

Chapter 6

EVALUATION OF SIVRIHISAR'S TOURISM POTENTIAL WITH SWOT ANALYSIS WITHIN THE SCOPE OF SUSTAINABLE TOURISM

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INTRODUCTION

Urbanization and population growth caused the depletion of natural resources, environmental and waste problems, and the weakening of the bond of human beings with nature who spend their lives mostly in buildings. The concept of sustainability, which was first introduced in the Report of Our Common Future by the World Commission on Environment and Development, established by the United Nations in 1987, has been defined as growth policies that allow the needs of present generations to be met without compromising the needs of future generations (WCED, 1987; Çelebi and Gültekin, 2007; Ruacan and Ruacan, 2002). In the process, the concept accepted on a national and global scale as a aiming at the existence of societies in the coming centuries (Dikmen, 2014, s. 70-71); and adopted by many industries such as construction, health, education, tourism, etc. The concept of sustainability, which is evaluated with its ecological, economic, social and cultural dimensions for all sectors; aims to develop strategies for the protection of resources and ecosystems, long-term availability of resources and low usage costs, ensuring human health and comfort, and preserving social and cultural values (Çelebi et al., 2008). In recent years, sustainable tourism approaches, in which the local characteristics and values of settlements that are similar to each other as a result of globalization are given importance and brought to the fore, have been adopted in the world and in Turkey. In this context, it is seen that the characteristics and values that make the settlement different from other settlements such as natural beauties, historical and archaeological richness, monumental and civil architecture examples, handicrafts and gastronomic values, etc., are evaluated within the scope of tourism potential.

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Sustainable tourism policies also care about the protection of the characteristics and values of the settlement with a holistic perspective and transferring them to future generations. Unlike the traditional tourism approach, sustainable tourism emphasizes the contribution to the country's economy by revitalizing the social and economic structure of the settlement with alternative tourism activities, the preservation of the natural environment and local values without deterioration, and sustainability in ecological, economic, social and cultural dimensions. With sustainable tourism policies, it is also aimed to develop the tourism potential of rural or urban settlements with the concepts of local characteristics, identity and urban life quality. In this context, besides the natural and geographical features, vegetation, traditions and customs, religious, cultural and gastronomic values, agricultural products of cities can be accepted as tangible cultural heritage that constitutes the natural and artificial environment. This is also defined as the urban image, which is used by the cities to increase the tourism opportunities and to evaluate the tourism potential, and the concept of brand settlement/city is used by the sustainable tourism day by day (Dikmen, 2016). In recent years, alternative tourism opportunities such as nature tourism, faith tourism, health tourism, cultural tourism and gastronomy tourism have been offered in the context of sustainable tourism. Studies on urban life quality and urban tourism shows that the natural, environmental, historical and cultural characteristics of the cities and the quality of the structural environment and social structure can be evaluated in the context of the city and the citizen, and these evaluations have the power to affect the quality of urban life in both ways. In this context, these qualities that make up the structure of the city and determine the quality of urban life will increase the quality of urban life and liveability by helping the economic, social and cultural development processes of cities. They will stimulate urban tourism by contributing to the promotion, branding of the city and the formation of a positive urban image on a local, national and global scale.

Sivrihisar is 153 km from Ankara in the Upper Sakarya section of Central Anatolia southwest of Eskişehir and 97 km. located in the southeast, approximately 1080 m with an altitude of 4043 km². Due to its location and geographical features, it has been preferred for settlement in the historical process, has hosted various civilizations and has been used uninterruptedly until today. The settlement, which remained under the rule of the Hittite, Byzantine, Seljuk, Principalities and Ottoman Empire in chronological order, maintained its importance and existence in the years following the proclamation of the Republic.

Sivrihisar, which was affiliated to Ankara in 1846, became a district of Eskişehir in 1912 (Aksoy, 2010, s. 35). The settlement, which is at the intersection of the roads connecting the Aegean and Mediterranean regions to Ankara, Central and Eastern Anatolia, it has preserved the traditional urban fabric to a great extent with the contribution of its location and transportation opportunities. Today, however, urbanization, developing technology, changing lifestyles and increasing immigration threaten the sustainability of the settlement and traditional fabric. Although Sivrihisar, which should be preserved and transferred to future generations as it has an important potential in terms of tourism with its natural beauties, historical and archaeological richness, monumental and civil architecture examples, handicrafts and gastronomic values, has not been adequately promoted and evaluated. For this reason, it was necessary to evaluate the potential of Sivrihisar within the scope of sustainable tourism from a holistic perspective. Therefore, within the scope of sustainable tourism, this study uses SWOT analysis to evaluate the tourism potential of Sivrihisar, which has been preferred as an important settlement due to its location and importance in the historical process, has been used uninterruptedly until today, has rich tangible and intangible values with its traditional houses and monumental structures, local dishes, handicrafts and the people it has trained. Within the scope of the study, the potential that the user can use in tourism activities is introduced and suggestions to develop sustainable tourism are included.

SUSTAINABLE TOURISM ALTERNATIVES

Mankind has made travel activities in order to discover new places, get to know the environment and socialize, and get to know different settlements from where they live and the way of life there. The development and widespread use of technology, transportation and communication tools, which started after the World War II and continues to accelerate today, the increase in education level and living standards, the stress of city and business life and the desire to get to know different cultures (Özdemir and Kervankıran, 2012) has become an important factor in the development of the economy and the strengthening of international relations and has led to the emergence of the tourism sector. With the redefinition of tourism activities with a sustainability approach, it has ensured the diversification of alternative tourism opportunities, as well as sea tourism and winter tourism, which are carried out massively in the world and in Turkey. Sustainable tourism approach includes nature tourism (eco-

tourism, trekking, rafting, flora tourism, fauna tourism, ornithon tourism, hunting tourism, highland tourism), faith tourism (promotion of worship opportunities at different scales and for different religions), health tourism (alternative health opportunities, spa and alternative tourism activities such as promotion of hot springs and healing waters), cultural tourism (promotion of handicrafts, production forms, tangible cultural heritage and intangible heritage) and gastronomic tourism (promotion of local vegetables and fruits and local cuisines); rural tourism (Büyüksalvarcı et al., 2016), which stands out with its different characteristics and identities, has brought the use of the tourism potential of small-scale settlements to the agenda. The existence of many settlements in Anatolia with different geography, climate and topography and which have hosted various civilizations in the historical process strengthens this potential. The economic, social, cultural and political effects of the sustainable tourism approach will increase the urban life quality and liveability, create new job opportunities and work areas, improve the features that make up the physical, spatial and social structure of the settlements and determine the quality of urban life, with investments at the local, national and international level, and it can be said that it will revive urban tourism by contributing to the promotion of the settlement on a global scale, branding and forming a positive urban image. In this context, it is seen that sustainable tourism has the potential to serve world peace besides its economic benefits, increasing intercultural interaction and bringing societies closer to each other.

SIVRIHISAR SETTLEMENT

The location, geographical and demographic structures of the settlements, their spatial structures in the historical process, their natural beauties, historical and archaeological richness, monumental and civil architecture examples within the scope of tangible cultural heritage, handicrafts, production styles and gastronomic values, play an important role in the urban life quality and the development of urban tourism. In a sense, they have an important place in the promotion and branding of the city. The layout and aesthetics of cities, land use patterns, population and building densities, ease of access to transportation, basic goods, services and public services significantly affect the liveability of settlements. The quality of urban space is also the determinant of the quality of life of the citizens. It is important to establish a healthy urban structure for ensuring the quality of urban life.

Sivrihisar, located on the Phrygian Valley; has an important potential in terms of tourism with its natural beauties, historical and archaeological richness, tangible cultural heritage, traditional residences and monumental structures, intangible cultural heritage and traditions, handicrafts and production styles, and gastronomic values. Despite its touristic potential, the settlement gives migration to Eskişehir and Ankara due to the limited job opportunities. (Gabriel, 1952). Although the Muslim and non-Muslim population living in the settlement had totally separated in the historical process, traditional housing examples and monumental structures in which both communities lived in Sivrihisar continue to exist today. Among these structures, Sivrihisar Ulu Mosque, which is the biggest example of wooden pillared mosques, Akşemseddin Mosque, Surp Yerorturtyun Church, which is known to have been built by the Armenians in 1882, and the Gavur Bath, which is known to have been built in 1867, but has not survived, and is now used by a Muslim family and used by Armenians on special occasions. The traditional residence (priest house) visited by tourists shows that the settlement has the potential to be used in terms of faith and cultural tourism. Pessinus (Ballıhisar), the cult centre of Kybele in the immediate vicinity of Sivrihisar, and the city of Gordion, where the tomb of the Phrygian King Midas is located, Phrygian monuments, numerous rock tombs, traditional residences and monumental structures in Yazılıkaya Region have potential within the scope of cultural tourism. The residences of prominent artists who grew up in Sivrihisar, the man of letters Mehmet Kaplan and sculptor Metin Yurdanur, are used as museums today. In addition to an open-air museum where the works of sculptor Metin Yurdanur are exhibited in the region of the rocks that give the city its name, traditional houses that have been restored and functioned as museums also have a potential suitable for cultural tourism. Sivrihisar also offers different alternatives in terms of gastronomy tourism with tastes such as okra cooked on special days, special bread alternatives, battered sausage, Tatar pastries. Silver earrings, rings, necklaces, etc. produced in the settlement with filigree technique and produced with local motifs jewellery and handicrafts with local characteristics can contribute to the tourism potential. With a general view, it is thought that the urban life quality of the settlement, which has lost the intensity of use in the past years and changed in economic, physical and social aspects, will increase the quality of urban life within the scope of sustainable tourism, and the development of urban tourism will positively change the economic structure of the city. For this reason, within

the scope of the study, the location and geographical structure of Sivrihisar, its spatial structure and tangible cultural heritage, demographic structure and spatial structure relationship and tourism potential were investigated and the tourism potential of the settlement was evaluated with SWOT analysis, the strengths and weaknesses of the settlement, opportunities and threats were discussed, suggestions were presented within the scope of sustainable tourism. The photographs, whose source is not mentioned in the study, belong to the author and art historian Ferruh Toruk.

Location and Geographic Structure

Despite of the Hacı İlyas Plain, which covers a large part of Sivrihisar, the mountain range and rocks that give the settlement its name are the elements determining the general characteristics of the district's geography. The most important elevations in the settlement are Çal Mountain, Arayıt Mountain, Boztepe, Büvelik Hill and Yediler Hill, which are located between the Sivrihisar Mountains and have the highest elevation, respectively. In Sivrihisar settlement, the mountains starting from the end of Tombak Kaya in the east and Beş Dereler in the west, rising symmetrically from both directions and offering an imposing view, and Hacı İlyas Plain, located in the south of the district, create a contrast.

Spatial Structure and Concrete Cultural Heritage of Sivrihisar in the Historical Process

A painting dated to the Chalcolithic Period (BC 5000-3100), in Sivrihisar, on the surface of the rocks that are an extension of Çal Mountain in the Hisarönü-Balkayası shows that the settlement was inhabited for the first time in the Chalcolithic Period (Türkcan, 2005) (Photograph 1). The information obtained from the surveys and archaeological excavations carried out around the settlement proves that Sivrihisar and its surroundings were heavily inhabited during the Bronze Age (BC 3000-1000). According to Phrygian sources, the foundation of the city dates back to the King Midas Period. It is known that the first settlement in Sivrihisar was established in the Phrygian Period, on the rocky area in the north of the district today and in a topographically easily defendable way. The rock monuments on the slope of Çal Mountain in Sivrihisar (Tüfekçi, 1999) and the cult centre of Kybele, founded by the Phrygian King Midas, 13 km south of the town, Pessinus (Ballıhisar), 55 km. The city of Gordion, in the northwest of which the tomb of the Phrygian King Midas is located, Phrygian

monuments in Yazılıkaya Region, the rock tombs of Karakaya, Karacakaya Gelin Kız and Böğürtlen Village Balkayası, and the presence of 12 rock tombs in the Zey Village of Sivrihisar in the Iron Age (BC 1300-400). It shows that it was inhabited by the Phrygians. Some of the artifacts found in Pessinus, which were examined by the traveller Charles Texier in the 19th century and excavated under the direction of Belgian Pier Lambrecht in 1967, were found in some ruins such as a temple, theatre, stadium, necropolis, and water channels, are now exhibited in the Ballıhisar Open Air Museum. Although it is stated that there is a magnificent temple for the mother goddess Kybele in Pessinus, a silver statue of the mother goddess depicted on the throne with her head crowned, a black meteor and lion statues collapsed from marble on both sides of the statue, it is known that the statue of Kybele and the meteor stone were taken to Rome by Sergion Nosica in BC 204 and a temple was built here for Kybele.



Photograph 1. Sivrihisar A. General View, B. Castle and walls (Google Images Sivrihisar)

Depending on Charles Texier's travel notes, the belief in Cybele in Pessinus was a step towards the acceptance of Christianity in the settlement in the acceptance of Christianity in the Roman Period, it was completely Christianized in the 4th century AC and Sivrihisar and its surroundings, was an important religious centre until the beginning of the 7th century, starting from 4th century were also religious in the Late Roman-Early Christian Period. It can be said that it maintains its importance as an important centre for the economy (Texier, 1862; Özalp, 1960, Ramsey, 1960).

After the division of the Roman Empire, Sivrihisar, which was under the domination of the Eastern Roman (Byzantine), had an important place at

the crossroads of important roads and as a center that was easy to defend. It is known that the spatial development of the urban fabric of Sivrihisar in the Early Christian Period was started by Justinian, and the Sivrihisar Castle and its walls, which were started to be built with the Phrygians in the settlement, which was a military centre, were repaired and expanded with the stones of the temples destroyed in Pessinus by Justinian in order to increase the defence. During the excavations carried out outside the centre in Sivrihisar, tombstones with stylized reliefs with laurel, olive leaves and ram head figures dating to the Roman Period were found near Kurşunlu Mosque, which is known to have been built by Baba Yusuf in 1492. Also, a sarcophagus dating to the Early Christian Period, spolia capitals in the cold section of the Seydiler Bath, and a column capital on Üç Pınar Street were found (Photograph 2). It is expected that the works belonging to the Late Roman-Early Christian Period will be unearthed with the excavations that can be carried out in the settlement and around the Castle (Efe, 1997).



Photograph 2. A. Sarcophagus in front of Kurşunlu Mosque, B. Reused column capitals in the cold section of Seydiler Bath, C. Column capitals on Üç Pınar Street

During the Roman Period, regional transportation connections determined the fate of the settlements, as in Sivrihisar. The settlement must have been located on the transportation system connecting the colonies where commercial activities were concentrated in the Roman Period, when the King's Road lost its importance due to the changes in transportation policies and belief system. During the Late Roman-Early Christian Period, the Lydians, who dominated Western Anatolia, made Sardis their centre, gave importance to transportation, and saw transportation as an effective weapon as well as economic and military power, built the King's Road, which also passed through Sivrihisar, and that this road is known to pass through Pessinus (Ballıhisar). It is seen that the King's

Road, located on the city, made Sivrihisar an important strategic centre that was easy to defend during the Byzantine Period as well (Figure 1).

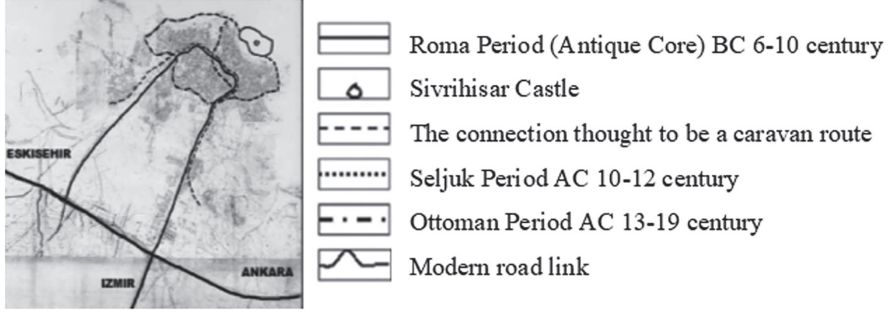
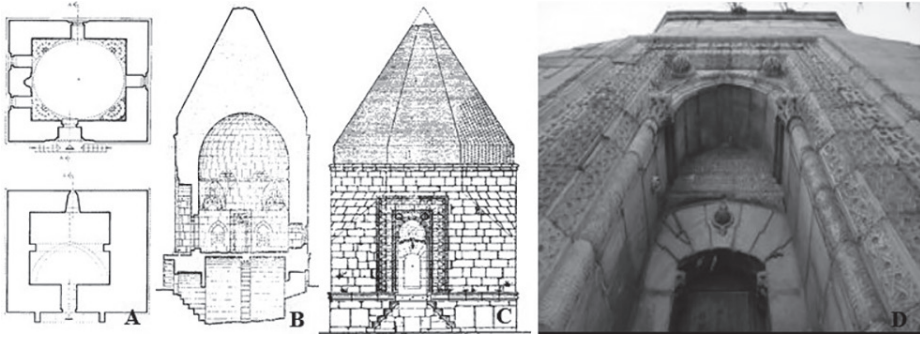


Figure 1. Physical Development Chart of Sivrihisar after the 19th Century (Akyol, 2010)

Although it is not known exactly when Sivrihisar came under Seljuk rule, according to some sources, it is stated that after the failure of the Mongols who invaded the settlement in 1261, the settlement passed under Seljuk rule (Altinsapan, 1988). It can be said that the first settlement areas in the city after the settlement came under Seljuk rule were the areas that developed on the skirts of the Castle. It is understood that Sivrihisar was one of the strategically important settlements of the Seljuks, as it was on the caravan route, and the development of settlements near the caravan route was supported (See Figure 1) (Özalp, 1960, Ramsey, 1960). It can be said that the existence of caravanserais for accommodation on the caravan route made these settlements a centre of commerce, and the development of Sivrihisar, which is on the secondary caravan routes, was also slow (Aksoy, 2010). The mosque, which was built by Umur Bey's son Selçuk Bey in 1175 in Kümbet Village (Toruk, 2014) and Günyüzü District Gecek Village during the II. Kılıçarslan Period (1155-1192), shows the increase in the Turkish and Muslim population in Sivrihisar and its environs, and the existence of *ahi zawiya*s mentioned in Seljuk property records shows that Sivrihisar and its surroundings were used by Muslims since the second half of the 13th century (Doğru, 2005). In addition, it is known that in the period of Alaaddin Keykubat (1298-1302), when the state administration weakened, Ilhan Governor Çobanoğlu Timurtaş declared his independence by rebelling against the Ilhan state. It is learned from the inscription of the dome that Melikşah Bey, the son of the Ilhan commander Balto, had a cupola built

(Alemşah Tomb) in the north of the Ulu Mosque in Sivrihisar for his brother Sultan Şah Bey, who was murdered by Çobanoğlu Timurtaş in H727/M1326-27. For this reason, it shows that the region where the Great Mosque, which was opened for construction in the Seljuk Period, was under the rule of Ilhans for a while (Gündoğdu, 1982).



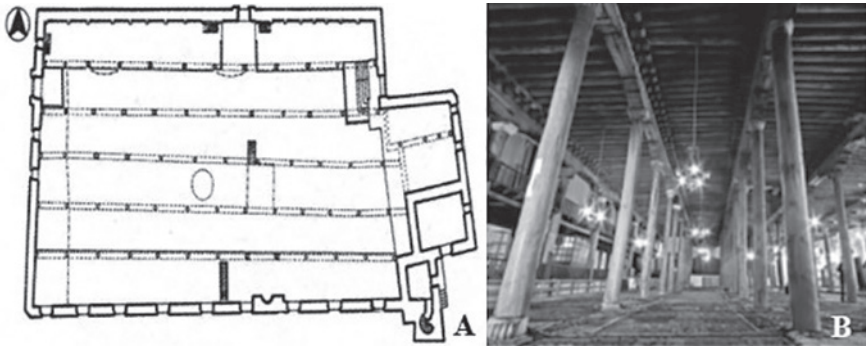
Photograph 3. Alemşah Tomb A. Plans, B. Section, C. East Side, D. Portal (Gündoğdu, 1982)

When the neighbourhoods of Sivrihisar are examined today, it is understood that the first settlements used in the Seljuk and Ottoman periods were used with the same names and the newly opened neighbourhoods were named in a way that determines their qualifications. Today, the neighbourhood boundaries of Sivrihisar are shown in Figure 2 (ATN Reconstruction Planning Inc. Archive). In this context, although the first Seljuk settlement areas in the district centre of Sivrihisar are not known for certain; it is believed to span the skirts of the castle (today Kubbeli and Kılıç Neighbourhoods); the neighbourhoods that had the same name from the period of Alaeddin Keykubad I to the middle of the 19th century (Cami-i Kebir Neighbourhood) including Ulu Mosque (Photograph 4) built by the Seljuk Emir Haji Habib and completed by Mikail bin Abdullah in 1274 and Sölpük Masjid adjacent to it (hasn't reached the present day); Kılıç Mosque (Kılıç Neighbourhood) (Photograph 5A), built in 1244 by Şeyh Mehmet Efendi, a member of the Kılıç tribe of the Oghuz tribes, and whose minaret has survived to the present day; the areas where Hodja Yunus Tomb (Arık, 1969) (Cumhuriyet Neighbourhood) known to have been built by Sadettin Hodja Yunus Tomb in 1276 as well as Haznedar Mosque (Photograph 5B), where the tombs of Seljuk Treasurer Necibüddin Mustafa and his wife Esmâ Sultan were

located in the 14th century. It can be said that the castle and walls, which were repaired in the city during the Seljuk Period, were also repaired several times in the Ottoman Period, and Sivrihisar began to lose its importance since the 19th century due to difficulties in water supply. The sarcophagi located in the space in front of the last congregation area of the Aziz Mahmut Hüdai Mosque, also known as the Yeni Mosque, because it was built in Sivrihisar in 1591 by Aziz Mahmut Hüdai (Karacalar Neighbourhood) and later rebuilt in 1893, date to this period.



Figure 2. Today's Neighbourhood Boundaries of Sivrihisar (ATN Planning Inc. Archive)



Photograph 4. A. Ulu Mosque Plan (Dikmen ve Toruk, 2016), B. Harim



Photograph 5. A. Kılıç Mosque's minaret, B. Haznedar Mosque

It is understood from the regional distribution of the structures built in the Ottoman period in Sivrihisar, which was included in the Ottoman lands during the reign of Murat I, that the Ottoman settlements partially coincided with the Seljuk settlements or started to form outside them. The earliest known Ottoman structure in Sivrihisar is the the Hodja Ibrahim Masjid built in 1343 by Hodja Ibrahim, son of Hodja Osman, in the area (Kurşunlu Neighbourhood) where the Kurşunlu Mosque (Photograph 6A) and the Kurşunlu Fountain (Photograph 6B), which is claimed to have been built by Hamdi Baba in 1452 together with Kurşunlu Mosque, built by Şeyh Baba Yusuf, one of the viziers of Bayezid II. Although its date is unknown, it is understood from the mosque inscription that the mosque was destroyed later (it could not reach the present day) and Kurşunlu Mosque, also known as the name of its founder, Şeyh Baba Yusuf, was built in its place in 1452. Among the other Early Ottoman Period structures in the same neighbourhood (Kurşunlu Neighbourhood) are the Mahmut Suzani Tomb and burial ground (Photograph 6C), which is known to have been built by Sadrettin Yakup bin Hodja Bahadır in 1348 by looking at its inscription; the Seydiler Bath, which is understood to have been built by Nuriye Bacı, the daughter of Seyyid Nurettin, in 1490 (Photograph 6D) added to the Kurşunlu Mosque congregation place (İnce, 1990) (See Photograph 6A).



Photograph 6. A. Kurşunlu Mosque last congregation place and hazire, B. Kurşunlu Fountain, C. Mahmut Suzani Tomb and hazire, D. Seydiler Bath

Hızır Bey Mosque (Photograph 7A), which was built in 1439 by Hızır Bey, the grandson of Nasreddin Hodja, in Kubbeli Neighbourhood, one of the early Ottoman settlements, is not known in the area adjacent to Cami-i Kebir Neighbourhood (today's Cumhuriyet Neighbourhood.), although it is understood from the records of H 854/M 1450. Kumacık Bath (Photograph 7B), which is estimated to have been built in 1450 and is in ruins today, does not have an inscription in Elmalı Neighbourhood, but Balaban Mosque and Balaban Fountain (Photograph 7C), which is reported to have been built in 1385 by the conqueror of Sofia, Balaban Pasha, and 15th century by Akça Bey in the same neighbourhood. Ak Fountain (Photograph 7D), which is known to have been built in the 15th century, and the Hoşkadem Mosque and graveyard (Photograph 7E), which was built by Haji Hoşkadem in the 15th century, dated to the middle of the 15th century by looking at its architectural features, although its history is unknown in the region known as Karacalar Neighbourhood today, is located in the same neighbourhoods by Şeyh Aziz. It is claimed that it was built by Mahmut Hüdai in 1591. The Aziz Mahmut Hüdai Mosque (Photograph 7F) and Kutbeddin Dede Tomb, also known as the Yeni Mosque today, are the Early Ottoman Period structures. In the 15th and 16th centuries, Karacalar and Kılıç neighbourhoods were residential areas that had an important place in the Ottoman Period, and although the date of construction is unknown, it is stated in the 15th century foundation records that it was built by Umur

Beyoğlu Selçuk Bey, in the same years as Akdoğan Mosque (Photograph 7H). Akdoğan Fountain, which is known to have been built by the builder of the Mosque, shows the existence of Ottoman settlements during this period (İnce, 1990) (Photograph 7I).



Photograph 7. A. Hızır Bey Mosque, B. Kumacık Bath, C. Balaban Mosque and Balaban Fountain, D. Ak Fountain, E. Hoşkadem Mosque and Hazire, F. Aziz Mahmut Hüdai Mosque (Yeni Mosque) and Harim, G. Kutbeddin Dede Tomb, H. Akdoğan Mosque, I. Akdoğan Mosque

The Bursa-Tabriz Silk Road, which gained importance in the 15th century, and the Aleppo, Damascus Road crossing Anatolia diagonally, were decisive in the economic development of Sivrihisar, as in the Anatolian cities. It is seen that Sivrihisar, which is located in the middle of these transportation connections, became a commercial centre on a regional scale in the 15th and 16th centuries. Bedesten caravanserai, bazaars and open bazaars (especially the Sheep Bazaar), which are dated to this period and have not survived to the present day, are the indicators of the development in trade (Photograph 8). It is known that there is one inn and 102 foundation shops that have not survived, apart from the 36-storey foundation covered bazaar connected to the Kulliye of Umur Beyoğlu Selçuk Bey, who also had the Akdoğan Mosque built between 1550-1600 and has not survived. Considering the distribution of

markets and bazaars belonging to this period, it can be said that there was cap, pistol, saddle, shoe manufacturers and a tannery in Sivrihisar, and the number of taxpayers reaching 3000 at the end of the 16th century is an indicator of physical development (İnce, 1990; Urak, 2010).



Photograph 8. A. New Bath, B. Ak Mosque, C. Yenice Mosque

Today, near the Ulu Mosque and Kılıç Mosque Minaret in the center of the city, the bath (Photograph 9A), which was built by Menteşzade Abdurrahim Efendi in 1740 and named as Yeni Bath, according to its endowment, is known to have been built in 1793 according to the inscription on the base of the minaret mosque (Photograph 9B), Nemane Fountain, which was built by Es Seyyid El Haji Mustafa in 1766 according to its inscription in Demirciler Neighbourhood, and Yenice Mosque, built in 1884 and known by the same name, in Yenice Neighbourhood, although the builder is unknown (Photograph 9C) in the 18th century in Kurşunlu, Demirciler and Yenice neighbourhoods are also Ottoman settlements. Unkapanı Inn, which was built in the Kubbeli Neighbourhood at the end of the 19th century, Çukur Inn, which has approximately 88 Arasta shops in Karacalar Neighbourhood, and Arasta shops around the Alemşah Tomb and Ulu Mosque in Cami-i Kebir Neighbourhood (Photo 9A-9F) show that Sivrihisar was an important trade centre in the 19th century. It is known that the original texture of Çukur Inn, which has shops and a bezirhane used by various craftsmen, was damaged as a result of the fire in 1948.



Photograph 9. Arasta Shops (A-E. Dikmen ve Toruk Archive; F. (Akyol, 2010)

It is known that mansions such as Zaimoğlu Mansion, located near the center, were located in Sivrihisar as the military class lost its importance in the 17th and 18th centuries. In the process of Westernization, which started with the effects of capitalism and Industrial Revolution in Europe, the socio-economic structure changed in Anatolia, and as a result of this change, a dual structure emerged in the spatial structure of the Ottoman cities, in the central functions and in the housing areas. This dual structure became the most distinctive feature of Anatolian cities, as in the case of Sivrihisar at the end of the 19th century. As a result of the changing foreign trade relations with the old centre formed by the traditional tradesmen's bazaars serving in the city centre of Sivrihisar, new commercial centres emerged as the workplaces of the commercial bourgeoisie, especially the Greeks and Armenians, who came and settled in the city from outside, and that mostly served the upper income group. In addition to the organic texture in residential areas, the new neighbourhoods that developed in a grid pattern are an indicator of the spatial structure change of the centre of Sivrihisar in the 19th century. The widespread use of horse-drawn carriages in urban transportation in the centre of Sivrihisar since the 1880's has been effective in the settlement pattern of the new neighbourhoods (Gedik and Yenice neighbourhoods) and in the creation of permanent residential areas in large gardens by moving away from the centre. The immigrant quarter, which is relatively newly established in the settlement and defined as Yenimahalle, is in a grid order. This new grid-shaped road network, which emerged in residential areas and can be easily distinguished from the organic road texture formed in the time dimension of the Ottoman city, is seen in new neighbourhoods far

from the centre with the widespread use of horse-drawn carriages in urban transportation. The settlement pattern of the Armenian Quarter (Gedik Neighbourhood), where the traditional houses in Sivrihisar are focused on the Armenian Church, are adjacent to the centre, and the adjacent houses with gardens as they move away from the centre, although it is not suitable for the topography, has been created in a grid order. The departure of Armenians from the district centre during the Deportation years and after the War of Independence negatively affected the developing trade of the settlement at the beginning of the 20th century, the big shops operated by the Armenians were transferred to the Muslims and later closed. The shopkeepers, who constitute a significant part of the upper income group in Sivrihisar, migrated to Eskişehir after Eskişehir took over the regional centre status from the middle of the 20th century. The fact that the Ankara-Eskişehir highway passed through the south of the city in the 1960s slowed down the shrinking of the city partially, and that it is located just 1.5 km from the junction that separates Afyon and Eskişehir has also contributed to the preservation of the city until today. Sivrihisar Ulu Mosque and Alemşah Tomb, located very close to the mosque in the north, are singular examples of our architectural history. In order to protect these structures from the visual pollution that may occur in their immediate surroundings, the Sivrihisar Ulu Mosque and Alemşah Tomb Protection Area was determined with the decisions of the Eskişehir Cultural and Natural Heritage Preservation Regional Board, with the decisions numbered 715 on 22.10.2005 and numbered 2541 on the 21.02.2008. The restoration project related to its repair was approved with the decision of the same board dated 24.02.2007 and numbered 1754. The restoration works carried out in line with the restoration projects have been completed, and the building is waiting to be opened for worship again. Almost all of Sivrihisar has been declared as an Urban Protected Area with the decision of the Eskişehir Cultural Heritage Preservation Regional Board with the decision dated 31.01.2003 and numbered 2276. It is seen that the monumental examples of tangible cultural heritage and traditional residences dating back to the 19th century, registered with this decision, are scattered mainly in Demirci, Elmalı and Cami-i Kebir neighbourhoods, and in Kubbeli, Kılıç, Karacalar, Cumhuriyet, Kurşunlu and Yenice neighbourhoods. In this period, Gedik Neighbourhood is a neighbourhood where examples of traditional civil architecture are almost non-existent. It can be said that these regions, which started to form in the 16th century and developed rapidly in the 19th century, formed the commercial

centre of the city with the Ulu Mosque and Alemşah Tomb in the Cami-i Kebir Neighbourhood, and the Çukur Inn and its surrounding Arasta shops in the Karacalar Neighbourhood. It is seen that some of the 19th century commercial buildings (Inn and Arasta shops) and Arasta shops, although few in number, have survived to the present day (See Photograph 9).

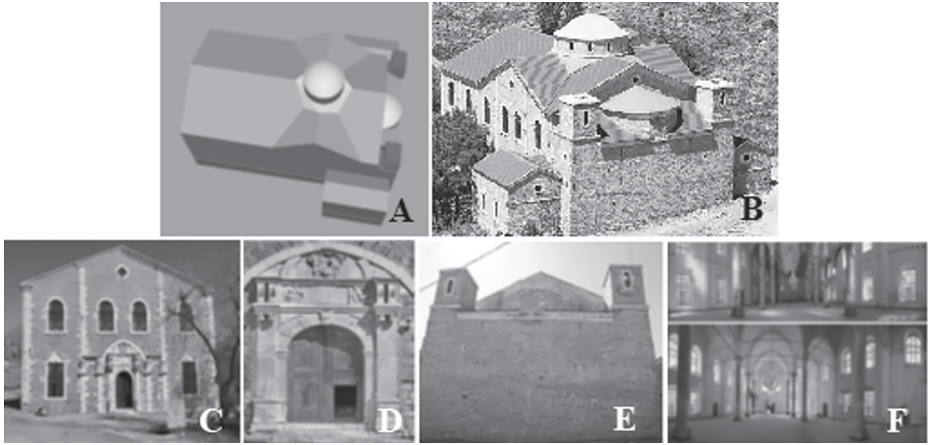


Photograph 10. A. İhsan Erdemgil Mansion, B. Zaimağa Mansion, C.Original Traditional House Samples

Demographic Structure-Spatial Structure Relation

At the end of the 19th century and at the beginning of the 20th century, it is seen that the district centre is 36.000 people, 4.000 of the population is Armenian. It is known that the Armenians, who make up the non-Muslim population in Sivrihisar, were mostly settled in different neighbourhoods than Muslims, as in other regions of the Ottoman Empire. While only non-Muslim people live in Benli, Ay, Zimmî, Akdoğan, Tahtalı and Orta neighbourhoods in Sivrihisar, which have been replaced by other neighbourhoods today; It is seen that non-Muslims and Muslims live together in Yenice, Kılıç, Müslim and Akdoğan neighbourhoods. Although there was a small Jewish and Greek population in the settlement during the period when Sivrihisar was under Ottoman rule, it is known that there were not many records about Jews and Greeks in the 19th century. It is understood that in the 15th and 16th centuries,

Armenians had enough population to form a neighbourhood and they lived in the high places of Sivrihisar, at the foot of the mountains (today's northern skirts of Kılıç and Gedik Neighbourhood). It is thought that the regions where the Surp Yerortutyun Church (Photograph 11) known to have been built by the Armenians in 1882 and the Gavur Bath known to have been built in 1867 are located in the areas where Armenians were settled at the end of the 19th century (İnce, 1990; Urak, 2010).



Photograph 11. A. Covering Church Surp Yerortutyun B. Church Surp Yerortutyun General View, C. West Site D. Gate of West E. East Site, F. Naos

In the middle of the 19th century, the shift of agricultural products to foreign trade with the demand of the developing industry in Europe also changed the transportation system. In this period, Sivrihisar, which is close to Eskişehir, continued its commercial importance with the introduction of railway transportation into Anatolia and its effectiveness in trade, and the settlement existed as a large market connected to the rural area. It is known that Crimean Tatars, Turkmen, Yörüks and villagers were settled in lands belonging to the state or foundations in Sivrihisar, where wealthy Armenians lived during these years. New neighbourhoods were created around existing settlements for immigrants. In this context, the numerical surplus of commercial venues such as Çukur Inn and Kapan Inn, which did not survive at the end of the 19th century, and the variety of products marketed show that the economic level of Sivrihisar is high. It is known that neighbourhoods in Ottoman cities

were formed by differentiating according to religious and ethnic belonging (Muslim, Non-Muslim, Armenian and Greek neighbourhoods etc.). The Ulu Mosque in Sivrihisar and the foundation covered bazaar, inn and foundation shops connected to the Umur Beyoğlu Selçuk Bey Complex, explains the Ottoman Period city centre setup. In Sivrihisar, the Muslim Neighbourhoods being mosque-oriented and the organic settlement and transportation texture suitable for the topography are the indicators of the spatial structure. With the changing trade system since the second half of the 19th century, wealthy Greek merchants engaged in foreign trade due to social stratification in Sivrihisar, as in Anatolian trade cities, Armenians dealing with wholesale trade on a small scale by collecting commercial products from the villagers, and small tradesmen and artisans, mostly Muslim Turks. groups can be said to have emerged. The fact that 4,000 people were Armenian among the population of Sivrihisar, which was 36.000 at the beginning of the 20th century, is proof that the Armenian Church, built in 1881, located within the borders of Gedik Neighbourhoods in the city centre today, and the Gavur Bath, built by the Armenians in 1867 in the northwest of the church, lived in the settlement. When the reflections of the socio-cultural and socio-economic indicators of the Ottoman Period on the physical and spatial structure are examined; it is seen that the central mosque and Covered Bazaar, which are the unchangeable elements of the Ottoman city, are also located in Sivrihisar and the focal point of the commercial centre, which consists of structures such as the Great Mosque and the Covered Bazaar, which have not survived to the present day. It is seen that the commercial spaces that developed around the Ulu Mosque and Covered Bazaar, which can be defined as the traditional bazaar in Sivrihisar, are spatially separated according to the product sold and gathered around separate cores. Separating and ordering the spatial structure that is customized according to the product sold, the Arasta shops, and the fact that they are located around a central core led to the emergence of inns such as Çukur Inn and Kapan Inn. The fact that the edicts sent to Sivrihisar at the end of the 19th century covered the economy and trade, and that important state sanctions were ordered due to the transit commercial activity of the city on the main transportation route, shows that the economic level of the city was high. The fact that this level of development had a positive effect on the physical development of the settlement, the numerical excess of commercial venues such as Çukur Inn and Kapan Inn, which belong to this period but did not survive, and the diversity of the products marketed

here should be considered as an indicator of economic development in the settlement.

Small handicraft shops around Çukur Inn have started to disappear because they have succumbed to technology and there are no people to continue this branch of craft. The abandonment of non-Muslim Neighbourhoods during the years of relocation and after the War of Independence caused the population of Sivrihisar to decrease and its spatial development to shrink. When the urban formation of Sivrihisar after the Republic is examined, it can be said that the shrinking city centre has partially revived thanks to the change in the new regional transportation network. While the zoning plan made in 1970 adopted an approach that increased the density in the old commercial centre of the city, in 1980 the settlement turned towards the state highway. In the 1990's, new housing policies, the activity of the highway, and unplanned urban development and residential areas spread to the south of the highway. This change in the transportation network in the settlement caused the trade centre located on Eskişehir and Ankara Streets to shift towards the state highway in the south of the city. The settlements on transportation networks such as Sivrihisar settlement are shaped according to the location of the capital as a result of the globalizing world and the system of relations. Variables such as transportation policies, which determine the direction of organic relations between settlements, and transportation technologies, which are effective in the selection of capital and the flow of goods, are effective in this shaping and the formation of transportation networks. With these variables, transportation, which is a dynamic phenomenon, has positively affected urban development. Cami-i Kebir, Kubbeli, Kılıç, Elmalı, Karabaşlı, Karacalar, Kurşunlu and Demirci Neighbourhoods are the areas where historical structures are concentrated in the district centre, which is divided into 11 Neighbourhoods today. In recent years, rapid change has been observed in small settlements such as Sivrihisar that have preserved their stagnation. The traditional city centre of Sivrihisar, which is still actively used today due to land speculation, is changing its quality by offering new functions instead of its old functions. The population of the district centre was 10,293 in 2007; since reaching 10,007 people in 2011 caused shrinkage on the basis of parcels in the neighbourhoods, multi-storey buildings with 5 floors and above were built from the period of 1960-1980. It is seen that multi-storey reinforced concrete structures disrupt the historical texture of the settlement and cause negative results.

EVALUATION OF SIVRIHISAR'S TOURISM POTENTIAL WITH SWOT ANALYSIS

SWOT Analysis is an analysis method that aims to develop strategies for the future by considering the strengths, weaknesses, opportunities and threats of settlements. Within the scope of sustainable tourism; the natural beauties, historical and archaeological richness, monumental and civil architecture examples, handicrafts and gastronomic values, etc., of small-scale settlements differentiate them from other settlements. It is seen that the characteristics and values giving identity features are analysed. In this context, with SWOT analysis within the scope of sustainable tourism; by comparing a settlement with other settlements, it is possible to highlight different and good features in a positive way and to develop strengths. Similarly, by recognizing the weaknesses compared to other settlements, sustainable policies can be created. In other words, while the continuity of the conditions in which the settlement is the best and strongest, it is possible to transform the worst and weakest issues into opportunities that will create a favourable time and ground. SWOT analysis defines opportunity as the issues that will provide growth opportunities and improve competitive advantage in the future, and the threat as undesirable situations that will prevent competition and make it difficult to achieve sustainability (Karapınar and Barakazı, 2017). SWOT Analysis; in order for the settlements that develop sustainable tourism policies to compete with other settlements, knowing and analysing the strengths and weaknesses, opportunities and conditions that may pose risks. In addition, with the SWOT analysis, it is also possible to review policies such as offering alternative tourism opportunities within the framework of the features possessed, extending the periods of active service provision and keeping them in order to serve more and qualified visitors, and preparing special programs for new and different groups (Yeşiltaş, Çeken and Öztürk, 2009). Due to its location away from transportation routes such as Sivrihisar, the limited job opportunities force the existing population to migrate in settlements that have preserved their local characteristics and values and do not have any income pressure. For this reason, evaluating the potential of rural or small-scale settlements within the scope of sustainable tourism can reduce or reverse migration to the big city by contributing to the emergence of new job

opportunities as a result of the development of tourism (Karakaş, 2012, s. 70-71

6). Factors supporting sustainable tourism approach:

- Changing holiday expectations of people and societies today,
- Increasing the level of education and living standards,
- Development and dissemination of technology, transportation and communication tools,
- The idea of getting rid of the stress of the city and business life, a demand for a quiet, quiet and sincere holiday,
- Desire to know different cultures,
- The increase in alternative tourism opportunities to sea and winter tourism, which is widely used in mass tourism, the limited season of sea and winter tourism and the high costs of accommodation opportunities and
- More flexible, economical holiday alternatives are preferred. (Soykan, 1999, s. 69).

Sustainable tourism should be based on supply rather than demand, priority should be given to users, service duration should be extended, conditions to expand the addressed environment and good advertising, boutique, extraordinary service should emphasize local values instead of global and uniform service delivery, transportation and communication opportunities should be developed, limited natural resources should be protected, clean and environmentally friendly energy resources should be used, trainings to increase the quality of service, long service life and environmental friendliness of buildings, building materials and products should be provided, existing building stock should be evaluated, social and cultural values should be brought into to the agenda, local identity and corporate identity should be given importance, to provide flexible development and long-term service (Çakılcıoğlu, 1996, s. 31-40; Karaman, 1996, s. 101). Within the scope of sustainable tourism, the tourism potential of Sivrihisar was evaluated with SWOT analysis (Table 1).

Table 1. Evaluation of Tourism Potential of Sivrihisar with SWOT Analysis

Strengths	Opportunities
<ul style="list-style-type: none"> • Due to its geographical location and proximity to major cities such as Ankara and Eskişehir, it is suitable for weekend tours, • Having natural beauties, potential for nature tourism, • The existence of rich tangible cultural heritage and archaeologically unique and diverse settlements in the immediate vicinity, the presence of many museums providing the promotion of ancient settlements, artistic activities and the settlement in the settlement and its immediate vicinity, the potential for cultural tourism, • Awareness in regional tourism has started, albeit partially, • Having places of worship that can attract the attention of Muslim and non-Muslim societies and important elements in terms of faith tourism, • Having visitors interested in cultural tourism, • It has a potential in terms of gastronomic tourism and • Local production potential such as handicrafts and silverwork. 	<ul style="list-style-type: none"> • Developing alternative tourism opportunities in the world and in Turkey, • Availability of transportation options due to its location, • Hospitality of local people, positive attitudes of people towards visitors, • Reverse migration will be possible with job opportunities, the economic structure has the potential to turn into a positive one and • Providing local and regional promotion.
Weaknesses	Threats
<ul style="list-style-type: none"> • Inadequate promotion of settlement and alternative tourism opportunities, ineffective promotion and market opportunities, • Inadequate environmental and landscaping arrangements, • Completion of infrastructure services for drinking water, sewage, sanitary and electrical installations and communication technologies, • The low quality and inadequacy of accommodation facilities in the settlement, • Users such as children, disabled, elderly, etc. and the universal design principles are not considered during the design process • The absence of transportation alternatives to the areas where tourism activities will be carried out in the immediate vicinity, • Not offering suitable recreational activities for everyone that will create attraction in the settlement, • Insufficient promotion of the tangible cultural heritage, the survey, restitution and restoration projects not prepared by experts, • Lack of support for the budget from central and local governments, non-governmental organizations or the lack of comprehensive preparation of the budget 	<ul style="list-style-type: none"> • Unconscious destruction of the natural environment and tangible cultural heritage of the settlement through tourism activities, • Prioritizing touristic profit objectives over local development, • Local people's dissatisfaction with visitors to the region, • Informing visitors about the location, service and product, • Disputes between public and non-governmental organizations. Insufficient or regular strategic planning. • The perceived image about the region is wrong, • Deficiencies and mistakes in promotional and marketing activities

CONCLUSION AND RECOMMENDATIONS

Today, the tourism sector makes significant contributions to the diversification and accessibility of technology and transportation opportunities, the increase in education level, the improvement of economic conditions, and the promotion of societies and their economic development. For this reason, especially small-scale settlements come to the fore with some features, increase their existing potential with various activities and become a brand to the extent that it can continue this position in service provision. As well as being a brand in the tourism sector, it is also important for the settlements to protect their place, to increase their visitors in terms of quality and quantity within the framework of alternative tourism options and different activities. In tourism activities, policies are generally developed for healthy and young individuals, and they should be able to provide services to different age groups such as children, disabled and elderly people, and to everyone in general without marginalizing. For service delivery that will provide quality and user satisfaction; getting the support of central and local administrations and non-governmental organizations, offering comprehensive, long-term and alternative options that will appeal to different users with the right strategies, good programming of the budget, controlling the promotion and inspection, creating hygienic conditions and qualified natural and artificial environment, providing training of service personnel are among the main parameters.

In today's conditions, where popular culture is dominant and cultural erosion is experienced, the identification and registration of traditional houses, are important since they have an important place among our cultural assets and vary by varying the plan typology, construction technique, building materials, facade layout and number of floors, depending on the region where they are located. It is also important that they are re-functionalized according to the conditions. The transfer of traditional houses, which is one of the leading examples of civil architecture that constitutes our architectural heritage, to future generations should be considered important in terms of illuminating our architectural past and directing our future. The concept of urban life quality, which is a marketing method aimed at creating a value perception used by cities and countries in the development of tourism potential by influencing societies, has been used in recent years by cities with different qualifications to increase tourism opportunities in Turkey. In this context, besides the natural and geographical features of the cities, vegetation, traditions and customs, religious, cultural

and gastronomic values, agricultural products; it can be said that the tangible cultural heritage that constitutes the natural and artificial environment is also defined as the urban image, and this image is used to evaluate and increase the tourism potential, so it has become a part of the tourism sector (Dikmen, 2017). Studies on the quality of urban life and urban tourism show that the natural, environmental, historical and cultural characteristics of cities, as well as the quality of the structural environment and social structure can be evaluated in the context of the city and its inhabitants, and these evaluations have the power to positively or negatively affect the quality of urban life. In this context, these qualities, which constitute the structure of the city and determine the quality of urban life, will increase the quality of urban life and liveability; it can be said that by helping the economic, social and cultural development processes of cities, it will revive urban tourism by contributing to the promotion, branding of the city and the formation of a positive urban image on a local, national and global scale.

Tangible cultural heritage items (monumental structures and traditional housing examples) are artefacts that should be preserved and transferred to future generations with their original structures, which provide information about the technology, architecture and aesthetic level of the civilizations that dominated the settlement, the life and production style of the users. The attitudes and policies developed by the countries in order to maintain the tangible (protection of the built environment) and intangible (protection of the traditions and customs, social and cultural values) heritage are equated with their level of development. The development of tangible and intangible cultural heritage is possible with education policies towards these values and providing individuals with protection awareness, and supporting sustainability awareness with policies and practices developed for generations. Protection and evaluation of tangible and intangible cultural heritage within the scope of sustainable tourism policies can lead to revitalization and development of the settlement economy with new functions such as trade, accommodation, health, etc. and allow the population of the settlement to increase due to the creation of job opportunities in the areas.

With its traditional houses and monumental architectural examples (Dikmen and Toruk, 2016) such as the Surp Yerorturtyun Church, which served non-Muslims living in the settlement for a while, as well as the presence of many movable and immovable works that are worth seeing and attracting visitors, Sivrihisar has a special importance in intangible cultural heritage thanks to its deep-rooted cultural accumulation. Since Anatolia has hosted

various civilizations, it is seen that it has alternative tourism opportunities such as important tangible cultural heritage elements, nature tourism, faith tourism, cultural tourism, gastronomic tourism within the scope of sustainable tourism.

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