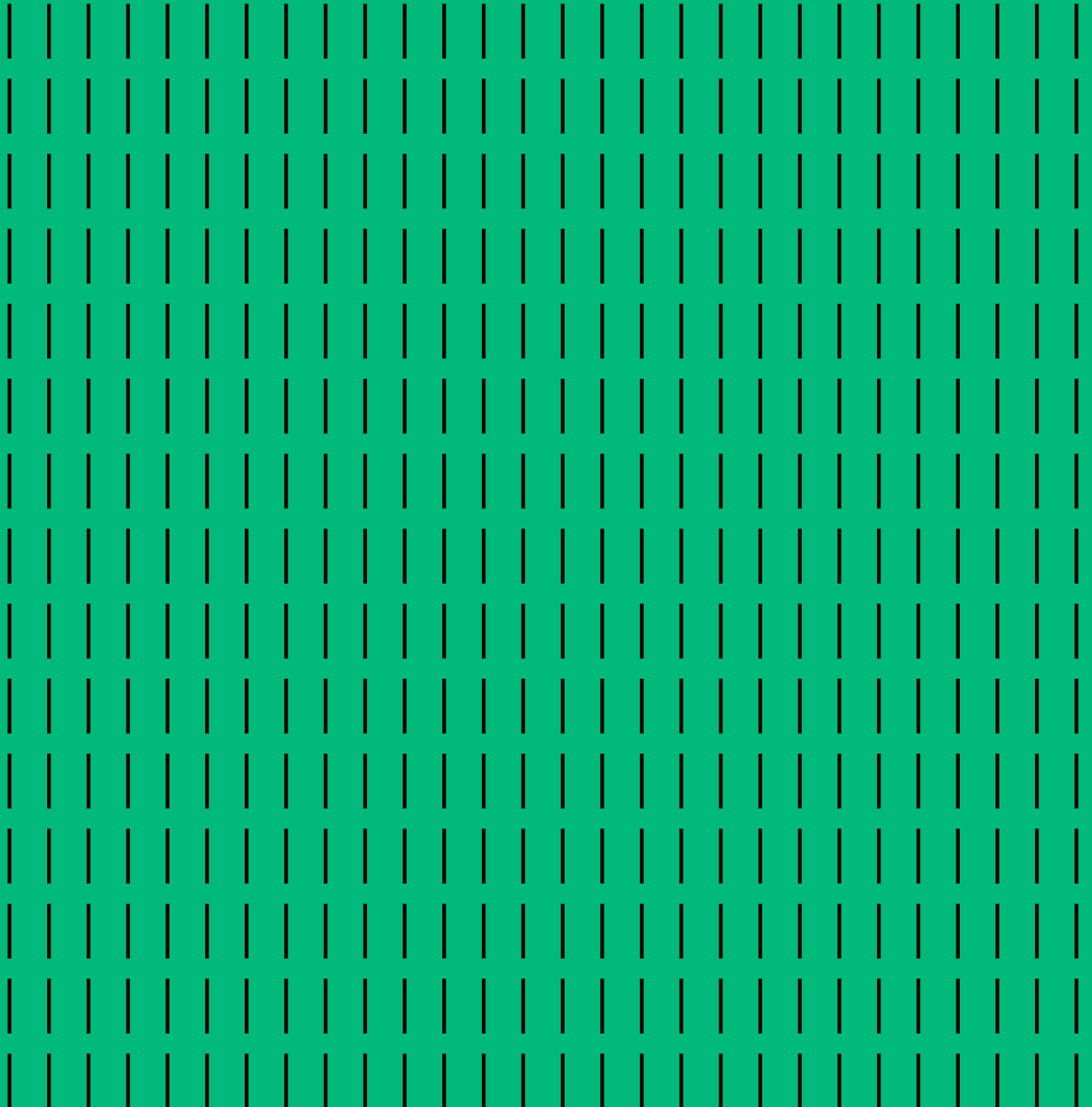


Heritage in Turkey

Version 2019

Written by Balin Koyunoğlu and Ö. Eren Koyunoğlu



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In 2011, SICA (the predecessor of DutchCulture) produced a comprehensive mapping of the Turkish cultural field. This mapping was written by local experts and edited by Teike Asselbergs and Chantal Hamelinck. The mapping was produced as a means to promote cultural exchange between the Netherlands and Turkey and as a starting point of the year 2012, which marked 400 years of Dutch – Turkish diplomatic relations. The mapping was supported and produced in close co-operation with the Dutch public funds.

An update of these mappings was commissioned in 2018 by DutchCulture while working with the same editors. The existing mappings were revised and several new mappings were added. The updated mappings are focusing more on giving Dutch cultural practitioners an insight into the Turkish cultural field and its infrastructure, and helping them get in contact with colleagues.

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Contents

Summary	4
Introduction	5
Short History	9
Main Trends and Topics	13
National Laws on Cultural and Natural Heritage	15
New Funds and Legislation	16
UNESCO World Heritage Sites in Turkey	16
Popular	18
Audience	19
Sub-disciplines	20
Professional Groups and Organisations	21
Educational Institutions	23
Universities	23
Conservation Education	24
Interdisciplinary Education	24
Non-professionals	26
Youth	27
Venues	28
Festivals and Events	30
Financial Situation	31
Critics and Researchers	32
(Social) media about Heritage	33
Resources	34
Facilities	35

One of the main challenges in the field of heritage today is the reinterpretation of cultural heritage against the current backdrop of monotypic globalisation. This major factor for the conservation of natural heritage is a race against time, especially in rapidly growing cities, and is also relevant for Turkey. Recently, Turkey has been hosting a proliferation of implementations in the field of heritage. This proliferation includes a vast number of actors, distinct identities, demands and scales. Investigating and documenting intangible cultural heritage are also trending topics, and currently an interest in collective memory studies is on the agenda in Turkey. As a result, there are many international collaboration opportunities for the identification, conservation and management of cultural and natural heritage in Turkey.

Introduction

Heritage can be defined as traditions, languages, events, environments, art works and buildings that were created by cultures in the past, but still carry historical importance and have a special meaning in social memories.

Hosting Many Cultures

Turkey is a country blessed with a very rich heritage, both cultural and natural. From the Palaeolithic times to the 20th century, it has hosted many cultures. Although Istanbul is well known for being the capital of the Byzantine Empire, followed by the Ottoman Empire, it also had important Palaeolithic caves, especially in the Fikirtepe region. In addition, all regions of Anatolia have hundreds of similar archaeological sites, with the Karain and Öküzini caves in Antalya, and Dülük in Gaziantep being the most famous ones.

Paradigm Shift

Göbekli Tepe in Urfa houses the earliest-known temple, dating back to the 10th century B.C. – from the days of hunter-gatherers. This find changed the former belief that settlements came first, followed by temples, into that temples came first, followed by settlements.

Neolithic Times

Turkey is also rich with Neolithic settlements, such as Nevala Çori in Urfa, which dates back to the ninth century B.C. Although this was the earliest known settlement in Turkey, it has now been submerged by a dam lake. Its settlers were the first farmers of the region, and the oldest domesticated einkorn wheat was found here. The settlers of Çayönü in Diyarbakır, dating back to the late eighth century B.C., are known to be the first possible domesticators of emmer wheat, the precursor of most current wheat species. They were also the first possible domesticators of pigs. Çatalhöyük in Konya also dates back to the late eighth century B.C. It was one of the most developed settlements of the Near East and the Aegean, and was also a trading centre of various goods including obsidian. Ceramics found in Boncuklu Höyük, another settlement in Konya, are the earliest ceramics of Anatolia from the early seventh century B.C., and at the same time among the earliest Neolithic ceramics in the region.

The Bronze Age

The Hattians inhabited the central Anatolian Plateau from the Chalcolithic to the Bronze Age. Later, they were absorbed by the Hittites, who are believed to have come to the region either from Caucasia or the Balkans. During this period, Kanesh in Kültepe near Kayseri became an important trade centre, and later a colony of the Assyrians from northern Mesopotamia, in modern-day Iraq. Archaeological excavations on the site made it evident that the written clay tablets found at Kültepe are the oldest documents from Anatolia written in Old Assyrian, dating back to the early second century B.C. This writing system influenced the Hittites, who started using cuneiform writing for the Hittite language, the earliest written Indo-European language.

Trojan Heritage

The Bronze Age settlement of Troy in the Aegean region of Anatolia in Çanakkale, dating back to the third century B.C., was the setting of the legendary Trojan War described in the Homeric poems, the Iliad and the Odyssey, which were believed to be written in the late eighth or early seventh century B.C.

The Iron Age

In the early Iron Age, from the 11th century B.C., Greeks started to colonise the eastern shores of the Aegean in Anatolia. This was followed by the colonisation of the Sea of Marmara, the coast of the Black Sea and the coast of Mediterranean regions of Anatolia around the eighth century B.C., leaving behind enormous archaeological and architectural wealth. The Greeks would become an important minority group in the Ottoman era.

Phrygians and the Lydian Kingdom

The Kingdom of Lydia soon controlled the whole of the western region of Anatolia during the seventh century B.C., and invented coinage. Phrygians were the other west-central civilisation of the period. The legends tell that the Phrygian King Midas turned everything he touched into gold.

The Urartu Kingdom and Armenia

From the ninth century to the sixth century B.C., the Uartians inhabited the areas surrounding the Van lake in eastern Turkey. Artisans from the Urartu kingdom were excellent metalworkers, leaving behind wonderful bronze cast and copper objects including jewellery, helmets and buckles, inlaid with gold or etched with decorations. The lands of the Urartu kingdom were attacked by the Scythians and Cimmerians and were later incorporated into the Achaemenid Empire. This empire, also known as the first Persian empire in the sixth century B.C., later began to be known as the Satrapy of Armenia. In 321 B.C., it became the Kingdom of Armenia. Armenians would become an important minority group in the Ottoman era.

The Neo-Assyrian Empire

The Neo-Assyrian Empire, which controlled the whole Middle East, also had lands in south-eastern Anatolia from the ninth to the seventh century B.C. The Assyrians developed a vassal state system of installing tribe leaders to lead the newly conquered and deported local populace. This system can be seen as the basis of modern Kurdish tribes, who were an important ethnic identity in the Ottoman Empire and remain to be so in the Turkish Republic. Modern Syriac (Süryani) populations of Turkey and Iraq claim that they descended from the Assyrians, and they are still an important minority group in the Mardin province of Turkey. The lands of the Neo-Assyrians were also conquered by the Achaemenid Empire, along with the whole of Anatolia.

After the Achaemenids

The areas conquered by the Achaemenids included the lands of the Greek colonies in the west known as the Ionian city-states. The Greeks gained a final victory in 449 B.C. and the Ionians of Anatolia enjoyed a certain level of autonomy afterwards. In 334 B.C., the Macedonian King Alexander the Great defeated the Persians and started to conquer Anatolia, clearing the remnants of the Achaemenids and dissolving their empire. Alexander's conquest started a Greek influence, known as the process of Hellenisation, in the whole of Anatolia, and as a result deeply rooted the Greek language in the region. Following Alexander's death and the breakup of his empire, Hellenistic kingdoms emerged in Anatolia, such as the Kingdom of Pergamum in the west, the Kingdom of Pontus in the north and the Seleucids in the rest of Anatolia. All these kingdoms came to an end in 63 B.C., when Anatolia came under the control of the Romans. During the late Roman period in the fourth century, Anatolia became one of the first places where Christianity flourished.

The Eastern Roman Empire

After the division and fall of the Western Roman Empire, Anatolia became part of the East Roman Empire, since the fifth century A.D. known as the Byzantine Empire. During the Byzantine times, Christianity spread throughout Anatolia, along with a distinct type of art and architecture.

The Seljuk Turks

After the Battle of Manzikert in 1071, the Seljuk Turks from Central Asia, who already had a well-established kingdom with its capital city in Iran, started to settle in Anatolia. Soon the Turkish language and the then-newly adopted Islamic religion were gradually introduced along with the Seljuks. This started the transition from a Greek-speaking Christian populace to a Turkish-speaking Muslim populace. However, ethnic groups such as Armenians, Greeks, Kurds, Syriacs, Arabs and Jews, who were already living in Anatolia during the Seljuks' raids into Byzantine lands, remained and retained their native languages, cultures and religions well into the Ottoman times.

Mongol Attacks

The Seljuks collapsed under constant Mongol attacks from the mid-13th century to the mid-14th century. From the end of the 13th century onwards, various Turkish tribes created principalities (beyliks) that spread throughout the whole of Anatolia. The northwestern Ottoman beylik soon absorbed the rest and became the Ottoman Empire in the 15th century.

The Ottoman Empire

The Ottoman Empire was always a multi-ethnic empire. Jews were known to be a minority group in Anatolia at least from the fifth century B.C., and continued their existence during the Ottoman times. When expelled from Spain in the late 15th century, Spanish and Portuguese Jews were even welcomed into the Ottoman Empire. As a result of the expansionist policies of the Russian Empire in the Caucasus, an even larger variety in ethnicity was to be found in the early 19th century. Many Muslim nations and groups of the region, including Circassians, Tatars, Azeris, Lezgis and Chechens migrated and settled in Anatolia. In the early 20th century, the Balkan Wars also resulted in further migrations of Muslim populations from the Balkans, including Bosnians, Albanians, Muslim Bulgarians and Greeks. These people settled mostly in former Christian villages throughout Anatolia. The former inhabitants of these villages, mostly Greeks, reverse migrated from Anatolia, Constantinople and Pontus during the 19th century to the then-newly independent Kingdom of Greece. Other reverse migrations included Armenians from Anatolia to the Russian Empire. Both ethnic groups also migrated to America and to Europe, and large populations of Armenians were deported to Syria in 1915.

Armenians and Greeks

The Armenians and Greeks in the Ottoman Empire contributed especially to its art and architecture. Unfortunately, during World War I, Armenians and Greeks were forced out of Anatolia because of the politics of the period, and due to reported atrocities between Armenian-Greek groups and with the Turks. Following the Greco-Turkish War of 1919-1922, known as the Turkish War of Independence, the population exchange between Turkey and Greece in 1923 resulted in most of the remaining Anatolian Greeks leaving.

The rights and the continuity of the communities of the minorities under the Turkish Republic were guaranteed with the 37th and 45th articles of The Treaty of Lausanne, signed on July 24, 1923. Today, Greeks, Armenians, Jews and Kurds form the largest groups of minor ethnicities that live in Turkey.

As it can be seen from this brief history of the region, Turkey's history resulted in having become one of the most culturally rich and diverse countries in the world. As a result, there is a huge amount of heritage that has been passed to our times.

| Short history

When relating the concept of cultural heritage protection to the laws related to this field, the history of Turkish cultural heritage goes back to 1869. It was in this year that the first law on cultural heritage in Turkey was issued. The law, however, was mainly concerned with small objects, not with monuments or sites. On the other hand, the idea of protecting cultural heritage and the importance attributed to heritage was already visible in the early Ottoman period. Each public building, such as mosques, baths, caravanserais and schools, had its own pious foundation that was responsible for their maintenance. These foundations allocated money to the maintenance of the buildings, which helped most of them to survive until the present day. Obviously, the aim of the pious foundations was not primarily based on the idea of protecting cultural heritage, but it may still be seen as a first step towards the modern idea of protection and the importance given to the maintenance of monumental buildings.

The history of the protection of natural heritage can be traced back to the 19th century, but the real organisations are a product of the Republican period. It is also the period of activism and protests against the threats on natural heritage.

Heritage Acquisitions in the West

The cultural heritage approach in the Ottoman Empire was developed in the same era as that of its counterparts, but for different needs and with a different set of approaches. In the 19th century, the acquisitions of the museums in Western countries were changed by growing access to the territories of the Ottoman Empire. This access allowed them to develop collections of Mesopotamian, Egyptian, Hellenic and Roman antiquities. These antiquities came to be perceived as part of a shared European heritage.

Heritage Acquisitions in the Ottoman Empire

In the Ottoman Empire, the presentation of the antiquities of Western civilisation was different. It was not open to the public. It was a show of power and presentation of the sultan's worldview. The Imperial Palace (built c.1459-1478 and known today as Topkapı Palace) included numerous treasury collections including manuscripts, porcelains, jewels, costumes, weapons and saddles. These were collected as artefacts of personal interest of the sultan and for him to impress his guests.

The First Museum

The opening of the first museum, the Marshal of the Imperial Arsenal/Istanbul Military Museum (Tophane-i Amire Muşiri) took place in 1846 in the former church of St. Irene. It was established by Ahmet Fethi Pasha (1801-1858). He also published the Magazine of Antiquities (Mecmua-i Asar-i Atika) and the Magazine of Antique Weapons (Mecmua-i Ešliha-i Atika). It is evident from this first museum that the sultan was more interested in exhibiting military history than in cultural heritage. However, soon an interest in the protection of cultural heritage was taken into consideration.

Developments in Heritage Law

The first law issued concerning the protection of cultural heritage in Turkey dates back to 1869. This law, the "Regulations on Ancient Objects" (Asar-ı Atika Nizamnamesi), regulated the archaeological excavations by foreign researchers, as well as the use of what was found during these excavations. In 1874, the ownership of excavated antiquities was divided into three: among the founder, landowner and the state. In 1877, a committee was established for the protection of antiquities and from 1884 on, antiquities were considered state property only. The regulation for the Imperial Museum was prepared and published on May 13, 1889, and the Imperial Museum was opened to the public in 1891. This museum was followed by museums in Konya in 1902 and in Bursa in 1904. The fourth regulations for antiquities on April 23, 1906, stated that the regulations extended to the concept of immovable antiquities, making all listed monuments, moveable and immovable antiquities property of the state. The regulation issued on July 28, 1912, gave permission to demolish a monumental building after it had been documented. With an additional regulation on January 31, 1915, the surrounding environment of the demolished monuments were left to the local municipalities. Meanwhile, the influence of local governments on cultural heritage conservation had been increased. After the establishment of the Turkish Republic in 1923, Turkish law no. 1580 dating from 1930 gave the task to municipalities to establish public museums and authorised them for the preservation of historical buildings in the municipality.

Interwar Period

On April 12, 1931, the Turkish Historical Society was opened by Mustafa Kemal Atatürk to research Turkish history and civilisations. In 1932, a "National Architecture" seminar was held at the Istanbul State Academy of Fine Arts. It was a significant development to raise interest and increase awareness about cultural heritage at that time.

Foundations (Vakıf)

Foundations also played a significant role in heritage conservation even before the Turkish Republic. They were social, legal and religious institutions supported by the state starting from the Seljuks in the middle of the eighth century. They were also common in the Ottoman Empire. The number of Ottoman foundations reached 20,000 by the end of the 18th century. The total revenue of the Ottoman foundations constituted one-third of the total revenue of the Ottoman state, playing important roles in the economic, cultural and social life until the end of the 19th century. With the Foundations Law on July 5, 1935, the foundations were regulated and aimed at protecting foundation antiquities. The provisions regarding the establishment and running of the new foundations are included in the Turkish Civil Code, the Foundations Law and the Foundations Regulation. Foreigners can establish new foundations in Turkey, according to legal and actual reciprocity. However, the majority of those who work in new foundations must reside in Turkey. The application must be submitted to the Ministry of Interior Affairs.

Approaches of Monuments

The regulations made in 1912 were used until 1951, when a new law was enacted, which is the basis of the conservation law still applied today. With this new law, the Supreme Council of Monuments was established, controlled by the Ministry of Education. This council created a very extensive inventory of cultural heritage in Turkey and was concerned with registration procedures. The law was abandoned in 1973, replaced by Law no. 1710, which would be the first with a concept of protecting monuments and their environment. The approaches of integrated conservation and site conservation began to be implemented in Turkey.

Urban Site Conservation Plans

In 1983, with Law no. 2863, urban site and conservation development planning were legalised and until 1986 several conservation plans were prepared. These conservation plans were for the city centres of Amasya, Bursa, Hatay-Antakya, Kastamonu, Kütahya, Mardin, Muğla and Tekirdağ; for Foça, Çanakkale-Bozcaada, Bodrum, Marmaris, Bartın and Safranbolu; for the Ankara-Hacı Bayram and Ankara Ulus region; and in Istanbul, in Çatalca, Süleymaniye and Eyüp. Conservation plans of these historical urban areas included integrated development proposals and heritage management strategies. These plans also provided site-specific documentation, preservation and conservation aimed at protecting the archaeological, natural and cultural heritage. Local communities were also included, participating in the planning processes, and were given information on heritage and opportunities that could be provided by conservation.

Decentralised Councils of Monuments

The Law no. 2863 implemented in 1983, gave the Ministry of Culture and Tourism the authority to make decisions on protecting cultural heritage. The ministry decentralised this authority again with the help of the Councils of Monuments, which can be found in various cities. These councils are the main authority to give permission to all restoration projects, run either by the public administration or by private initiatives.

Registration of Monuments

Between 1973 and 1982, the Supreme Council of Monuments registered 417 sites, 3,442 monuments and 6,815 examples of civil architecture. Unfortunately, public opinion was not in favour of this registration, and with the help of political pressure, some of these sites have been unregistered again. In 1983, the Legislation for the Conservation was updated and changed, and the corresponding law is still the framework for the protection of cultural heritage. The aim of this law is “to identify relevant definitions about movable and immovable cultural and natural heritage, organising activities, identify institutions that will take the necessary decisions and implement policies and missions”. With this law, the terminology “ancient monument” was replaced by UNESCO’s more common term “cultural heritage”. In 1987, with Law no. 3386, and in 2004, with Law no. 5226, some alterations have been made on Law no. 2863 from 1983. It indicates definitions of cultural and natural assets, sites, protected sites and remains/ruins in Turkey.

Changes in the Natural Heritage Approach

As with cultural heritage, the natural heritage approach in Turkey also started at almost the same time as in the rest of the world. The literature about environmentalism and conservation emerged in the 19th century. With this movement, the interpretation of nature evolved in the Ottoman Empire. The establishment of forests and hunting reserves were facilitated. Article 1243 of the Ottoman Civil Code of 1869 indicated that land and associated trees growing wild in mountains were not privately owned and should remain ownerless. This article did not indicate the contemporary nature conservation approach, but it was an initial attempt at preserving existing natural values. Later, the understanding of natural heritage was interpreted as national pride. In 1937, with Law no. 3204, the Department of Natural Park and Education was established. The first definition of a national park was initiated in article 25 of the Forest Law in 1956.

On August 11, 1983, the Law on Environment and the Law on National Parks indicated conservation of the environment and improvement of the appropriate use of natural and rural areas. These laws took measurements for the protection of natural and cultural values and protection of natural assets with regards to recreation and tourism areas. The Yozgat Pine Grove National Park was announced as the first National Park in Turkey (February 5, 1958). In 2017, Turkey had 42 National Parks, 182 Nature Parks, 32 Natural Protected Areas, 106 Natural Monuments, 15 Special Environmental Protection Areas and dozens of Natural Sites and Ramsar Sites on the UNESCO World Heritage List.

| Main trends and topics

For more than 10 years, the main topic of discussion concerning the heritage scene in Turkey has been the destruction of heritage taking place all over the country. Natural disasters, rapid urbanisation, migration to urban areas and a growing demand for food and energy are the main reasons why the cultural and natural heritage is under threat.

Natural Disasters Risk Management

Turkey is vulnerable to great natural disasters. It is located in an active part of the Alpine-Himalayan belt and is one of the countries that on average face major earthquakes every year and a half. In the past 500-year period, numerous earthquakes, fires and other devastating disasters impaired cities. Not only monumental buildings, but also densely built housing areas have been destroyed and rebuilt over and over again. In order to protect multi-layered cultural and natural heritage and sustain the authenticity of Turkey, risk mitigation and management methodologies are being discussed.

Mega-projects in Energy and Infrastructure Versus Heritage

The damage caused to cultural and natural heritage by mega-projects is another trending topic in Turkey. The Third Bosphorus Bridge, North Marmara Road, Black Sea-Mediterranean Road, Third Istanbul Airport, Akkuyu Nuclear Power Plant, hydroelectric power plants in the Black Sea region and Canal Istanbul are some of these mega-projects that have direct or indirect negative effects on heritage. Despite the opposition of public opinion, some of these projects have already been constructed, while others are under construction or have been proposed. The necessity of some of these projects can be considered an inevitable part of the contemporary age. However, these projects are fulfilled without any understanding of preserving natural and cultural heritage values. Most of the implementations are known to have caused severe damage to many archaeological and natural areas. This was a consequence of the legislative and executive deficits in the implementation of existing laws. The legislative structure and organisation on heritage are open to interpretation, depending on different economic and political interests in Turkey. Therefore, many heritage values have been subject to irreversible damage either through these mega-projects or others. On the other hand, the efforts of non-governmental organisations and public resistance campaigns have become widespread and they have continued to try to raise awareness about the damage inflicted, representing the opposing side of public opinion.

Protection of Heritage in Practice

Protection of heritage is not only an area of intellectual activity. The work in the field is very closely associated with the laws and funding sources. Although there have been laws on natural and cultural heritage in Turkey since the 1950s, political interventions are creating problems for the implementation of these laws. One notable example happened during the construction of the South-eastern Anatolia Project (GAP) – a regional development plan that started in 1989 – where cultural and natural heritage conservation were considered negligible when compared to regional welfare. Hasankeyf, an archaeological site and declared a natural conservation area by Turkey in 1981 and thus protected by law, was irreversibly damaged by the Ilisu dam lake. Unfortunately, this is only one of the many instances of damage inflicted on heritage sites from the (recent) past.

Trans-disciplinary Heritage Protection

The importance of the protection of heritage is occupying the agenda more and more every day. Especially now that intangible heritage issues increasingly occupy the cultural heritage agenda every year, not only architects, archaeologists and restorers are involved in the cultural heritage matters, but also sociologists and cultural anthropologists are working in the field of cultural heritage. With severe environmental degradation, natural conservation has also become an issue for heritage studies. Similar to cultural heritage, natural heritage conservation requires trans-disciplinary processes including ecologists, biologists, hydrologists, planners and landscape architects.

Blue and Green Heritage

It should not be forgotten that recent approaches to heritage include not only cultural values but also natural features. Turkey is in an area with Caucasian and Mediterranean climatic zones with characteristic topographic features at different elevations. Therefore, it has a rich biodiversity, unique natural and rural landscapes, as well as ecological niches. With the emergence of the natural conservation movement in the 1950s, creating awareness of environmental and social problems, Turkey established a natural conservation heritage organisational structure and legislative base.

Cultural Heritage

At present, one cannot speak of a “cultural heritage movement” in Turkey yet. On the other hand, there is a well-organised and active environmental movement. These environmental non-governmental organisations (NGOs) and other initiatives have been fighting against soil erosion, deforestation, loss of wetland, the extinction of species and against the pollution of seas. These environmental NGOs are in close contact with cultural heritage NGOs, since many of the environmental areas concerned are also rich in cultural heritage. There have been campaigns that show collaboration between the NGOs, which results in working on developments in two different fields.

Intangible Heritage

Although intangible cultural heritage is a new concept, both in Turkey as well as globally, there has already been research conducted on folklore in Turkey. After an announcement during UNESCO’s convention on cultural heritage, a rapid development in the number of projects on intangible heritage began to become visible. The main areas for research on intangible heritage are daily-life rituals, religious rituals and culinary culture. The method that is used for studying intangible heritage is the oral history method. One of the first institutions to execute oral history projects is the Economic and Social History Foundation of Turkey.

National Laws on Cultural and Natural Heritage

Increased Power and Financial Resources to Local Authorities

Since 2003, the existing legislation has seen major revisions, and new laws have been put into effect, giving power and financial resources to local authorities to undertake conservation and renewal projects in historic districts. However, rather than having provided a solution, it can be argued that the way in which these new legislations have been put into effect have only added to the “not on the side of conservation” problems. An amendment to the Legislation for the Conservation of Cultural and Natural Heritage in 2004 delegated authority over cultural heritage to local authorities, and created a special fund for the restoration of heritage properties. As a result, a portion of the property taxes collected in Turkey is now set aside for conservation projects undertaken by municipalities.

Urban Renewal Law Versus Heritage

Another important law was implemented in 2005, the Law for the Preservation of Deteriorated Historical and Cultural Immovable Properties by Renovation and Re-use (5366, referred to as the urban renewal law). This is a law that can be considered a threat to cultural heritage in Turkey, as it gives extraordinary powers to local authorities, which can decide to renew areas into urban areas. Looking at the statistics, the listed sites of archaeological, urban archaeological, natural, historical and urban were increased to 6,381 in 2001, 7,850 in 2007, 10,627 in 2010 and 17,650 in 2017.

Decrease in Registered Monumental Buildings

The number of registered civic architecture, administrative buildings, military buildings, religious buildings, cultural buildings, industrial and commercial buildings, cemeteries, martyred, cultural assets and ruins increased between 2001 and 2007. There are 69 listed protected streets in 25 different cities in Turkey. Even though the number of listed assets increased from 54,837 in 2001 and 90,290 in 2007 to 106,359 in 2017, the number of registered monumental buildings decreased from 263 in 2001 to 257 in 2007. The ruling party was then newly elected and funding for the conservation of the monuments might not have been their priority. Because of this reason the restoration and refunctioning of the monumental buildings were delayed and they became neglected in time causing inconvenience in the public opinion. After 2007, the approaches about conservation seem to have been changed as restorations were started to be given priority. During the same time the number of registered monumental buildings also started to increase. This might be a consequence of the increasing role of historicity within the political conjuncture of the ruling party. Looking at the statistics of 2017, the number of registered monumental buildings increased to 356.

Heritage Became a Task of Several Ministries

In 2011, with the decree enforcing Law no. 648, the organisation and tasks of heritage conservation and management have changed. Natural heritage conservation and management were transferred to the Ministry of Urbanism and Environment and the Ministry of Forestry and Water Affairs. Cultural heritage conservation and management remained within the Ministry of Culture and Tourism. With Law no. 648, the representatives of the Supreme Boards in both natural and cultural heritage changed. The board became more political from a scientific and independent point of view.

Today, cultural heritage conservation is carried out within the Ministry of Culture and Tourism, Directorate of Cultural Heritage and Museums; nature (natural) heritage conservation, within the Ministry of Environment and Urbanisation Preservation Directorate; and protected areas, national parks, nature conservation and landscape conservation, within the Ministry of Forestry and Water Affairs Directorate of Nature Conservation and National Parks.

Danger from the “İmar Barışı” Law

In 2018, a new law was enforced called İmar Barışı (Reconstruction Peace). Briefly, this law legalises unauthorised buildings or additional parts of buildings through an appropriate application to the relevant authorities and penalty payments. Concerns about the implementation of the law are non-negligible. One negative effect is that the protected forest areas known as 2B and the historic urban sites that were endangered by the invasive constructions can be legalised with this law.

New Funds and Legislation

In recent years, with the help of new legislations, more funds have been transferred to cultural and natural heritage projects, either by the central government or local administrations. Also, international and private foundation funds are of undeniable importance in heritage conservation and management projects. However, these funds are insufficient for a country such as Turkey that has a diverse heritage.

UNESCO World Heritage Sites in Turkey

In addition to previous national laws on cultural and natural heritage, the cultural and natural richness and diversity of Turkey needed an adaptation of contemporary conservation approaches and new laws on heritage. Consequently, in 1982, the conventions of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) were adopted and the Law on the Protection of Cultural and Natural Heritage entered into effect in Turkey. The official advisory bodies of UNESCO, namely, the International Council on Monuments and Sites (ICOMOS), the International Union for Conservation of Nature (IUCN) and the International Centre for the Study of the Preservation and the Restoration of Cultural Property Council (ICCROM) also opened branches in Turkey. With these institutions, Turkey started to adopt contemporary conservation processes and was included in the World Heritage List of UNESCO introducing Turkey's heritage to the world

UNESCO World Intangible Heritage

The World Heritage List of UNESCO is divided into two main categories: intangible and tangible heritage. Turkey was introduced to the UNESCO intangible heritage list in 2008 with Arts of the Meddah (Public Storytellers). şıklık (minstrelsy) tradition (2009), Kırkpınar oil-wrestling festival (2010), Alevi-Bektaşî ritual known as Semah (2010), Mesir Macunu (Mesir Paste) Festival (2012), Traditional craftsmanship of Çini (tile) making (2016), Nevruz (the New Year and the beginning of spring) (2016) and Flatbread making and sharing culture (2016) were further added to the UNESCO intangible heritage list from Turkey.

UNESCO World Heritage Sites

Eighteen sites on the UNESCO World Heritage List for tangible heritage are located in Turkey. Sixteen of these are cultural sites. The first two, the Historic Areas of Istanbul and the Great Mosque and Hospital of Divriği, were introduced to the list in 1985. They were followed by Hattusha: the Hittite Capital (1986), Nemrut Dağ (1987), Xanthos-Letoon (1988), City of Safranbolu (1994), Archaeological Site of Troy (1998), Selimiye Mosque and its Social Complex (2011), Neolithic Site of Çatalhöyük (2012), Pergamon and its Multi-Layered Cultural Landscape (2014), Bursa and Cumalıkızık: the Birth of the Ottoman Empire (2014), Diyarbakır Fortress and Hevsel Gardens Cultural Landscape (2015), Ephesus (2015), Archaeological Site of Ani (2016), Aphrodisias (2017) and Göbekli Tepe (2018). Two sites in Turkey were listed as mixed sites, which are used to define sites that have more than one form of significance including cultural, historical, scientific or other. These are Göreme National Park and the Rock Sites of Cappadocia (1985) and Hierapolis-Pamukkale (1988).

Istanbul

The historical area of Istanbul, which is one of the most important sites listed in Turkey, faces the threat to be put on the Heritage in Danger list. The UNESCO World Heritage Committee has been warning the Municipality of Istanbul and the Turkish government since 2004 to take the necessary measurements to protect this historical area. Some steps were taken, but after yearly consultations by the UNESCO missions, Istanbul was given two years in 2006 to improve the preservation conditions. During their last consultations, the mission drew attention to three main problems: the railway bridge project over the Golden Horn, the tube passage for vehicles under the Bosphorus and the site management plan for all historical areas. The Golden Horn Metro Bridge was opened in 2009 and the Eurasia Tunnel in 2016. The revision of the Historic Peninsula Management Plan was completed in 2016 including the recommendations of the World Heritage Committee and ICOMOS. Minor modifications to the boundaries of the site was approved in 2017. In the last report in 2017, the issues about the bridge and tunnel were stated as “partly resolved”.

The popularity of subjects on heritage and public interest vary especially in relation to media influence, as well as common knowledge and the level of education of people both nationally and internationally. The data on tourism statistics, selections of tour destinations, the number of social media hashtags and the number of books sold on the subject, even the number of clicks for the related internet sites, can be used to identify popularity. According to the Ministry of Culture and Tourism statistics, the distribution of foreign visitors arriving in Turkey increased from 2015 to 2017. However, the amount of travelling done by domestic visitors decreased by 7.3 percent compared to the previous years. The reason for the decreasing rate of domestic visitors may be related to the economic situation of Turkey.

Popular Cultural Heritage Sites

According to analysis, Istanbul is ranked ninth in the list of the worlds' top 10 most popular Instagrammed places in 2017. The number of Instagram hashtags about Cappadocia, the Black Sea highlands and the Carian Trail puts them among the most visited heritage sites in Turkey. The Grand Bazaar in Istanbul was known to be visited by 15 million people between June and August and was 11th in the list of the world's top 20 most visited places in 2014; the number of visitors are also known to be increasing every year. According to statistics from the Ministry of Culture and Tourism, Hierapolis-Pamukkale, Ephesus and Cappadocia are the three most visited cultural sites in Turkey. The same statistics also list the Mevlana Museum in Konya, closely followed by the Topkapı Museum and Hagia Sophia Museum in Istanbul as the most visited museums in 2017.

Popular Natural Heritage Sites

Statistics of the Forest and Water Affairs Ministry show that the number of visitors to the National Parks continues to increase every year. This increase seems to be related to the growing interest in ecotourism. Protected sites had the highest number of visitors, approximately 25 million in 2017. Soğuksu National Park was the most visited site, followed by Meryemana Nature Park, Marmaris National Park and Belgrade Forest.

Audience

The type of audience in the field of heritage in Turkey is mostly limited to the well-educated middle age group with a middle-to-high income. However, the vast number of NGO campaigns expand the socio-demographic structure of the target audience. In addition, artists, academics, journalists and activists are working hand in hand to increase public awareness of the importance and value of authenticity in cultural and natural heritage. Educational institutions are also important for creating audiences. All stages of schools plan and execute visits and cultural workshops to heritage sites and museums every year.

Complimentary Activities

Private events such as design and art biennales are available for free in various cities such as Istanbul, Izmir and Eskişehir. Museums have free presentations and visitors' days. Local municipalities organise daily or overnight trips to cultural and natural sites or museums especially for low income districts.

Heritage in Daily Life

There are a number of radio programmes, television series, movies, newspapers, journals, documentaries and social media accounts that focus on natural and cultural heritage. Orhan Pamuk's books, widely read nationally and internationally, are also related to heritage. The comic series about a vigilant tourist guide, called Abdülcanbaz, is also quite well known in Turkey. The main character goes to a different era in the history of Turkey in every story.

Turkish cuisine is also worth mentioning when it comes to intangible heritage. Related to this, Turkey has a taste map that includes cities that are famous for their local cuisine such as Gaziantep, Şanlıurfa and Antakya. Musa Dağdeviren is one of the most well-known chefs in the world and is the head chef in a restaurant in Kadıköy, Istanbul, called Çiya Sofrası, where all different tastes of Turkey are collected under one roof. It is a gathering place for curious gourmets from all over the world. It should be noted that there are lots of similar restaurants serving regional and traditional Turkish food in various cities of Turkey.

| Sub-disciplines

The subject of heritage gathers professionals from different disciplines under one roof. Institutes in Turkey are some of the best platforms to give opportunities to establish national or international collaboration. There are several panels, symposiums and conferences held in these institutes. Some of the institutes are mentioned below. Also, there are museums' activity halls that hold private events.

Professionals who are looking for a colleague to work on a project in the field of heritage can contact professional chambers in Turkey. These chambers have lists of active people and their related offices. Unfortunately, neither archaeologists and art historians nor ecologists and biologists have official chambers in Turkey. However, Arkeologlar Derneği (Turkish Archaeologists Association) and Sanat Tarihi Derneği (Turkish Art Historians Association) are important associations. The Turkish Association of Architects and Engineers is considered one of the most well-known professional chambers that can assist foreign practitioners.

Turkish representatives of international organisations can also connect local practitioners with foreign practitioners. These organisations are:

- AICA TR (International Association of Art Critics)
- ICOM TR (International Council of Museums)
- ICOMOS TR (International Council of Monuments and Sites)
- IUCN Western Europe Region
- WWF TR

Local members of IUCN:

TEMA (Turkish Foundation for Combating Soil Erosion, for Reforestation and the Protection of Natural Habitats)

Doğa Derneği (Nature Association)

Kuzey Doğa Derneği (North Nature Association)

Professional groups and organisations

The Netherlands Institute in Turkey (NIT)

The Netherlands Institute in Turkey is a research centre dedicated to the study of the history of Turkey through historical and archaeological research. Founded in 1958 and now located in the central district of Beyoğlu in Istanbul, the institute supports studies in the humanities and social sciences that have a bearing on Turkey, by scholars and students from the Netherlands and other countries. It also organises conferences, lectures and workshops, and initiates and coordinates intensive (summer) courses for university students. <http://www.nit-istanbul.org/>

American Research Institute in Turkey (ARIT)

ARIT is a non-profit educational institution that aims to promote research and exchanges between Turkey and North America by encouraging Turkish, American and Canadian specialists and scientists to do research projects on history, art, archaeology, anthropology, literature and history in Turkey. The institute provides financial support for research and administers fellowships. It has research centres and libraries in Istanbul and Ankara. The Istanbul branch of ARIT is at Koç University, ANAMED, while the Ankara Branch, which is especially related to archaeological research, is located in Çankaya. Since 1982, ARIT has administered a programme of intensive advanced Turkish language study in cooperation with Bogaziçi University, complemented by the US Department of State's Critical Language Institutes. <http://ccat.sas.upenn.edu/ARIT/>

British Institute at Ankara (BIAA)

The British Institute at Ankara supports, enables and encourages research in Turkey and the Black Sea region in a wide range of fields including archaeology, ancient and modern history, heritage management, social sciences and contemporary issues in public policy and political sciences. Founded in 1947, the BIAA was incorporated in the 1956 cultural agreement between the Republic of Turkey and the United Kingdom. BIAA is one of the British International Research Institutes (BIRI). It has offices in Ankara and London, and a dedicated staff of experts from a wide range of academic and cultural backgrounds. It also provides fellowships and grants on related researches. <https://biaa.ac.uk/>

Deutsches Archäologisches Institut Istanbul (DAI Istanbul)

The German Archaeological Institute is the most important institution in Germany in the field of international archaeological research. It is located in Berlin and belongs to the subordinate area of the Foreign Office. For the 100th anniversary of the institute in 1929, a department in Istanbul (DAI Istanbul) was founded. The Istanbul department undertakes scientific research in Pergamon, Hat-tusha, Miletus, Didyma and Göbekli Tepe. Ever since its inception, the Istanbul Department has also been engaged in urban history research in Istanbul, with an emphasis on Byzantine monuments and the rich Ottoman heritage. The library of the Istanbul department is the largest specialised library of archaeology in Turkey with 56,000 volumes and 250 subscribed scientific journals. <https://tuerkei.diplo.de/tr-de/themen/kultur/-/1670328>

Koç University Research Centre for Anatolian Civilisations (ANAMED/RCAC)

A research centre that aims to develop and facilitate projects focused on the history, art, architecture and archaeology of the civilisations in Turkey through different mediums such as exhibitions, symposiums, fellowships and publications. The institute is located at Merkez Han in the central district of Beyoğlu in Istanbul.

<https://anamed.ku.edu.tr/>

Istanbul Research Institute

The Istanbul Research Institute follows the traces of civilisation from the centre towards the periphery, focusing on the cultural structure and the human profile, including Byzantine, Ottoman and the Republican periods of Istanbul. The institute aims to develop and support projects in light of these relevant research areas and to organise local and international conferences and other activities and to share the results with relevant institutions and the public through media. The institute was established between 2003 and 2005 by the Suna and İnan Kiraç Foundation.

<https://en.iae.org.tr/>

Assos Felsefe Akademisi (Assos Academy of Philosophy)

Assos (Behramkale) in Çanakkale is one of the most significant locations in the world in terms of the history of philosophy and is where Aristotle opened an academy. Today, the tradition is continued by modern philosophers and the academy offers discussions on the development of philosophy, as well as providing integration with nature and the Aegean culture.

<http://www.philosophyinassos.org>
(in Turkish)

Nesin Sanat Köyü (Nesin Art Village)

An innovative art programme aiming to create an alternative platform in sustainable culture education. It provides workshops and seminars by artists, academics, writers and curators.

<https://nesinartvillage.org/>

Şirince Arkeoloji Derneği (Şirince Archaeological Association)

The association was established in 2015 by a group of archaeologists, art historians, architects, philologists and historians, with its centre at the Nesin Mathematical Village. The association aims at coordinating and funding projects related to archaeology, cultural heritage management and protection, and cultural and ecological politics. It provides scholarships and fellowships, and hopes to become an international centre of research.

<https://www.sirinearchaeology.org>

Fest Travel

An organisation that offers guided tours on natural and cultural heritage sites in Turkey and around the world providing tour guides who are said to be among the best in their fields.

<http://www.festtravel.com/>

Tandem Turkey

Tandem Turkey aims at establishing long-term partnerships between cultural organisations from Turkey and EU countries. The political landscape across the EU, Turkey and its neighbouring regions has substantially changed since Tandem Turkey started in 2011. In times of harshening working circumstances for cultural actors in Turkey and a vanishing EU integration perspective, building robust long-term collaboration channels between Turkey and the EU has become ever more essential.

<https://www.tandemforculture.org/programmes/tandem-turkey/>

Educational institutions

When in the 19th century, the idea of the conservation of ancient works first sparked on scientific levels, education on this subject changed from a craftsman-apprentice approach to an academic education, training experts on a scientific level. When looking at the education about conservation on an academic level in Turkey, it can be concluded that this education does not trace back to very ancient times. On the other hand, this deficiency has occurred as a result of the bureaucratic approaches and attitudes on a national level. It is a fact that conservation education has developed in parallel to the bureaucratic settlement and legal regulations in Turkey.

Pre-university school education about heritage in Turkey also needs to be mentioned to fully comprehend educational institutions. Before academic education, natural and cultural heritage is learned as an ideological tool. Similar to other nationalist countries, heritage education aims to protect the state's national identity and glorify it. Most of the basic education focuses mainly on Turkish history, Islam, the Ottoman Empire and the history of the modern Turkish Republic. As a result of this, despite the fact that Turkey is very rich in heritage, the presentation of prehistoric heritage and the history of minorities, as well as the real meaning of natural heritage, has mostly been neglected in school curricula. In academic education, there is a chance to discover all heritage values within this geography.

Universities

In 2018, there were 206 universities in Turkey, 130 of which were state universities with the remaining ones belonging to foundations. Education on the subject of restoration first started at the faculty of architecture at Istanbul Technical University at a postgraduate level. Today Middle East Technical University, Mimar Sinan Fine Arts University, Yıldız Technical University, Dokuz Eylül University and Gazi University also educate experts to be able to carry out restoration work. In addition, in Edirne, Çanakkale, Balıkesir and Zonguldak-Safranbolu there are vocational schools for higher education that offer two-year education programmes aimed at training intermediate staff. Also new restoration departments are in the process of being established.

Education on environmental protection is mainly carried out at a postgraduate/institute level in Turkey due to its multidisciplinary structure. Some of these institutes focus on environmental issues, produce technological solutions and establish a political base for them such as Boğaziçi University Institute of Environmental Sciences.

Some of them focus on sustainable energy such as Sabancı University Istanbul International Centre for Energy and Climate (IICEC). There are also graduate-level courses such as on nature conservation and national parks or protected site conservations, which are taught in the Institute of Science of Istanbul, Ege, Ankara and Çukurova universities. In addition, there are other educational programmes that are mostly organised by the Ministry of Forestry and Water Affairs.

Conservation Education

According to the modern and international criteria in Turkey, conservation education is now required to be taught at different levels. One of the most important attempts in view of this is achieved by the Istanbul University Faculty of Science and Letters, which set up the “Department of Conservation of the Moveable Cultural Property” in 1993. The first of its kind in Turkey, this department offers education on the conservation and restoration of cultural properties both for non- organic works of art such as metal, glass, ceramic works, stone works, pictures on the walls and mosaics, and for organic works of art such as wood, paper, bone and textile. In Turkey, conservation education is offered only in the faculties of architecture, and in such a way that the conservation and restoration of generally immovable cultural properties of architectural heritage are included.

Education on conservation of natural heritage is available at a graduate level in various universities in the faculties of Natural Sciences, Architecture and Forestry.

Interdisciplinary Education

In recent years, there have been positive improvements in cultural education, especially with the help of the new interdisciplinary departments opened at some of the universities.

Protection of Cultural Heritage in Kadir Has University

In 2005, Kadir Has University in Istanbul launched a postgraduate programme under the name of Protection of Cultural Heritage. This department takes into account the multidisciplinary nature of conservation, accepts students from various disciplines and raises the concept of cultural heritage.

Anatolian Civilisations and Cultural Heritage Management at Koç University

Another example of an interdisciplinary department is at Koç University. The master’s programme titled Anatolian Civilisations and Cultural Heritage Management has as its primary goal to provide an in-depth education about the history of art and architecture, archaeological science and the cultural history of the lands that comprise present-day Turkey. The programme introduces students to both the theoretical and practical aspects of museum operations and the management of cultural heritage resources.

South-eastern Mediterranean Sea Project (SEMPEP)

SEMPEP is an interdisciplinary environmental education project focusing primarily on the southeastern Mediterranean Sea region. The project promotes environmental education through science and intercultural dialogue in the region. The project was approved at the 27th General Assembly of UNESCO. Turkey is one of the members of the project. The project's aim is to develop a holistic environmental education by considering the social, historical, scientific, technological, ethical and cultural dimensions in the field of environmental education.

Cultural Heritage Studies Master's Programme/Collaborative Programme with METU and Politecnico di Milano

This programme provides a postgraduate education in "Cultural Heritage Studies", which is one of the most featured topics in architecture in recent decades as an interdisciplinary field. Students who enrol in this programme are taught advanced studies in various research subjects under "Cultural Heritage", jointly with other fields such as tourism, economics, planning, sustainability, management and archaeology. The variety of the academic backgrounds of enrolled students (Architecture, Interior Architecture, Building Science, Landscape Architecture, City Planning and Urban Design, Archaeology) also contributes to the interdisciplinary framework. Due to the interdisciplinary and collaborative nature of this cultural heritage studies, graduates of this programme will be able to work in different fields and institutions, such as governmental bodies, NGOs and the private sector, that are involved in cultural heritage conservation.

| Non-professionals

TAY Project

The TAY (Archaeological Settlements of Turkey) Project was set up to build a chronological inventory of findings for the cultural heritage of Turkey and to share this information with the international community. The TAY Project began in 1993 as an entirely independent organisation and has continued with no institutional affiliation, powered solely by the personal efforts and commitment of its team. Its origins, goals, methods and approach to pursue the documentation of cultural heritage is the first and only example of its kind within Turkey.

<http://tayproject.org/>

Kültürel Mirası Koruma Derneği (KMKD) (Association for the Protection of Cultural Heritage)

The Association for the Protection of Cultural Heritage is an initiative that represents sacred, civil and military monuments revealed by different communities within the borders of the Republic of Turkey. It brings together both individuals and institutions that practise in this field and cooperates with national and international organisations.

<http://kmkd.kumsaati.com.tr>

Youth

Culture Ants

There are a number of educational and awareness raising projects run by various NGOs. One of the successful projects is "Culture Ants" run by the Cultural Awareness Foundation. In 2009, this project received an award in the category of education and awareness-raising from the European Union Prize for Cultural Heritage/Europa Nostra Awards.

The Eco-Schools Programme

The Eco-Schools Programme provides environmental education, environmental management and sustainable development education in preschool and primary and secondary schools. With a participatory approach, students in schools learn about environmental issues and also take an active role in raising awareness of their families, local governments and NGOs on environmental issues. Eco-Schools was founded with the idea of an international training programme. It has managed to create an international environmental network by including many countries into the programme. Turkey participated in this programme in 1995. This programme encourages member schools to educate new generations with more socially responsible and nature-friendly habits.

Zografyon Greek School, Istanbul (III)

Zografyon Greek Primary School for Girls, located in the Yeniköy district of Istanbul, was built by the Greek architect Konstantinos Dimadis in 1871. The school was closed in 1980. The Tures Tourism Planning and Restoration Company carried out the restoration, which was funded by the Yenikoy Panayia Greek Church and School Foundation, who are also the owners of the building. The building was re-opened in 2017 and now houses kindergarten and primary school students. In 2018, this restoration project received an award in the category of conservation by European Nostra, Heritage Achievement from a European Country Not Taking Part in the EU Creative Europe Programme.

Venues

State and Municipalities

The main legislating state body for cultural heritage is the Turkish Ministry of Culture and Tourism. This ministry also rules the councils that give permission to applications of all kinds of restoration projects. Municipalities can be seen as the second most “powerful” bodies in the cultural heritage field. They can make legislation for cultural heritage on a city basis. Municipalities also fund various cultural heritage projects, mainly restoration. Another important actor in the field is the Directorate General of Foundations (Vakıf). This body is the continuation of the Ottoman foundation system. It owns thousands of historical buildings all over Turkey and funds the restoration of these properties.

Organisations and Activists

The history of the civil society movement in the field of cultural heritage preservation began in the 1960s. It is interesting to note that the first institution that worked intensively on cultural heritage was not a cultural heritage institution. In 1966, a prominent intellectual of Turkey, Çelik Gülersoy (1930-2003), became the general manager of Turkey's Touring and Automobile Association, and this association started various cultural heritage projects both in Istanbul and in other heritage areas in Anatolia. The Touring and Automobile Association also worked in the area of natural heritage conservation, especially by re-planning and maintaining abandoned parks.

Other NGOs Join

After the initiatives of Turkey's Touring and Automobile Association, in 1976, another NGO named the Association for the Protection of Historic Houses started to realise

projects, mainly restoring civil architecture. In the same year, another NGO added the tourism aspect to cultural heritage. The Association for the Protection of Monuments-Environment-Tourism Assets executed projects with a special emphasis on the importance and effect of tourism on cultural heritage.

The Second Habitat Summit

The year 1996 was an important one for the civil society movement in cultural heritage. In the summer of 1996, the second Habitat Summit gathered in Istanbul that was attended by many NGOs. NGOs working in Turkey, particularly the ones in Istanbul, attached great importance to this gathering, and this summit accelerated the civil society movement in Turkey in general.

Cultural heritage NGOs were also very active in the process, and in the wake of the summit many new NGOs were established. Today, there are thousands of NGOs working for the protection of cultural heritage. Most of them are local ones, but there are also some large-scale NGOs realising projects not only in Turkey but also in Europe. However, there is not yet any comprehensive inventory of the NGOs.

Social and Economic History Foundation of Turkey

One of the most important cultural heritage NGOs is the Social and Economic History Foundation of Turkey. This foundation has realised many large-scale projects on the protection of cultural heritage all over Turkey. This institution gives special importance to the link between historical awareness and cultural heritage awareness. These NGOs undertake projects through

various donation campaigns. Some organisations focus only on local issues, while others are tackling national heritage problems.

Activism About Natural Heritage

Activism about natural heritage can be traced back to the 19th century, starting before the concerns about the preservation of cultural heritage. At that time, common knowledge about natural heritage was limited to environmental health and natural beauty. During that period, most of the industry was located in Istanbul, especially on the shores of the Golden Horn and the Bosphorus. It is known that the populace living around these areas complained about the sight, smell and waste produced by the factories that were built near water in Istanbul. At the beginning of the 20th century, thousands of petitions were filed against these factories.

Volunteer Organisations

The first volunteer organisations in Turkey were set up by the well-educated elites. Established in 1924, the Foresters' Association of Turkey was one of the first NGOs. The number of these NGOs increased between 1950 and the late 1970s. A number of organisations were established with distinct professional groups such as doctors, biologists, geologists, botanists and ecologists. The Green Foresters' Association of Turkey (1950), Turkish Association for Conservation of Nature (1954), the Society for the Protection of Nature (1975) and the Environmental Issues Foundation of Turkey (1978) were among these. The first foundation on natural heritage conservation, the Environment Foundation of Turkey, was established on February 1, 1978.

Local Protests

At the end of the 1970s, due to the effects of industrialisation and urbanisation on the environment, local protests became commonplace in Turkey. One of the earliest protests took place in 1975, when people protested against the Etibank Copper Mining Company in Murgul as their mining activities had hazardous effects on agricultural lands of the area. In 1978, another important protest took place against a nuclear power plant that was planned to be built in Akkuyu.

In the 1980s, economic growth was achieved through large-scale construction projects. Again, protests were made against the construction of tourism facilities near the breeding grounds of *Caretta caretta* in Dalyan in 1984 and against a municipality project in Ankara that aimed to convert Güven Park into a parking lot in 1987. As a reaction against this tendency in Turkey towards environmental degradation, the Green Party of Turkey was founded in 1988 and has been active since 2012.

The Field of Conservation of Natural Heritage

In the 1990s, the establishment of large-scale national and professional NGOs, in addition to local and volunteer organisations, gave rise to the field of conservation of natural heritage. One of the most significant of these non-profit organisations is TEMA. TEMA was founded by Hayrettin Karaca and Nihat Gökyiğit in 1992. Their work focuses on nature and agricultural field conservation. Their publications, events and campaigns mainly aim to increase knowledge about soil erosion, desertification and deforestation in Turkey. TURMEPA is another active

NGO that targets water bodies and seas in Turkey. It was established by Rahmi Koç and the Turkish Chamber of Shipping in 1994. TURMEPA seeks to preserve aquatic biodiversity and inanimate assets of both sea and its shores. It also aims to sustain historical and cultural values of aquatic life in Turkey.

Famous Environmental Activists

There have been several famous environmental activists in Turkey. Ahmeddin Carlak (1899-1963) was known as "Tarzan of Manisa" and devoted his life to afforestation of the Manisa city centre and vegetation conservation of the Spil Mountain. Bayram Kuzu (1926-2001), nicknamed "Hopdediks" (Obelix), was an important figure in the fight against gold mines using the cyanide leaching method in Bergama. Kazım Delal (1950), known as "Citizen Kazım", sold his only cow, which he used to make a living, to take legal action against the HES (hydroelectric power plant) that was planned to be built close to his village.

Gezi Park Protests

In addition to these individual examples of resistance against the threats on natural heritage, the Gezi Park protests of 2013 in Istanbul became an act of nationwide activism. The protests started after the removal of one of the trees in the park and soon evolved into civil disorder. It was a demonstration of unified will to sustain and conserve existing natural and cultural values.

Festivals and events

Istanbul 2010, European Capital of Culture

Following the EU Resolution in 1999 of enlarging the ECOC Project to include non-member countries, a group of civil society volunteers in Turkey arranged a meeting on July 7, 2000, to establish an "Enterprise Group" that would take the required steps for Istanbul to become a candidate for the European Capital of Culture. After a long process with the endeavours of many civil society members, Istanbul was deemed ready on April 11, 2006, to be the European Capital of Culture in 2010, along with Pec (Hungary) and Essen (Germany). Conceding the view of the European Parliament and approval by the Council of Cultural Ministers of the European Union, on November 13, 2006, it was announced that Istanbul would be the European Capital of Culture in 2010. On November 2, 2007, with the implementation of the law on Istanbul 2010 European Capital of Culture, an agency was established. This agency was the main authority to coordinate the activities throughout 2010.

Soon after the establishment of the agency, it started funding projects on arts, culture and cultural management. The main group of projects it funded were the various restoration projects. As one of the main partners of the agency was the Ministry of Culture and Tourism, there were political interventions in the decision-making process. In the past two years, the agency was seen as the main "money source" for the projects on arts, culture and cultural heritage. One of the main projects on a cultural heritage that is funded by the agency is the Inventory of Cultural Heritage and Cultural Economy of Istanbul Project.

Europa Nostra's European Cultural Heritage Summit

The Pan-European Federation of the Cultural Heritage Institutions, Europa Nostra, hosted its annual congress and European Union Prize for Cultural Heritage/Europa Nostra Awards ceremony in Istanbul on June 8-12, 2010. This annual congress was a great chance for cultural heritage professionals and cultural heritage NGOs to share experiences with their European counterparts. More than 300 individual participants and 100 NGOs from all over Europe came together to discuss the latest issues on the protection of cultural heritage. One important objective of this summit was to gather cultural heritage professionals and cultural heritage NGOs together to create a branch in Turkey, which was achieved. For sure, this initiative accelerated the cultural heritage movement in Turkey.

The Culture Routes Society and Guided/Self-Guided Tours

Turkey's Culture Routes Society was established in July 2012 to protect Turkey's existing culture routes, to promote the establishment of new routes and to set best-practice standards for their development. These routes are mainly culture routes or combinations of routes that have a historical, cultural or natural theme. The routes are designed as a means of deepening cultural understanding, both for city-dwellers who are increasingly distanced from their rural past and for international visitors who want to have a greater insight into Turkey's rural culture. Experiencing these routes helps to understand nomadic culture as the intangible heritage and sustain historic landscape sites as the tangible heritage of Turkey.

Heritage Istanbul Restoration, Archaeology, Museum Technologies Fair and Conferences

Heritage Istanbul is a fair and conference series that has combined emerging literature and technologies of restoration, archaeology and museology in Turkey since 2005. It is organised by TG Expo, with support from the Ministry of Culture and Tourism and Prime Ministry Directorate General of Foundations. The aim is to connect institutions working to preserve and sustain the cultural heritage for the future with the sectoral supplier. In 2015, the first Heritage Istanbul was organised with the slogan "Securing the Future for the Past". The second one was held in 2017 and the main topic was cultural heritage. It is held every two years.

1 Güzel Hareket (1 Nice Move)

With the WWF plastic report that was published in 2017, it is understood that the plastic pollution level of the Mediterranean Sea has become one of the highest among the world seas. As a result, WWF Turkey launched a campaign called "1 Nice Movement". The aim of the campaign is to reduce the use of plastics and increase awareness about the consequences of the continuation of plastic use. Its motto is "Now choose 1 Nice Move, give up plastic."

Museum of the Year Award in 2014, Baksi Museum

In 2014, Baksi Museum won the "Museum of the Year Award", given by the European Council Parliamentary Assembly. Baksi Museum is located in the Çoruh Valley, Bayburt, in Northern Anatolia. The museum has a contemporary art collection, along with a major collection of

original examples of anonymous local handcraft. It is also a cultural centre that organises workshops to improve women's employment in the region and to enable local people to find financial resources.

Friendship Train in Turkey

The "friendship train" was a campaign organised by a UN joint programme in 2011 that aimed to promote cultural heritage. It was funded by the Millennium Development Goals Achievement Fund, called "Alliances for Culture Tourism in Eastern Anatolia". The train began its journey from Istanbul and ended in Kars, with a duration of four days. Children participated in workshops about Turkey's cultural heritage at every stop. It encouraged children to visit museums. As a result of this project, a package of museum education materials was published as a set of five books.

| Financial situation

The main financiers of the cultural heritage sector are the Ministry of Culture and Tourism, municipalities and the Directorate General of Foundations. For the past 10 to 15 years, we have seen an increase in the number of companies and individuals who are investing in cultural heritage.

It is possible for heritage professionals from all around the world to work in Turkey. The best example of this is the high number of archaeologists who have been heading for the excavations all around Turkey. As European Union funds encourage institutions to collaborate with partners in Europe, there are experts from Europe who are involved in cultural heritage projects in Turkey.

Natural heritage sector financiers are the Ministry of Environment and Urbanism and the Ministry of Forest and Water Affairs. They are mainly financing campaigns and conservation projects. For public awareness programmes, the Ministry of Education can also be mentioned. International funds, cross-border cooperation programmes and national funds are also a considerable portion of the sector.

Dutch Financial Support

TEFAF and the Prince Claus Fund saved a piece of cultural heritage in Istanbul by donating 10,000 euros. The money goes to the restoration of the library of the Nesin Foundation, which was severely damaged by floods resulting from heavy rainfall in 2009. The library, with more than 30,000 books and 300,000 pages of records, is of cultural/historical importance because it documents the literary and political history of Turkey between 1946 and 1995.

<http://www.princeclausfund.org/press/index.shtml>

Critics and researchers

Some of the leading and prolific names who write or speak about natural and cultural heritage are stated below.

Zeynep Çelik

Academic and writer

Prof. Dr. Çelik is a distinguished researcher on architectural history and traditional urban form.

<http://design.njit.edu/people/celik.php>

Ethem Eldem

Academic, historian and writer

Prof. Dr. Eldem has been working in the fields of late Ottoman history and the history of archaeology.

<https://hist.boun.edu.tr/content/edhem-eldem>

Ömür Harmanşah

Architect, art historian, academic

An architect and art historian stationed in Chicago, Dr. Harmanşah is involved in cultural heritage and landscape archaeology projects in Turkey and Pakistan. He is a well-known activist in ecological and cultural politics.

<http://artandarthistory.uic.edu/profile/ömür-harmanşah>

Elmon Hançer

Art Historian, academic

An expert on the late Ottoman Armenian architecture of Istanbul, Dr. Hançer is the author of various articles on Armenian culture, art and architecture.

<http://kmkd.kumsaati.com.tr/en-us/administration-board-supervisory-board>

Güven İslamoğlu

Journalist and television

programme-maker

His work concentrates on natural heritage and environmental crises.

<https://www.cnnturk.com/yesildoga>

Hayrettin Karaca

Businessman and seed collector

He founded Turkey's first private arboretum. He focuses on biodiversity and desertification.

http://www.tema.org.tr/web_14966-2_2/index.aspx

Osman Kavala

Businessman and activist

His work focuses on Anatolia, especially the intangible heritage.

<https://www.osmankavala.org/tr/>

İbrahim Ömer Madra

Writer, academic, journalist and radio programmer

His work concentrates on natural heritage, environmentalism and climate change.

<http://acikradyo.com.tr/team>

Ece Müftüoğlu Nancy and Yonca Morali

Nature, culture and education: conservation, community, publications, training

<https://www.cekulvakfi.org.tr/>

İlber Ortaylı

Academic, historian and writer

Prof. Dr. Ortaylı is one of the most well-known historians in Turkey who has been working in the fields of Ottoman and Turkish history.

<https://twitter.com/ilbertortayligsu>

Mehmet Özdoğan

Archaeologist, academic and writer

He conducted numerous archaeological excavations and conducted surveys. Prof. Dr. Özdoğan is one of the most influential and world-renowned archaeologists.

<http://kultursurasi.kulturturizm.gov.tr/TR-174776/mehmet-ozdogan-prof-dr.html>

Orhan Pamuk

Writer

Pamuk mostly writes novels and stories with characters and places closely related to history, tradition, culture and heritage. Pamuk's books have been translated into 63 languages. He has received numerous awards including in 2005, the Peace Prize, which is considered the most prestigious award in Germany in the field of culture, and the 2006 Nobel Prize for Literature, becoming the second-youngest person to receive the award in its history.

<https://www.orhanpamuk.net>

Evangelia Şarlak

Archaeologist, art historian and academic

Prof. Dr. Şarlak holds the chair of Association for the Protection of Cultural Heritage (KMKD). She mainly works on tangible and intangible cultural heritage.

<http://kmkd.kumsaati.com.tr/>

Gürel Tüzün and Gamze Rezan Sarişen (III)

Oral history archive, EU projects History Foundation (Tarih Vakfı)
<http://tarihvakfi.org.tr/AnaSayfa>

Tevfik Emre Şerifoğlu

Archaeologist, academic

An active landscape archaeologist who has been conducting archaeological and cultural heritage documentation projects all across Turkey and in northern Iraq. He is the founder and the chair of the Şirince Archaeological Association.

<http://www.sirinearchaeology.org>

Ayşe Ege Yıldırım

Urban and regional planner

Her work focuses on heritage planning and management.

<https://tr.linkedin.com/in/dr-ege-yildirim-9a6240a>

(Social) media about heritage

#tarih Magazine

A magazine for those who want to learn about the near and distant history of Turkey.

<http://www.tarihdergi.com/>

Available in Turkish.

Açık Radyo 94.9

Açık Radio is an independent local radio channel in Istanbul that provides unique wide-ranging programmes on a variety of topics such as philosophy, language, environment, ecology, volunteering, Europe, European Union/Turkey relations, history, history of war, mathematics, science, technology, mythology, anthropology, psychology, psychiatry, economy, political economy, archaeology, local government, youth, universities, design, architecture, literature, drama, cinema, theatre, plastic arts, photography, museology, urbanism, nature, earthquakes and disasters, labour, rights, law, child rights, animal rights, peace movements, work accidents and safety, globalisation, social movements, civil society activism and civil disobedience. The radio also makes music programmes covering all genres of music including traditional and ethnic music from all around the world.

<http://acikradyo.com.tr/>

Available in Turkish and partly in English.

Atlas Magazine

A magazine that collects information about nature, culture and archaeology.

<https://www.atlasdergisi.com/kesfet>

Available in Turkish.

Anatolian Archaeology Magazine

A bimonthly magazine about archaeological investigations, cultural treasures and the heritage of Anatolia.

<http://www.actualarchaeology.com/>

Available in English.

İz TV

A documentary channel that aims to inform audience about tangible and intangible heritage.

<http://www.beiniz.com>

Available in Turkish with some programmes in English.

Kültür İstanbul (Culture Istanbul)

A popular Twitter account that announces new venues and cultural events in Istanbul.

<https://twitter.com/kulturistan>

Available in Turkish.

Medyascope TV

An independent internet channel focusing on politics, society, culture and the environment.

<http://medyascope.tv>

Available in Turkish and partly in Kurdish.

Yeşil Doğa, Seyirci Kalmayın, Çevre Dedektifi [III]

Television programme series that focuses on nature and natural issues in Turkey.

<https://www.cnnturk.com/yesildoga>

Available in Turkish.

Resources

Selected Publishers (in Turkish)

Arkeoloji ve Sanat Yayınları
<https://www.arkeolojisanat.com>

Ege Yayınları

Homer Yayınları
<http://www.homerbooks.com/page/homer-yayinlari>

Sinek Sekiz Yayınevi
<https://www.sineksekiz.com/>

Yeni İnsan Yayınevi
<https://yeniinsanyayinevi.com/>

Selected Movies (in Turkish with English subtitles)

Gurbet Pastası (2013)
<https://vimeo.com/62410455>

Kedi/Cat (2016)
<https://www.imdb.com/title/tt4420704/>

Buğday/Grain (2017)
<https://vimeo.com/225978027>

Hermana (2017)
<http://www.kameraarkasi.org/yonetmenler/belgeseller/hermana.html>

Facilities

In 2018, there were 32 ongoing archaeological excavations that were being carried out by foreign teams. According to the law, to do archaeological research in Turkey, foreign teams should initially apply to the Foreign Ministry to obtain the necessary permission each year.

<http://www.kulturvarliklari.gov.tr/TR-43249/law-on-the-conservation-of-cultural-and-natural-propert-.html> lists the Law on the Conservation of Cultural and Natural Property (2863) and <http://teftis.kulturturizm.gov.tr/TR-154784/kultur-ve-tabiat-varliklariyla-ilgili-yapilacak-yuzey-a-.html> lists the Directive (Yönerge) Concerning the Rules and Principles for Conducting Survey, Sounding and Excavations on Cultural and Natural Heritage in their entirety. The Turkish Ministry of Culture and Tourism issued an updated directive concerning the rules and principles for conducting survey, sounding and excavations on cultural and natural heritage, dated February 17, 2016, which was further updated on August 14, 2018.

The process of application starts with the archaeological site director applying for an Archaeological Permit to the Turkish Embassy in their country. The application requires information on the name and institutional affiliation of the applicant; addresses, telephone and fax numbers, email address; curriculum vitae, including fieldwork experience and bibliography; and information about the site for excavation or area for survey that should include, as appropriate, province (il), sub-district (ilçe) and village (köy). For surveys, a clear copy of a map showing the area(s) proposed for survey should be included; inclusive dates of work that should be no less than two months; a narrative statement on the proposed work, up to two single-spaced pages in length; planned staffing (e.g., excavators, surveyors, architects, conservators, etc.); one or both of the following: a letter of guarantee of support from the applicant's institution, including the amount of funding, a statement of funds applied for (or to be applied for), including the granting organisation(s) and amount(s) requested. As is evident, it should be noted that the applicant must provide funding and/or sponsorship for the research. The site director needs to also include the related information of each of the foreign staff who will work on the project. It should also be noted that 51% of the staff of archaeological excavation teams led by foreign crews must consist of Turkish nationals as of 2018. Students can be used to attain this percentage, which also helps the training of young Turkish professionals. It is also indicated in the law that the key posts in excavations such as archaeologist, anthropologist, art historian, restorer,

architect and photographer should also be reserved for Turkish citizens. The funding of a site guard of Turkish nationality appointed by the relevant museum for 12 months should also be provided.

The application is then forwarded to the Turkish Foreign Ministry, which forwards it on to the Ministry of Internal Affairs for further inspection. If the ministry approves the request, the application is then forwarded to the Ministry of Culture and Tourism where a committee consisting of officials and academics makes a final inspection. If the application passes the inspection, the Ministry of Culture and Tourism grants the final permit.

The status of applications can be tracked via archaeological institutions of the related country such as ARIT, BIAA and DAI Istanbul.

About 10 years ago, archaeological fieldwork tools other than the basic ones used to be hard to find in Turkey. Today, technical materials are easier to find and professional services provide all the necessities for research. ArkeoLab is one of the leading consultancies in the field in Turkey.

ArkeoLab Consultancy

ArkeoLab Consultancy was founded in 2012 to provide services in archaeology and cultural heritage using engineering methods and tools. They offer training activities on the services they provide: the application of 3D technologies for conservation of archaeological finds and cultural objects; customer services including specific software and hardware needs of archaeology and other scientific projects; preparation of management plans, desktop work and field surveys to discover and record archaeological heritage; scientific expertise and analytical services to answer archaeological and art-historical research questions or problems; geo-archaeological field surveys, soil sampling with borehole samplers and GIS applications including intra- or inter-site scale spatial analysis (density, distance, slope, visibility etc.); and predictive model development.

<http://www.arkeo-lab.com/language/en/>

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