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ACROPOLIS

The term *acropolis* (Greek for “high city”) denotes the hilltop citadel that dominated the topography of many ancient Greek cities. Thanks to the frequency of rugged landscapes, cities in the ancient Greek world, from Sicily to the Black Sea, often established themselves on high ground, later expanding down the slopes to areas below. However, not all cities were located on varied terrain; those on flat land, along coasts or in plains, could not have an acropolis.

Although an acropolis would be suited first and foremost for defense, fortification was not its sole function. Such a hilltop might have been used for a variety of purposes: as a settlement with houses, even palaces, and as a religious center. Indeed, as cities expanded, adding new fortification walls to enclose larger territory, the importance of the acropolis as a place of protection often declined. The rich history of the Acropolis of Athens from ancient to modern times illustrates different functions these urban hilltops have had over the centuries.

The Athenian Acropolis

In the Late Bronze Age, the Mycenaeans fortified the hilltop. The huge blocks of their defense walls survive in a few places. A royal palace is assumed to have existed, but evidence is scanty. Circa 1200 BC, a cleft in the rock of the north slope, a vertical cavity 30 meters (98 feet) deep, was turned into a protected water supply for those inside the citadel.



Erechtheum, Acropolis of Athens

Source: Vasilis Gavrilis.

Steps were installed from the top, and a deep well was dug at the bottom. After only 25 years the lower part of this “fountain house” collapsed; the shaft was then used as a garbage dump.

By the Classical period, the Acropolis had become the main religious center of Athens. The buildings of the mid- to late fifth century BC, the high point of Athenian power, are the best known: the Parthenon (the temple of Athena Parthenos), the Erechtheion (a temple-shrine sheltering several cults), the Temple of Athena Nike, and the Propylaea, the ingenious entrance gate. In between these and other buildings, statues and other offerings left by the pious filled the hilltop. The slopes of the Acropolis were utilized for theaters (the Theater of Dionysos and, added in Roman times, the Odeion of Herodes Atticus) and a variety of shrines and monuments.

In medieval and early modern times, as the population of Athens declined, the city retreated to the Acropolis and its north slope. A church was installed inside the Parthenon; in Ottoman times, the church was replaced with a mosque. The hilltop was fortified once again. Franks converted the Propylaea into a castle; Ottomans used the Parthenon for storage of gunpowder (exploded by Venetian artillery in 1687). Modest houses densely filled the spaces between the reused Classical buildings.

In the 1830s, when Athens became the capital of newly independent Greece, the Acropolis was radically altered. The hilltop promptly became an archaeological site. Postclassical constructions were stripped away in order to expose the buildings of the fifth century BC. The Acropolis, now turned into an expression of the glory of ancient Greece, would become a symbol of the new nation. This symbolism continues today. The Athenian Acropolis is Greece’s premier tourist destination, and both by day and, floodlit, by night, the Parthenon dominates the skyline of central Athens.

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See also Agora; Ancient Cities; Athens, Greece; Mediterranean Cities

Further Readings

- Camp, John M. 2001. *The Archaeology of Athens*. New Haven, CT: Yale University Press.
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ADVOCACY PLANNING

Advocacy planning represents a departure from scientific, objective, or rational planning, which was the dominant paradigm of the post–World War II era. It is premised upon the inclusion of the different interests involved in the planning process itself.

Advocacy planning was defined and promoted by planner and lawyer Paul Davidoff. The concept was first widely disseminated to other professional planners in Davidoff’s 1965 article in the *Journal of the American Institute of Planners*, “Advocacy and Pluralism in Planning.” Davidoff sought to provide an answer to a critical question that arose in urban planning in the late 1950s and early 1960s: “Who speaks for the poor, the disenfranchised, and the minorities?” He introduced the question “Who is the client?” into professional usage as well as “Who is the stakeholder or the constituent?” He was concerned that planning decisions significantly impacting urban neighborhoods were made with little or no representation from the residents. Because the residents of the target area of the planning process usually are neither skilled in nor knowledgeable about planning, they are unable to participate effectively in the planning decision process. They require professional representation equal to that of the official planners—those of the municipality or the land developer. Davidoff’s view was that each of the interests in the planning process needed to be served and represented by a professional planner with equal knowledge and skill. The fundamental values of advocacy planning in the planning process are those of social justice and equity.

Advocacy Planning and Its Paradigm

The advocacy planning paradigm is predicated upon the concept of pluralism in planning. Davidoff argued that the goal of the planning process is to determine which of several alternative scenarios or vision-plans will be adopted and implemented. Each respective outcome has different benefits and costs to each of the groups involved in the planning decisions. Thus there