The Role Of Local Governments In The Conservation Of Cultural Heritage

Turkey

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FOREWORD

We, as UCLG-MEWA, deem cultural heritage fundamental to sustainable development. Cultural heritage is not an archaic phenomenon frozen in time, quite the opposite - it is a living social agent. Therefore, revisiting the way we deal with the conservation of cultural heritage is a duty. Relevant departments of local and national governments carry out innumerable restoration projects and similar ‘conservation’ practices every year. Nonetheless, we are obliged to figure out that how many of these projects are nothing but an adornment of stones, and how many of them intend to discover the meaning behind the stones, and address these structures along with the community around them.

Heritage means identity. It is an unfinished story that has been shaped by the mankind, and has shaped the mankind by all of its forms – movable and immovable, tangible and intangible. Historic row houses, for instance, obtain their heritage feature only if they are paired with the residents living there. An awe-inspiring place of worship is a proper heritage only if it is paired with the believers worshipping in it and the neighborhood surrounding it – not only in a physical manner. Tangible heritage is not an exhibition collection, therefore it shall not be degraded to something wandered by pruning its branches and strengthening its structure. We need more than this.

This book which was written by two precious experts, Özlem Karakul and Tuna Yıldız, focuses on the above-mentioned issue. The research, initially addressing the inseparable nature of tangible (historic structures and areas) and intangible (cultural practices, arts) cultural heritage, later on tackles local governments’ activities in this field. We believe that this book sets forth a significant theoretical framework on cultural heritage and the role of local governments in its conversation, and will become a reference book for all actors involved in heritage conversation practices, notably local governments.

Heritage is heritage only within its own context, have a good read!

Mehmet DUMAN
UCLG-MEWA Secretary General
This book was prepared due to the importance of addressing cultural values together with physical structures and the lack of studies in the field of conservation practices. This book not only examines the role of local governments in the conservation of cultural heritage in the light of international and national documents, but also includes a critical evaluation of how holistic conservation approaches developed for the conservation of tangible and intangible cultural heritage reflect on national conservation practices as well as of the shortcomings in practices.

‘Cultural heritage’ has been defined as a term that encompasses "monuments, building groups and sites" by the World Convention Concerning the Protection of Cultural and Natural Heritage, adopted by UNESCO in 1972. With the adoption of the Convention for the Safeguarding of the Intangible Cultural Heritage in 2003, its scope was extended to include intangible cultural heritage elements such as cultural practices, narratives and handicrafts. It has been understood that during the period from 1972 Convention to 2003, it would not be possible to protect cultural heritage with a single aspect and that protection could be achieved with holistic approaches that take into account both tangible and intangible heritage elements. This book examines the importance of holistic approaches in the protection of cultural heritage through the examples of conservation practices of local governments, in parallel with changing conservation approaches.

The book first presents the approaches to the protection of cultural heritage in international and national documents. In this context, UNESCO World Convention Concerning the Protection of Cultural and Natural Heritage, UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, Sustainable Development Goals, Law 2863 on the Protection of Cultural and Natural Heritage as national legislation, and the studies carried out by the Ministry of Culture and Tourism of Turkey for the protection of intangible cultural heritage are examined. Then, a theoretical framework for evaluating the conservation practices of local governments is presented by laying down the principles of the holistic conservation approach for the protection of tangible and intangible cultural heritage.

Hacı Bayram-ı Veli Mosque and Augustus Temple Landscaping Project implemented by Ankara Metropolitan Municipality, Ulucanlar Prison Museum project implemented by Altındağ Municipality, Kayakapı Cultural
and Natural Environment Conservation and Revitalization Project carried out by Ürgüp Municipality and Cumalıkızık Conservation Project, implemented with the contributions of Bursa Metropolitan Municipality and Yıldırım Municipality are examined in terms of the holistic conservation approach as historic building and environmental protection practices of local governments within the scope of the book. In addition, Altındağ Municipality’s Hamamönü Improvement Project and Ankara Intangible Cultural Heritage Museum, Samsun Metropolitan Municipality’s “Kızılırmak Delta Wetlands and Bird Paradise Intangible Cultural Heritage Project,” Bursa Metropolitan Municipality and Gaziantep Metropolitan Municipality's vocational training courses, Edirne Metropolitan Municipality's Kırkpınar Oil Wrestling Festival Web Page have been evaluated as examples of intangible cultural heritage practices.

It is expected that this book will contribute to local governments in terms of evaluating their practices for the protection of cultural heritage within the framework of holistic conservation approaches and aligning their perspectives with the current and contemporary conservation approaches. We thank the United Cities and Local Governments Middle East and West Asia Section for giving us the opportunity to publish this work.

Özlem Karakul & Tuna Yıldız

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1. INTRODUCTION

While the concept of “cultural heritage” was defined with tangible cultural heritage elements such as buildings and built environments in the past, today, it has broadened in scope to include intangible cultural heritage elements such as cultural practices and expressions as well as handicrafts. In parallel with the expansion of this definition, the conservation process of cultural heritage has transformed into a holistic framework, dealing with both tangible and intangible elements. The preservation of cultural heritage requires an interdisciplinary work in which different specializations coexist, requiring local, national and international actors to work in coordination with the changing definition of heritage. The main subject of this study is to discuss the role of local governments in the conservation process and the reflections of the holistic conservation approach discussed in international documents on conservation practices at the national level, and to critically evaluate the deficiencies in practices against this understanding.

The conservation problems of historic environments are associated with implementations in which cultural values are overshadowed by the physical characteristics. In historic environments, the conservation problems that emerged with the change process that accelerated with the development of tourism as well as other social, cultural and economic factors are: (1) the change of users and the problem of restoration and new buildings brought about by the need for new functions; (2) the emergence of the unused buildings, spaces and architectural elements brought about by the changes in the implementation of cultural practices; (3) the priority given to the conservation of external appearance and physical features and the subordination of the intangible cultural heritage, (4) the focus on the tangible cultural heritage in conservation awareness which increased with the effect of
tourism, (5) the understanding of tangible heritage conservation becoming more common with the emergence of the demand for “authentic context” defined according to physical characteristics; (6) the implementations separating intangible cultural heritage from tangible cultural heritage by detaching cultural practices from their original context.

Despite the development of the concept of "cultural heritage" in international documents to also include intangible cultural heritage, the conservation processes for the protection of tangible and intangible heritage elements are carried out separately in the national conservation legislation. Although Turkey became a party to the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in 2006, no amendments have been made to the 1983 Cultural and Natural Heritage Conservation Act (no: 2863) for the conservation of intangible cultural heritage.

The conservation of intangible cultural heritage is still carried out through processes separate from those of tangible cultural heritage by the Ministry of Culture and Tourism. However, historic buildings and environments have been formed by the dynamic interrelations between these two heritage elements and have reached the present day by going through changes. Therefore, the conservation processes need to be planned in consideration of the interrelations between these two heritage elements.

Since intangible cultural heritage is a living and constantly changing form of cultural expression, the ways to safeguard it should be similarly dynamic. While classical safeguarding methods such as inventory, archiving, and documentation are an important part of safeguarding under the 2003 Convention, there are also other important tools of safeguarding such as education, media tools, awareness-raising, and museums. When all these methods are implemented within a mechanism that includes the participation of official institutions, private sector, local governments, universities, research
centers, experts, non-governmental organizations and communities, groups, and individuals, full participation can be achieved and all stakeholders can benefit effectively. Local governments, which are an important part of safeguarding efforts under the 2003 Convention, undertake a wide variety of activities. The fast and dynamic structure of local governments, their ability to reach communities, groups, and individuals, and their experience of conducting joint activities with non-governmental organizations make them more advantageous in terms of safeguarding intangible cultural heritage. This shows the importance of a holistic approach to conservation.

The guidelines for the protection and management of cultural heritage in Turkey were regulated within the scope of the 1983 Cultural and Natural Heritage Conservation Act (no: 2863). The two public institutions responsible for the conservation of cultural heritage are the Ministry of Culture and Tourism and the Directorate General of Foundations. In conservation efforts led by the central authority, local administrations have been given some authorities and responsibilities regarding the protection and management of cultural heritage with the laws numbered 5226 and 5366 enacted in the 2000s. Municipalities can work on the protection of cultural and natural assets in line with their responsibilities as defined by the law. Presenting the authorities and responsibilities of local governments in the conservation process of cultural heritage, this study will put forward certain proposals for the development of a holistic approach, evaluating different approaches to the conservation of tangible and intangible cultural heritage in the conservation implementations.
2. INTERNATIONAL AND NATIONAL DOCUMENTS FOR THE CONSERVATION OF CULTURAL HERITAGE

2.1 International Conventions and Documents for the Conservation of Cultural Heritage

Within the scope of this book, three international conventions on the conservation of cultural heritage are examined in terms of their effects on the national work and the conservation practices carried out by local governments. These conventions are the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage, the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, and the Sustainable Development Goals.

2.1.1 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage

At the 16th General Conference of UNESCO held in Paris, on 16 November 1972, the “Convention Concerning the Protection of the World Cultural and Natural Heritage” was adopted. The Convention is an agreement in which the definitions of “cultural and natural heritage” were used for the first time, related safeguarding measures were put forward, and recommendations were made for the States Parties.

In Turkey, the 1972 Convention numbered 17959 and dated 14.02.1983 was published in the Official Gazette, after the Decision of the Council of Ministers No. 8/4788 and dated 23.05.1982. As is the case with the other countries that adopted the Convention, Turkey is also obliged to manage the safeguarding of the cultural heritage in accordance with the international norms. In the year in which the Convention was approved, in accordance with the principles of the Convention, the 1983 Cultural and Natural Heritage
Conservation Act (no: 2863) was adopted and came into force in Turkey on 21/7/1983.

Since UNESCO set the prerequisite of preparing and implementing the Management Plans for the properties and sites that need to be conserved to be included in the World Heritage List, various legal regulations have also been made in Turkey which is one of the parties to the 1972 Convention.

In this context, the "Regulation on the Principles and Procedures for the Establishment and Duties of the Board of Monuments and the Determination of Management Areas" dated 27.11.2005 and numbered 26006, which had been prepared on the basis of Annex-2a of the "Law on the Conservation of Cultural and Natural Property" numbered 2863, it has become compulsory to prepare management plans not only for world cultural heritage sites, but also for protected areas and archaeological sites. The related municipalities in the urban sites are responsible for the preparation of the draft management plans regarding the protected areas, archaeological sites, and interrelation areas with defined management area boundaries.

World Heritage List and Outstanding Universal Value | Authenticity and Integrity

UNESCO World Heritage Center published “the Operational Guidelines for the Implementation of the World Heritage Convention” in 1977 for the implementation of the 1972 Convention and renewed it in 2008, 2011, and 2012 with new additions. According to this guide, “Every heritage asset needs to have a specific management plan or a management system prepared for the protection of its outstanding universal values. The purpose of this management system is to ensure the effective protection of the assets for the present and future generations.”
Within the Operational Guidelines for the Implementation of the World Heritage Convention, UNESCO determined ten criteria for the evaluation of sites according to their outstanding universal values to form the World Heritage List. World heritage sites need to meet at least one of the ten criteria and have “outstanding universal value” (Jokilehto, 2006).

Today, for determining the heritage elements to be included in the World Heritage List specified in the 1972 Convention, a holistic approach has been adopted in the formation of the criteria, "authenticity" and "integrity" have been included among the required qualities. While the criteria for authenticity defined in the Nara Document on Authenticity are evaluated together with the criteria for “outstanding universal value,” tangible and intangible criteria can be analyzed from a holistic point of view (Karakul, 2016). While the conditions of authenticity determined in the Nara Document as "form and design, materials and substance, location and setting" can be considered as tangible aspects of authenticity, the use and function, traditions and techniques, and spirit and feeling are considered as intangible aspects of authenticity in this study. (Karakul, 2016).

In order for a heritage site to be included in the list of world heritage sites and to have outstanding universal value, the site must meet at least one or more world heritage criteria, satisfy the conditions of integrity and authenticity of the site, and create the necessary conditions for the protection and management of the site. After 2000, the condition of preparing and implementing a management plan was laid down for all sites inscribed on the UNESCO World Heritage List as well as the candidate sites. Here, the aim was to ensure the continuity of the conservation of a protected property or area in all aspects and with the participation of all relevant parties. Site Management Plan is a tool to protect cultural heritage with a holistic approach and participatory planning methods in coordination with all stakeholders. With the additions made to the Cultural and
Natural Heritage Law numbered 2863 with the Law no. 5226 enacted in 2004, local governments were given duties and powers regarding the Management Site and the Management Plan.

2.1.2 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage

The Convention for the Safeguarding of the Intangible Cultural Heritage was adopted in 2003 at the 32nd General Conference of the United Nations Educational, Scientific, and Cultural Organization, whose short name is UNESCO. The Convention which Turkey is a party to was adopted by 180 member countries of UNESCO in November 2020. Until the 2003 Convention, UNESCO had various conventions and programs that can be associated with cultural heritage, especially in the culture sector. Initially, the Convention for the Protection of Cultural Property in the Event of Armed Conflict was signed in 1954. This Convention is about how to protect the elements of the tangible culture in war and post-war situations. In 1970, the UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property was signed, which had similar goals. In 1972, although the concept of cultural heritage was still limited to tangible elements, the Convention Concerning the Protection of the World Cultural and Natural Heritage was signed with the effect of the peaceful environment in the world. Then, in 2001, the Convention on the Protection of the Underwater Cultural Heritage came into force. During the period from 1972 to 2003, it was observed that the protection of only movable and immovable tangible culture elements was not sufficient, and following this conclusion, different programs were carried out. For example, the Recommendation on the Safeguarding of Traditional Culture and Folklore was announced in 1989; the Living Human

For up-to-date and detailed information on conventions and processes, see https://ich.unesco.org/en
Treasures Program was launched in 1994; the Masterpieces of the Oral and Intangible Heritage of Humanity Program was announced in 2001. Following these programs, which are also preparatory to the 2003 Convention, the Convention for the Protection of the Intangible Cultural Heritage was put into effect in 2003. The Convention on the Protection and Promotion of the Diversity of Cultural Expressions, which addresses the concept of culture by prioritizing areas such as the culture industry, was signed in 2005. The main purpose of these conventions and programs is to make the peace and welfare of humanity sustainable on the basis of culture. The Convention for the Safeguarding of the Intangible Cultural Heritage is distinctive since it is more participatory and human-oriented (Yıldız, 2020:1). In the Convention, intangible cultural heritage is defined as follows:

“The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts, and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.” (Convention for the Safeguarding of the Intangible Cultural Heritage, Article 2).

The Convention collects instances in which intangible cultural heritage is manifested under five domains: "oral traditions and expressions" such as proverbs and tales, "performing arts" which cover areas such as folk theater and folk dances, “social practices, rituals and festive events” which include celebrations such as Hidrellez and Crocus Day, "knowledge and practices
concerning nature and the universe" which includes knowledge of traditional agriculture and animal husbandry, and the "traditional craftsmanship" that is manifested in a wide range of craftsmanship from blacksmithing to silverwork. (Convention for the Safeguarding of the Intangible Cultural Heritage Article 2). The intangible cultural heritage elements included in these five domains are in interaction with each other, and some elements can be evaluated under more than one domain.

The Convention for the Safeguarding of the Intangible Cultural Heritage also proposes measures to ensure the viability of intangible cultural heritage described above in five domains, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage (Convention for the Safeguarding of the Intangible Cultural Heritage Article 2). The most important international instrument used by the Convention within the scope of these measures is the lists created under the Convention. Within the scope of the convention, three different lists have been created: Representative List of the Intangible Cultural Heritage of Humanity, List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and Register of Good Safeguarding Practices.\(^2\) In this list, there are a total of 18 elements from Turkey, of which one element is included in the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and the rest of the 17 elements are included in the Representative List. Turkey does not have any elements included in the Register of Good Safeguarding Practices. These 18 elements are as follows:

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\(^2\) To reach the lists created under the convention, see. https://ich.unesco.org/en/lists/
1. The arts of the Meddah, public storytellers (2008)
3. Âşıklık (minstrelsy) tradition (2009)
5. Nowruz (joint file with Azerbaijan, India, Iran, Kyrgyzstan, Uzbekistan and Pakistan (2009) which was expanded in 2016 with the participation of Afghanistan, Iraq, Kazakhstan, Tajikistan, and Turkmenistan)
6. Traditional Sohbet meetings (Yaren, Barana, Sira Nights and other, 2010)
8. The Kırkpınar oil wrestling festival (2010)
10. Mesir Macunu Festival (2012)
11. Turkish coffee culture and tradition (2013)
12. Ebru, Turkish art of marbling (2014)
13. Flatbread making and sharing culture: Lavash, Katyrma, Jupka, Yufka (joint file with Azerbaijan, Iran, Kazakhstan, Kyrgyzstan, and Turkey) (2016)
15. Spring celebration, Hıdrellez (joint file with Macedonia) (2017)
16. Heritage of Dede Qorqud/Korkyt Ata/Dede Korkut, epic culture, folk tales, and music (joint file with Azerbaijan and Kazakhstan, 2018)
17. Traditional Turkish archery (2019)
18. Whistled language (List of Intangible Cultural Heritage in Need of Urgent Safeguarding 2017)

It is known that, as of November 2020, a total of 549 elements from 127 countries have been registered in these lists. There are also some conditions necessary for the entry of the elements into these lists. These conditions are given in detail in the Operational Directives for the
Implementation of the Convention³. Thanks to these lists, the international visibility of the elements registered in the intangible cultural heritage national inventories is ensured. In addition, after registration in these lists, the relevant States Parties regularly submit reports to UNESCO and provide information on which safeguarding measures they have implemented and how they have applied them. These lists created within the scope of the Convention on the Safeguarding of the Intangible Cultural Heritage are one of the important means of safeguarding heritage and ensuring its viability. These lists should not be seen as geographical indications. The Convention does not consider the lists as a means of registration and accepts that any registered element can also be found in the territory of another country and that an element can be added to the lists of multiple countries.

Turkey became a party to the UNESCO 2003 Convention in 2006. Then, in 2008, the Ministry of Culture and Tourism's General Directorate of Research and Education initiated efforts to establish the "National Inventory of Intangible Cultural Heritage and Living Human Treasures."

The convention signed by UNESCO in 2003 was a turning point in terms of raising awareness on intangible cultural heritage worldwide, and by dividing the conservation studies on cultural heritage into separate areas of “tangible cultural heritage” and “intangible cultural heritage,” it allowed these two areas to have their specific approaches and methods (Karakul, 2019). In recent years, holistic approaches regarding the safeguarding of tangible and intangible cultural heritage together which have been discussed on international documents have not yet turned into a unique framework and

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principles in international and national documents to be used for implementations.

Although Turkey became a party to the UNESCO 2003 Convention, “intangible cultural heritage” was not defined within the 1983 Cultural and Natural Heritage Conservation Act (no: 2863), which is the main act in national legislation in the area of conservation. Studies for the safeguarding of the intangible cultural heritage are carried out mainly through the processes separate from the tangible heritage, with the inventory studies carried out by the Ministry of Culture and Tourism and the practices of universities and local governments.

2.1.3 Sustainable Development Goals

The term “sustainable development” was defined as “development that meets the needs of the present generation without compromising the abilities of future generations to meet their own needs” by the United Nations World Commission on Environment and Development in 1987. The 2030 Agenda for Sustainable Development published by the United Nations in 2015 emphasizes the significance of achieving economic, cultural, and environmental dimensions of sustainable development (UNITED NATIONS, 2015). In the Hangzhou Declaration issued, the importance of cultural diversity and the need for a more holistic and integrated approach to sustainable development were emphasized to be taken into consideration in the conservation and tourism management studies in historic sites.

UNESCO underlines that culture needs to be considered as a significant issue in sustainable development (UNESCO, 2015). UNESCO Conventions, particularly, the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore of 1989 and UNESCO Universal Declaration on Cultural Diversity of 2001 have underscored the importance of intangible
cultural heritage as a mainspring of cultural diversity and a guarantee of sustainable development. Throughout the identification process of the intangible cultural heritage elements of different countries, UNESCO particularly emphasizes that the heritage elements need to be compatible with the requirements of sustainable development.

The conservation of cultural heritage needs to be seen as an economic input for development within the framework of “Sustainable Development Principles” (Tuncer, 2017, 212). Concerning the economic benefits of cultural heritage conservation, the reuse of historic buildings, the revitalization of historic sites, the increase in property values as a result of the increasing number of the restored buildings, job creation related to local building craftsmanship to be employed in restoration works, the development of heritage and cultural tourism and the creation of jobs related to tourism need to be carefully considered with regard to the sustainable development of historic environments (Grazuleviciute, 2006, 77).

The Sustainable Development Goals emerged as a result of wide-ranging meetings held with the active participation of many local and regional governments under the leadership of the United Nations. Particularly, the principle of “Making cities and human settlements inclusive, safe, resilient and sustainable” stated in Goal 11 reveals the importance of the role played by local governments in this process. In this process, in which local governments play an active role, many countries started to carry out various projects to help local governments adopt the Sustainable Development Goals.

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4 For detailed information, see https://www.tbb.gov.tr/dis-iliskiler/surdurulebilir-kalkinma-hedefleri/
2.2 National Legislation on the Conservation of Cultural Heritage

2.2.1 Studies on the Conservation of Tangible Cultural Heritage | Cultural and Natural Heritage Conservation Act (no: 2863)

The guidelines for the protection and management of cultural heritage in Turkey were organized within the scope of the Cultural and Natural Heritage Conservation Act (no: 2863) which was adopted and entered into force on 21/7/1983. The two public institutions responsible for the protection of cultural heritage are the Ministry of Culture and Tourism and the Directorate General of Foundations. The Ministry of Culture and Tourism and the Directorate General of Foundations are organized based on the principle of centralization in the center and provinces and carry out the studies for the conservation of cultural heritage.

The aim of the Law numbered 2863 is “to define movable and immovable cultural and natural property to be protected, regulate proceedings and activities, describe the establishment and duties of the organization that shall set principles and take implementation decisions in this field.”5 Within the scope of the Law, “cultural property” is defined as “movable and immovable property on the ground, under the ground or under the water pertaining to science, culture, religion and fine arts of before and after recorded history or that is of unique scientific and cultural value for social life before and after recorded history,” while “natural property” is defined as “all assets on the ground, under the ground or under the water pertaining to geological periods, prehistoric periods until present time, that are of unique kind or require protection due to their characteristics and beauty.” In this scope, under the term of “movable and immovable cultural and natural property,” tangible cultural heritage elements are

5 The Cultural and Natural Heritage Conservation Act (no: 2863) (Date: 21/7/1983)
defined, and their conservation principles and the authority and responsibilities of the related institutions are put forward.

Within the Law numbered 2863, the definitions of “conservation plans,” “landscaping projects,” “management sites and plans,” and “street rehabilitation projects and implementations” as conservation works are put forward, and the relevant duties and responsibilities of real and legal institutions are explained. With the amendments made to the law on different dates since 2004, certain regulations were made to increase the effectiveness of local governments in the field of conservation.

2.2.2 Studies on the Conservation of Intangible Cultural Heritage

Despite the rising awareness on the conservation of intangible cultural heritage resulting from the works of UNESCO and the Ministry of Culture and Tourism in Turkey, holistic conservation approaches to tangible and intangible values developed internationally have not exactly been reflected on national legislation yet. Turkey became a party to the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage on 27.3.2006 officially with the Law no. 5448. Despite Turkey being party to the Convention in 2006, there are still deficiencies with regard to holistic approaches within the national legal instruments in the field of conservation. The General Directorate of Research and Education under the Ministry of Culture and Tourism continues its inventory work on intangible cultural heritage.

By ratifying the UNESCO 2003 Convention, Turkey has undertaken the mission of compiling a national inventory of intangible cultural heritage and updating it. In this regard, the Ministry of Culture and Tourism started to work on the National Inventory of Living Human Treasures in 2008. The national works on the conservation of intangible cultural heritage in Turkey are basically carried out in two areas: the national inventory of the intangible cultural heritage of Turkey and the national inventory of living human
treasures. The criteria used while forming the national inventory of intangible cultural heritage are the value arising from human creativity, value arising from cultural and social traditions, the representation quality of the identified society or group and the risk of disappearance. Within this scope, in Turkey, the joint work of the Ministry of Culture and Turkish National Commission for UNESCO continues to document and inventory Turkey’s intangible cultural heritage as well as to find living tradition bearers and practitioners.

For Turkey’s national inventory of intangible cultural heritage, the data coming from different cities are evaluated in regional meetings held by the General Directorate of Research and Education under the Ministry of Culture, and, then, specific files are prepared to be submitted for the Representative List of the Intangible Cultural Heritage of Humanity and List of Intangible Cultural Heritage in Need of Urgent Safeguarding of UNESCO. Until today, 18 intangible cultural heritage elements from Turkey have entered into the Lists. Being included in the lists for the elements of intangible cultural heritage means a better visibility and raising awareness on their significance.

Despite the raising awareness and interest for intangible cultural heritage has increased the works in the field of heritage conservation, conservation works have been carried out separately from tangible cultural heritage. The separation of conservation works makes it difficult to understand the overall cultural heritage created by these two interacting heritage elements, creating problems in holistic conservation works. Defining and preserving the heritage in two separate areas also affects the tourism activities aimed at exploring the heritage and, depending on the perspectives of the visitors and local administrators on the subject, highlight either tangible or intangible cultural heritage within the heritage conservation implementations that accelerated with tourism planning studies. This situation prevents the holistic conservation of cultural heritage and creates different conservation problems. However,
holistic conservation requires understanding, evaluating, and preserving historic environments as a whole together with the interrelations of their tangible and intangible elements.

3. HOLISTIC APPROACH TO CULTURAL HERITAGE | TANGIBLE AND INTANGIBLE CULTURAL HERITAGE

“Cultural heritage” was first defined as a term that includes “monuments, building groups and sites” in the Convention Concerning the Protection of the World Cultural and Natural Heritage, adopted by UNESCO in 1972. Within the Cultural and Natural Heritage Conservation Act (no: 2863), the conservation legislation in force in Turkey, cultural heritage to be protected is defined under the name of “cultural and natural property.” Within the scope of this book, cultural heritage is addressed as a whole consisting of tangible and intangible cultural heritage elements. The relationship between conservation and local governments as the main theme of study will be put forward with a critical perspective to different conservation approaches to these heritage elements within the conservation implementations. The holistic conservation approach, which is explained conceptually within this book, is written as a summary of the conceptual approach developed within the dissertation of the author Özlem Karakul, which was completed in 2011.6

3.1 Interrelations and Processes | Intangible and Intangible Cultural Heritage Relations

Historic environments, as living complex organisms, consist of tangible and intangible cultural heritage elements in the process of constant change (Karakul, 2013). Tangible cultural heritage elements in historic

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environments cover the physical structure consisting of a natural and built environment. Intangible cultural heritage elements are related to culture, “cultural practices” and “cultural expressions” traditionally maintained by those living in built environments, “meanings of built environments” and the values attributed to them. In conservation studies, the understanding and continuity of the complex relations between tangible and intangible cultural heritage elements in the formation and transformation processes have importance with regard to holistic conservation.

The conservation studies of historic environments should aim to document tangible and intangible cultural heritage elements and their interrelations and to develop different conservation approaches particular to context for different interrelations that emerged through the change process. Historic environments as living complex entities need to be investigated with a specific approach to understand the different elements of cultural and physical values determining their authenticity and changes. To define the constituting elements of historic environments accepted as an entity of tangible and intangible cultural heritage and to understand change holistically, this study uses the terms “interrelations” and “processes” to understand “static” and “dynamic” aspects of relations as two guiding contexts.

3.1.1 Interrelations in the Formation Process of Historic Environments

Intangible cultural heritage elements affected by “structuring structures”7 within living culture, building culture and value systems as the components of culture, have formed the dynamic and complex structure of the built environments continuously interrelating with tangible cultural heritage elements (Karakul, 2007,

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7 Bourdieu (1990: 53 and 1977: 72) states that social life is organized by a number of structures within the human group, such as family, tribe, social class, which he generally describes as habitus. Habitus, on the one hand, is shaped by practices, on the other hand, they work as "structuring structures". In this synthesis context, the concept of "structuring structures" used in Bourdieu's (1990) definition of "habitus" is reinterpreted by this study in order to explain the static interrelations of tangible and intangible values in culture.
Rapoport (1982) evaluates the design of the environment as an information coding process to be decoded by people’s perception. In other words, “cultural practices and expressions” as intangible cultural heritage elements form the “codes encoded” in the built environment. Considering the diversity of cultural practices and expressions, the cultural variability of the “structuring structures” can also be revealed. As a result, the built environment encompasses all of the physical features that express cultural codes.

The “triple interrelation system” between “structuring structures” and “tangible and intangible values” actually defines the binding rules of the entity of historic environments. Intangible values shaped by structuring structures within a triple interrelation system are investigated within two parts as “cultural practices and expressions” with regard to their relations established with architecture and built environments. Cultural practices are investigated in three parts as “economic/subsistence activities,” “social practices,” and “domestic activities.” Cultural expressions are meanings, symbols encoded in built environments, and traditional crafts, knowledge, skills, and practices related to the building process as “expressions of creativity of individuals” (Karakul, 2013, 2011).
Building culture, which is one of the expression forms of culture on the built environment, consists of "technique, technical knowledge, skills, methods, tools and craftsmanship" shaped by technology and knowledge, such as "traditional crafts" as intangible heritage elements. It can be defined as a whole of interrelations of intangible heritage elements with the use of building materials, construction details and architectural elements, structural elements, and decorative elements. In this context, this study evaluates traditional crafts embodied in architecture as intangible heritage elements in terms of techniques, knowledge, skills, methods, materials, and tools used by masters.

3.1.2 Interrelations in the Transformation Process of Historic Environments

When the historic environments are considered as constantly changing and living complex entities, the importance of examining the interrelations of tangible and intangible heritage not only with their “static” aspects but also
with their “dynamic” aspects within the process of change emerges. In this context, besides the interrelations of tangible and intangible heritage elements in the process of change in historic environments, the transmission of intangible heritage from generation to generation needs to be considered as an important topic of discussion. Considering the effects of change factors over historic environments, the in-depth understanding of tangible and intangible cultural heritage interrelations in the formation and transformation processes and its comparison with the current situation is significant with regard to holistic conservation and their transmission to future generations.

The rapid change that affects historic environments modifies the tangible and intangible value relations depending on the rules of the triple interrelation system. Economic, cultural, and technological factors as well as tourism and migration factors firstly affect “structuring structures,” and this is directly reflected on tangible and intangible heritage relations. Mutual relations lead to the transformation of tangible and intangible values by influencing each other and ultimately to the complete change of the historic environments.

Another issue that needs to be addressed in the process of transformation is the preservation of the transmission process of cultural practices and expressions from generation to generation. In the UNESCO 2003 Convention, it is emphasized that the intangible cultural heritage is constantly recreated by its transmission from generation to generation; its conservation and viability depend on the success of the transmission process.

3.2 Transfer of Holistic Approach to Conservation Studies on Cultural Heritage

Considering that the conservation process of cultural heritage is a complex process that includes comprehension, documentation, analysis, interpretation, decision-making, design and implementation, it becomes clear that the holistic
theoretical approach needs to be re-evaluated for each of these processes. It is vital that the different interrelations between tangible and intangible cultural heritage need to be reflected on conservation decisions, taking into account the specific characteristics of the context and different processes in conservation practices. The method of study, which will determine the reflection of the holistic theoretical approach focused on “interrelations” and “processes” on conservation processes, is shaped according to the contextual characteristics of historic environments.

The first step in transferring the theoretical approach to conservation projects is the development of a holistic method to be used in the preparation of the documentation drawings. In the conservation studies of historic environments, the relations of tangible and intangible cultural heritage need to be examined by taking into account different elements at the environmental and building scale. At the environmental scale, the different relations between settlement characteristics, the values of the environment, and the meanings attributed to environments need to be investigated; at the building scale, the relations between cultural practices and expressions and buildings and open areas need to be investigated (Figure 2).
Figure 2. Relations of tangible and intangible cultural heritage in historic environments.
Sampling the conceptual framework developed to understand and evaluate the intangible cultural heritage together with the tangible cultural heritage requires the use of different methods of study together. This mixed-method consists of physical and architectural documentation methods and folklore research methods used for understanding cultural practices and expressions. Architectural documentation techniques, survey studies, photogrammetry, and photographic documentation are the methods used to document the mass, spatial and architectural characteristics of traditional buildings. Folklore methods include “in-depth interviews,” “participant observations,” photographic documentation, images, and sound recordings, which are used to document the cultural structure of those living in historic environments, cultural practices, and expressions. It is necessary to develop approaches to examine the information obtained by both methods together to evaluate the tangible and intangible cultural heritage relations accurately. Folklore methods that will be used for the documentation of the intangible cultural heritage are especially vital for identifying cultural practices and expressions that have been lost over time and understanding their relationships with space.

According to the holistic approach of the study, the information obtained through folklore and architectural documentation methods need to be evaluated with “comparative analyses” to reveal the different interrelations and diversities of the tangible and intangible heritage in historic environments. Developing conservation decisions based on only physical or ethnographic information is a situation that should be avoided as it will lead to practices against holistic conservation. For example, the identification and conservation of the open spaces are not physically defined, where cultural practices are carried out in a situation that can only be determined by comparative analyses. In addition, in different historic environments, traditional buildings produced by the building culture embody a wide variety of indigenous, hidden cultural expressions conveyed by the inhabitants and building masters (Karakul, 2013).
In addition, the identification and examination of destroyed buildings and structures as well as cultural practices and expressions that have been lost or changed together with them during the transformation process of historic environments depend entirely on the correct use of folklore methods, together with architectural documentation methods.

Prior to the preparation of conservation and restoration projects, the evaluation and interpretation of the analyses are very important in terms of defining different conservation problems presented by the tangible and intangible cultural heritage interrelations. For example, in historic environments, conservation problems arising from the relations that the ongoing cultural practices establish with space and the problems caused by the interruptions of the lost cultural practices and expressions with the physical environment and architecture will be different from each other, requiring different conservation approaches. Despite the change, the relations that the ongoing cultural practices establish with space are naturally preserved with changes in spatial features and architectural elements. Lost cultural practices, on the other hand, initiate the emergence of the unused spaces and buildings in historic environments and their transformation into ruins.

For different conservation problems that are revealed by the evaluation and interpretation of comparative analyses, it is necessary to make different decisions that are based on the understanding of a holistic conservation of tangible and intangible cultural heritage. In this context, it is important to discuss the sustainability of the interrelations in conservation studies by evaluating the current trends, risks, and possible scenarios in historic environments together with the problems presented by different intangible-intangible value interrelations. The diversity in tangible and intangible cultural heritage interrelations revealed by documentation and analysis need to be evaluated in conservation practices. Thus, it will be possible to realize
“integrated conservation,”8 which is a conservation approach that takes into account the responsibilities of public participation and local administrators in conservation and emphasizes the continuity of social and physical realities.

4. CONSERVATION OF CULTURAL HERITAGE AND LOCAL GOVERNMENTS

The conservation process includes maintenance, repair, restoration, and monitoring procedures aimed at transferring cultural properties to the future. Comprehension, documentation, analysis, interpretation, decision-making, design and implementation processes to be carried out within the scope of the conservation process require interdisciplinary work. The first stage of the conservation process is to identify and register cultural properties and take them under legal protection. The registration proposals prepared by ministry officials, museums, universities, and municipalities for the identified cultural assets are submitted to the Regional Conservation Councils; those found appropriate are approved, and the registration process is completed (Ahunbay, 2019, 9).

The guidelines for the conservation and management of cultural and natural heritage in Turkey were organized within the scope of the Cultural and Natural Heritage Conservation Act (no: 2863) which entered into force on 07.21.1983. The two public institutions responsible for the protection of cultural heritage are the Ministry of Culture and Tourism and the Directorate General of Foundations. The Ministry of Culture and Tourism and the Directorate General of Foundations are organized based on the principle of centralization in the

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center and provinces and carry out the studies for the conservation of cultural heritage.

The maintenance and repair of cultural properties, most of which are under public ownership, are carried out under the supervision of the experts working in their affiliated institutions. Cultural properties in Turkey are under the control of the Ministry of Culture and Tourism, in accordance with the Law numbered 2863. Other institutions responsible for the protection of cultural heritage, which are managed by the Ministry, are the General Directorate of Monuments and Museums and the Directorate of Surveying and Monuments (Ahunbay, 2019, 11).

Other public institutions responsible for the protection of cultural assets are local governments. Local governments, which have responsibilities in the protection of monuments since the Republic Period, are responsible for the preparation and implementation of projects by allocating resources for the inventory of cultural assets and their maintenance and repair (Ahunbay, 2019, 14).

In the field of conservation, with the new laws enacted in the 2000s, local governments were given some responsibilities regarding the protection and management of cultural heritage. In this context, local governments can carry out studies, maintenance, and repairs for the conservation of cultural and natural properties, and rebuild buildings that cannot be preserved. With the legal regulations made in 2005, local administrations established the Conservation Implementation and Inspection Offices (KUDEB) to carry out the conservation practices of cultural properties.

4.1 Conservation Problems of Cultural Heritage

As mentioned above, the historic environment and buildings were formed by traditional building masters in a process in which the cultural practices and expressions of the inhabitants are in constant interaction with the environmental
conditions and have survived by changing with the technological, cultural, and economic factors emerging in their life processes. With the rapid change process, factors such as tourism and migration have led to changes in the interrelations between tangible and intangible cultural heritage elements, resulting in conservation problems.

For many years, historic circles have maintained interrelations between tangible and intangible cultural heritage in a balance despite change. However, the deterioration of this balance as a result of the radical changes experienced in building technology and life style at the beginning of the 20th century during the Industrial Revolution and its aftermath caused conservation problems in the environment. Before the conservation process, it is seen that the associated spaces can be naturally protected by the inhabitants, with the cultural practices and expressions maintained by the inhabitants.

Changes and interruptions in the interrelations between tangible and intangible cultural heritage elements create conservation problems in historic environments and buildings. In this respect, conservation problems in historic environments can be examined in three groups according to their relations with “changing interrelations,” “interruptions in interrelations,” and “new interrelations” that appear before and after the conservation process according to the differences created by the change process on interrelations.

4.1.1 Problems of Historic Environment and Buildings

The change of living culture and value systems, affected by the cultural interactions that have been accelerated by tourism and migration, caused the change of cultural practices and expressions and brought about the transformation of buildings and spaces. With the rapid increase in cultural interactions, especially the changes in lifestyle and social structure have led to changes in the implementation of some traditionally maintained cultural
practices by the inhabitants, and, over time, led to the disappearance of some practices.

On the other hand, developments in technology change the space and architectural elements associated with cultural practices and the tools used, and this situation eliminates local differences in the application of cultural practices and the reflection of cultural expressions on the physical environment. The changes in the application of cultural practices create the need for new spaces and change architectural elements. Technological developments also lead to changes in the local building tradition, especially in the choice of materials and construction details, by affecting the building technology and the knowledge of the craftsmen. This situation eliminates local differences in the reflection of cultural expressions on the physical environment.

In historic environments, conservation problems that have emerged with the transformation process resulting from tourism, migration, and economic factors can be described under 6 main headings: the change of users, restoration, and new construction problems arising from the need for new functions that emerged with contemporary living conditions, (2) the emergence of unused buildings, spaces and architectural elements, (3) the priority of the conservation of external appearance and physical features and the subordination of the intangible cultural heritage, (4) the focus on the tangible cultural heritage in conservation awareness which increased with the effect of tourism, (5) the rising tangible conservation understanding with the emergence of the demand for the original context defined over physical features and (6) the increase in conservation understanding that breaks the intangible cultural heritage from the tangible with the implementation of cultural practices by being detached from their original contexts, (Figure 3).
### Figure 3: Conservation Problems of Historic Environments and Interrelations with Tangible and Intangible Cultural Heritage

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<th>Conservation Approaches to Cultural Heritage</th>
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<td>Change of Users</td>
<td>New Building Decisions Not to Degradate Sense of Place</td>
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<td>Continuity of Local Building Tradition—Use of Traditional Techniques in New Buildings and Restorations</td>
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<td></td>
<td>Unused Building</td>
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<td>Revitalization of Disappearing Cultural Practices or Sustainability of Their Memorial Value</td>
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4.1.2 Problems in the Implementation Processes of Conservation and Restoration

The process of conservation and restoration requires a correct reading and analysis of the differences and variations in the tangible and intangible cultural heritage interrelations explained above and producing accurate solutions specific to the location and the problem. However, the institutions and stakeholders working in the implementation process have problems in producing these detailed studies due to different reasons to be explained below. Ignoring the holistic approach in conservation studies and implementing practices that separate tangible and intangible cultural heritage from each other are the main sources of problems related to the historic environment and buildings. The three main issues that create problems in the implementation process are the duality created by the dichotomy of the laws and regulations on the protection of tangible and intangible cultural heritage in the conservation legislation, the operational problems within the institutions responsible for implementation, the lack of coordination, and the practices of the responsible institutions that go against the scientific understanding of restoration and holistic conservation approaches.

4.1.2.1 Duality in the Legislation on the Conservation of Tangible and Intangible Cultural Heritage

The main problem in the conservation of cultural heritage arises from the fact that tangible and intangible cultural heritage are dealt with in separate processes within the legislation, and the intangible cultural heritage elements are not addressed in the conservation law numbered 2863. This situation is directly reflected in the implementations of local governments. Although the tangible and intangible cultural heritage require separate processes and conservation measures in practice, it is a necessity to develop approaches that
support their integrity, especially in environments where their coexistence is preserved.

The duality in the conservation legislation causes the practices based on the physical conservation approach to come to the fore in the implementations of the conservation of historic environments. Although there has been an increase in the number of implementations for the conservation of intangible cultural heritage, it is observed that these practices are carried out outside the authentic physical environment of the heritage element. The physical conservation understanding leads to change in the inhabitants living in historic environments, the demolition of buildings, or their “conservation” through “freezing.” The main problem in such practices arises from the incomprehension of the integrity of cultural heritage elements formed by the buildings that constitute tangible cultural heritage as well as the cultural practices and expressions produced by the inhabitants that constitute intangible cultural heritage. In such practices that do not have a holistic perspective, tangible and intangible cultural heritage are separated from each other. As a result, buildings and environments that form the tangible cultural heritage cannot go beyond being a “decoration” for visitors. Thus, public benefit found in holistic and scientific conservation approaches is ignored.

4.1.2.2 Problems in the Operation of the Institutions in the Implementation Process and the Lack of Coordination

The experts working in the field of conservation in authorized institutions state that one of the main problems in the conservation of cultural heritage is the problems in the functioning of the institutions in the implementation process and the lack of coordination between the institutions. Various institutions working in the field of conservation have to work together in coordination for conservation studies and implementations, as explained in detail in the Law numbered 2863. In this sense, the level of harmony between the Ministry of Culture and Tourism,
Directorate General of Foundations, local governments, and Conservation Councils also affects the success of conservation practices.

One of the problems in the implementation process is the insufficiency of resources that municipalities can use in the field of conservation (Tuncer, 2017, 392). In order to overcome this problem, it is necessary to transfer resources from the central institutions such as the Ministry of Culture and Tourism, Ministry of Environment and Urbanization, and Special Provincial Administrations to municipalities and to support conservation projects.

Municipalities, together with the Directorate General of Foundations, are the most important institutions that manage conservation practices Turkey (Şahin-Güçhan, 2003, 121). Although the institutions that ensure the implementation of the decisions of the Regional Conservation Councils affiliated to the Ministry of Culture and Tourism are mostly municipalities, it is observed that the knowledge and experience of the municipalities represented in the councils that are responsible for supervising the implementations are not sufficient (Şahin-Güçhan, 2003, 121). Municipalities need to be supported to own the conservation of cultural properties and to implement accurate conservation practices based on contemporary conservation approaches.

4.1.2.3 Practices of the Responsible Institutions Contrary to Scientific Restoration and Holistic Conservation Approaches

The preservation of historic buildings and environments needs to be carried out in accordance with scientific and contemporary restoration approaches, as stated in the Venice Charter and other international documents adopted afterwards. Unfortunately, not all people working in different conservation institutions have the same competence in contemporary conservation approaches. This situation excessively prolongs the process of preparing and implementing conservation projects and damages cultural properties. The departments of local governments, which are responsible for the
implementation of conservation plans and projects approved by the Regional Conservation Councils, cause problems in implementation processes due their lack of expertise in the field of conservation.9

Conservation problems in Turkey are generally related to practices that do not adequately evaluate social and cultural values in the process of making conservation decisions, and where the physical conservation approaches are emphasized. Although different cultural studies are carried out in the documentation studies, their reflection on the decision and conservation process is not at the desired level since they do not have a unique framework to examine their interrelations with the tangible cultural heritage. Despite the development of contemporary conservation understanding in international documents, the main problem in its inadequate transfer to conservation practices is the duality in the national legislation and the rent-oriented approaches that dominate the localization process and increase in parallel with the development of tourism.

In Turkey, after being party to the UNESCO 2003 Convention, the use of the conservation studies on intangible cultural heritage within the scope of tourism planning and management have not been carried out with a holistic perspective. In many historic environments, intangible cultural heritage elements are removed from their original physical contexts and revived by “folklorization.”10 The dissemination and use of the "folklorization" approach for tourism purposes cause problems in the holistic conservation process in historic environments by damaging the integrity of the tangible and intangible cultural heritage.

10 UNESCO (2001). International Round Table "Intangible Cultural Heritage" - Working definitions, Piedmont, Italy.
4.2 Tangible Cultural Heritage Policies of Local Governments

The relations of local governments with cultural heritage conservation studies started after the foundation of the Republic when the responsibilities of cultural properties were given to the different organizations (Madran, 1997, 80). In this scope, municipalities got the possession of public fountains and ablution fountains (şadırvan), which are considered monuments, together with their water as per the Law no. 831 dated 28.4.1926. In accordance with Article 159 of the “Municipalities Law” dated 14.6.1930 and numbered 1580, the ruins and lands of the destroyed castles and towers were transferred to municipalities together with their income, if any. Apart from this, foundation cemeteries were also transferred to municipalities.

Municipalities have been given some duties including the conservation of cultural heritage through two different legal regulations. In accordance with Article 115 of the Municipalities Law No. 1580, the owners of the Grand Bazaar, covered bazaar, big inn, etc., which are privately owned, and the owners of large buildings of historic and beauty values such as the saddlery, tanneries, and workshops, will be notified to make repairs, and if they do not, the municipalities will do so. Another legal regulation is the “Municipal Building and Roads Law” numbered 2290 (10.6.1933). As per the law, a license will be obtained from the municipality for repairs that require changing the size or facades of the building. In addition, buildings that are almost to tumble down or cannot be renewed will be demolished by the owner or the municipality within 15 days (Madran, 1997, 81).

Among the negative consequences of leaving historic monuments to different institutions are the wrong decisions made by local councils, which do not have expertise in antiquities and conservation, regarding the "historic and beauty value" of the buildings. The errors and negative decisions in the determination of values cause historic buildings to be sold and demolished. In addition, leaving cultural
properties under the management of different institutions and organizations by various laws led to limited financial resources to be weakened through allocations and restrained conservation activities (Madran, 2000, 247).

It is known that in the first years of the Republic, conservation cannot be realized without the contribution and support of large masses of people and local administrators, and the related programs are developed. During the rapid urbanization process that took place in the 1950s, the increasing zoning practices led to insufficient attention to be given to the conservation and improvement of cultural and natural values (Madran, 2000, 243). Within the scope of the law numbered 3386, enacted in 1987, to which amendments were made with the law numbered 2863, Governorship and Municipality representatives were authorized to vote in the Conservation Councils. Although this was a very important development in the conservation of local governments, the inadequate number of specialists in municipalities decreases their efficiency in the field of conservation (Madran, 2000, 243).

Today, according to the current legislation, the principles for the conservation and management of cultural heritage in Turkey are laid down in the Cultural and Natural Heritage Conservation Act (no: 2863). The Ministry of Culture and Tourism and the Directorate General of Foundations carry out studies for the conservation of cultural heritage. With the new laws enacted since the 2000s, local governments have been given some responsibilities regarding the conservation and management of cultural heritage.

In 2004, additions were made to the Cultural and Natural Heritage Conservation Act (no: 2863) with the Law No. 5226, a regulation titled "Providing Assistance to the Repair of Immovable Cultural Heritage and Contribution Share" was made, and a new source of financing for municipalities was created for the conservation and evaluation of cultural heritage (Aksoy, Ünsal, 2012). With the Law no. 5226, there were some
transfers of and changes in authorities between central and local governments regarding the conservation of cultural properties. According to these changes, the powers and duties of local governments can be listed as follows:

- Establishment of Conservation Implementation and Inspection Offices (KUDEB)
- Expropriation
- Authorities and duties with regard to the Management Area and Management Plan
- Providing assistance for the restoration of immovable cultural assets and contribution share
- Preparation of conservation plans

With the amendment made in Article 10 article of the Law on the Conservation of Cultural and Natural Property numbered 2863, enacted in 2004, the regulation of establishing "Protection, Implementation and Inspection Offices" (KUDEB) within the body of municipalities and special provincial administrations to carry out the procedures and applications related to cultural assets. Immediately after, the establishment and operating principles of KUDEBs were detailed with a regulation issued on June 11, 2005. In this context, the responsibility to inspect duties and practices regarding immovable cultural assets, their protected areas and conservation sites, which was before fulfilled by the regional cultural heritage conservation councils, were transferred to local governments with a view to reducing the workload of the regional conservation councils, making the conservation culture more effective, accelerating the implementation processes and making the inspection mechanism functional. Permits for the

inspection of practices carried out in the protected areas as well as for the alteration and repair of immovable cultural assets are issued by KUDEBs.

It is stated that with KUDEBs entering into service, where experts in the fields of architecture, city planning, civil engineering, art history, and archeology were commissioned, the cooperation between the Ministry of Culture and local governments has increased, and the implementation and control mechanisms in conservation works have rendered more effective. KUDEBs reduced the workload of the regional conservation councils, made the conservation culture more effective, accelerated the implementation processes and made the inspection mechanism functional. In addition, Wood and Stone Workshop trainings and practices of the KUDEB affiliated to Istanbul Metropolitan Municipality carries out important works on the conservation of the traditional craftspeople of intangible cultural heritage, training future craftspeople, and transferring knowledge to future generations.

With the Law numbered 5366 on “Renovating, Conserving and Actively Using Dilapidated Historical and Cultural Immovable Assets” which was enacted in 2005, municipalities were authorized to plan and implement urban transformation and development projects. With this law, the “dilapidated” sites located in the areas that were announced as protected areas were declared as “renovation areas” with the decision of the Council of Ministers, and certain regulations were made for authorizing “renovation projects” to be made in these areas. The renovation law is criticized in terms of its aspects that go against the contemporary conservation approaches, disqualifying the areas declared as renovation areas from being historic sites, and leading to projects that only regulate the physical structures found in these areas, ignoring cultural values (Tan, Arabacıoğlu, 2020, 210).

4.3 Intangible Cultural Heritage Policies of Local Governments

The structure of the Convention for the Safeguarding of the Intangible Cultural Heritage prioritizes a human-centered safeguarding approach. It is possible to find this approach in the articles of the convention itself as well as in its supporting texts such as the Operational Directives for the Implementation of the Convention and the Ethical Principles. Particularly, the active participation of heritage-related communities, groups, and individuals in both Convention and safeguarding processes is one of the main issues addressed in these documents. Therefore, it would be appropriate to position the role of local governments within the scope of this Convention by referring to the aforementioned articles of the Convention and the Operational Directives for its implementation.

Article 15 of the Convention titled “Participation of communities, groups and individuals” states:

“Within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavor to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management” (Article 15 of the Convention for the Safeguarding of the Intangible Cultural Heritage).

Also, participation is defined as participation in both safeguarding activities and in the management of the heritage. It can be said that local governments as well as non-governmental organizations have an important role in the implementation of the Convention’s approach to participation. Local governments can act as an intermediary between communities, groups, individuals, and governments, thus promoting the safeguarding of the intangible cultural heritage. Participation does not only include communities, groups, and individuals who are the owners of the heritage, but also a wide variety of institutions and organizations such as universities, research centers,
non-governmental organizations, local governments, and private sector that meet on common ground and mobilize the common sense. In this respect, it is possible to say that the access of local governments to the relevant communities that own the heritage will be much faster and more effective than other stakeholders. In this context, it can be said that local governments are advantageous compared to other official institutions in the safeguarding of intangible cultural heritage and that they come to the fore in reaching to heritage owners.

Another article of the Convention related to participation and local governments is Article 11/b, which states that each State Party shall “among the safeguarding measures referred to in Article 2, paragraph 3, identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups, and relevant non-governmental organizations” (Convention for the Safeguarding of the Intangible Cultural Heritage Article 11). Local governments can also play active roles in the committees to be established for the safeguarding of intangible cultural heritage at the national level. Article 11/b of the Convention also confirms this. More detailed information can be found on the roles of local governments in the Operational Directives for the Implementation of the Convention, which was created after the Convention as a guideline for the Convention. Part 3 of the Operational Directives for the Implementation of the Convention is titled “Participation in the Implementation of the Convention.” Under this chapter, Article 79, recalling Article 11 (b) of the Convention and in the spirit of Article 15 of the Convention, encourages States Parties to establish functional and complementary cooperation among communities, groups and, where applicable, individuals who create, maintain and transmit intangible cultural heritage, as well as experts, centers of expertise and research institutes. Article 80 of Chapter 3 encourages the creation of a
consultative body or a coordination mechanism among the aforementioned stakeholders, in particular in:

a) the identification and definition of the different elements of the intangible cultural heritage present on their territories;

b) the drawing up of inventories;

c) the elaboration and implementation of programs, projects, and activities;

d) the preparation of nomination files for inscription on the Lists, in conformity with the relevant paragraphs of Chapter 1 of the present Operational Directives;

e) the removal of an element of intangible cultural heritage from one List or its transfer to the other, as referred to in paragraphs 38–40 of the present Operational Directives. (ICH-Operational Directives-7.GA, 2018:16-17).

The Convention expects from States Parties to establish a cooperation mechanism with relevant stakeholders and to partner on issues such as the identification and definition of intangible cultural heritage, inventory creation, implementation of safeguarding projects and activities, and submission of nomination files. In this sense, local governments can play an active role by participating in all these processes at the national level. It is possible to say that local governments are determinant especially in terms of inventory creation and management of projects and activities. Local governments can take active roles in the safeguarding and awareness-raising activities for intangible cultural heritage by referring to the relevant articles of the Convention and the Operational Directives for its implementation. In addition, local governments can establish networks on intangible cultural heritage by developing international cooperation. In this way, international knowledge and
experience can be transferred. Establishing joint working groups for intangible cultural heritage within the existing local government associations would enable the execution of new projects. In this respect, thanks to the international partnerships among local governments on intangible cultural heritage, regional lists can be created, and regional safeguarding activities can be carried out. This situation will also reinforce the idea that an element is the common heritage of “humanity.”

It is seen that the Convention considers places such as museums and community centers as intergenerational transfer areas of the cultural expressions of the communities and that the participation of communities, groups, and individuals in the activities carried out in these places is important. In Article 109 of the Operational Directives, the roles of similar institutions are explained and the participation of communities, groups, and individuals in the structure of these institutions is mentioned:

“Research institutes, centers of expertise, museums, archives, libraries, documentation centers, and similar entities play an important role in collecting, documenting, archiving and conserving data on intangible cultural heritage, as well as in providing information and raising awareness about its importance. In order to enhance their awareness-raising functions about intangible cultural heritage, these entities are encouraged to:

(a) involve practitioners and bearers of intangible cultural heritage when organizing exhibitions, lectures, seminars, debates, and training on their heritage;

(b) introduce and develop participatory approaches to presenting intangible cultural heritage as living heritage in constant evolution;
(c) focus on the continuous recreation and transmission of knowledge and skills necessary for safeguarding intangible cultural heritage, rather than on the objects that are associated with it;

(d) employ, when appropriate, information and communication technologies to communicate the meaning and value of intangible cultural heritage;

(e) involve practitioners and bearers in their management, putting in place participatory systems for local development.” (ICH-Operational Directives-7.GA, 2018:22).

It is necessary to also add local governments among the entities mentioned in the relevant article. In addition, considering that local governments can establish entities directly related to intangible cultural heritage such as museums, archives, and documentation centers, it would be more correct to interpret Article 109 within the scope of local governments. Acknowledging that these entities are places of transfer, the Convention encourages parties to develop participatory approaches for the survival of the heritage and to involve practitioners and bearers of intangible cultural heritage in these processes.

It is also possible to link the relationship between intangible cultural heritage and local governments with the 2030 Sustainable Development Goals. Since the 1970s, the issue of sustainable development has been brought to the agenda in the UN circles, and there were efforts to draw attention to the process with various notices and declarations. In the 2000s, the UN Millennium Development Goals were announced, which was later followed by the adoption of 2030 Sustainable Development Goals, consisting of 17 goals, in 2015.13 The 2030 Sustainable Development Goals are also related to culture and, thus, to intangible cultural heritage. The 2003 Convention also refers to

13 For the Sustainable Development Goals, see. https://www.un.org/sustainabledevelopment/
the relationship between sustainable development goals and intangible cultural heritage in its various articles. In the definitions section of the Convention, it is stated that "For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development" (Convention for the Safeguarding of the Intangible Cultural Heritage / Definitions). In addition, Chapter 6 of the Operational Directives is titled "Safeguarding Intangible Cultural Heritage and Sustainable Development at the National Level." In this chapter, especially in Article 171, states parties are expected to ensure community participation in development plans, programs, and projects (ICH-Operational Directives-7.GA, 2018:22). Local governments may have important functions in making local cultural values a tool for development as well as making communities, groups, and individuals that keep the cultural heritage alive its direct beneficiaries. Sustainable development goals can be achieved through projects that especially highlight urban images and are carried out with the participation of the relevant community.

One of the areas where policies can be produced on local governments and intangible cultural heritage is the other programs of UNESCO. Global Network of Learning Cities (GNLC) and Creative Cities Network are examples of these programs.\textsuperscript{14} According to the website of Turkish National Commission for UNESCO, Creative Cities Network structured around seven themes which can be chosen by the cities according to their preference for a specific creative industry sector to which they devote their talent and energy. These themes have been identified as literature, cinema, music, crafts and folk art, design, gastronomy, and media arts. Currently, Gaziantep - Gastronomy (2015), Hatay

\footnotesize{\textsuperscript{14} For detailed information about these programs, see. https://www.unesco.org.tr}
- Gastronomy (2017), Istanbul - Design (2017), Kütahya - Craft and Folk Art (2017), Afyonkarahisar - Gastronomy (2019), and Kırşehir - Music (2019) are cities included in this network from Turkey. There are various conditions to be included in these programs, and it is for local governments to submit their applications by meeting these conditions. Thanks to these networks and programs that directly concern local governments in the field of intangible cultural heritage, local governments can raise awareness and produce new projects on safeguarding, by highlighting urban images.

The safeguarding of the intangible cultural heritage concerns many stakeholders with its different dimensions. Participation, sustainable development goals, tourism, museology, different UNESCO programs, and networks concern intangible cultural heritage in many ways. Local governments can play key roles in all this diversity. All activities to be carried out by local governments in the field of cultural heritage in general and intangible cultural heritage in particular contributes to the safeguarding of the heritage, the ownership of the heritage by communities, groups, and individuals, as well as the development of new projects and collaborations among local governments. By being conscious of UNESCO programs and especially the 2003 Convention, it is extremely important that local governments update their current projects and programs and link their ongoing projects with the UNESCO ideals.

5. CONSERVATION PRACTICES OF LOCAL GOVERNMENTS

Local governments play important roles in the development of conservation culture, as they can govern a large number of people due to their closeness to the citizens (Madran, Özgönül, 2011, 141). For this reason, all relevant sub-national administrators, especially governors, mayors, and district governors, and the experts working in decision-making mechanisms need to be equipped
with accurate information about contemporary conservation approaches. The existence of local administrators who are sensitive to conservation in management also facilitates the participation of the public in conservation activities by raising the awareness of the people.

The problems in the conservation practices of local governments arise from the inability to address the tangible and intangible elements of cultural heritage with a holistic approach. Within the scope of this book, the conservation practices carried out by local governments will be evaluated in terms of the holistic conservation approach and approaches to the conservation of tangible and intangible cultural heritage. In the evaluation of conservation practices, the positive and negative aspects in terms of holistic conservation will be put forward by examining the interrelations between tangible and intangible cultural heritage and the different interrelations that emerged through the processes of change before and after the conservation process. In order to understand the different approaches in the implementations and to make evaluations at both building and environmental scale, the individual building restoration and the conservation studies of historic environments carried out by local governments will be evaluated.

In this scope, Hacı Bayram-ı Veli Mosque and Augustus Temple Landscaping Project conducted by Ankara Metropolitan Municipality, Ulucanlar Prison Museum project implemented by Altındağ Municipality, Kayakapı Cultural and Natural Environment Conservation and Revitalization Project carried out by Ürgüp Municipality, and The Cumalıkızık Conservation Project implemented by Bursa Metropolitan Municipality with the contributions of Yıldırım Municipality will be evaluated. In addition, the practices of local governments for the conservation of intangible cultural heritage will be evaluated in a separate section. The practices will be evaluated in terms of their positive and negative aspects with regard to the holistic conservation approach
to cultural heritage, and proposals will be presented to eliminate the deficiencies in accordance with the holistic approach.

![Table and Diagram]

**Figure 4. Evaluation of the Conservation Practices of Local Governments in terms of Holistic Conservation**
5.1 Conservation Practices at Building Scale | Restorations

The reuse of historic buildings that cannot maintain their original function in contemporary living conditions is a necessity for their preservation. The adaptive reuse projects aim to preserve the values of historic buildings as tangible and intangible cultural heritage elements and to transfer their original architectural integrity to new generations (Feilden and Jokilehto: 1993). The re-use process requires dealing with the structural system, its values, and architectural significance, which also constitute the reasons for the preservation of the historic building. In the process of re-functioning and designing historic buildings, the five basic issues that need to be considered in order to understand their values as tangible and intangible cultural heritage and to protect them holistically are “the exhibition of historic buildings, the structural system, the quality of the new additions, the meaning of the building and the requirements of the new function” (Karakul, 2018). As an element of intangible heritage, it is necessary to select a function appropriate for the architectural integrity and structural systems of historic buildings and to design new spatial and mass additions sensitive to the original structure. As the elements of intangible cultural heritage, it is necessary to implement practices aimed at understanding and maintaining the meaning and values of the historic building and its original function.

Arising from the idea of “preserving and sustaining original interrelations as much as possible” within the holistic conservation approach put forward within the scope of the study, it is of importance to transfer information about the lost intangible cultural heritage elements related to the building to the visitors with the opportunities provided by technology and using different tools within the scope of the restoration practices of historic buildings.
5.1.1 Ulucanlar Prison Museum | Altındağ Municipality

Ulucanlar Prison is located on a hill to the east of Ankara Castle, next to the Ulus historic city center. The prison was built in 1925 on an empty land, known to have been used formerly as a cemetery, which is surrounded by fields, with the thought of helping the prisoners rehabilitate. The building was first named as “Cebeci Prison,” and it was later renamed as “Cebeci General Prison,” “Ankara Central Prison,” and finally “Ulucanlar Prison.” The building, which had been used as a prison for 81 years, was closed down after the transfer of the prisoners to Sincan Prison in 2006.

On 20 April 2007, Ulucanlar Central Closed Prison Building Complex was registered as an immovable cultural property with the resolution numbered 2301 of Ankara Regional Council for the Protection of Cultural and Natural Heritage. On February 12, 2008, Ulucanlar Central Closed Prison was allocated to Altındağ Municipality to be used as a museum and film studio, and the remaining part to be used for social and cultural purposes. Later, as per the resolution no. 3142 of the Conservation Council, the buildings of the gendarmerie, which were thought to be built later, were demolished by Altındağ Municipality “to unveil the original texture and character” of the building. The restoration of the building was completed by Altındağ Municipality in June 2011, and it was opened to the visitors as Ulucanlar Prison Museum, reused as a museum and culture and art center.

Most of the buildings in Ulucanlar Prison Campus, including the Administrative Building, Infirmary Building, Bath, Wards numbered 1-6 and their courtyards, Wards numbered 9-10 and the ground floor of the Musadiye building was built in accordance with the style of the First National Architectural

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The buildings in the campus contain elements such as the rhythmic facade layout with pointed or flattened arches, jamb openings and symmetrical plan layout, wide wooden eaves with slatted ceilings and the brick-rough-stoned wall technique.

In Ulucanlar Prison, there were many journalists, writers, poets and politicians imprisoned in different years due to their thoughts for 81 years. Among them were Necip Fazıl Kıskürek, Nazım Hikmet, Ahmet Arif, Hasan Hüseyin Korkmazgül, Oral Çalışlar, İpek Çalışlar, Beyhan Cenkçi, Adnan Cemgil, Cüneyt Arcayürek, Fakir Baykurt, Metin Toker, Bülent Ecevit, Muhsin Yazıcıoğlu, Osman Yüksel Serdengeçti, Talat Aydemir, Fethi Gürcan, Deniz Gezmiş, Yusuf Aslan, Hüseyin İnan, Mustafa Pehlivanoğlu, Fikri Arıkan, and Ali Bülent Orkan. The fact that many people valued by the society were jailed in this prison is the reason why the building has an important place in the city's memory and has a commemorative value.

In the museum, there are courtyards where the detailed information of journalists, writers, poets, and politicians, who were imprisoned for their thoughts, their belongings obtained from their families, and photographs taken while in prison are displayed. In the wards, which are organized according to the living conditions in the prison, accurate information has been provided regarding both tangible and intangible elements through the use of different materials and tools to reflect different periods. The wax statues and belongings of prisoners are exhibited in the prison to tell visitors about the life in different periods when the prison was used, and a documentary telling about the past of the prison is broadcasted using digital screens. In this way, besides preserving and exhibiting the building as a tangible heritage, its significance as an

16 Information about the building was obtained from the Ankara Regional Council for the Protection of Cultural and Natural Heritage.
intangible cultural heritage element and its place in the city's memory and its memorial value can be preserved and transferred to the new generations.

Figure 5. Ulucanlar Prison (Source: Ankara Provincial Directorate of Culture and Tourism)

**Restoration Process**

The use of the building for many years has ensured that it is physically preserved, despite the changes in spatial and architectural elements. According to the information obtained from the archive of the Ankara Cultural and Natural Heritage Conservation Council, during the repairs carried out in 2000, the 12th Ward structure, which was understood to have been added earlier from its different construction system, was divided into three equal ward spaces and the arrangements were made in which courtyards were added.

While the museum part of the building expresses the visitors the history of the prison, the semi-open prison section, which is designed as a culture and art center, includes 6 halls that can be used for different organizations and 30
workshops allocated to traditional craftsmen such as glass, gilding, wood carving, marbling, miniature, felt and mosaic. These workshops are important practices for the preservation of traditional handicrafts as an intangible cultural heritage element and their transfer to new generations.

The restoration of the prison and its re-functioning as a museum is a conservation practice that reveals the values it carries as intangible cultural heritage, as well as preserving its architectural and physical characteristics. Intangible values, such as both the function and use of the building and its meanings for that period and today, were tried to be preserved together with its physical and spatial features. In the building transformed into a museum, the original spatial perception was maintained by making spatial arrangements in accordance with the structural system. The museum function facilitated the conservation of the tangible and intangible cultural heritage of the building together.

Ulucanlar Prison Museum was granted an award by the Association of Historic Cities in the "Life Culture Museums" category in the Museum Encouragement Competition organized in 2016 for the first time, in order to encourage good museum practices, to ensure local governments to be an example in museum practices and to develop cooperation between the museums established by the initiative of local governments17.

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5.2 Conservation Practices at Environmental Scale

Among the environmental-scale conservation practices implemented and contributed by local governments, street rehabilitation works, conservation plans, urban transformation and renewal projects, and area management plans can be mentioned. The most important problem with regard to the conservation practices of historic environments Turkey arises from the inability to implement practices based on holistic conservation approaches. As mentioned before, the physical conservation approaches come to the fore in most of the practices, and a limited number of studies for the protection of intangible heritage elements are carried out outside of their original context and physical environment. According to the holistic conservation approach explained above in detail, maintaining the original relations of the tangible and intangible heritage elements continuously interrelated during the formation and change process of historic environments is the most important issue to be taken into consideration in conservation studies.
5.2.1 Kayakapı Cultural and Natural Environment Conservation and Revitalization Project | Ürgüp Municipality

Kayakapı Neighborhood, which was established in the center of Ürgüp, on the northeastern slope of the Esbelli Rock, is a settlement where the prominent families of Ürgüp lived in the past18. Kayakapı District was declared a disaster area in 1969 due to the danger of falling rocks and collapse in the rock-carved places. In 1984, most of the neighborhood population was settled in the Disaster Houses area, which was established on the east side of the Damsa Stream, passing through the middle of the city (Kabaoğlu, Yıldırım, 2006, 61). After this date, Kayakapı District, with its buildings left alone, was abandoned to a deterioration process until the conservation process that will begin in 2000. Before the conservation process of the area began, Kayakapı District, with its texture consisting of the unused carved-out and masonry buildings, consisted of buildings where the interrelations of tangible and intangible cultural heritage were completely broken; and this interruption and abandonment accelerated the process of degradation.

The area is within the borders of Göreme National Park and the Rock Sites of Cappadocia19, which were included in the UNESCO World Heritage List in 1985. Göreme National Park and the Rock Sites of Cappadocia, besides having different statuses, are located within the borders of multiple and more than one administrative unit. The institutions responsible for the management of the World Heritage Site are the Ministry of Culture and Tourism, the Ministry of

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19 Göreme National Park and the Rock Sites of Cappadocia, which are on the list of World Heritage Sites, are located within the provincial borders of Nevşehir in the Central Anatolia Region. In general, Göreme National Park and the Rock Sites of Cappadocia, Kaymaklı and Derinkuyu Underground Cities and Soğanlı Settlement include the settlement area, while the dovecotes carved into the fairy chimneys in Karain Village, Karlık Church in Karlık Village and St.Teheodoro Church in Yeşilöz Village are defined as World Heritage Sites (Coşkun, Karakul, 2016).
Environment and Urbanization, the Ministry of Forestry and Water Affairs, Governorships (Nevşehir, Kayseri, Niğde, Aksaray), and Municipalities.

Figure 7. View of Kayakapı Neighborhood before the Conservation Works (Source: KA-BA Architecture Archive)

The conservation process of Kayakapı Neighborhood began with the decision of Ürgüp Municipality to lease the area to the company named Eski Kapadokya A.Ş. for 49 years and to implement the build-operate-transfer model in order to develop tourism in 2002. It was agreed with KABA| Antiquities Conservation and Evaluation - Architecture Ltd. as the company responsible for project management. In the Kayakapı Conservation Project bulletin, it is stated that the project area is approximately 27 hectares (270 acres) and includes approximately 212 parcels. Most of these parcels consist of the densely built urban fabric. There is a total of 1215 carved-out, masonry buildings and buildings in ruins in the Kayakapı District. Within the project area, there are about 20 buildings including the carved-out churches, mosques, fountains, and baths, determined and registered by the Ministry of Culture and Tourism - Nevşehir Cultural and Natural Heritage Conservation Council.
The aim of the conservation project is stated by the project author as “preserving the area as an environmental heritage, together with its historic buildings, urban texture, and natural areas and reviving it with cultural tourism-oriented functions” (Kabaoğlu, Yıldırım, 2006, 61). The aim of the project is defined as “to realize a tourism investment in the field at international standards together with the conservation of cultural and natural values”. In addition, among the aims of the project, “the creation of accommodation facilities in the old dwelling area, at the same time, the introduction of the traditions particular to the past of the neighborhood life, which constitutes the intangible cultural heritage of Kayakapı, to the visitors by reviving them with creative interpretations that are faithful to the original”, are also stated. In the bulletins prepared within the scope of the project, three main sections are defined as “Accommodation Area, Daily Area and Organic Agriculture
“Accommodation Area” is defined as the mansions and rooms to be used for tourism purposes, with all kinds of luxury and comfort. In the Daily Area, it is stated that 2 mosques, 1 Rock Church, 1 historical bathhouse, 8 fountains, and the House of St. John the Russian (Esat Ağa Mansion) will be restored, to be opened to the public for daily use. In addition, it is stated that a bazaar will be established for local crafts, allowing craftsmen to practice in it. In the lower part of the quarter, it is stated that an Organic Agriculture Area will be created.

Figure 9. Kaya Church (Source: KA-BA Architecture Archive)

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Figure 10. Repair applications in Kaya Church (Source: KA-BA Architecture Archive)
Figure 11. View of Kaya Church after restoration (Source: KA-BA Architecture Archive)

Figure 12. View of Kayakapı Neighborhood after Conservation Implementation (Kayakapı Archive)
Figure 13. View of traditional houses in Kayakapı after restoration (Source: Kayakapı Archive)

Conservation Process

Kayakapı Neighborhood is planned to be used for tourism purposes as accommodation and daily use with the conservation process. Although it is aimed to “revive the traditions of the inhabitants living in the past” with the conservation process, it can be predicted that this revival can turn into “folklorization” as it may lead to the application of the intangible cultural heritage in a context not being authentic for tourism purposes. Although this situation is considered positive in terms of the documentation studies regarding the practice process of the intangible cultural heritage, it is not a desired situation in terms of the holistic conservation approach emphasizing the theoretical principles within the scope of the study. Many of these goals planned within the scope of the project could not be implemented. Kayakapı District, which is opened for tourism purposes, serves only wealthy tourists, therefore it is seen as
an area where only buildings are protected. As intended, there are not any practices made regarding the survival of the culture and traditions of life; and the knowledge of the original lifestyle and traditions has not been adequately displayed in the buildings the restoration process of which has been completed. Contrary to holistic conservation, only buildings have been preserved as tangible heritage elements.

Although it is stated within the aims of the project, it was determined that there were not any implementations related to handicrafts; and some of the restoration projects other than dwellings were not completed. Only the restoration of Kaya Church and the bath has been completed by KA-BA Architecture firm. According to the information received from the architecture firm responsible for the project management, after the bankruptcy of Kayakapı A.Ş, the project was suspended for a while until the project took over by Dinler Turizm A.Ş., and then the architectural firm responsible for the project management was deactivated, efforts were made to complete the project, and some applications that did not coincide with the objectives of the project were carried out.

The buildings originally used as dwellings in the Kayakapı District were designed to serve touristic functions such as accommodation, restaurant, and bath during their restoration processes. This situation necessitated changes in the spatial scale and architectural elements in the buildings, besides, the addition of new equipment and architectural elements required by the functions of pools, baths, and restaurants due to their tourism purposes is necessitated.

The main problem in restoration implementations is that the buildings and settlements are used to create a physical and “original”-looking scene for tourists, and, they have no relation with traditional life as intended. This
situation is completely contrary to the holistic protection understanding, whose importance is emphasized in this study.

Figure 14. View of Kayakapı District after restoration
(Source: Kayakapı Archive)

5.2.2 Cumalıkızık Conservation Project | Bursa Metropolitan Municipality and Yıldırım Municipality

Cumalıkızık is an early Ottoman village located in the east of Bursa, at the 12th km of the Bursa-Ankara highway, on the slopes of Uludağ. This village, together with several other villages, was established shortly before the Ottoman conquest of Bursa; and together with other villages, it provided the logistical support and manpower required for the state during the conquest process (Dostoğlu, 2016, 331). Cumalıkızık, one of the Kızık Villages in Bursa, has been preserved in an original way with its social and physical characteristics. Cumalıkızık Village, defined as an old Ottoman foundation village in historical records, together with five centers (the commercial center
and Sultan Complexes in the early Ottoman period) Khans Area, the Sultan Complexes, are among the serial components defined as UNESCO World Heritage Site. (Dostoğlu, 2016, 317).

It was founded in the 1300s by the "Kızık Tribe", one of the Öğuz tribes. Cumalıkızık, which is the most important Kızık village living with its original texture, preserves the settlement texture and traditional lifestyle as an important example of the Ottoman Period rural architecture21. 60% of around 270 houses in the urban site where Cumalıkızık Village, which is an important cultural heritage of our country and the world, is still inhabited. There are a total of 184 registration records, including 176 examples of civil architecture examples, 5 monumental buildings (Mosque, Bath, Cemetery, Tomb, Çeşme) and 3 natural monuments (trees). Public buildings in the village are the 300-year-old Cumalıkızık Mosque, the Zekiye Hatun Fountain next to the mosque, and the bath.

Traditional two-floored or three-floored dwellings are located on either side of narrow streets that allow only people and horse-drawn carriages to pass, in an adjacent arrangement. The ground floors of the houses were built with local stones built using a mortar of lime and earth, and the second and third floors were built with mud brick or wood. The roofs are tile-covered, wooden pitched roofs. With its 700-year history, the village is one of the best-preserved examples of rural architecture of the Ottoman Empire.

Figure 15. Street view in Cumalıkızık (Source: https://www.yildirim.bel.tr/)

Figure 16. A local product bazaar in the square in Cumalıkızık, (Source: https://www.yildirim.bel.tr/)
Before the conservation process started in the village, the continuity of life in traditional houses ensured that the tangible and intangible heritage of the village could be preserved together in integrity. Although changing lifestyles have led to changes in the implementation of cultural practices, this situation did not cause a change to disrupt the original integrity of the historic environment, except for small-scale spatial and architectural element changes; and this situation ensured the continuity of traditional architecture and cultural practices and expressions. Traditional buildings constructed by the timber frame system in the village have preserved their originality until today, as they are constantly maintained and repaired by the residents. The wooden materials required for repair and construction can be easily obtained from the immediate vicinity of the village.

With the start of the conservation process, the Cumalıkızık Village Urban and Natural Protected Areas Development Plan for Protection was taken by the Bursa Cultural and Natural Heritage Preservation Board, the decision numbered 3503 and dated 24.10.1993 was taken by the Yıldırım Municipality Council, the decision numbered 21, dated 15.02.1994. has been approved with. The development plan for protection was approved by the Metropolitan Municipality on 18.03.1994 with the number 16031021/0191 and entered into force. Within the scope of the conservation plan, new construction is prohibited in the 1st Degree Natural Site Area outside the village built-up area (Urban Site Area and Urban Site Interaction Area). New building activities are not allowed within the village, which is surrounded by natural sites and located within the urban protected area.

A protocol was signed on 24/04/2007 by Yıldırım Municipality, Special Provincial Administration and Bursa Branch of the Chamber of Architects in order to carry out the conservation studies related to Cumalıkızık under the name of “Cumalıkızık Ottoman Village living in the 3rd Millennium Years|
Cumalıkızık”\(^{22}\). In line with the protocol, a working group was formed by assigning experts from participating institutions, and Idea Project Competition, Colloquium, and Symposium were organized. These studies have been published within the scope of "The Ottoman Village Living in the 3rd Millennium - Cumalıkızık Idea Project Competition Book".

Within the scope of the works, receiving the consent of the right owners of the buildings in Cumalıkızık on the project and implementation issues, Yıldırım Municipality tendered the Survey, Restitution, Restoration Projects of 175 registered parcels, Facade Surveys and Facade Reconstruction of 95 unregistered parcels. The implementation of Cumalıkızık Restoration and Facade Rehabilitation Projects, which were initiated in 2010, was provided with the financial support of the project partner Bursa Governorship. According to the information received from Yıldırım Municipality, the restoration of Cumalıkızık Mosque, Cumalıkızık Ethnography Museum, and Cultural Center have been completed within the scope of the works.

With the start of the preparatory process for entry to the UNESCO World Heritage List, during the preparation of the area management plan organized by the Bursa Metropolitan Municipality, the Bursa Site Management under the municipality was established in December 2011. After Bursa was included in the UNESCO World Heritage List in June 2014, the Site Management Unit has continued to carry out the implementation of the management plan. In the management plan, the emphasis on holistic conservation, which aims to protect the tangible and intangible heritage elements together, puts forward\(^{23}\).


With the restorations made within the scope of the conservation process, in parallel with the development of tourism, a limited number of traditional buildings have been turned into pensions and restaurants in order to serve tourism. Another building reused is the Ethnography Museum. In the museum, which was established with the donations of the village people, lighting and heating devices, kitchen utensils, agricultural tools, weapons, technical materials, hunting equipment, and passenger and carrying equipment donated by the village people are exhibited. In the garden of the museum, in the part covered with a porch; there are horse carriages, winery, grape chewing trough, trough, and column heads. The museum plays an important role in the conservation of the intangible cultural heritage of the village with the tools, equipment, and objects related to the living culture it contains.

The local government works for restoration implementations in the village, the revision of development plan and urban design project under the consultancy of the Application Research Center. This situation also facilitates the execution of the restorations within the framework of contemporary conservation approaches, and most of the traditional buildings are preserved by maintaining their original function within the holistic conservation approach.

Within the scope of the management plan, certain approaches have been developed for the conservation of the lifestyle of the villagers in Cumalıkızık as intangible cultural heritage. Cultural practices that have been carried out for centuries in Cumalıkızık continue to be maintained after the conservation process. For example, markets established on Sundays as one of the social and economic practices continue to be established. The production of noodles and tarhana and jams, which the people continue as the food preparations for winter, continue; and handicrafts have been made and sold.

Conservation activities of the intangible cultural heritage elements of the village have also been carried out within the scope of the management plan. In
this context, the Raspberry Festival, which is organized every year on the last Sunday of June to make an economic contribution to Cumalıkızık, has become a tradition in terms of being a festival and entertainment that is about local characteristics. The production of the traditional and agricultural products grown in Cumalıkızık is also continued and sold to the visitors in the village. In addition, village breakfast can be served in the inner courtyards of the traditional houses, as well as pancakes made by women, home products such as home baklava, noodles, tarhana, jam are made and sold.

Figure 17. Raspberry Festival in Cumalıkızık (Source: http://www.dergibursa.com.tr/yb-1/)

5.2.3 Hacı Bayram-ı Veli Mosque and Augustus Temple Landscaping Project | Ankara Metropolitan Municipality

The Hacı Bayram-ı Veli Mosque and the Temple of Augustus, which are located in the Ulus historic city center, have been preserved until today, together with the traditional dwellings texture in the region, which has been a
A religious center for thousands of years. Hacı Bayram-ı Veli Mosque was built on behalf of Hacı Bayram in 1427/28 (Tuncer, 2019, 15). The Augustus Temple is located adjacent to the Hacı Bayram-ı Veli Mosque. The temple, one of the most important works of the Roman Period, was thought to have been built in 25 B.C. The eaves of the mosque were put on a wall of the Temple of Augustus and protect the temple. The Augustus Temple is one of the magnificent buildings of the Roman Period Ankara. These two monumental structures were included in the UNESCO World Heritage Tentative List in 2016.

During the repairs that Hacı Bayram-ı Veli Mosque underwent in different periods, mass additions were built to the original building. According to the information obtained from the archive of the Ankara Cultural and Natural Heritage Conservation Council, a six-arched passage section was added to the building during the repairs carried out in 1714; and another building was constructed by reinforced concrete construction technique was added during the restoration in 1941. It is understood from the Çilehane walls that the original construction system of the building's foundations was adobe masonry walls. It is understood from the old photographs that the building was constructed by a brick masonry system with timber bonds, and the walls were mostly covered with bricks and Ankara stone during the repairs made in 1941.

Within the scope of Ulus Historic City Center Project, after the demolition works that started in 2008, restoration works were started in an area of 11 hectares around the Hacı Bayram-ı Veli Mosque; and the restoration of 75 buildings was completed by the Ankara Metropolitan Municipality (Tuncer, 2019, 97). In this context, in most of the restorations, the buildings were rebuilt from the ground up, which is against the contemporary restoration principles set forth by the Venice Charter (Tuncer, 2019, 97). The values of the reconstructed buildings as tangible and intangible heritage elements were also
lost in this process. The buildings have turned into a décor created only by “new buildings with a historical appearance”.

As a part of the renovation works, new shops were built around the mosque. In addition, demolishing Bookstore Bazaar, new buildings were built in its place. On the website of the Ankara Metropolitan Municipality, it is stated that the shops in the Bookstore Bazaar are “designed with Ottoman and Seljuk architectural style”24; and it is clear that this approach is a wrong approach in terms of holistic conservation and the continuity of conservation. These shops, with their “historical appearances”, are buildings contrary to the contemporary architectural understanding of their times, and they constitute a situation against the understanding of maintaining the integrity of the tangible and intangible heritage existing in the tradition of the historic center and the holistic conservation approach. It is also stated on the website of the municipality that “the mosque square was enlarged within the scope of the project and the area where the funeral prayer was performed was renovated and decorated with a historical portico”. Giving “historical appearance and old building image” to these new reinforced concrete buildings with the curtain walls greatly damages the authenticity of the historic environment. In addition, the restored buildings and the traditional-looking facades of the new buildings are completely painted white, which damages the originality of the environment. A new “historic environment” devoid of originality was formed with the new buildings.

Figure 18. The aerial photography of Hacı Bayram-ı Veli Mosque’s nearby environment  (Source: https://www.kulturportali.gov.tr/ )

Figure 19. Hacı Bayram-ı Veli Mosque and the Augustus Temple (Source: https://www.ankara.bel.tr/ )
Figure 20. Traditional housing restorations around the Hacı Bayram-ı Veli Mosque (Source: https://www.ankara.bel.tr/)
Figure 22. New buildings around Hacı Bayram-ı Veli Mosque | Bookstores Bazaar (Source: https://www.ankara.bel.tr/)

Figure 23. New buildings around the Hacı Bayram-ı Veli Mosque (Source: https://www.ankara.bel.tr/)
5.3 Intangible Cultural Heritage Conservation Practices of Local Governments

5.3.1 Participation in Local Governments and Intangible Cultural Heritage

In this chapter, the safeguarding of intangible cultural heritage by examining some examples from Turkey demonstrated the role of local governments. It is seen that activities related to intangible cultural heritage appear in a wide variety of fields. It has been observed that there are activities in five areas where the intangible cultural heritage appears in the Convention. Since it is not possible to examine all projects and activities in detail, some selected examples were used. In addition, care was taken to include examples of both tangible and intangible cultural heritage.

Ankara Hacı Bayram Veli University in cooperation with the Turkish National Commission for UNESCO, Turkish Folklore Research and Application Center, with the contribution and support of Samsun Metropolitan Municipality, Ankara Hacı Bayram Veli University UNESCO Chair on Intangible Cultural Heritage in Formal and Informal Education and Intangible Cultural Heritage Association, in the Kızılırmak Delta, which is located within the borders of 19 Mayıs, Bafra and Alaçam districts of Samsun, The “Project for the Determination of the Intangible Cultural Heritage in the Kızılırmak Delta Wetlands and Bird Paradise Areas of Influence within the Framework of the UNESCO Process” was realized in 2017. The project is important in that it is realized in cooperation with the local government and it appears in an area that concerns both tangible and intangible cultural heritage.

According to what is reported in the Preface of the project book, within the framework of the efforts for the Kızılırmak Delta, which is located within the borders of 19 May, Bafra and Alaçam districts of Samsun province, where the Kızılırmak River flows into the Black Sea, to be included in the UNESCO World
Heritage List, the need to investigate has emerged. In this context, field research was conducted between 8-20 August 2017. A total of 22 villages in 3 districts were visited. These villages are the villages that are close to the Bird Paradise Wetland and referred to as "delta villages" in the region. While a total of 400 source people were interviewed, the data obtained from the field were collected under five headings specified in the Convention on the Safeguarding of Intangible Cultural Heritage and published as a catalog:

a. oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

b. performing arts;

c. social practices, rituals, and festive events;

d. knowledge and practices concerning nature and the universe;

e. traditional craftsmanship (2020:1-12)

In order for the natural heritage in the Bird Paradise Delta to be transferred to future generations, the practices, expressions, knowledge, and skills of the local people should also be preserved. In this respect, efforts to safeguard the region's natural heritage as well as its intangible cultural heritage are important for the sustainability of safeguarding. Samsun Metropolitan Municipality is an important indicator of both university and non-governmental organizations in partnership with examples for both awareness on the issue of these projects to be supported local governments in Turkey. In the application forms prepared for candidate elements for the Lists created within the scope of the Convention of the Intangible Cultural Heritage, it is required to define the connection and importance of the 1972 Convention while defining the element. Similarly, in the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage, it is required to establish a link with the 2003 Convention. In this respect, it is possible to say
that UNESCO's two important conventions in the field of culture support the holistic safeguarding approach. The project carried out in the Bird Paradise Wetland also supports this ideal of UNESCO. The catalog, which also includes photographs obtained from the field research, serves as a source for other projects to be developed later on intangible cultural heritage in the region.

One of the projects that concern tangible and intangible cultural heritage and will serve as an example is the "Ankara Intangible Cultural Heritage Museum Project" realized in cooperation with Altındağ Municipality, Ankara Hacı Bayram Veli University, and Ankara Development Agency in Ankara Hamamönü district. Historic city centers such as Samanpazarı, Ulucanlar, Ulus, Hacı Bayram Veli Mosque, and Ankara Castle in Hamamönü and its immediate surroundings are important urban cultural heritage sites. It both exemplifies the architectural fabric of the city and presents examples of intangible cultural heritage. According to the Activity Report of Altındağ Municipality in 2007, the restoration works in the Hamamönü region started with the rehabilitation applications in 2006. With the restoration project, it is aimed to give the neighborhood a new face. With the opening of social reinforcement areas, cafes, libraries, and places where people can sit, it was expected that there will be great liveliness in the social, cultural, and commercial life of the region (Altındağ Municipality, 2007: 63-as cited in Tekin, 2020: 104). Some of the mansions renovated within the scope of the works started in 2007 were offered to the use of various non-governmental organizations, and the region was tried to be revitalized with practices such as henna mansion and handicraft street.

While the historical texture was renewed within the scope of tangible heritage studies, it was also seen that the intangible cultural heritage of the region should be revealed. In this context, within the scope of "Financial Support Program for Mobilizing Tourism Potential" of Ankara Development Agency in 2012, with the partnership of Altındağ Municipality and Ankara
Hacı Bayram Veli University, The Ankara Intangible Cultural Heritage Museum Project with the code TR51 / 11 / TUR / 0202 for the museum of intangible cultural heritage was initiated. At the end of a year’s work, the Ankara Intangible Cultural Heritage Museum was opened in Hamamönü in June 2013. Within the scope of this project, a six-month field study was carried out in 17 districts of Ankara outside the central districts of Ankara with the participation of the faculty members of Ankara Hacı Bayram Veli University, Department of Turkish Folklore, and doctoral, graduate, and undergraduate students and the data obtained by interviewing 250 source people in 100 villages have been transformed into a catalog called the Intangible Cultural Heritage of Ankara. The field research data are classified under five areas where the intangible cultural heritage appears in the 2003 Convention. This classified information was first evaluated in the catalog and application models were created for the museum based on this data. With the data obtained from the field research, new exhibition methods were determined in the museum.

Figure 24. Ankara Hamamönü Hıdırellez Festival (Source: Ankara Intangible Cultural Heritage Museum Archive)
This museum for intangible cultural heritage in partnership with local governments and universities has been one of the pioneering works done in Turkey. Indeed, in another city in Turkey after it was found to work carried out similar projects museums or catalog. The mansion where the museum is located was opened to the use of the university by the Altındağ Municipality and was reconstructed as a museum space. The mansion consists of areas such as the bride's room, fairy tale room, playroom, shadow theater workshop, and the use of the space is updated from time to time depending on the dynamic nature of the intangible cultural heritage. In addition, the partnership of the Altındağ Municipality and the University continued with the opening of the museum. Traditional celebrations such as Hıdırrellez and Çiğdem Day are celebrated every year in Hamamönü Square in partnership with the municipality and the museum. In particular, the Hıdırrellez celebration is held every year on May 5-6, and university students, academicians, and municipal officials undertake tasks together from the preparation stage to the implementation and finalization of this activity. In the celebration, practices such as folk-dance show, Hıdırrellez fire, Hıdırrellez meal, mâni pot, wish tree, poem, and music performances, minstrelsy show, Karagöz and Hacivat show, fairy tales, and storytelling were included. It was observed that the participation of local tradesmen and local people in Hıdırrellez, which was celebrated for the 9th time in 2019, was intense. This is important in terms of ensuring that communities, groups, and individuals who are the practitioners of the intangible cultural heritage participate in activities aimed at protecting the heritage.
One of the important activities carried out by the Ankara Intangible Cultural Heritage Museum in Hamamönü is the celebration of Çiğdem Day. This celebration has been held regularly every year in March since the museum was opened in 2013. University students working in the museum as part of Çiğdem Day collaborate with the tradesmen in Hamamönü to organize the celebration together. During the Celebration of Çiğdem Day, groups of students and local people visit the tradesmen and ask for oil and bulgur and make the celebration by making rice with the oil and bulgur they collect. It is important for the sustainability of the heritage that the people of the region increase their awareness of their intangible cultural heritage and give importance to the issue. Altındağ Municipality does not consider the Hamamönü area only as an urban tangible heritage site, contributing to the opening of a museum by collaborating with the subject specialist university, the fact that it organizes various festivals together and contributes to the
increase of awareness of the people of the region on the subject shows the importance of this project for local governments.

Figure 26. Cigdem Flower (Source: Tuna Yildiz Archive)

In the transformation of historic urban spaces, it is important to think about the intangible cultural heritage and to produce healthy projects that will enable people to live in that place to experience their cultural heritage. The Convention for the Safeguarding of Intangible Cultural Heritage also mentions some of the risks that may arise when safeguarding cultural heritage. Article 10 of the Ethical Principles established after the convention mentions risks such as decontextualization, commodification, and misrepresentation.
According to this principle, communities, groups or individuals should play an important role in identifying such risks that may arise in the safeguarding and transmission of heritage and in deciding how to prevent them. Similar concerns are mentioned in the 102\textsuperscript{nd} article of the Convention of the Operational Directives for the Implementation. According to the Directive, while working on awareness and conservation, it is necessary not to remove the intangible cultural heritage elements from the context or discolor, not to damage the images of communities, groups or individuals, not to make any political, social, ethnic, religious, linguistic or gender-based discrimination and not to lead to excessive commercialization or unsustainable tourism that could put cultural heritage at risk (ICH-Operational_Directives-7.GA, 2018: 20). Excessive commercialization, decontextualization, touristification are becoming more important, especially for projects where tangible and intangible cultural heritage are handled together. Therefore, local governments should make plans with the relevant community from the very beginning and consider the risks that may arise from the very beginning.

There are also different studies conducted by local governments on a regular basis that concern the intangible cultural heritage. Practices performed on religious and national holidays, folk dances, folk music, folk theater, scientific meetings such as symposiums, conferences, courses, sightseeing tours, tourism-related activities can be examples. It can be said that effective projects on intangible cultural heritage are projects carried out with multi-stakeholder leadership under the leadership of local governments. Two projects implemented by Samsun Metropolitan Municipality and Altındağ Municipality are examples of this. It is obvious that the studies on the tangible heritage in a region will be incomplete without intangible cultural heritage. In this regard, local governments should produce projects on intangible cultural heritage with institutions and organizations from all segments of the society and should observe the
participation of the communities, groups, and individuals who own the heritage in these projects.

5.3.2 Education and Intangible Cultural Heritage in Local Governments

The Convention for the Safeguarding of the Intangible Cultural Heritage cares about the transmission of heritage from generation to generation through in-school or out-of-school education. In various articles of the convention, the subject of education is particularly mentioned. It is seen that local governments have important experiences in using "out of school education" channels. Organizations such as courses, certificate programs, women's education centers opened by local governments in relation to the intangible cultural heritage are related to the safeguarding and transfer framework of the Convention, which is defined as "out of school" in other words, non-formal education. This is the title given to sample the local governments of the intangible cultural heritage that emerged about support in Turkey.

Bursa Metropolitan Municipality Vocational Courses (BUSMEK) from crochet work to Antep work, from cross-stitch to felt making, from illumination to miniature and marbling art and Karagöz play various course programs in the field of handicrafts and performing arts have been carried out since 2006. The following information is available on the website where the mission and vision of the course are explained:

“In addition to the formal education system, with a planned, programmed, systematic way of education and lifelong learning principles, our stakeholders at home and abroad to gain skills in the artistic field, to ensure their professional and social development, to

25 For detailed information about BUSMEK courses, see. http://busmek.bursa.bel.tr/
equip them with the knowledge required by the age, as well as to keep our traditional arts alive, to facilitate the adaptation of individuals to social life.”

It can be said that the intention of the Bursa Metropolitan Municipality to open these courses is actually similar to the aims and objectives of the Convention for the Safeguarding of the Intangible Cultural Heritage. Such non-formal education activities carried out by local governments create new transfer spaces for intangible cultural heritage products that gradually lose their transfer environment in urban life.

With the inclusion of Gaziantep in the UNESCO Creative Cities Network in the field of gastronomy in 2015, training activities for traditional Gaziantep cuisine have also started. The Culinary Arts Center, opened by the Gaziantep Metropolitan Municipality, works like a research and application center where local cuisine can be tasted and trained. The following information is available on the website where the mission and vision of this center, which was established in 2016, is explained:

“To introduce the culinary enthusiasts to the professional culinary culture to reveal the disappearing recipes of the local Gaziantep Cuisine's cauldron and pot dishes; To gain the knowledge and skills they will need in this field,

Introducing those who see the kitchen as a hobby and want to continue to be the chef of their kitchens with the different traditional cuisine culture of Gaziantep Regional Cuisine and to support their development in this field.”

This activity carried out within the scope of Creative Cities Network also concerns the field of intangible cultural heritage and coincides with the objectives of the 2003 Convention. At the same time, targeting the transfer of
traditional cuisine knowledge to new generations and related segments through non-formal education proves the impact of local governments on the sustainability of cultural heritage. Apart from this, Gaziantep Metropolitan Municipality has courses especially on local cuisine, organized jointly with various non-governmental organizations and professional groups. This shows that the intangible cultural heritage of the city is envisioned, and different institutions come together with multi-stakeholder and participatory projects for this cultural heritage.

Edirne Municipality carried out different studies on the subject after Kırkpınar Oil Wrestling Festival was included in the Representative List of the Intangible Cultural Heritage of Humanity in 2010. On the official website of the festival projects carried out especially regarding digitalization was mentioned. The official website of the festival has been designed as an information and documentation center. The following information is available on the relevant website:

“Within the scope of this project, local newspapers in libraries and archives were scanned and digitalized the printed, verbal, visual, and audio data under the title of Kırkpınar Oil Wrestling. Approximately 60,000 data have been digitized as a result of the studies carried out so far. Uploading work to the database continues. As a result, all archive documents related to the historical sports tradition of "Kırkpınar Oil Wrestling Festival", which has been going on for 653 years, have come together with the whole world without any borders via the WEB server of Edirne Municipality (www.edirnekirkpinar.com) within the scope of this project. This project that I have carried out, on the one hand, contributes to the

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26 For detailed information about Kırkpınar Oil Wrestling Festival, see. http://www.edirnekirkpinar.com/tr/yazi/6-genel-bilgiler/36-tarihi
promotion of Kırkpınar Oil Wrestling, on the other hand, it crowns the values of Museum City Edirne.”

Edirne Municipality has included detailed information about the rituals, characters, history of oil wrestling, scientific studies on the subject, and also projects carried out on the same site. In addition, a photo and video archive of the festival has been added according to years. This website functions as a virtual inventory of the intangible cultural heritage element.

It is possible to evaluate digitalization studies within the scope of education and awareness activities outside of formal education. Thanks to this application, which facilitates accessibility to cultural heritage, it also contributes to the adoption and learning of the heritage by the whole society. Local governments should strive to ensure the sustainability of the intangible cultural heritage in the digital environment and adopt more dynamic and participatory processes by going to digitalization instead of classical inventory methods. Since the intangible cultural heritage is a living and constantly changing form of cultural expression, the ways to safeguard it should be similarly dynamic. While classical safeguarding methods such as inventory, archives, and documentation are an important part of safeguarding under the 2003 Convention, there are also other important steps of safeguarding such as education, media tools, and awareness-raising, and museums. It is important that local governments take this perspective into account.
Many municipalities in Turkey organize training on intangible cultural heritage. Ezgi Metin Basat gave examples of the activities in his article titled "Intangible Cultural Heritage and Local Government Practices". For example, in 2012, the "Karagöz Hacivat Shadow Play Text Writing Competition" was organized by Bursa Municipality. 107 works from Ankara, Istanbul, Izmir, Kocaeli, Ordu, Yalova, Sakarya, Ağrı, Erzurum, Konya, Mersin, Samsun, Gaziantep, Malatya, Kayseri, Eskişehir, Amasya, Adana, Akşehir, Balıkesir, Antalya and TRNC have also participated. Gölcük Municipality, which has been organizing a photo contest on Intangible Cultural Heritage in the last week of July for five years, has also organized various courses, festivals, and symposiums on handicrafts. The Women Employment Center was established in 2011 as part of the "Women at Work Project" with the cooperation of Çankırı Municipality and Middle East Technical University with the support of the EU. The Women's Employment Center provided training and job opportunities to approximately 300 people. In the center, trainees were given courses on making local dolls, patchwork,
porcelain painting, ribbon work, cloth weaving, beadwork and jewelry design, local pastry and candy, needle lace, wire breaking, engagement, wedding, making accessories for baby and circumcision ceremonies. (Metin Basat, 2013: 97-102). Many examples like this, and it was maintained by local governments in Turkey and continues to be maintained.

It is important for local governments to produce projects that are in line with UNESCO ideals and focused on safeguarding/transfer within the scope of the 2003 Convention in terms of increasing awareness about heritage. Local governments are closer to the intangible cultural heritage of their region and to the communities, groups, and individuals who own this heritage. This proximity gives them an advantage in terms of access to information. Therefore, the responsibility of local governments in preserving cultural heritage and transmitting it to future generations increases. Entering the 2003 Convention into the relevant legislation of local governments, legal powers given to municipalities for safeguarding in the field of tangible heritage are also formalized in the field of intangible cultural heritage, the establishment of intangible cultural heritage units in units responsible for cultural affairs and projects must be carried out within the framework of a plan and program. Conventional approaches and established organizational structure make local governments more sensitive to the restoration of historic buildings. However, the intangible cultural heritage should also be considered together with the tangible heritage and holistic safeguarding approaches should be developed. In this way, studies in accordance with the aims and objectives of the 1972 and 2003 Conventions will have emerged. Another important issue is that local governments carry out the process together with other local official and non-governmental institutions and organizations in their region. Because the 2003 Convention prioritizes and values participation in the safeguarding of intangible cultural heritage. Activities carried out with the participation of universities, museums, local government authorities, non-governmental
organizations, the private sector in the region, communities, groups, and individuals will ensure a healthier progression of safeguarding.

6. CONCLUSION AND RECOMMENDATIONS

Despite the development of the concept of “cultural heritage” in international documents in a way to include intangible cultural properties, the distinction between tangible and intangible cultural heritage in the national conservation legislation puts the physical conservation approach forward in the conservation practices of historic environments. Among the reasons why the understanding of physical conservation continues to dominate the conservation practices of local governments, there are the conditions of rapid change, the uncontrolled development of tourism, a dichotomy in conservation legislation, insufficient knowledge of local governments about contemporary restoration approaches, keeping economic concerns superior to the cultural and physical values of historic environments.

In conservation studies, it is important to adopt an understanding based on holistic approaches to determine the methods of understanding, documentation, and evaluation of historic environment and buildings. As mentioned before, the conservation problems of historic environments stem from the changes and interruptions in the interrelations of tangible and intangible cultural heritage elements. The main reason for these ruptures is the need for spatial and architectural change arising from cultural practices and expressions, which cannot be carried out in living and building culture due to changing living conditions; and cannot be passed on to new generations.

In conservation studies, the sustainability of tangible and intangible value interrelations in the formation processes of historic environments in
contemporary living conditions, the harmony of cultural practices and expressions that shaped traditional buildings and environments with today's values, and the conservation methods of historic buildings and environments in conditions where original cultural values change or disappear need to be determined specifically for each field. In addition, besides the changing and interrupting interrelations of tangible and intangible cultural heritage elements, it is necessary to document, analyze new needs that arise with the change in living conditions, and develop appropriate conservation approaches to them.

Arising from the significance of the evaluation of the cultural values with the physical structure in the conservation practices in Turkey and the lack of work in this area, this book evaluated the conservation implementations of local governments from a holistic approach, investigating the interrelations of tangible and intangible cultural heritage in historic environments within a conceptual framework.

In the two of the practices of buildings and environments examined in Kayakapı and Hacı Bayram-ı Veli Mosque and the Augustus Temple, the weight of the physical conservation is observed. The positive efforts for holistic conservation have been identified in Ulucanlar Prison Museum and Cumalıkızık. In the conservation studies prepared with the understanding of holistic conservation, it is seen that successful practices are carried out for the continuity and conservation of the original values of the historic environment and buildings. It is seen that conservation studies, which are dominated by physical conservation understandings, are mostly carried out for tourism; practices for the protection of intangible cultural heritage are not carried out, or they are carried out by detaching the elements of intangible cultural heritage from the original context and practitioners within the understanding of folklorization.
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https://www.unesco.org.tr (20 Kasım 2020)


Although the concept of cultural heritage indicates movable or immovable historic assets, and ‘heritage conversation’ predominantly refers to the restoration of these assets, cultural heritage necessitates a unity between tangible and intangible elements as it goes beyond its narrow definitions. Heritage sites have always had a dynamic and vivid connection with the communities around them, hence the conservation of tangible heritage cannot be addressed without taking the folk culture into account.

It is impossible not to include local governments, which are the closest level of government to the people and have specific responsibilities, into conversation practices. In this book, Assoc. Prof. Özlem Karakul and Assist. Prof. Tuna Yıldız advocate a holistic approach to the conversation of cultural heritage with its tangible and intangible elements, and discuss the conservation practices of local governments in detail.