not fully embraced the idea of using these that are merely considered as an easily accessible and enjoyable tool for social networking for the research purposes. Today, social networking systems have been initiated in some conservation fields like environmental and natural science (Minin, 2015; Arts, Wal, and Adams, 2015), but they should be disseminated other fields like conservation of cultural heritage. The study discusses the use of 'Facebook', one of the most popular a social networking websites used by almost all age groups, for the purpose of tracking what others know, and using that information in order to design a new decision –making process.

The case chosen for the research is Eskihisar (Stratonikeia) which is a settlement in province of Muğla, Turkey. Eskihisar is a settlement, which has variety of historic, traditional and environmental values. This study aims to integrate information coming from different sources especially from locals, as well as evaluate the site with the participation of people by using Social Networking Systems (SNSs) in decision-making process, targeting to solve potential conflicts among the conservation authorities who set the global significance of the site, and population of the village who advocates local significance.

This paper provides a methodological framework to guide future conservation work on this kind of settlements; the findings of and recommendations made at the end of this study are intended to assist local communities, conservationists, managers and planners for the future efforts to conserve the cultural heritage.

## 1. Utilization of Social Networking Sites for Conservation of Culture Heritage

As the fastest growing type of social platform on the Internet, a Social Networking Service (SNS) is an online service, platform or site that focuses on building and reflecting social relations or social networks among people. Social network sites are the most popular among these services. Tredinnick (Tredinnick, 2006) defines social networking sites as those sites driven by user-participation and user-generated content. Lampe et al. (Lampe, Ellison, and Steinfield, 2008) describe three main characteristics of social networking sites as follows: such sites allow users to '1- construct a public or semi-public profile within a bounded system, 2- articulate a list of other users with whom they share a connection, and 3- view and traverse their list of connections and those made by others within the system.' Popular SNSs include MySpace, Facebook, Twitter, and LinkedIn. In particular, Facebook has a very broad participation because of its convenient usage.

Social networking sites provide a variety of ways to interact with people. Activists use them as a means of low-cost grassroots organization. Scholars have begun to investigate about use of social networking tools to understand how such sites play a role for identity, privacy, social capital, education and conservation of nature (Wu, Xie, Huang, Li, Yuan, and Liu, 2018). Social networking allows scientific groups to expand their knowledge base and share ideas, and without these new means of communicating their theories might become 'isolated and irrelevant' (Liebeskind, Oliver, Zucker, and Brewer, 1996). Although some examinations were made in order to understand its usage in social culture, there exist large gaps in research about this type of service. For example, so far there has been no attempt to use the basic functionalities of SNS for conservation of cultural heritage researches.

In the conservation and management science area, social networking services can be simply defined as web based systems for dealing with tangible information with intangible ones. Facebook, one of the most popular SNSs, allows the collection, display and analysis of qualitative data with spatial references. The interactive community platform provides means for integrating quantitative knowledge into statement of significance and informs decision-making process via a modified public involvement process. Facebook can also feed evaluation and management stages in conservation of cultural heritage thanks to online participation via this site. This makes Facebook a compatible tool to collect information for the conservation and management of the cultural heritage.

## 2. Eskihisar and Stratoniceia, Living Together

The village Eskihisar (Stratoniceia) is located near a modern Turkish province of Muğla located at western part of Turkey, in Aegean Region (figure 1-2). Several touristic centers such as Bodrum, Marmaris, Gökova and Didim, as well

as many important archeological sites like Halikarnassos, Heraklia, Panomara, Lagina, Mylassa, Idima and Mabolla are located in the close vicinity.

Eskihisar is a settlement, which has hosted many civilizations from antiquity to modern times. The development of the historical setting was the result of the long period of settling over centuries. A rich stratification of civilizations ranging from prehistoric to modern times can be observed in the area. Although it is known that habitation in Eskihisar dates back to Neolithic Period (1000-300 BC.), the oldest archaeological remnants are from Hellenistic Period onwards (270 BC.-...). There is a rich variety of cultural heritage until early 1980' (figure 3-4). However, it is no longer settled, which is especially the result of various wrong practices and decisions of responsible authorities. The old settlement was designated as an archeological conservation area in 1978, and every building activity was restricted (Archive of Muğla Regional Council for the Conservation of Cultural Heritage). In this time, especially decisions taken by archeologists caused migration of residents from the site to other places. For instance, archeologists took the decision to cut off the electricity, which encouraged the inhabitation, as it was thought to destroy archeological reserves. The native residents of the site were forced to abandon the village. Only ten native residents stay in the site today (figure 5-6). The monuments of Eskihisar became neglected ruins, permanently isolated from each other and from their surrounds, culturally and spatially. The city confronts loneliness and lack of protection without its residents today. The inhabitants moving to other places were unhappy, they longed for return to their old village.



**Figure 1.** The map of the area



**Figure 2.** Aerial-photograph of Eskihisar



**Figure 3.** Traditional shop



**Figure 4.** Traditional house



**Figure 5.** An old person living in the site



**Figure 6.** An old person living in the site

The ruins of Stratoniceia give an idea of the solidity and magnificence of the ancient city. The excavations carried out over 17 seasons since 1970's have disclosed architectural remains of the ancient settlement (figure 7). The results obtained from regular excavations showed that the inhabited city laid on the flat area located in the north. The area has a hippodamos plan schema, and consists of districts separated from one another with wide streets named as plateia having stoas (Boysal, 1987). Its acropolis is located in the southern hillside. It is fortified with a circular wall surrounding the summit. The Great Propylon (City gate) located in the beginning of the sacred road to Lagina has been used up to modern times. The amphitheatre (figure 8) of the city was used both in the Hellenistic and Roman Periods (2. - 1. Century). On the hillside above the theatre is a leveled area, on which one finds the ruins of a small temple in the Ionic order. The temple belongs to Early Roman Period. The gymnasium (Figure 9), the largest building of the city, was constructed with marble blocks in 2nd Century BC and went through a number of repairs during Roman and Byzantium Periods (5th Century AC.) (Bean, 1971). Another important building of the city is Bouleuterion, dated 3rd or 2nd Century BC. To the west, there is the agora, or market place, of Stratoniceia (Söğüt, 2013). These architectural buildings represent outstanding archeological values of the site, but there is considerable potential for further archeological discoveries, additional values in Eskişehir.



Figure 7. The location of antique buildings (Google map)



Figure 8. Amphitheatre



Figure 9. Gymnasium (Sport- training complex)



Figure 10. The mosque named as Kuru Cami

These archaeological findings, co-exist with the Ottoman Period, traditional buildings can be seen in the area. There were seven districts and 600 households with houses with earth roofs. There were 10 shops and 40-50 Tabakhanes

because of the abundance of water (Baş, 1991). The settlement lived its most glorious times in the 19th - 20th centuries. There were two mosques, which are Kuru Cami (figure 10), and Sultan (Sulu) Camii (Evliya Çelebi, 1985). The examples to civil architecture and the city bazaar exhibit a strong integration between different cultures. Especially mansions that belonged to the landed gentry of the city are significant examples to the 19th century architecture (figure 11). These were mostly constructed of marble and spolia, while other residential units were built with rubble stone and timber (figure 12). The most special characteristic of all houses is that a water well is found in their garden or courtyard. The streets are mostly crooked, however the plan layout of Eskihişar is a mixture of ancient grid plan scheme and traditional organic plan scheme.



**Figure 11.** A mansion belongs to landlords



**Figure 12.** Traditional building

### 3. Facebook for conservation: What have you done for Eskihişar?

How local knowledge and multiple realities of space and environment at the ‘community’ level could be obtained and evaluated with the participation of the people. Thus, this study is initiated in Eskihişar with the aim of assessing the applicability and relevance of social networking systems as a participatory tool in this context (Aydoğdu, 2012).

In this sense, research explores the use of networking site ( Facebook) in 4 part.

- Firstly, a platform (group) was established on a social networking site (Facebook).
- Second part of the study contains the data collection phase.
- Third part of the study contains assessment phases with contributions of individuals.
- In fourth part, the opinions and suggestions of the individuals regarding significance of the village were discussed.

First part of the study contains the establishment of a platform (group) on a social networking site (Facebook) in 2007 by Eylem Kazıl AYDOĞDU, so as to collect relevant data and establish participation among people who cannot come together to discuss the issues about site. The name of the platform was ‘Eskihişar için ne yaptın?’ (What have you done for Eskihişar?). People who had been lived in the site were invited to the group. As the number of group members increases, photographs and video or audio files were posted by them; and the discussion wall was arranged to post the announcements and to answer the questions (Figure 13). It provides a platform for a more general use of a technology that can be used by unskilled users easily, and individuals with an internet connection are able to access the application from their browsers without purchasing extra software.

In second part of the study, information held by the community is integrated into the conservation and management planning process with the support of Facebook, which otherwise would not have been as prominent in planning discussions. Socio-economic, intangible, traditional-customary and qualitative information are generally not geo-



referenced, and therefore are less susceptible to spatial modeling. This new technique, using social network sites as a tool in a conservation-management work, is inserted in the methodology of the study to compensate these difficulties.



**Figure 13.** “What have you done for Eskihisar ?” Group home page established on Facebook

Interactive participants have shared their memory, historical remembrance with reference to certain places that were abandoned or disappeared. They gave information not only about their social life and built-up environment but also about fauna and flora of the site. Archeologist members shared their scientific knowledge about Stratoniceia. Today the number of members of the group has been increased to 710. Thus, various information, visual documents and multimedia gathered from participants have been stored in this group since 2007.

Visual representations including maps, videos, and actual photographs were organized on the group wall in order to gather necessary information from internet users. The members were asked to add the information under the related photo if they had the memories and narratives about it. With the comments of group members, the information on building identities representing previous ownership, life and memory was shared on group wall. In addition, group members attached old photos about certain areas and buildings in the village (Figure 14).



**Figure 14.** Pictures added by group members (engagement ceremony, 1977) and (family photo, 1980)

In addition to a huge amount of material provided by visitors of group page, numerous personal narratives of the life experience, or reaction to archeological works and migration (see figure 15 for examples) were also obtained. Contributions are grouped under different themes, including social life, domestic life, commerce, religion, and celebrations. After that, the information specific to per building lot was selected among the available material. Buildings and some areas about which information and documents were gathered via Facebook were signed to themap. Charts were produced representing buildings and areas with key map, photos showing the current and old state of the building and Facebook comments about them (see chart examples at table 1-2).



**Figure 15.** A picture from wedding ceremony




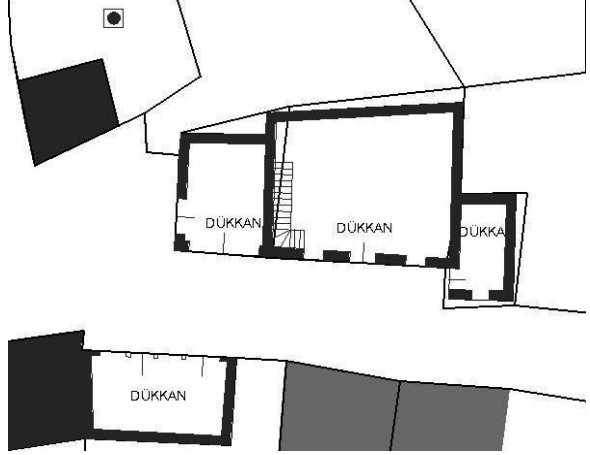


Key map



Public square – Harmanyeri 1954 (Sevilay Devcan)

This area provided the passage between Eskiköy and Ortaköy, and was used to reach the highway. On this area camel wrestles, football games and wedding ceremonies were arranged. House seen in the photo belonged to squires, and big dames were camel dames. At the right site of the photo there is Murat Bey's house and main fountain of the village on front of it. Modern building belonged to Metin and Erdoğan Kurt. Jeeps seen in the photo were employed for gelin alma ceremonies.

**Table 1.** Chart for building lots 1339-1340-1341 (Harmanyeri)

 <p>Key map</p>	 <p>Plan</p>
 <p>Aerial photo 1974</p>	 <p>Old photo 1960 (Tarcan Oğuz)</p>
 <p>New photo 2008</p>	<p>According to information coming from Facebook, these stores belonged to Mehmet and Abdullah Bey, and included tailor, shop and shoemaker.</p>

**Table 2.** Chart for building lots 1271-72-73 (Mehmet Bey and Abdullah Bey's store)

**Third part of the study**, on the other hand, contains assessment phases that include virtual discussion of features, potentials and problems of the site on Facebook platform. Such assessment depends on our understanding of the area

that helps to ensure that management decisions affecting the site are properly informed. This assessment also reflects a consensus of views of individuals involved in the production of this management plan and provides the foundation on which the proposals and actions in the management plan are based. For this reason, collected spatial and non-spatial information was evaluated

**In forth part**, the opinions and suggestions of the individuals regarding significance of the village were discussed. Communities were asked to express their ideas about Eskişehir on group page on Facebook. For this part of the study, some questionnaires were put on group wall so as to help the community think and talk about conservation status in the site. This feature, namely formation of questionnaire on group communication wall, is a special feature newly introduced by Facebook. Thus, all kind of discussions and interpretations can be conducted on group page, allowing exchanges between participants with differences of opinion.

The results showed that virtual questionnaires provided a successful way to rise awareness among participants and a good way to understand the crucial role of participation. Some questionnaires transmitted in this sense are represented below:

An important question is ‘what is the meaning of archeological remains for you?’. This question was asked to conceive the viewpoint of people about their archeological values. 45 people answered this question. When they asked this, most of them pointed out their awareness about values. Awareness about the role of institutions was seen on the most group members. Some claimed the importance of archeological remains will shape future of the site. Other responses can be listed as follows; a) Stratoniceia suffers from lack of interest, b) there is no conservation plan, c) it is waiting for rescue from coal mining, d) lost values of past living days, e) inadequate publicity, f) mysterious place different from other settlements (see figure 16).



**Figure 16.** Representation of question ‘what is the meaning of archeological remains for you?’ on Facebook group page

Question ‘What makes distinctive Eskişehir from other antique cities?’ got answers as follows:

22 people answered this question. Most frequent reply is the coexistence of past and present: Hellenistic, Roman, Ottoman and traditional area. An important point raised is the existence of large-scale mansions of local landlords in the settlement. Another one is the existence of foundations dating back to 19. Century, dedicated to the mother of Yıldırım Beyazıt, an Ottoman Sultan (figure 17).



**Figure 17.** Representation of question ‘What makes distinctive Eskişehir from other antique cities?’ on Facebook group page

Another question is ‘What is the biggest problem of Eskişehir?’

20 people answered this question. The answers are prohibition for settling, lack of water, and lack of sufficient publicity, and neglect (figure 18).



**Figure 18.** Representation of question ‘What is the biggest problem of Eskişehir?’ on Facebook group page

Last example of questions is ‘What kind of a future is to be expected for Eskişehir?’. 25 people answered this question. The answers are those: The future will be shaped with managers with real concerns for Eskişehir. It needs emergent conservation and management plans. Infrastructure and especially water are necessary. the current situation is quite terrible because even digging a way for water channel is impossible (figure 19).

Sizce Eskişehir nasıl bir gelecek bekliyor?



**Figure 19.** Representation of question ‘How a future is waiting for Eskişehir?’ on Facebook group page

The results show that the community is aware of stratification of different periods in Eskişehir, and they support the conservation of all periods with today's residential area. The things making Eskişehir special are togetherness of buildings from different eras. One person defined this saying that there is not any other archeological city having mansions belongs to landlords.

According to people archeological remains are an important part of historic sites, and there is a need for publicity and conservation plan considering ancient and present characteristic of the area. Some people said that archeological remains shape future of the site, and Stratoniceia is lack of interest, ruined and unlucky site and a place extraordinarily mysterious.

Archeological remains are considered to be most remarkable elements in the site, but some people think traditional buildings belonging landlords are equally important as archeological buildings. Everybody knows that all houses are integrated with the tissue composed of ancient remains. Ancient stones were used during construction of houses. Someone is still alive among ancient remains.

Heritage is at risk because of coalmine activities and new planned road arrangement. Beside these concerns for ancient face of the site, other problems can be listed as waterlessness, forbiddance for resettling, confusion of authority and neglect.

The community wishes an integrated conservation of the site. They desire strong, local-based economies built on traditional and agricultural strengths, using tourism, heritage and cultural assets. They want a sustainable economy and enhancement of local retail and agricultural activity and a restored and reconditioned village with an enhanced quality of life.

## DISCUSSION & CONCLUSION

Rural areas have lots of valuable assets like vernacular architecture (Asatekin, 2006), cultural assets, and economic values, which are produced by human beings. Coexistence of all these values means the continuity of the life. Cultural heritage cannot be correctly understood and evaluated apart from human being, social group, and culture.

The underpinning of awareness, as well as participation of local community in the process of planning and management is crucial to preserve complex areas having archeological, environmental, cultural and intangible values. And also the knowledge, needs, desires and hopes of these social groups should be adequately represented as input to conservation decision-making processes.

Therefore, not only underground archeological remains but also built-up environment and traditional life style must be taken into consideration, and information coming from inhabitants should be evaluated together with archeological knowledge in a participated decision-making process for all conservation activities.

Besides the adaptation of already defined values, specific values can be identified with collaboration of the local people living in and around the area. In the study, the significance of the area thereby distinguished values produced by residents or naturally arising are defined with collaboration of the local people living in Eskişehir previously or today.

Facebook provides a platform to collect hidden information held by community having relation with the case area, and accommodate discussions with them, seeking opinions about problems, constraints and opportunities for the management of the area, and about different activities (maintenance, conservation, recreation etc.). Their perceptions about archeological remains are also remarkable, and the results of archeological excavations excite the people. It means that although they cause some damage on their life, archeological studies are seen as valuable contributions to the site. The evaluation of the site with their opinions and perceptions give additional values for every part of the site.

This online application allows affected and interested individuals to participate in official decision process from remote locations using the Internet as the medium of interaction. Proposed social networking based participation system seems to be inexpensive and timesaving compared with more traditional approaches to public consultation based on meetings and surveys. As a social networking site, Facebook lets muted voices of the ordinary people be heard, talking about how they make sense of their past and their present. It helps to understand the true history of the place.



Each management activity is directly presented to the public thanks to characteristic of openness and democracy of the method. Everybody can follow the gathered information and discussions on virtual board, and make comments. Multiple-choice questions designed on group wall can be employed to get the community thinking and talking about future of the site. Social networking page inform local communities for the objectives of the management plan, seek input from them, and identify demands and expectations of communities. Comments should be used to re-formulate original proposals.

Having direct access to recordings like video, audio etc. on Facebook group page enables the preservation of all auditory information that is inevitably lost on written documents. The sound and video archive provided by Facebook allows the transformation of emotions, making the testimony more appealing, convincing, and accessible.

On the other hand, it should be accepted that Facebook would not be able to fulfill all expectations of a conservation study. Although Facebook appeared to be a very compatible tool with the some part of conservation of complex sites and also with decision-making studies, some deficiencies are recognized in utilization of Facebook for the conservation of complex areas like Eskişehir.

One of the major difficulties in utilizing Facebook for conservation and management studies is that, Facebook is a website and it can be terminated by creators in the future, or converted for a different purpose. For this reason, all information and visual documents must be duplicated and stored in another storage device. Another important point is that, every information given by anybody on Facebook are not dependable, this reality necessitates a triangulation, which means proofing the gathered information by using these new participatory techniques. This allows comparing the information gathered on the Facebook group page with the information collected from different sources.

Another difficulty is that all of the residents or locals having relevance with settlement cannot reach internet and social media like Facebook. This reality is means that the information staying still undetected must be collected with traditional approaches based on meetings and surveys.

Proposed method is applied only documentation, analysis and evaluation phase of management planning in this study. It is possible to expect the further design and application of Social networking Services for the conservation field. First one of these researches should be application of the proposed social networking based method on determination of vision and strategies, preparation of action plans and review steps in management planning studies. Further implementations in different settlements give a chance to question the efficiency and deficiency of proposed methodology. The applicability for other conservation issues and on other case as natural and urban areas should be researched.

There is a limited understanding of what can be done for other issues in conservation of cultural heritage with social networking services. They are still mostly found non-scientific. This situation requires large-scale research. This study would help other scholars to understand the long-term implications of these tools. The method explained in research would help build a ground for future researches for the application of this tool. Besides, the existing conservation and management process should be reviewed according to the new possibilities obtained through the new introduced tool. Together with the enhancing role of computer systems and internet in conservation area, the studies of today can change to be web based studies in the near future by designing and developing systems that include all components necessary for conservation and management process.

### **Compliance with Ethical Standard**

**Conflict of Interests:** The authors declare that for this article they have no actual, potential or perceived conflict of interests.

**Ethics Committee Approval:** Ethics committee approval is not required for this study.

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