

# TURKISH INVOLVEMENT IN THE 1975 EUROPEAN HERITAGE YEAR CAMPAIGN AND ITS IMPACT ON HERITAGE CONSERVATION IN TURKEY<sup>1</sup>

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**ABSTRACT** This paper focuses on the impact Turkey had on the European Architectural Heritage Year in 1975 (EAHY 1975), the → *European Charter of the Architectural Heritage* and the → *Amsterdam Declaration* (see appendix), specifically addressing their legal, administrative and financial impacts. After a brief background section introducing cultural heritage conservation in Turkey, the paper discusses the country's contribution, as a member state of the Council of Europe since 1947, to the organization of the EAHY 1975 campaign, through the-pilot projects, which included the historic Zeyrek district in İstanbul, the town of Ortahisar in Cappadocia, the Marina in Antalya citadel area, and the historic town of Safranbolu. This is followed by an analysis of the immediate and subsequent impacts in the heritage conservation field. The paper concludes with an assessment of the current conditions in terms of integrated and holistic conservation.

## 1. INTRODUCTION

As a country with 96.953 listed buildings, and 12.937 conservation areas (including archaeological, urban, historic, urban archaeological and layered areas) as of June 2014, Turkey can boast with a long history of caring for its past. The first legislation regarding the conservation of cultural values in Turkey predates its establishment in 1923, and goes back to the Ottoman Empire, when in 1839–1876, during a period of modernisation and renewal called *Tanzimat*,<sup>2</sup> the first of the *Asar-ı Atika Nizammameleri* (Antiquities Laws) was prepared. Together with the laws that followed in 1884 and 1904, they are the foundation of heritage conservation in Turkey.

In the first years of the Turkish Republic, the perception of conservation was shaped by the regulations inherited from the Ottoman Empire, which were created as a result of westernisation and modernisation processes, as well as a desire to build the new Republic on foundations going back to ancient civilizations, as demonstrated by the early focus on archaeology and museology. After the 1950s, Turkey started to reform its conservation legislation according to international developments and the political agenda of the successive governments. Various issues, such as the creation of new laws and institutions, a multi-party political stage, an increase in relations with Europe and the USA, the formation of new education institutions, and a comparative increase in financial resources played significant roles in conservation practice. Additionally, international guidelines,<sup>3</sup> which Turkey ratified and accepted as part of its own legislation, brought new dimensions to the practice.

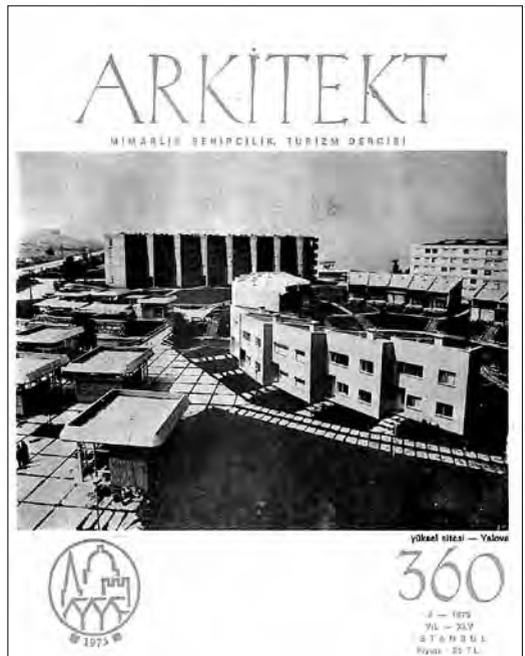
The 1970s in Turkey were marked with political unrest, but in spite of this turbulence, ground breaking changes were introduced and progress was made in the field of conservation. Significant in this period are the campaigns of the Council of Europe (CoE), UNESCO and ICOMOS, as well as the decisions to celebrate 1970 as the “European Conservation Year” (Erdler 1973, 21) and 1975 as the

“European Architectural Heritage Year” (hereafter EAHY 1975). In a meeting in Ankara, the Minister of Culture of the 38<sup>th</sup> government said “Turkey is like a tin preserve of ancient monuments. We should not be sad that there is no petrol in our country: these ancient monuments are ever-lasting treasures – so long as we know how to preserve them,” and announced the start of the EAHY campaign in Turkey (Mimarlık 1975, 13). Academics in the field of conservation declared around the same time that “The conservation and valorisation of historic monuments and settlements is a cultural issue that demands its own technique, consciousness, economic and social values and is as important and technological investments” and asserted that Turkey could be involved with the EAHY 1975 (Erder 1973, 24). It was considered that the experience gained through the activities and documents of the EAHY 1975 would aid the organizational and financial structure of the conservation field and the specialist technical staff – something which the existing *Ancient Monuments Act* (no. 1710) had been unable to achieve.

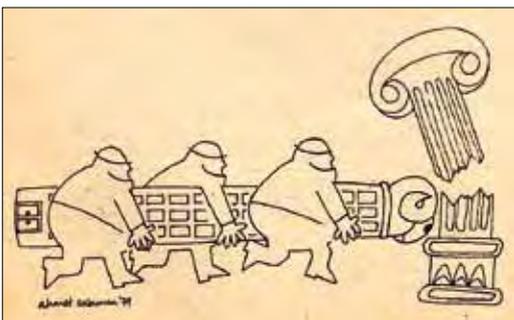
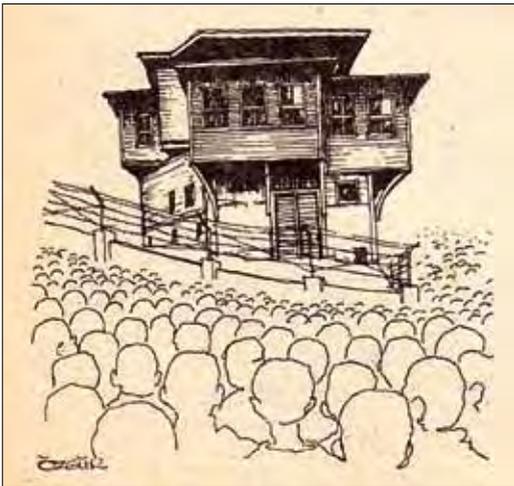
The CoE launched the EAHY 1975 with the motto of *A Future for Our Past* and initiated the *Pilot Project Programme* that ran in 1972–1975 which was joined by seventeen European countries, including Turkey. It can be said that Turkey’s efforts as part of this campaign proved to be the first and largest national and international programme in the country in this field. In 1973, a National Committee was created in Turkey, which was chaired by the Ministry of Culture and consisted of representatives of nine ministries and five related institutions. The committee was assigned with the task of raising awareness of the common architectural heritage of the country, to identify architectural heritage of historic and aesthetic value and to take necessary measures for its conservation, to determine appropriate new functions and to ensure that required funds were included in the budget (Kejanlı et al. 2007, 191).

At the heart of the EAHY 1975 campaign lies the attempt to create a cultural super-structure of an economic union developed among the capitalist states of Europe. Turkey’s place within such a campaign is undoubtedly open to debate, and was criticised while it was taking place: “Disunited European states still pursue their common goals through some small leagues. The Council is pushing for new, untried common features such as *cultural parallels, common history and architectural heritage* for a European Union that it could neither realize nor give up on” (Üstüncök 1976, 6). However it is clear that this campaign pushed forward an hitherto unachieved agenda for the conservation of historic environments and architectural heritage. Some tangible impacts can be observed in İstanbul. For example, the Bosphorus as a whole was declared a historical and natural conservation area. The *İstanbul Planning Office* decided that the historic peninsula had to be conserved and openly blamed previous development plans for the damage caused to the historic setting, while the Mayor of İstanbul stated that financial shortcomings meant that ‘conservation’ decisions could not be implemented (Arkitekt 1975, 13). The EAHY 1975 was drawn to the attention of readers of the architectural journal *Arkitekt* throughout the year with the campaign’s logo (Figs. 1a, b), and architectural heritage conservation issues were covered extensively in newspapers, regarding various historical sites in Turkey. Newspaper articles and caricatures tackled cultural heritage conservation problems and helped raise awareness (Figs. 2a–c).

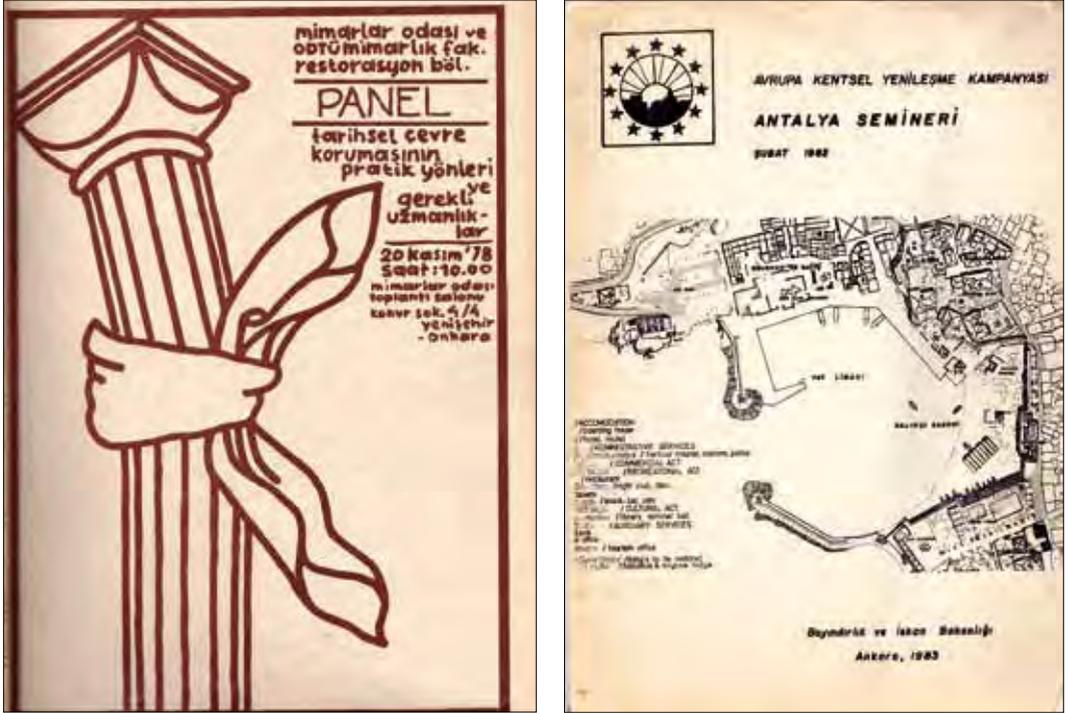
The protection of cultural heritage was discussed in various contexts in national, international seminars, meetings and symposia Cultural heritage inventories, conservation of historic environments, conservation and tourism, urban conservation and planning started to gain impetus after 1975 (Figs. 3a, b). The most important contribution to Turkey in the event of EAHY 1975, was developing a national and international campaign after that year. An international campaign, “cities should be supported,” was started by UNESCO for İstanbul and Göreme in 1983. To provide support to the international campaign, in 1984 *Milliyet* newspaper started a national campaign to create awareness of the conservation of cultural heritage, called “Cultural Heritage from İstanbul to Göreme.” After a year of this campaign, activities for the protection of cultural heritage continued at local level.



Figs. 1a, b: *Arkitekt* Journal, left: vol. 1975-03/359, 98; right: vol. 1975-04/360, cover page



Figs. 2a-c: Some caricatures in the press, focusing on EAHY, above left: signed by Özgür and above right and below left: signed by Ahmet Sabuncu (*Mimarlık* 1979/1, No. 158, 28)



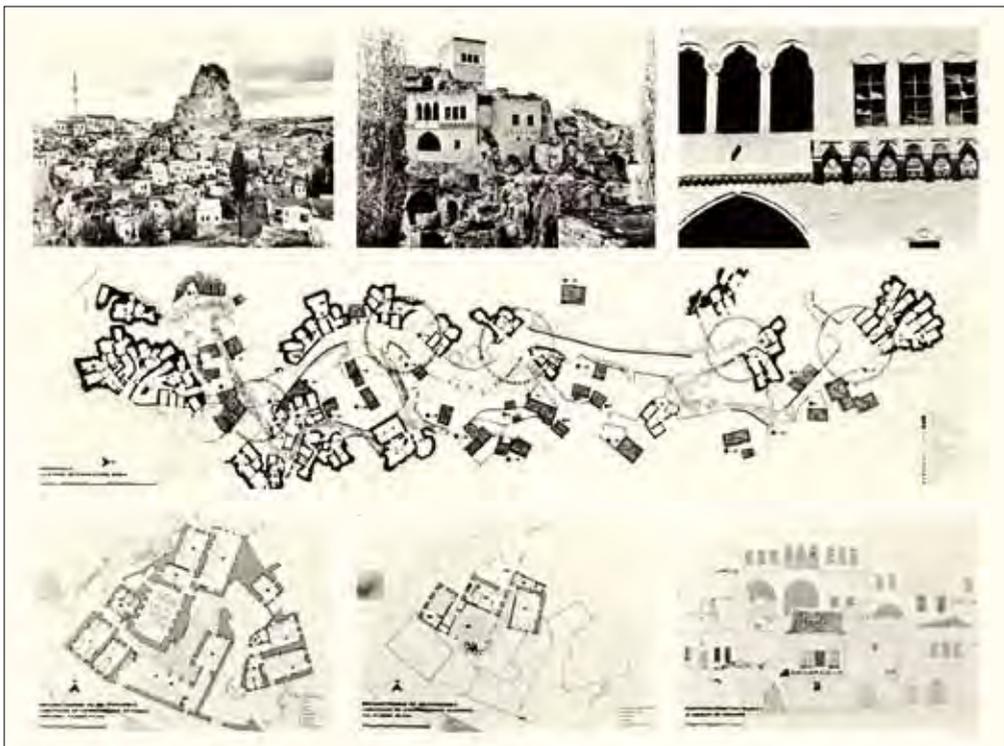
**Figs. 3a, b:** Panels, campaigns held on the continuation of the EAHY, entitled left: “The practical aspects of historic environment conservation and required specialties” in 1978; (right): “European Urban Renewal Campaign, Antalya Seminar” in 1982

## 2. PILOT PROJECTS IN TURKEY

Turkey participated in the EAHY 1975 campaign with projects from diverse locations. The national committee selected monuments, groups of buildings, and urban and rural areas to serve as models and guides for integrated conservation. The following projects were presented during the exhibition *A Future for our Past. European Architectural Heritage*, an event organized as part of the Amsterdam Congress in 1975 (Ministry of Culture 1977):

- Göreme – Ortahisar Project (investigation, analysis, conservation and development of the cultural values of a historic settlement in Cappadocia);
- Antalya Citadel and Marina Project (conservation of a site in a historic city centre which was situated within a ‘Tourism Development Area’);
- Bosphorus Project (conservation of the site with its historical and natural values);
- Zeyrek Project (revitalization of the historic district in İstanbul);
- Side Project (rehabilitation of the ancient city and the modern village by the Mediterranean Sea);
- Han Restoration and Re-use in Kuşadası.

The main aim in these projects was to provide integrated conservation, but methodologies to achieve this aim were different. Among these projects, those that concerned urban sites were the **Ortahisar Project**, an extensive research project that aimed to shed light on conservation and development planning processes; the **Antalya Citadel and Marina Project**, an example of a state-funded large-scale project to showcase a



**Figs. 4a, b:** Göreme project as presented in the catalogue of the Amsterdam exhibition *Future for our Past. European Architectural Heritage* (Ministry of Culture 1977, 109 and 111)

joint tourist investment and environment conservation within a historic urban fabric; the Zeyrek Project concentrated on the revitalization of a historic district that had lost its original qualities through migration and disasters; and the Safranbolu Project<sup>4</sup> aimed to ensure sustainability of conservation within a 'self-preserving town'. Looking at the conservation conditions of these sites in the 1970s, Ortahisar and Antalya were settlements where population had decreased due to external migration, contrary to Zeyrek and Safranbolu, where population had increased with internal migration causing historic buildings to be physically divided. All four of these settlements can be defined as places where the traditional building stock lost its original characteristics due to new constructions and poor interventions. Only one of these, the Antalya Citadel district, was legally protected as an 'urban and archaeological conservation area', declared as such in 1975. In the remaining three sites, cultural heritage inventories, listing and conservation area designations, which form the first steps of integrated conservation, started after 1975: in Ortahisar and Safranbolu in 1976, and in Zeyrek in 1979.

In terms of the scopes and methodologies, the project concerning Göreme/Ortahisar, a town which is today within the Cappadocia World Heritage Site,<sup>5</sup> stands out as the only one utilising integrated conservation principles. Correlating wider-scale issues with problems at smaller scales, the project was an extensive study in urban conservation and remains an example project that achieved its intended goals. The final academic report was used subsequently by the Ministry of Culture to formulate the terms of reference for integrated conservation procedures and 'conservation and development plans (Figs. 4a, b).

The project in **Antalya** was about the re-use of the historic port as a marina and shops. It belonged to a wider scheme that involved the restoration of traditional houses in the vicinity of the port, which aimed to set an example to local inhabitants to maintain and restore their own historic houses. Part of a major regional tourism initiative, the project involved public investment in the conservation and tourist use of a cultural heritage site, which was to serve as a sample project to attract private investors towards tourism and the site. It also included the preparation of a conservation plan for the citadel area – a task undertaken by the Middle East Technical University. The project developed separately from the citadel area and other heritage sites of the city (such as Kalekapısı, Han region, Balbey and Haşimişcan neighbourhoods). Initially, it was an exemplary undertaking and received national awards; however, in due course, it caused a rise in property values in the Citadel district and as a result, the initial intention of conserving the cultural heritage for the public good turned to a focus on economic gain, so that local inhabitants ended up selling their properties to the tourism sector, leaving the area dependent solely on tourism. Today, the area remains at the heart of tourism in Antalya and attracts large numbers of visitors; however, it is devoid of its original social identity and character.

In the **Zeyrek district of İstanbul**, situated in the historic peninsula, conservation work began in 1975 with the EAHY 1975 and between 1975–1981 the historic fabric of the site was documented by specialists and students from İstanbul Technical University in collaboration with German universities. In 1979, the district was declared a conservation area and its first conservation plan was prepared (İstanbul Historic Peninsula Management Plan 2011, 35). In 1981, monuments and traditional houses were listed. Since these early initiatives, there have been various site conservation projects. Today the area remains within the İstanbul Peninsula World Heritage Site and is part of a holistic management plan that was prepared in 2011 (Fig. 5).

**Safranbolu** is an Anatolian town renowned for its timber residential architecture and for its determined efforts in maintaining this authentic fabric in spite of pressures to do otherwise. The town is known for its 'self-preserving' approach and attracts large number of visitors due to its 'museum-town' character. It represents many firsts in conservation in Turkey, such as consciousness of conservation, awareness-raising, bringing together different actors in conservation, relations of specialists with the locals, and



**Fig. 5:** *Istanbul – Study for the reanimation of the Zeyrek Quarter*, as presented in the catalogue of the Amsterdam exhibition *Future for our Past. European Architectural Heritage* (Ministry of Culture 1977, 149)

creating publicity for cultural heritage conservation. These are social and cultural achievements and form the foundations of sustainability in conservation. These initiatives have all evolved internally, through the acts of local inhabitants but the EAHY 1975 was a major catalyst through which three years in a row, starting in 1975, various conferences and activities took place in Safranbolu, which helped raise local awareness in cultural heritage. This conservation movement, which operated with the collaboration of the local authority, university, specialists and the local public, was the force behind Safranbolu's designation as a World Heritage Site in 1994. Though more recent interventions introduced in the name of culture tourism created some level of artificiality, the town continues to maintain its authentic character and remains an exemplary conservation initiative that should be taken as a model for similar settlements.

In spite of these well-intended approaches, however, physically, many buildings in these four urban settlements have lost their authenticity and turned into 'new buildings with old façades'. In Antalya and Safranbolu there are buildings resembling stage décors more than real historic buildings; Ortahisar, devoid of proper restorations, turned into a settlement of unmaintained, dilapidated traditional buildings; and Zeyrek became an area of new buildings among altered historic houses.

From a social point of view, the projects were decontextualized due to gentrification, social conflicts, and the loss of local production and lack of proper planning. Antalya Citadel area was completely left to tourism, and a similar trend can be observed in Ortahisar and Safranbolu, where houses were sold to people from outside the regions. Development seems to be considered only in economical terms and that is achieved through tourism. When the cultural and social dimensions of development are neglected, as was the case in the Antalya Citadel area, the loss in the cultural and natural fabric, inharmonious constructions and gentrification can be the expected outcomes – issues that will threaten Ortahisar and Safranbolu in due course.

Zeyrek, on the other hand, presents an exemplary approach to prioritizing the social, cultural and economic development of local inhabitants, and the use of buildings as houses according to the needs of those who live in them. Although this approach had been adopted in Safranbolu in 1975, it was gradually abandoned there. Regulating property ownership so as to maintain the existing social structure and devising income-generating solutions for the inhabitants are two important issues to be considered to achieve sustainable conservation. These were accomplished in Zeyrek. The conservation approaches and practices at these sample sites provide significant guidance in realizing integrated conservation planning at sites of similar qualities.

### 3. IMPACTS OF THE CAMPAIGN AND ITS RESULTS AT THE NATIONAL LEVEL<sup>6</sup>

The EAHY 1975 campaign and the experiences gained through the sample projects had a profound impact in the conservation field in Turkey. Although some of the recommendations of this campaign took many years to be put into effect in Turkey, it can be said that its impacts have been continuing since then, especially on integrated planning processes and collaborative actions. Initial impacts of the campaign can be followed in the heritage conservation policy in Turkey, epitomized by statutory documents and legislation. Following the of → *Amsterdam Declaration* (see appendix), the annual and five-year development programmes<sup>7</sup> started to contain measures with the headings of 'physical planning', 'housing', 'conservation/tourism', 'environmental problems', 'identification-registration'. Planning of historic environments gained prominence for the first time 1976, followed by decisions regarding traditional residential areas in 1977 and holistic conservation of historic environments in 1979. These measures were extended and diversified after the legislative changes in 1983. State policy on heritage conservation started to focus on inventorying of cultural heritage, creating mechanisms to encourage and support historic building conservation, ensur-

ing local authority collaboration in conservation actions, and expediting conservation plan preparations – all post-1975 developments.

A holistic examination of the impacts of the EAHY 1975 campaign can be presented under five headings: legislation on cultural heritage conservation, organizational restructuring, new financial sources, integrated urban planning processes, and increased local awareness and collaboration.

### Legislation on Cultural Heritage Conservation

The EAHY 1975 and the → *Amsterdam Declaration* enhanced conservation conditions in Turkey and brought about new definitions and concepts, such as urban areas, rural areas, architectural conservation and holistic conservation in planning. The early 1980s saw significant legislation and other provisions being introduced. In 1982, Turkey ratified of UNESCO's 1972 *Convention Concerning the Protection of the World Cultural and Natural Heritage*, through a domestic law no. 2658. In the same year, a new constitution was written which was the first to contain references to conservation. Its Article 63 states that "The State ensures the conservation of historic, cultural and natural entities and values, and takes supportive and encouraging measures for this purpose." In 1983, a new law on heritage conservation (no. 2863) was put into effect; it remains the main legal document on this subject. One of its amendments in 1987 introduced conservation plans, and another amendment in 2004 equipped local authorities with enhanced responsibilities in conservation, increased financial sources for conservation, and brought tax relief and fee exemptions for property owners in order to encourage them to restore their historic buildings. These are issues which had been recommended in the CoE documents of 1975 in relation to integrated conservation. Unfortunately, even the partial realization of these recommendations took approximately thirty years to achieve and in the interim, numerous settlements lost their architectural heritage. Recently, several new laws and regulations as well as revisions of previous ones have started to directly or indirectly threaten cultural heritage, which necessitated ICOMOS Turkey to prepare its *Architectural Heritage Conservation Charter* in 2013. This document<sup>8</sup> has been disseminated to provide a foundation for enhanced cultural policies in Turkey.

### Organizational Restructuring

Activities in relation to the EAHY 1975 and the principles outlined in the → *Amsterdam Declaration* which was accepted subsequently, necessitated the formation of 'Identification and Listing' and 'Conservation Department' units within the *General Directorate of Ancient Monuments and Museums*. Therefore, 1975 was the year when the first programmed and goal-oriented inventory study was given the go-ahead in Turkey. In 1989, the Ministry of Culture was divided into two general directorates to incorporate the diversity in the definition of 'cultural heritage' and to include issues mentioned in the → *European Charter of Architectural Heritage* (see appendix).<sup>9</sup>

2004 brought significant modifications to the public organizational structure related to heritage conservation. As part of the localization agenda, 'municipalities', 'governorships' and 'provincial special administrations' were given more responsibilities. Professional chambers, non-governmental organisations and local inhabitants started to be included in the planning process. Local authorities were allowed to set up 'Conservation, Practice and Supervision Units', which were authorized to issue permits for maintenance and simple repair works. These units made it possible to have a local implementation and control unit that was much more in tune with local issues. Other new local units, such as the 'Management Area Unit' (in relation to management planning) and the 'Monument Councils' were also formed. This localized organisational structure was changed in 2011, with the statutory decree no. 648 creating the Ministry of Environment and Urbanization, which assumed powers, such as preparation and approval of plans as well as issuing of building and occupancy permits, which were until then bestowed on local authorities. Although the changes introduced in 2004 were in line with the localisation of powers in relation to inte-

grated conservation, as suggested in 1975 during the EAHY 1975, the most-recent modifications reverted the system back to pre-1975.

### **New Financial Sources**

Before the 1970s, conservation actions were solely financed by the State, but from the 1980s onwards, financial 'sponsors' started to be sought for projects. In 1987, all cultural properties and sites were exempted from taxes and other fees in order to encourage property owners to protect their historic buildings. In 2004, the exemptions were widened to include architectural conservation project services and implementations. The State also started to help historic property owners without the financial means to restore them. The aid can be in kind, monetary or in the form of technical assistance. Monetary aid, which works as a grant, can be given for the architectural survey and conservation project of a historic building or the restoration implementation of a historic building, which already has an architectural conservation project. These grants are made possible by setting aside 10% of the general property tax as a 'contribution fee for the conservation of immoveable cultural properties'.

### **Integrated Urban Planning Process**

Until the 1970s, Turkey was focused on new constructions as a means of development, and conservation of cultural and natural assets was not high on the agenda. Conservation provisions were limited to various 'squares/streets/façades to be preserved' and several 'protocol areas', which indicated that they were historic areas or buildings of some importance. Those decades were marked by a 'passive conservation' approach, where the State was more concerned with maintaining the present conditions, rather than initiating complex projects. One of the foremost impacts of the 1975 campaign was the particular interest on architectural surveys and inventorying of cultural heritage, a focus to develop especially in the 1980s. The resulting documents and information were shared among all related institutions to ensure cooperation and coordination. An important element in providing integrated conservation planning<sup>10</sup> was the enabling of participation of representatives of governorships and local authorities. However, in practice most of the plans prepared by the Ministry of Culture for urban and archaeological conservation areas were not implemented properly by local authorities, who voiced numerous complaints, citing their contradictions with development plans, the long duration of conservation plan preparations and lack of qualified technical personal to oversee their implementation. A positive development occurred in 2004, when it was made compulsory to create multi-disciplinary teams for the preparation of conservation plans, whereas before these relied solely on city planners. However, in 2005, all comprehensive conservation planning processes were halted to make way for project implementations within urban conservation areas that were not part of a planning process.

### **Increased Local Awareness and Collaboration**

The consciousness and awareness generated by the EAHY 1975 events had their immediate impacts in the formation of non-governmental organisations focusing on historic buildings and sites. The focus on civic architecture resulted in the formation of the *Protection of Historic Houses Association* in 1976, which continues its activities across many towns in Turkey. The *Foundation for the Conservation of Turkey's Monuments, Environment and Tourism Assets* (TAÇ), initiated by the Ministry of Tourism in 1976, actively participated in the projects in İstanbul following the EAHY 1975 activities. 1990s saw increased awareness-raising actions, creation of non-governmental organisations in the conservation field, as well as some consciousness from local authorities with the formation of the *Historic Towns Association*. One of the recommendations of the → *Amsterdam Declaration*, involving public participation in conservation, was incorporated into Turkish legislation only in 2005 through compulsory public meetings during the planning process.

## CONCLUSION

The background and developments examined above show that, EAHY 1975 proved invaluable in enhancing conservation conditions in Turkey. The campaign created an atmosphere that made it possible to bring architectural heritage on the public agenda, catalysed initiatives that might otherwise have not seen the light of day, and helped introduce new definitions and concepts, such as urban areas, rural areas, architectural conservation and holistic conservation in planning. Since the 1970s, Turkey continuously introduced concepts and mechanisms to provide enhanced integrated and holistic conservation and adopted international heritage conservation guidelines as part of its own legislation, and created the necessary organisational structure. However, a look at the 40 years since Turkey's involvement with the EAHY 1975 reveals the following disappointing facts:

- Conservation of cultural heritage has not been fully embraced by the public at large and therefore a majority disregards one of the main aspects of conservation, which involves 'constraints for public good'. One of the reasons behind this is that legislation is prohibitive rather than constructive. The stiff bureaucratic attitude and lack of transparency in conservation decisions contributes to this climate.
- Architectural heritage conservation is one of the main aims of urban and regional planning; however, for many years the fact that conservation has been a problem of integrated conservation was ignored. Solely physical solutions were devised and social, cultural and economic dimensions of conservation were not defined or implemented properly.
- Institutionalization remains inadequate, and the level of coordination and collaboration among key institutions directly or indirectly related with architectural heritage is not sufficient.
- Investments in the conservation sector have been mostly state-funded. Private sector involvement depends on swift profits and therefore initiatives where tourism and entertainment provided the impetus failed at preserving the physical and social setting of traditional historic environments.

In addition to these, several recent legislative changes reversed positively developing aspects of heritage conservation and reintroduced centralization and ensured direct political influence on decision-making processes. Cultural and natural values have come to be viewed as obstructions by a government that prioritizes economic rent demand over heritage conservation. In that respect, ICOMOS Turkey's new *Charter on Architectural Heritage Conservation* is a timely and crucial step. To further this debate, the place of cultural heritage in national cultural policies, integrative policies in conservation, and public engagement should be widely discussed. In 1976, in his assessment of the EAHY 1975, Üstüncök enquired "... we need to ask our institutions training architects and planners, to our official institutions responsible of conservation, to those who practice architecture and planning, and to other individuals, i. e. the whole society: other than its contribution to providing a union in Europe, is the true value and meaning of architectural heritage, and its significance and benefits for education and practice sufficiently and properly understood and evaluated?" (Üstüncök 1976, 6). The scope, tools, institutional structures, obligations and responsibilities may have changed in Turkey since 1975; however this question remains a valid one.

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- <sup>1</sup> In memory of Emre Madran (1944–2013), a leading Turkish conservation architect who played a key role in the shaping of heritage conservation legislation in Turkey, especially from the 1970s until 2000, and whom the author had the privilege of working with for many years.
- <sup>2</sup> *Tanzimat* began in 1839 with the reading of the Edict of *Gülhane*, also known as the *Tanzimat Firman*, and ends in 1876 with Abdulhamit II's accession to the throne and the declaration of a constitutional monarch. *Tanzimat*, translates as 'regulations, reforms' and is known in the West as the Ottoman Reform. In general terms, the Ottoman Reform can be considered to have continued until the end of the Ottoman Empire in 1922.
- <sup>3</sup> The laws that the Turkish Grand National Assembly enacted and which contain international guidelines are: 1982: Law no. 2658 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage; 1989: Law no. 3534 CoE 1985 Convention for the Protection of the Architectural Heritage of Europe – Granada; 1992: Law No. 4434 CoE 1992 European Convention on the Protection of the Archaeological Heritage (Revised) – Valletta.
- <sup>4</sup> Conservation work in Safranbolu was not presented in Amsterdam; however, the town stands out in this period for promoting 'conservation', 'consciousness for conservation' and especially 'sustainability'. For this reason, it was included in this paper.
- <sup>5</sup> Göreme National Park and the underground settlements of Karain, Karlık, Yeşilöz, Soğanlı, Kaymaklı ve Derinkuyu in Cappadocia were inscribed into the World Heritage List in 1985 owing to their universal natural and cultural values.
- <sup>6</sup> The contents of this section are based on Emre Madran's article on "Cumhuriyet Döneminde Kültürel Varlıkların Korunması." <http://esergultekin.blogcu.com/cumhuriyet-doneminde-kulturel-varliklarin-korunmasi/2929262>, accessed November 2014.
- <sup>7</sup> Together with the Turkish Constitution and Action Plans, these documents put forward the State's approach and plans regarding economic, social and cultural issues. The *5-Year Development Plan* for the years 1979–1983 made several references to conservation of ancient monuments and sites. It stated that historic environments in urban areas were continuously harmed, the number of green areas could not be increased, the measures to prevent the destruction and export of historic monuments and artworks remained limited, and that conservation efforts should be intensified.
- <sup>8</sup> This document was prepared by conservation specialists. It defines architectural heritage and its conservation principles, contains articles on conservation processes and tools, conservation education and policies, and public involvement.
- <sup>9</sup> The *General Directorate of Monuments and Museums* focused primarily on investments and implementations, while the General Directorate of Conservation of Cultural and Natural Properties was more of a principle-making, research and planning based institution. These two directorates were joined in 2003 under the General Directorate of Cultural Properties and Museums.
- <sup>10</sup> The terms of reference of integrated conservation planning were prepared for the first time in 1990. The framework for this was derived from the methodology of the Ortahisar project (one of the sample implementation sites of the EAHY 1975) as well as the experience obtained through the education provided by the Middle East Technical University, Department of Restoration in the 1970s (Üstünkök 1979, 65).