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THE ROLE OF NON-GOVERNMENTAL ORGANIZATIONS IN URBAN HERITAGE MANAGEMENT: NGOs on the Istanbul Historic Peninsula

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The Role of Non-Governmental Organizations in Urban Heritage Management: NGOs on the Istanbul Historic Peninsula

Kentsel Kültürel Mirasın Yönetiminde Sivil Toplum Kuruluşlarının Rolü: İstanbul Tarihi Yarımada Örneği

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ABBREVIATIONS

ICOMOS: International Council on Monuments and Sites

ISMD: Historic Areas of Istanbul Site Management Directorate

MoCT: The Ministry of Culture and Tourism

OUV: Outstanding Universal Value

SMP: Istanbul Historic Peninsula Site Management Plan

UNESCO: United Nations Educational, Scientific and Cultural Organization

WHS: World Heritage Site

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ABSTRACT

The concept of participation with a managerial approach is not a new phenomenon in cultural heritage management literature and practices. However, involving ordinary people in the decision-making processes is still challenging as each case has its own dynamics unique to each heritage site's cultural and political environment. In Turkey, participation has legally been on the agenda for heritage management since 2004. This study examines participation by focusing on the roles of the NGOs involved in the urban heritage management of the Istanbul Historic Peninsula, Turkey. The Historic Peninsula provides a worthwhile case as it is the subject of the first site management plan on an urban scale in Turkey, which stayed in action from 2011 until its first revision in May 2018. Based on the analysis of in-depth interviews as well as project-based literature and media review, the findings of the study, which cover the years between 2011 and 2018, point to an apparent distinction between the NGOs listed in the SMPs and the ones that are not listed. They also prove that, unlike European countries, for the case of the Historic Peninsula, a bottom-up approach is a powerful factor that facilitates participation. The findings of the thesis shall be valuable for any future research examining the effects of local and cultural differences in generating participation.

Keywords: cultural heritage, urban heritage management, participation, NGO, Istanbul Historic Peninsula

ÖZET

KENTSEL KÜLTÜREL MİRASIN YÖNETİMİNDE
SİVİL TOPLUM KURULUŞLARININ ROLÜ:
İSTANBUL TARİHİ YARIMADA ÖRNEĞİ

Katılım, kültürel mirasın yönetimine dair literatürde ve uygulama süreçlerinde karşılaşılan yeni bir kavram olmasa da, sıradan insanların karar verme süreçlerine dahil edilmesi hala çok tartışmalı bir mesele. Bunun başlıca sebebi, katılımın, uygulanacağı miras alanının içinde bulunduğu kültürel ve politik çevreye özgü dinamiklere göre şekillenmesidir. Türkiye'de kültürel mirasın yönetimi alanında katılım, 2004'ten beri kanun ve yönetmeliklerle desteklenerek gündeme taşınmıştır. Bu çalışma, İstanbul Tarihi Yarımada'yı odağına alarak, kentsel kültürel mirasın yönetiminde katılımı STK'ların rolleri üzerinden incelemektedir. Tarihi Yarımada, Türkiye'de kent çapında bir alan yönetim planına sahip ilk miras alanı olmasıyla önemli bir vaka örneğidir. İstanbul Tarihi Yarımada Yönetim Planı ilk kez 2011'de yayınlanmış, ilk revizyonun yayınlandığı 2018'e kadar uygulamada kalmıştır. Bu çalışma, 2011 ve 2018 yılları arasındaki süreci incelemektedir. Derinlemesine mülakat, proje bazlı literatür ve medya taramasının analizine göre alan yönetim planında adı geçen STK'lar ile plana dâhil edilmeyen STK'lar arasında belirgin farklar tespit edilmiştir. Araştırma sonuçları, Tarihi Yarımada'da Avrupa Birliği ülkelerinin aksine, tabandan yukarıya yaklaşımın, katılımı gerçekleştirmek ve kolaylaştırmak adına daha etkili olduğunu göstermiştir. Çalışma, yerel ve kültürel dinamiklerin katılım üzerindeki etkilerini inceleyecek gelecek çalışmalara faydalı olmayı hedeflemektedir.

Anahtar kelimeler: kültürel miras, kentsel kültürel mirasın yönetimi, katılım, STK, İstanbul Tarihi Yarımada

INTRODUCTION

The voice of citizens is becoming an important component in decisions regarding cultural heritage, in order to establish a comprehensive and sustainable management plan. Community involvement in heritage practices indicates the acceptance in the diversity of experiences and values that people attribute to heritage. As an organized group of the communities, NGO analysis is essential because of their representative and intermediary role between the state and the society. The necessity of their engagement is further emphasized and legally stated in both international and national levels. The objective of this thesis is to focus on the involvement methods of NGOs to the urban heritage management on the Istanbul Historic Peninsula, Turkey. The Historic Peninsula provides a worthwhile case as it has the first site management plan on an urban scale in Turkey, which has been in action since 2011 until its first revision in May 2018. In order to analyze the engagement mechanisms and practices, the thesis investigates the legal and practical relationship between the implementing public agencies and the signified and identified NGOs by conducting interviews to display the issue from both perspectives. Here, the specific focus of the thesis is on NGOs, however opinions of other stakeholders including chambers, universities and international organizations are equally essential in discussing participation. Therefore, this issue requires further research while this thesis aims to generate knowledge from the perspective of NGOs.

In Turkey, the involvement of civil society organizations on the site management and conservation plans is enacted by the legislation with an amendment to 2863 Law on the Conservation of Cultural and Natural Property in 2004[1]. Considering the legal and institutional framework, the thesis aims to inquire these three primary research

[1] See http://www.kulturvarliklari.gov.tr/TR-43249/law-on-the-conservation-of-cultural-and-natural-propert-.html

questions: First, on Istanbul Historic Peninsula, what are the roles of NGOs, which are both stated and not mentioned by the management plan? Second, how public institutions manage NGOs' participation to heritage practices on the site? Third, which factors facilitate and prevent the engagement relationship between the public institutions and NGOs on the specific case? Before analyzing these issues within the legislative framework, a brief explanation on the concepts frequently used in the thesis will be tackled here.

Above all else, this piece of work is based on the participation issue in cultural heritage management. However, as it is discussed in the first chapter, participation is a very controversial issue and can vary from case to case. Also, the literature and field-experience based reports on the matter used terms such as "involvement" and "engagement" interchangeably. In some cases, these words convey different meanings according to the levels of participation. These levels of participation will be discussed in the first chapter. On the other hand, a literature review reveals that the term "participation" is used to describe the most ideal form of participation that happens in the decision-making level. Some resources indicate that participation is achieved only when citizens participate in decision-making. However, when the practices from various parts of the world were reviewed, it was concluded that although there are many initiatives that aim to increase participation, the projects and activities are limited to lower degrees of participation. This inference also applies to cases of participation in Istanbul. As a matter of fact, because of the gap between the Istanbul Historic Peninsula Site Management Plan (ISMD) and the implementation process, participatory practices are hardly noticed. Therefore, the word "role" in the title of the thesis is used to demonstrate the author's interrogative approach. In other words, it aims to discover the dynamics of the relationship between NGOs and public institutions while taking the levels of participation as a guide to comprehend and analyze the information, which is acquired by interviews. Thus, throughout the thesis, "participation" will not be used in

the ideal meaning of the term but as a process to trace the degree of the matter by taking the local dynamics and case-specific circumstances into account.

Another crucial matter is about the terms “community”, “citizens”, “inhabitants” and “people” that are used to describe who is to be involved in participation. These terms are used and discussed in various resources according to the approaches and decisions of scholars and project holders. As it is mentioned in the first chapter, in some cases, who to be involved is a political decision that may change according to the projects’ initiators. In the thesis, while mentioning particular cases and articles, the aforementioned terms were used as they are appeared in the original texts. For the rest, the author’s choice is using the term “people” based on the approach of scholars who initiated and implemented the project of “Plural Heritages of Istanbul - The Case of the Land Walls”. According to these scholars; displaced and gone communities, or displaced people within Istanbul, and even the dead provide information and require attention for heritage practices. Therefore, “people” is used throughout the thesis due to its both comprehensive and inclusive meanings. The reason is that the thesis argues participatory practices must aim to include all people who are affected by and interested in the decisions and actions regarding the site.

In regard to content of the work, the structure of the thesis is divided into three main chapters: “International Framework (Guidelines) on Urban Heritage, Its Management and Involvement of NGOs”, “Turkish National Policy of Urban Heritage” and “Case: The Istanbul Historic Peninsula”. The first chapter starts with presenting the evolving process of definition of the cultural heritage and the meaning of urban heritage based on theoretical discussions and the Council of Europe’s and The United Nations Educational, Scientific and Cultural Organization’s (UNESCO) documents on the matter because of their binding status on Turkey. In addition, based on the principles of Burra Charter (1979) and Faro Convention (2005), this section acknowledges that engagement of people in heritage management requires an understanding of the social

values of a heritage site. According to the value-based approach, heritage is considered as the constitution of manifold values, attributed by the people who are interested in the historical site. Therefore, its management must include the involvement of people in decision-making processes.

Under the first chapter, “The Concept of Site Management and Participation” section presents the widely accepted “Guidelines for Management Planning of Protected Areas” (2003), the internationally leading publication of The World Conservation Union. In addition to this guideline, “Community Involvement in Heritage Management Guidebook” (2017) by the Council of Europe, European Union and Organization of World Heritage Cities, The Participatory Governance of Cultural Heritage Report of the OMC (Open Method of Coordination) Working Group of Member States’ Experts (2018) by the Council of Europe and the toolkit of the community engagement project “Plural Heritages of Istanbul: The Case of The Land Walls” (2018) is referred to explain the definition of communities and how to communicate with them, the areas of involvement and who to be engaged in what phase of the management. The thesis then discusses the notions of NGOs and civil society in the light of the following documents: Council of Europe’s Recommendation on the legal status of non-governmental organizations in Europe, 2017 edition of Operational Guidelines on the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions and 2011 Recommendation on Historic Urban Landscape. Lastly, “Involvement Mechanisms and Practices of NGOs” is a part for presenting examples of engagement projects to understand the implementations to make “participatory governance” real. The specific cases on Norway and China are referred to understand local dynamics and challenges in realizing the notion of participation.

The second chapter “Turkish National Policy of Urban Heritage” shortly delves into the historical background of heritage management in Turkey. Focusing on the

legislative framework of cultural heritage management, the chapter presents the dynamics of public administration in Turkey and the duties of responsible agents including Ministry of Culture and Tourism (MoCT), the General Directorate for Foundations, Municipalities and Metropolitan Municipalities, The Special Provincial Administration and The Ministry of Environment and Urbanization. In addition, the 2863 Law on the Protection of Cultural and Natural Property (1983) (*Kültür ve Tabiat Varlıklarını Koruma Kanunu*), the amendments of 2004 and "Regulation on the Substance and Procedures of the Establishment and Duties of the Site Management and the Monument Council and Identification of Management Sites" (2005) is analyzed and referred in order to demonstrate how the issues of participation and civil society organizations are embodied in the laws and regulations. The aim is to analyze the legal status of NGOs and the authority of local governments, on which they can be involved in managerial processes.

Additionally, the second chapter includes a brief section on the concept of civil society in Turkey that will focus on the historical transformation of the concept from Ottoman times to the Republican period. This part is particularly important because the consideration of civil society in its local structure is vital to properly analyze the relationship between the non-governmental organizations and the state on managing the Historic Peninsula. Furthermore, the section aims to present why NGOs are important in civil society as mentioning their roles within a culturally diverse environment, therefore for participatory practices.

The third chapter focuses on the Istanbul Historic Peninsula and its management plans published in 2011 and 2018. Firstly, the Historic Peninsula's diverse social fabric and the multiple identities it embodies in the context of migration need to be recognized. Therefore, at the beginning of this chapter, the thesis claims that the area's cultural diversity is in need for civic platforms to reflect their voices. In addition, it

acknowledges that building connections with the historical site is becoming vital both for social development in and the preservation of the Historic Peninsula.

Recognizing this, the main aim of the last chapter is first to understand the participatory methods and practices in the preparation processes of 2011 and 2018 revised version of Istanbul Historic Peninsula Site Management Plan (SMP). Doing this, as well as clearly presenting the implementing public agencies including the Ministry of Culture and Tourism (MoCT), Historic Areas of Istanbul Site Management Directorate (ISMD) and Fatih Municipality; and signified NGOs, provided a list that was selected for in-depth interviewing, which investigates the level of participation between the years of 2011 and 2018 based on the representatives' responses. With these interviews, the intention is to display the issue from two perspectives. In addition to investigating the signified NGOs, exploring the not-mentioned ones is significant because of the existence of other active NGOs on the site.

The participatory governance of urban heritage on the Istanbul Historic Peninsula is a research area that has left many questions unanswered. One of the reasons behind this unclarity is the recentness of the concept of "management plan" to manage a valuable urban site in Turkey. Despite its validation since 2011, constituting an inclusive plan and executing thoroughly to implement the strategies require more time to be accomplished. Most importantly, the rapid urbanization process of Turkey makes the urban renewal projects, that cause gentrification and removal of people from their vicinity, an urgent priority for the academic environment. Based on the literature review by the author, the related dissertations[2] mostly tackle the Historic Peninsula

[2] See Ayseli, F. (2010). *Empowerment of civil local actors for in situ urban regeneration: The case study Fener-Balat* (Master's thesis, Mimar Sinan Güzel Sanatlar Üniversitesi, Istanbul, Turkey). Retrieved from https://tez.yok.gov.tr/UlusalTezMerkezi/tezSorguSonucYeni.jsp and Binici, P. (2018). *Comparative study of urban renewal projects in Istanbul; case study: Sulukule, Tarlabasi, Fener-Balat and Fikirtepe area* (Master's thesis, İstanbul Teknik Üniversitesi, Istanbul, Turkey). Retrieved from https://tez.yok.gov.tr/UlusalTezMerkezi/tezSorguSonucYeni.jsp

from the perspective of urban planning discipline rather than focusing on the cultural heritage and its potential as a development tool in managerial processes. Therefore, this thesis aims to develop and present a perspective on the Historic Peninsula which will constitute the site's heritage values a primary concern to protect.

In addition, the related dissertations[3] on the issue of participation analyze the matter considering the various stakeholders. This kind of approach provides significant insights for this study. However, the thesis, by focusing on "civil society organizations" as a narrow group of the stakeholders, aims to demonstrate the possible contributions of NGOs that may enhance the involvement practices.

As stated in chapter three, with the effects of multi-layered historical background of Turkey including Ottoman-Islamic Heritage and its long-established traditions in Turkey's regime and Republican era approaches, the concept of civil society significantly differs from its Western examples. Another aim of this thesis is, therefore, leading the way to proposals that can benefit the civil society organizations and power holders to build a better participation model within Turkey's state-centric political structure.

The specific limit for this work is set for the physical area of the historical site based on the fact that the limited number of NGOs on the area. The method used in the first and second chapters includes reviewing the literature and international and national documents, while the third chapter presents the inferences from the in-depth interviews.

[3] Seçilmişler, T. (2010). *Analysing and describing the actor network in conservation areas: Istanbul Historical Peninsula case* (Master's thesis, Yıldız Teknik Üniversitesi, Istanbul, Turkey). Retrieved from https://tez.yok.gov.tr/UlusalTezMerkezi/tezSorguSonucYeni.jsp

In conclusion, based on interviews with actual and potential stakeholders, a focused analysis will be made to portray participatory governance on the Historic Peninsula. All in all, the whole work aims to be encouraging and helpful for further studies that will result in generating ideas to contribute to the social and physical development of the environment while preserving the heritage for future societies.

METHODOLOGY AND CHALLENGES

The research conducted for this thesis is based on qualitative methods, consisting of eight in-depth interviews[4], as well as literature and press reviews. Because each NGO has a unique organizational structure and follows a distinctive strategy while carrying out projects, in-depth interviews provided them the freedom to share their unique experiences and behaviors throughout the process. The data obtained from these interviews contributes to the thesis by providing valuable information to grasp the dynamics of the case.

The main concern in writing this thesis was discovering the roles and activities of the NGOs listed on the SMP. While researching this, however, another fundamental question presented itself: whether the SMP was actually useful for the participation of NGOs or not. So, the first step was listing all the NGOs mentioned in the SMP 2011 and the SMP 2018[5]. As mentioned before, chambers, universities and international organizations were excluded since they differ from voluntary based and self-governing bodies or organizations[6]. This distinctive categorization can also be seen in the SMP. Then, a preliminary research was conducted regarding the activities of these NGOs. In-depth interviews were held with these organizations, and those interviews constituted a major consideration for the thesis. The objective was to contact each NGO from the list. However, some of them could not be reached due to various reasons. Ultimately, seven representatives from NGOs and one representative from ISMD were interviewed. Three of the NGOs' interviewees were also members of the advisory board.

[4] See p. 141 in appendix for in-depth interview questions.

[5] See Table A.1 in appendix

[6] See below p. 34 for the definition of civil society

At this point, another question emerged: how were these stakeholders determined as key actors for participation? In their *Guidelines for Management Planning of Protected Areas*, Thomas and Middleton (2003) put forward four main questions to help identify the key stakeholders: "1. What are people's relationships with the area – how do they use and value it? 2. What are their various roles and responsibilities? 3. In what ways are they likely to be affected by any management initiative? 4. What is the current impact of their activities on the values of the protected area?" They claim that identifying all legitimate interests is fundamental to obtaining the benefits of participation, including an "increased sense of ownership", "greater support for the protection of the area", "awareness in changes in management direction", and "identification and resolution of problems employing mechanisms for communication". Accordingly, the nature of the interviews was shaped to seek answers to these questions and find out whether these stakeholders were truly determined as key actors for participation.

The in-depth interview questions were intended to recognize the mechanisms and procedures that support or hinder the interaction of NGOs and public agencies throughout decision-making and operational processes. Accordingly, the design of the questions varied for each respondent. However, two main considerations were always taken into account. The first was to ascertain the degree that these NGOs valued the notion of a "site management plan" in their practices. The second was to understand what "participation" meant for them and how much they were concerned with it within their organizational planning. In addition, the questions aimed to discover the availability levels of the NGOs in terms of their coordination with each other.

The limited participatory methods of the SMPs and the outcomes obtained from the interviews gave rise to a need for further research to be able to distinguish NGOs beyond the SMP lists. For this purpose, the ongoing and completed projects on the Historic Peninsula were studied through literature and press review. The official

websites of the municipalities, the 2017 UNESCO Mission Report, and a 2014 report on the Istanbul Land Walls (WHS) that was presented to UNESCO World Heritage Center were analyzed. The projects that were studied in this thesis were the ones carried out within the borders of WHS[7]. Based on this research, other NGOs that were not listed in the SMPs were identified and presented in terms of their involvement in the projects.

For the accomplished participation projects on the case, the analysis of the effectiveness will be evaluated by the method of OMC Report (European Commission, 2018). As the first chapter states, this method suggests analyzing involvement practices in light of these concepts: 1. Initiator, 2. Motivation – cultural heritage-centered motivations, external motivations, 3. Obstacles encountered – practical, related to process, 4. Impact or change observed, 5. Lessons learned. "The 'initiator' refers to those who establish the involvement activity to create engagement. "Motivation" is the driving force of the project. Furthermore, presenting the obstacles encountered through the engagement activity is necessary to observe impact or change on the stakeholders. Lastly, "lessons learned" is to produce knowledge to be suggested for future projects (European Commission, 2018).

The interviews lasted an average of one hour, depending on the interviewee's expertise on the subject, as well as the additional topics they wanted to talk about. Due to the difficulty of reaching the representatives of public agencies and institutions, their perspective is weakly represented in the study. Only one representative from ISMD was interviewed. Although the list of interviewed NGOs and the dates of interviews are presented in the appendix, the names of the NGOs' representatives aren't provided due to their positions in ISMD.

[7] For other urban transformation projects on the Historic Peninsula, see http://megaprojeleristanbul.com/

CHAPTER 1
INTERNATIONAL FRAMEWORK (GUIDELINES) ON URBAN HERITAGE, ITS MANAGEMENT AND INVOLVEMENT OF NGOs

1.1 URBAN HERITAGE FOR DEVELOPMENT

1.1.1 Evolution of the Concept and Protection of Cultural Heritage

There are several definitions of cultural heritage that also show the concept's evolution throughout its history. This evolution starts with a desire to protect the culturally and historically destroyed artefacts. The first definitions are observed in the Charter of Athens (1931) and the Hague Convention (1954) which can be considered as the earliest examples of the international texts "in great part in response to the destruction and looting of monuments and works of art during the Second World War" (Aksoy & Enlil, 2012; Blake, 2000). According to these early definitions, cultural heritage is regarded as cultural properties that include immovable cultural assets such as monumental architectural artifacts, historical or artistic buildings, and archaeological sites; movable cultural assets such as paintings, sculptures, books, archives, manuscripts, scientific collections, etc. Pulhan explains this object-oriented understanding of heritage in regard to the heritage's use as a political tool by empires and nation-states (Aksoy & Enlil, 2012). The other reason for object-orientation was the mere historical and aesthetic values of the objects being used to attribute significance to heritages. Decision making on what to protect was in the hand of the central executive mechanisms. This era corresponds to the modernization process of Turkey. With the foundation of the Republic in 1923, the history of modern Turkey starts and "an institutional structure with regards to the protection of immovable cultural property was built during this modernization process" (Dinçer & Enlil & Ünsal & Yılmaz & Karabacak, 2011). Until the 1980s, conservation in Turkey was limited to the identification and registration processes executed through central mechanisms.

In the 1940s and 1950s, European cities were facing the destructions of World War II. They chose to protect the monumental artifacts while rebuilding the civil architecture first. In 1960s and 1970s, European cities confronted with massive destruction and constructions were made to meet the increasing number of populations. Enlil (1992) states that the heritage site was damaged more by this urban renewal process than it was in the times of war (Aksoy & Enlil, 2012). The consequences reveal the need for protecting not only the monumental but also civil artifacts to prohibit damages. Adopted by the International Council on Monuments and Sites[8] (ICOMOS) in 1964, The Venice Charter (International Charter For The Conservation and Restoration of Monuments and Sites) is the first text that states the necessity to protect civil architecture. Since its establishment in 1965, ICOMOS has been a model for heritage experts and civil society institutions and describes itself as "the only global non-government organization of this kind, which is dedicated to promoting the application of theory, methodology, and scientific techniques to the conservation of the architectural and archaeological heritage" ("Introducing ICOMOS", n.d.).

The Charter is considered a cornerstone as it expands the meaning of heritage. It states that "the concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time" (ICOMOS, 1964, Article 1).

However, despite its preventive statements on the historical urban setting, the property owners were not able to receive government incentives to conserve their surroundings (Aksoy & Enlil, 2012). This situation caused buildings to undergo rapid deterioration and therefore gave rise to active conservation that aims to revive and protect the social

[8] See https://www.icomos.org/en/

and economic environment of the historical centers. The so-called urban regeneration process has led to an increase in the housing prices around the historic areas which caused the displacement of the low-income communities outside of the city centers. This gentrification process also caused historic areas to lose their authenticity. During that period, rapid and chaotic urbanization appeared as a growing threat to cultural heritage because of its negative impacts such as the abrupt increasing property values and environmental issues as pollution. These cases portray the importance of the protection of heritage together with the people living around it as a necessity for the conservation practices.

In Turkey, the industrialization process and urban development did not occur as they did in European cities. Instead, the growth was observed as abrupt and leaping (Toprak, 2016, p. 5). Starting from the 1950s, cities mostly encountered mass movements of incoming population. In other words, this unplanned process paved the way for unprecedented concerns which affected and still affects heritage practices and urban protection in Turkey.

On the other hand, in November 1972, UNESCO[9] adopted The World Heritage Convention (Convention Concerning the Protection of the World Cultural and Natural Heritage) which is regarded as another cornerstone for the development of the concept of heritage. With this, besides monuments and buildings, sites which are described as "works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view" has started to be considered as cultural heritage (UNESCO, 1972, Article 1). Today, The concept of "outstanding universal value" is still the basis of decision-making on selection of heritage sites to be

[9] With the 1972 World Heritage Convention, UNESCO has proven itself to be a pioneer organization with an internationally shared and developed conservation strategy to protect the universally valuable areas of the world. See https://en.unesco.org/

included in the World Heritage List. The criteria[10] used for selection also indicate that conserving cultural heritage is a duty passed down through generations, as they convey that heritage is valued universally and created by humanity.

The Convention indicates that the "each State Party ... recognizes that the duty of ensuring the identification, protection, conservation, presentation, and transmission to future generations of the cultural and natural heritage … situated on its territory, belongs primarily to that State" (Article 4). Ratified on March 16, 1983, Turkey is one of the 193 state parties to the Convention (UNESCO World Heritage Centre, n.d.). 1983 also brings "a new era (in Turkey) beginning with the passing of the 2863 Law on the Protection of Cultural and Natural Property" (Dinçer et al., 2011). The Law makes definition of heritage based on the principles of the World Heritage Convention including cultural and natural properties together with the concept of "site" that expands the content of heritage (the 2863 Law, 1983). The Law also regulates the institutions and the bodies responsible for each phases of conservation.

The 1972 Convention also includes the concept of "landscape" that underpins the integrated approach to the heritage (Veldpaus & Roders & Colenbrander, 2013). According to this, "groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape shall be considered as a cultural heritage" (UNESCO, 1972). The Convention further suggests that the World Heritage Committee[11], which is established in 1977 by UNESCO to be responsible for the implementation of the World Heritage Convention, "may at any time invite public or private organizations or individuals to participate in its meetings for consultation on particular problems" (Article 10). The Committee shall cooperate with international and national governmental and non-governmental organizations having objectives

[10] See https://whc.unesco.org/en/criteria/
[11] See https://whc.unesco.org/en/committee/

similar to those of this Convention (Article 13). With these articles, the participation of non-governmental organizations is encouraged in an "advisory capacity" (Article 8). Additionally, the Convention acknowledges that "the protection and conservation of the natural and cultural heritage are a significant contribution to sustainable development" (UNESCO, 2017). "Landscape" concept and the engagement clauses provided with the Convention are essential as they strongly suggest considering heritage areas within the living environments and mentions the need of various stakeholders' contribution. This approach will be further acknowledged by the thesis while evaluating the Historic Peninsula within its complex landscape.

The "landscape" approach and the involvement of "ordinary people" to the management of a protected area got paid increased attention in the following years. Adopted by the Council of Europe[12] in 1975, the European Charter of Architectural Heritage outlines significant points regarding the built environment and integration of social fabric to the cultural heritage management (The Council of Europe, 1975). It considers "that the future of the architectural heritage depends largely upon its integration into the context of people's lives" and it also links the cultural heritage's future to the urban development by underlining its connection to the "regional and town planning and development schemes". This notion of "integrated conservation" is the most prominent aspect of the Charter. To implement a policy of integrated conservation for the architectural heritage, it "recommends that the governments of member states should take the necessary legislative, administrative, financial and educational steps" by "arousing public interest in such a policy". With the integrated conservation, it accentuates "the cooperation of all" to succeed (Article 9). Article 9 also explains the significant connection between heritage and the citizens: "Although the architectural heritage belongs to everyone, each of its parts is nevertheless at the mercy of any

[12] Founded in 1949, The Council of Europe is an international organization which recently focused on the democratization processes of heritage sites with an emphasis on human rights.
See https://www.coe.int/en/web/portal

individual. The public should be properly informed because citizens are entitled to participate in decisions affecting their environment." Increasing awareness and knowledge of the citizens is especially essential for Turkey in order to ensure people's attendance in case of involvement projects.

Contrary to theoretical customs, practices differed in the 1980s in various parts of the world (Aksoy & Enlil, 2012). The urbanization effect had an increased influence on cities. Historical cities were exposed to a forceful transformation. In this period following 1980s, similar tendencies were observed in most of the cities in the world in spite of contextual differences (Türkün, 2016). As Asuman Türkün states, this so-called neoliberal globalization process has led the Western industrial cities to leave production and evolve into places of consumption as a result of the shift of labor-intensive manufacturing to the countries with low labor costs. This situation provoked spatial transformations, called "regeneration". Regeneration appeared as the most important concept of urban strategies of time. This period is also important for Turkey because of the revitalization projects that show "government-sponsored effort to transform Istanbul into a global, world-class city" as Ayfer Bartu claims (Bartu, 2001). In addition, on October 3rd, 1985, Turkey ratified the Convention for the Protection of the Architectural Heritage of Europe, as published in the official gazette (Ahunbay, 2016). Article 14 and 15 of the Convention are essential because of their emphasis on participation and building cooperation with the public and the participation of cultural institutions in decision-making processes (Milletlerarası Sözleşme, 1989).

As of the 1990s, the landscape-based approach has become increasingly consequential with a growing concern of protecting environmental and archaeological areas (Veldpaus et. al., 2013). As Fairclough claimed, this approach provides a shift from an object-oriented understanding to the landscape-oriented one (Aksoy & Enlil, 2012). The practices of Council of Europe on heritage went on by adopting the European Landscape Convention in 2000 and ratified by Turkey. The 2000 Convention describes

"landscape" as "an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors" (The Council of Europe, 200, Article 1a). A holistic approach to cultural heritage management is also emphasized in the convention, which makes the heritage practices an important component of urban development. Accordingly, it binds each state party "to integrate landscape into its regional and town planning policies and in its cultural, environmental, agricultural, social and economic policies, as well as in any other policies with possible direct or indirect impact on the landscape" (Article 5d). "Management" and "planning" are also featured as important notions to deal with these processes. The landscape-based approach appears as one of the key principles for sustainable development (Veldpaus et. al., 2013). Furthermore, the integrated approach is stated as "combining policies and practices on conservation with those of urban development".

With the evolving definition of cultural heritage, the 2000s accompany the participative processes with increased attention to the socioeconomic and environmental issues (Aksoy & Enlil, 2012). "Cultural significance" and "values" are the prominent concepts to heritage which also embrace the notions of "intangible, setting and context, urban and sustainable development" (Veldpaus et. al., 2013).

2005 Faro Convention (Framework Convention on the Value of Cultural Heritage for Society) by the Council of Europe, is one of the most decisive texts to understand and interpret heritage with the diverse values that are attributed by multiple stakeholders:

> "The Faro Convention emphasizes the important aspects of heritage as they relate to human rights and democracy. It promotes a wider understanding of heritage and its relationship to communities and society. The Convention encourages us to recognize that objects and places are not, in themselves, what is important about cultural heritage. They are important because of the meanings and uses that people attach to them and the values they represent (The Council of Europe, 2005)."

The concept of "value" is observed as the key principle of the Convention. Heritage values, also called "cultural significance", have appeared in Burra Charter which was

already adopted by Australia ICOMOS in 1979, following "the protest movements from the 1950s to the 1970s, including those organized by indigenous groups" (Díaz-Andreu, 2017). According to the Burra Charter (1979), cultural significance means "aesthetic, historic, scientific or social value for past, present and future generations" and it is necessary to establish "the cultural significance of a place" at the beginning of the decision-making process (Australia ICOMOS, 1979). This appreciation of concepts, created by "past, present and future generations," also demonstrates that conserving cultural heritage is a historical practice passed down through generations.

This understanding generated a new perspective to consider heritage from the eyes of people instead of a solely expert view. International communities recognized that the heritage must first be conserved by the people, for the people. Besides experts; citizens, and ordinary people must have the right to be involved in decision-making processes. Thus, "the right to decide" and "power to act" of specialists and experts was opened up for discussion to provide mechanisms to involve the public. (Torre & Mason, 2002).

Following the World Heritage Convention, UNESCO's 2008 Operational Guidelines added "cultural landscape" to the definition of heritage by stating:

> "Cultural landscapes are cultural properties and represent the 'combined works of nature and of man'.... They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal" (Article 2 & 47).

The updated version of the Guidelines in 2017 sets the mentioned criteria as its objectives: "enhancing the function of World Heritage in the life of the community; and increasing the participation of local and national populations in the protection and presentation of heritage" (Article 6.A). This also encourages the State Parties to the Convention "to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organizations (NGOs) and other interested parties and partners in the identification, nomination and protection of World Heritage properties" (Article IC-12).

The prominent international organizations and institutions contributed to the development of the notion with theoretical discussions and applied practices while providing guidelines to conserve it (Ahunbay, 2016). In addition to ICOMOS as mentioned above, ICCROM[13] (the International Centre for the Study of the Preservation and Restoration of Cultural Property) and IUCN[14] (The International Union for Conservation of Nature) constitute the advisory body of the World Heritage Committee. These organizations assist the Committee to enhance public awareness, and to support and monitor the implementation activities of the state parties.

The International Union of Architects[15] (UIA) and Europa Nostra[16] are other effective establishments on the protection of architectural and urban heritage. They create awareness and give information on the matter by producing symposiums and competitions.

In contemporary discussions on the latest definition of cultural heritage, "the tendency today … is to understand cultural heritage in its broadest sense" (Feilden & Jokilehto, 1998, p. 11). One of the former assistant directors of UNESCO, Mounir Bouchenaki states that cultural heritage is "a synchronized relationship involving society (that is, systems of interactions connecting people), norms and values (that is, ideas, [...] belief systems that attribute relative importance)" (as cited in Sadowski, 2017). As a consequence of the bilateral relationship between heritage and the living societies, Martí (n.d.) describes cultural heritage "as a social construction, understood as a symbolic, subjective, processual and reflexive selection of cultural elements (from the

[13] ICCROM is "an intergovernmental organization working in service to its Member States to promote the conservation of all forms of cultural heritage, in every region of the world". See https://www.iccrom.org/
[14] See https://www.iucn.org/
[15] See https://en.unesco.org/partnerships/non-governmental-organizations/international-union-architects
[16] See http://www.europanostra.org/

past) which are recycled, adapted, refunctionalized, revitalized, reconstructed or reinvented in a context of modernity by means of mechanisms of mediation, conflict, dialogue and negotiation in which social agents participate".

Ashworth, Graham, and Tunbridge (2007) explain David Harvey's understanding of heritage, stated in his article "The History of Heritage" (2008), as a "postmodern and pluralistic view" that he defines as "the process by which people use the past in order to create a contemporary social identity" (as cited in Jones & Ponzini, 2018). These approaches are instructive to embrace the contemporary meanings and the ongoing nature of cultural heritage together with its strong connection with the living environment.

1.1.2 Defining Urban Heritage

As Choay (1992) claims, from the point of integrated management and landscape-based approach, urban heritage can be considered as the "the category of heritage that most directly concerns the environment of each and every person" (as cited in Pietrostefani, 2014). The above-stated process under the section of "Defining and Protecting Cultural Heritage" led to the recent worldwide adoption recommendation by UNESCO called "2011 Recommendation on Historic Urban Landscape". The text is considered as "the first such instrument on the historic environment" (Pietrostefani, 2013-2014) as "a standard-setting instrument targeting the global level" (Veldpaus, et al., 2013). Because of its global importance and "urban" focus, this section will provide the prominent features of the Recommendation concerning the participatory mechanisms. However, before that, presenting the theoretical discussions on "urban heritage" is important to understand progress.

In the field of city planning, Camillo Sitte's historic book "Der Städtebau nach seinen künstlerischen Grundsätzen" (City Planning According to Artistic Principles) published in 1889, is considered as important guidance to understand the urban approach (Veldpaus, et al., 2013). Sitte refers to "the relationship between buildings, monuments, and places, where he argues that beautiful buildings and monuments and a good/correct arrangement of those belong together". He also criticizes "the isolated construction" and draws attention to build "within the urban fabric" (as cited in Veldpaus, et al., 2013).

However, the inventor of the term "urban heritage" is considered to be the Italian architect Gustavo Giovannoni. First used in 1913, Giovannoni defined "a historic city as a monument and a living fabric at the same time" (Sadowski, 2017; Veldpaus et al., 2013). He claims that conserving heritage should be considered on an urban scale including the attention to the urban development.

Regarding international texts, one of the earliest and important mentions on the protection of urban sites is in ICOMOS' Washington Charter for the Conservation of Historic Towns and Urban Areas of 1987. "It extended the scope of heritage conservation to include the importance of the urban scale and the significance of public participation" (Pietrostefani, 2013-2014). The charter "concerns historic urban areas, large and small, including cities, towns and historic centers or quarters, together with their natural and man-made environments". In article 3, it is stated that "the participation and the involvement of the residents are essential for the success of the conservation programme and should be encouraged. The conservation of historic towns and urban areas concerns their residents first of all" (ICOMOS, 1987).

The protection of urban heritage is mostly referred with the issues of urbanization. The 1976 Nairobi Recommendation (Recommendation concerning the Safeguarding and

Contemporary Role of Historic Areas) states the possible dangers of urban dynamics as follows:

> "In the conditions of modern urbanization, which leads to a considerable increase in the scale and density of buildings, apart from the danger of direct destruction of historic areas, there is a real danger that newly developed areas can ruin the environment and character of adjoining historic areas. Architects and town-planners should be careful to ensure that views from and to monuments and historic areas are not spoilt and that historic areas are integrated harmoniously into contemporary life (UNESCO, 1976)."

Most recently, the effects of urbanization increasingly damage not only the artistic values of the cities but also the living environments of people. In addition, since there is a high level of people living in cities, urban heritage requires more attention (Sadowski, 2017). Therefore, "historic areas' harmonious integration into contemporary life" is at utmost and vital importance today. As the statement of UNESCO's Recommendation on Historic Urban Landscape (HUL) (2011) and The New Urban Agenda (UN-Habitat) claim:

> "Urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the liveability of urban areas, and fosters economic development and social cohesion in a changing global environment. As the future of humanity hinges on the effective planning and management of resources, conservation has become a strategy to achieve a balance between urban growth and quality of life on a sustainable basis" (UNESCO, 2011, Article 3).

The role of culture for sustainable development considering the integrative approach and participative methods are the most underlined matters of the Recommendation. With an increasing awareness of the effects of urbanization and globalization, heritage policies require new insight and methods to manage the process comprehensively considering the values and development. Therefore, HUL states that:

> "The shift from an emphasis on architectural monuments primarily towards a broader recognition of the importance of the social, cultural and economic processes in the conservation of urban values, should be matched by a drive to adapt the existing policies and to create new tools to address this vision" (UNESCO, 2011, Article 4).

To be adapted to local contexts, HUL recommends using "civic engagement tools" which "should involve a diverse cross-section of stakeholders, and empower them to identify key values in their urban areas, develop visions that reflect their diversity, set goals, and agree on actions to safeguard their heritage and promote sustainable development. These tools, which constitute an integral part of urban governance dynamics, should promote intercultural dialogue by learning from communities about their histories, traditions, values, needs, and aspirations, and by facilitating mediation and negotiation between groups with conflicting interests (Article 24a). However, how to define and develop "civic engagement tools" is unclear in the recommendation, therefore open to be interpreted by project initiators.

Keeping all that is said above in mind, this study aims to provide NGOs' roles as a civic engagement actor in order to accomplish the said roles. So, the questions of what are and what can be the roles of NGOs in this process will be the main consideration of the following sections. It is also worth to mention that The HUL Recommendation is criticized by some scholars especially because of its position as a general guidance leaving the implementation up to national and local governments to adapt (Veldpaus et al., 2013). In addition, Veldpaus (2015, p. 134) claims that the "one of the weaknesses of HUL is that it "remains unclear how role and responsibility (power) are to be (re) distributed, and thus how co-creation and consensus building can work". So, despite to the theory and the international documents, the practical necessities and the ways of implementation appear as a significant matter to proceed forward on protecting the urban heritage and sustaining the development.

1.2 THE ISSUE OF PARTICIPATION IN MANAGEMENT PLANS

Facing the increasing complexities in the management of protected areas, two urban planners Lee Thomas and Julie Middleton prepared the "Guidelines for Management Planning of Protected Areas" (2003) published by IUCN. According to the authors, "a Management Plan is a document which sets out the management approach and goals, together with a framework for decision making, to apply in the protected area over a given period of time. Plans may be more or less prescriptive, depending upon the purpose for which they are to be used and the legal requirements to be met. The process of planning, the management objectives for the plan and the standards to apply will usually be established in legislation or otherwise set down for protected area planners" (Thomas & Middleton, 2003, p. 1).

Additionally, Management Plans should:

- be compendious to recognize the pivotal values and features of the protected site
- precisely describe the management goals
- establish the actions to be performed
- be adjustable for unpredictable situations which might occur during the course of the plan.

The Guideline is particularly fundamental because of its practical approach to the involvement of communities and stakeholders to the managerial process. Even if the management is being operated by a central, provincial or local government body, it recognizes that "the management responsibility for an increasing number of protected areas lies with other kinds of organizations" (Thomas & Middleton, 2003, p. 2). These organizations can be listed as "non-governmental organizations, private owners, community groups, indigenous peoples and others". However, despite the contributions of these stakeholders to the management, the Guideline indicates that

their efforts can be “unrecognized by the authorities”. Therefore, there is a specific chapter titled “the involvement of the community and stakeholders in the planning process” in the Guideline that draws attention to the necessity of “an open and well-conducted process” for engaging people who will eventually be affected by the Management Plan. These features of the process are primary requirements to achieve the engagement commitment.

This inclusive and participatory management approach to the heritage led both to fruitful and controversial discussions on the related issues worldwide. The main questions on the involvement methods can be stated as: how to identify communities and communicate with them, which are the areas of involvement and who to be engaged in what phase of management (Scheffler, 2017). At that point, the Council of Europe and the European Union documents provide plentiful resources and guidelines with the conventions and the various bilateral and regional projects.

The Convention for the Protection of the Architectural Heritage of Europe (Granada, 1985), the European Convention on the Protection of the Archaeological Heritage [revised] (Valletta, 1992), the European Landscape Convention (Florence, 2000) and the Framework Convention on the Value of Cultural Heritage for Society (Faro, 2005) can be listed as the primary documents that developed an integrated approach on heritage management by pointing social aspects/considerations for the solutions. Under Work Plan Culture 2015-2018, the latest publication on “participatory governance” by the European Union is the report of the OMC (Open Method Coordination) working group of member states’ experts. According to the report, the answer of who to be involved is in general “those potentially affected by or interested in action and/or decision or all those who possess relevant information” (European Commission, 2018, p. 20). Particularly, the related stakeholders are listed as: “public authorities and bodies, private actors, civil society organizations, NGOs, the volunteering sector and interested people” (European Commission, 2018, p. 23). In here, by civil society, the group

includes “non-governmental organizations and institutions (whether national, regional or municipal) that manifest the interests and will of citizens” (European Commission, 2018, p. 24).

In addition, “Community Involvement in Heritage Management Guidebook”, published by the cooperation of the joint European Union / Council of Europe Project COMUS[17], EUROCITIES[18], the Organization of World Heritage Cities (OWHC)[19], provides a useful resource including a theoretical background on “community involvement in urban heritage” while introducing tools and practice examples in Europe. According to the Nils Scheffler’s (2017) article in the publication, “community involvement in urban heritage is about involving, including and the common acting of people, institutions and organizations, that are interested in the urban heritage, affected by the urban heritage or live within or close by the urban heritage, in the preservation, management, and promotion of the urban heritage and its beneficial use for the local communities”. This comprehensive approach also benefits the thesis to determine the Historic Peninsula’s heritage community.

On the other hand, depending on the project and the dynamics that are unique to the cases, the engagement methods differ. For instance, the community engagement project “Plural Heritages of Istanbul: The Case of the Land Walls” identifies inhabitant groups differently (Whitehead, 2018). The researchers of the project claim that Land Walls is an unusual site because of its 6 kilometers length. They identify broad categories and heterogeneous groups as follow: people still there, recently arrived, displaced/gone, displaced within Istanbul, the dead. According to the first toolkit that the project published, authors suggest that:

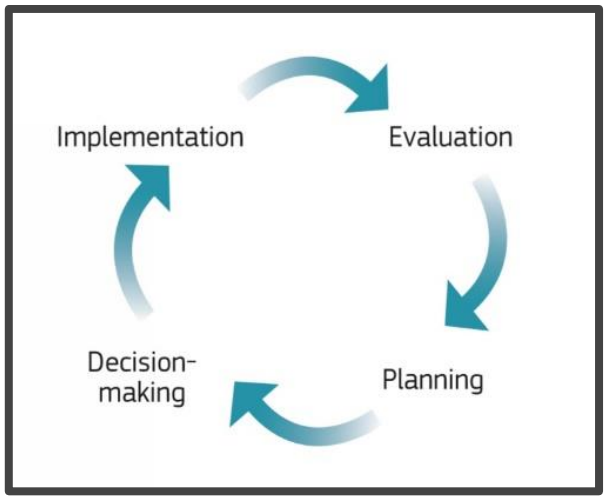
[17] See http://pjp-eu.coe.int/en/web/comus
[18] See http://www.eurocities.eu/
[19] See https://www.ovpm.org/en/regional_secretariats/northwest_europe_and_north_america

> "Categorising people into groups can be controversial because it can reinforce lines of difference, for example, based on ethnicity, religion, disability, age and so on. This is also about who has the power to classify people in groups. Ideally, people should self-identify as part of a group and practice membership of that group, through everyday activities and socialization. Bear in mind also that people usually belong to many groups simultaneously, and that groups can also be based on things people do, whether in relation to occupations or pastimes. All of this means thinking carefully about the political dimensions of identifying and working with groups" (Whitehead, 2018).

As stated in the Introduction, this view is acknowledged by the thesis as it suggests a comprehensive and objective approach.

The European Commission (2018) presents a policy cycle which consists of "the processes of planning, decision-making, implementation, and evaluation" and defines the active engagement of all stakeholders, "throughout the whole policy cycle at multiple levels".

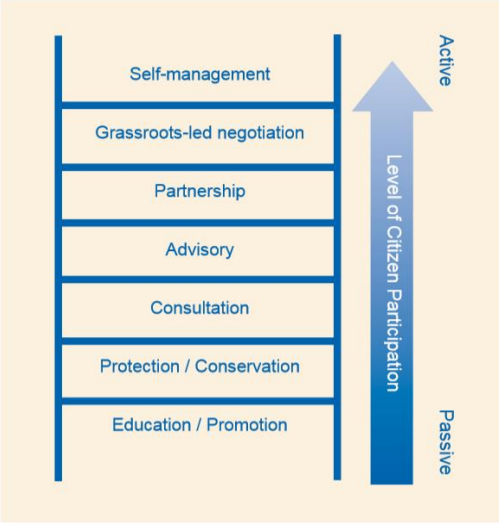
Figure 1.2.1: Policy cycle



Source: (European Commission, 2018)

Scheffler's article lists the areas of involvement in a more practical way which are:
(1) definition and inscription of urban heritage
(2) development of urban heritage policies, guidelines, actions and management plans
(3) promotion and valorization of urban heritage
(4) management and safeguarding of urban heritage
(5) using urban heritage for community and cultural development (Scheffler, 2017).

Figure 1.2.2: Ladder of participation for heritage management © Piu Yu Chan



Source: (Scheffler, 2017)

To explain the level of participant's power to influence, Scheffler (2017) introduces Piu Yu Chan's "Ladder of participation for heritage management". According to the model, participation can be changed from passive to active in terms of the degree of communication with the participants. In the first step, "Education / Promotion" power-holders informs citizens about the heritage values and cultural significance, which aims to create public awareness. "Protection/conservation" step is still based on a "one-way information flow, transmitting from government or experts to laypersons" which shows that the community acknowledges the government and credible agencies' preservation.

With the “Consultation” step, the public may advise and comment on the projects but still has little effect on decision-making. “Partnership” provides a more equal degree of involvement by inviting the public to co-manage with the institution in charge. Moving up to the “Grassroots-led negotiation” ladder, the responsible public bodies launch involvement projects to influence the engagement processes. In the last step “self-management”, citizens have full power on managing the heritage. This stage is considered unrealistic but offers a way to understand the concept of participation.

In all these steps, sustaining communication appears as one of the most important and complex aspect of the participatory projects. The diversity of voices and interests makes the managing of communication a critical issue to discuss amongst the government, experts and the public. Therefore, the next section entitled “the provided roles of NGOs within the international documents” aims to discuss the roles and capabilities of NGOs to lead this communication between the laypersons and the power holders.

OMC reports listed the obstacles of participation as gaps in capacity and power. Capacity refers to skills such as “laws concerning cultural heritage” and “knowledge of cultural heritage” that are potentially required for participatory governance. Power, in this context, implies the possible manipulation of dominant groups that may use participation for their interests (European Commission, 2018, p. 21).

Building on top of the implementation processes, the experts argue that the concept of participation provides benefits for multiple stakeholders. With a simple understanding of “people protect what they value”, sustainable development in its broadest sense is the most textually mentioned and expected promise. Furthermore, city executives can take advantage of “increased respect and better understanding and appreciation of the urban heritage by the involved communities” (Scheffler, 2017). Public’s involvement

in the preservation of urban heritage will also lead to their deeper understanding of the values which may empower the social connections in the living environment.

Last but not least, managing valuable urban landscapes in a contributive way with the citizens is regarded as a democratic development for city management. With the significant increase in urban populations, searching for democratic ways to manage becomes crucial to learn to live together and respecting the others' voices. Therefore, innovative governance models for cultural heritage and the role of civil society in this process is increasingly becoming a topic of broad and current interest.

1.3 ROLES OF NGOs WITHIN THE INTERNATIONAL DOCUMENTS

Answering one of the important questions of this work, "why NGOs are important for participation", requires the explanation of what non-governmental organization (NGO) refer to. Despite all the conventions, international documents and theoretical discussions, NGOs have numerous different definitions. Some of the reasons for this are the changing local approaches and also legal frameworks of the different geographies and countries. The concept of civil society in Western literature and its evolution in modern Turkish history will be discussed in the second chapter. However, international texts, on which today's understanding of NGOs is based, will be presented in this thesis.

In the framework of community participation, not only NGOs but also other stakeholders that are stated as components of the process have no clear and determined description to help them understand their specific potentials. Turner & Tal Tomer (2013) state that "community is loosely defined in the World Heritage Convention and the Operational Guidelines. Many terms are used interchangeably including 'international community', 'stakeholders', 'site managers, local and regional governments', 'present and future generations of all humanity' and local communities, non-governmental organizations (NGOs) and other interested parties and partners, the general public, civil society, local people". This vagueness in descriptions of essential terms leads to confusion in practical application. For instance, identifying communities and categorizing them to prepare an inclusive plan are the most observed challenges for participative projects.

On the other hand, the Council of Europe's publications can provide an international perspective to evaluate NGOs. These series of documents are focusing on NGOs in the scope of human rights and democracy. Among these, "Recommendation

CM/Rec(2007)14 of the Committee of Ministers to member states on the legal status of non-governmental organizations in Europe" defines NGOs as:

> "voluntary self-governing bodies or organizations established to pursue the essentially non-profit-making objectives of their founders or members. They do not include political parties. They may include, for example, voluntary groups, non-profit organizations, associations, foundations, charities or geographic or interest-based community and advocacy groups" (Council of Europe, 2007, Article 1).

Additionally, "Guidelines for civil participation in political decision making" makes an organizational distinction between NGOs and civil society by defining "civil society at large" as:

> "the ensemble of individuals and organized, less organized and informal groups through which they contribute to society or express their views and opinions, (...). Such organized or less organized groups may include professional and grass-roots organizations, universities and research centers, religious and non-denominational organizations and human rights defenders" (Council of Europe, 2017).

On the other hand, the 2017 edition of Operational Guidelines on the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, describes civil society as an umbrella term with a more comprehensive definition: "civil society means non-governmental organizations, non-profit organizations, professionals in the culture sector and associated sectors, groups that support the work of artists and cultural communities" (UNESCO, 2017). This convention plays a significant role because of its emphasis on the "protection and promotion of the diversity of cultural expressions". It states that "civil society plays an essential role in the implementation of the Convention: it brings citizens', associations' and enterprises' concerns to public authorities, monitors policies and programmes implementation, plays a watchdog role, serves as value-guardian and innovator, as well as contributes to the achievement of greater transparency and accountability in governance" (UNESCO, 2017).

Based on the suggestions of 2017 Operational Guidelines[20], civil society could contribute to:

- the cultural policies in the elaboration and implementation processes via supporting the Parties.
- protection and promotion of cultural diversity by "carrying out data collection"
- the reflection of cultural diversity by giving voice to various groups of stakeholders
- the Parties to practice Convention by being an instigator to implement the guidelines
- periodical reports of Parties by providing input within their competency
- "development at local, national and international levels" by creating an innovative position between the public and private sectors as well as with civil society of other regions of the world (UNESCO, 2017).

Furthermore, the Recommendation on the legal status of NGOs in Europe highlights the contribution of them to "the development and realization of democracy and human rights" by emphasizing their role as "a vehicle for communication between different segments of society and public authorities" (Council of Europe, 2007).

UNESCO's 2011 Recommendation on Historic Urban Landscape suggests national and international NGOs to participate in creating and publicizing "civic engagement tools" that will contribute to urban governance and promote "intercultural dialogue" by communicating with the communities (UNESCO, 2011).

On the other hand, the concept of civil society and non-governmental organizations in Turkey differs greatly. While the underlying reasons within the historical developments will be discussed in the second chapter, the comprehension of the civil society

[20] See p. 33

organizations in Turkey is stated in the “Regulation on the Substance and Procedures of the Establishment and Duties of the Site Management and the Monument Council and Identification of Management Sites”. This Regulation (2005) is formed to provide rules and procedures to conduct a sustainable management plan in coordination with various stakeholders. The regulation accepts the following list as civil society organizations: Representatives of the Union of Chambers of Turkish Engineers and Architects (TMMOB), Turkish Union of Chambers and Commodity Exchanges (TOBB), Turkish Bar Association, Turkish Medical Association, Chamber of Tradesmen and Artisans, and if applicable, relevant associations, foundations and universities (Regulation on the Substance, 2005). In light of the aforementioned international texts, the practices of these organizations will be discussed, in order to understand the roles in which they operate and participate to the heritage cases.

1.4 INVOLVEMENT MECHANISMS AND PRACTICES OF NGOS

According to the literature and reports on the governance of heritage, the process must be tackled by considering the involvement of all stakeholders throughout each phase of management. This inclusive approach requires the public authorities and cultural institutions to change their understanding of top-down governing to the bottom-up. According to the OMC report, such a change empowers "an open civic debate about cultural identity (identities) and open access for all social groups to culture and cultural heritage" and can be achieved by "democratic states and transparent administrations and institutions to guarantee" (European Commission, 2018).

In addition to these core and necessary elements for the governance, the most mentioned and vital problem is the lack of mechanisms and procedures that can be competent enough to translate theory into practice (Swensen, Jerpåsen, Sæter, & Tveit, 2012). According to Enengel (2011, 1266), "there is a critical lack of knowledge of how to facilitate collaboration between local and non-local actors in terms of fair participation processes and adequate outcomes" (as cited in Swensen et al., 2012). Therefore, the thesis aims to investigate the ways in which civil society can provide participation as a powerful intermediary between individual members of the communities and the power-holder in order to achieve a real transformation from "abstract notions" to the "concrete actions" (European Commission, 2018). As stated in the OMC report "the existence of a vibrant civil society with the possibility and means to act independently of state and cultural heritage institutions is a general rule" to assure an open dialogue with the society. Having the power of acting independently from the state is fundamental for civil society contribution to the heritage practices, more than as an intermediary. Through this independence, civil society can become an actor and be effective for social development in regard to cultural heritage and sustainability of its management. Although this rule is hardly ever achieved in

centralized governments, the necessity of an independent environment is crucial and not to be underestimated.

Therefore, this section aims to represent examples of applied practices that can be transferred to the local scene, focusing on the potential roles of NGOs. As concluded by the literature and practices reviewed, participatory governance still is away from its primary commitment of having a voice in decision-making. On the other hand, in most of the practices, raising public awareness is observed as a common objective and as an outcome of the participating projects.

European Union and The Council of Europe, with increasing attention to human rights and democracy, executed a series of activities to implement community involvement to cultural heritage. "The OMC Report on Participatory Governance of Cultural Heritage[21] (2015-2018)" and "Community Involvement in Heritage Management Guidebook[22]" are the primary publications about these applications. The OMC Report states that there are "obvious gaps between the realities of participatory practice and its presentation and safeguarding in for example staff training, publicity documents, organizational plans and in grant applications" and seeks answers for the question "how participation can be put to practical use in the ordinary and everyday governance of cultural heritage?" (European Commission, 2018). Consequently, additional questions for this thesis should be "which applications can be exercised for the case of the Historic Peninsula" and "what can be suggested in the light of the given cases".

The examples of governance methods include a variety of "projects, programmes and policy revisions/developments which gather the stakeholders together". In order to present the actions in a proper and useful way for this work, the notion of "initiator",

[21] See above the beginning of section 1.4 Involvement mechanisms and practices of NGOs, p. 36
[22] See above p. 37

used by the OMC Report, is adopted as a guiding factor to classify the practices. According to the report, the 'initiator' refers to those who establish the involvement activity (European Commission, 2018). Here, the important distinction is between governmental groups and groups of civil society. Another important reason behind taking this approach is to display the two different perspectives of the government and civil society, on activities regarding the participation in heritage management.

The 2014 Danish architectural policy measure "Putting People First" provides an instructive example for government-initiated projects. Developed by the Danish Government, the policy obliges ministries to launch participation projects and produce educational materials for secondary schools in which the children and young people acquire knowledge on the built environment. Increasing citizens' understanding the dynamics of cultural heritage, the government aims to "enable them to participate in discussions and decisions about the built environment in a qualified way" (The Danish Government, 2014). The project demonstrates the importance of a government taking concrete steps for participation as it has a large capacity to spread the missions to a wide range of people. The OMC Report also claims that most of the involvement projects are initiated by governments. However, despite its power to implement and reach more communities, such projects can fail in the long run in terms of achieving participation through the whole process. For instance, as stated in the research of Swensen et al. (2012), on Norwegian towns, cultural heritage plans are developed by the involvement of various groups through separate and open meetings. Within the project, these groups are given right to make decisions to include cultural monuments and environments in the heritage plans. In addition, the municipal heritage management involved and assigned NGOs to conduct a local survey that would be used in the planning process. However, according to the researchers' interviews with NGO representatives, there was a lack of actual evidence regarding the use of the surveys they had provided. This made NGOs "feel that they are not taken seriously if their findings are not considered or used". From these examples it can be inferred that

sustainability in communication with communities must be regarded as a significant component of involvement mechanisms (Swensen et al., 2012).

The Cultural Association Imago Mundi Onlus is worth to be mentioned regarding the projects initiated by civil society, because of its volunteer-based structure and the impact it created by the great event Open Monuments (European Commission, 2018). Founded in November 1993 by a group of university students, the association widened its events to large sections. Organized by the association, MonumentiAperti[23] (Open Monuments) is considered one of the most important volunteer-based cultural events in Italy. The event promotes the collaboration of volunteers, local governments, different levels of schools and universities. With "more than 12000 volunteers in the network, more than 100 cities have participated in the event in 20 years".

There have been various projects initiated by international organizations. Funded by the European Union and the Council of Europe, The Urban Walks project in Goris/ Gyumri, Armenia is worth mentioning especially due to its participative planning process. The maps, old archive photos of the heritage sites and other promotional materials, which are presented by the guides during the walks, are designed and prepared by local communities. The communities are helped to identify their attributions to urban heritage by mapping the stories about heritage sites. It is claimed that "the tours themselves helped to enhance the experience of the community and to contribute to a common understanding of the urban heritage in the city and to learn from each other" (Göttler & Ripp, 2017).

Additionally, these international organizations establish and fund involvement projects in different countries. Apart from Europe, investigating the impact of these projects on

[23] See http://monumentiaperti.com/it/

participatory governance carries importance to understand the issue in different contexts. Li Fan (2013), in her article titled “International influence and local response: understanding community involvement in urban heritage conservation in China”, portrays the situation in the case of a centralized government. First, the author states that in China “civil groups as well as NGOs, are strictly controlled by the state” and claims that the impact of international projects are “limited to providing technical, material and financial assistance within the short term” and “rarely introduce a serious institutional reform programme at macro-level that challenges the status quo”. This observation can also be concluded from heritage practices in Turkey. Despite European Union’s grants and preparation of an inclusive rehabilitation model for the area, the urban renewal project in Fener-Balat neighborhood, later taken over by Fatih Municipality without a consideration for the communities’ needs and interests, exemplifies this situation (Ahunbay, 2016).

In conclusion, it can be said that a successful participation project requires grassroots movements that will work and be effective at the local, regional, national, or international level with a mission of building sustainable communication models with the power holders. This movement needs to be supported by the government with a developed and efficient policy for the heritage that can be beneficial for both social cohesion and urban development for all, if it is managed properly.

CHAPTER 2
TURKISH NATIONAL POLICY OF CULTURAL HERITAGE

2.1 LEGISLATION AND INSTITUTIONS

In Turkey, cultural heritage is generally considered to be under the responsibility of public administration. However, this responsibility of the state is currently being discussed and criticized regarding the central administration's collaborations with the private sector. In order to understand the local institutional structure, it is imperative to firstly mention the fundamental working principles of public administration in Turkey (Ünsal & Pulhan, 2012).

According to Article 123 of the 1982 Constitution of the Republic of Turkey, "the administration is a whole with its formation and functions and shall be regulated by law. The organization and functions of the administration are based on the principles of centralization and decentralization[24]" (The Constitution, 1982). The amendment to the article, on April 16, 2017, states: "Public (legal entity) bodies shall be established only by law, or by presidential decree". Centralization ensures that decisions about public services are made and implemented by the central government, while decentralization refers to the delegation of powers by the central authority to the local units. Throughout the history of politics in Turkey, public administration and the authority given to local units are the most discussed issues in the context of power relations and struggle.

Local administrations came to the fore in 1970s, especially after the consequences of rapid urbanization at the time, as a growing population and built environment required closer attention. Additionally, the Information Age introduced the new terms such as

[24] As translated in https://global.tbmm.gov.tr/docs/constitution_en.pdf

"new public administration" and "governance" to the overall literature on cultural heritage management (Ünsal & Pulhan, 2012). The new public administration approach was inspired by market-driven forces and utilizes managerial terms such as "entrepreneurship" and "public management". Governance, as it is discussed in the first chapter of the thesis, refers to the management of public needs through the participation of related stakeholders; including state, local administrations, universities, labor unions, charitable foundations (*vakıf*s), trade unions, civil society organizations; and throughout the processes and consequences of decision-making, preparation and implementation (Ünsal & Pulhan, 2012; Yıldırım, 2018). Namely, governance grants more authority to local administrations. As a culmination of the discussions on governance since the 1980s, Turkey introduced a series of laws[25] to meet the necessities of this shift in authority from central mechanisms to the local units. The changes, made following these series of laws, intended to reinforce democratization by increasing the involvement and representation of the locals (Ünsal & Pulhan, 2012). These regulations directly affect urban planning and city management practices and are very controversial in the context of autonomy of local administrations. A brief look at the political history of Turkey reveals that the degree of authority given to local administrations highly depends on the political party the relevant administration is affiliated with (Tekir, 2002). Despite the fact that the decision-making organs of provinces, municipal districts and villages are elected, the central administration holds the right to restrict the authority and narrow the responsibilities of local administration, commonly implemented when a possible threat to its political power arises[26].

[25] These laws can be listed as Law 5216 on Metropolitan Municipalities (2004), 5226 amendment to Law 2863 on the Conservation of Cultural and Natural Property (2004), The Municipality Law 5393 (2005), Law 5302 on the Special Provincial Administration (2005), Law 5366 on Conservation by Renovation and Use by Revitalization of the Deteriorated Historical and Cultural Immovable Property (2005). Also see Table 2.2.3 Regarding Laws and Regulations on Cultural Heritage (ordered by publishing dates) on above page 7.

[26] As the debates surrounding the contentious local election process (2019 Turkey Local Elections), still ongoing as this thesis is being written, demonstrate; local administration is a highly politicized subject in Turkey.

In addition, in their research on outsourcing practices in the Turkish cultural heritage sector, Shoup, Baraldi and Zan (2014) conclude that "though the usual modernizing rhetoric of transparency, accountability, and efficiency is deployed (…), Turkey's agenda for changes in the public sector is not coupled with the idea of decentralization, but focused on building a managerial capacity within the centralized state". This situation has caused controversial debates as some scholars believe it damages democracy through city management practices. Considering that built environment, including cultural heritage, in Turkey is under the domain of city management, these discussions inevitably shape cultural heritage practices and the issue of participation. Consequently, centralized control creates conflicts between the state and NGO sector because "the outsourcing projects reinforce central control and forestalling local participation" (Shoup et al., 2014).

Before delving into the implementation exemplifying the arguments above, it is essential to list the public institutions responsible for cultural heritage in Turkey. While the main agent of cultural heritage management is the state, central and local administrations are variously ramified (Ünsal & Pulhan, 2012). The institutional structure can be seen from Figure 2.1.1 below entitled *Responsible Public Institutions for Cultural Heritage*.

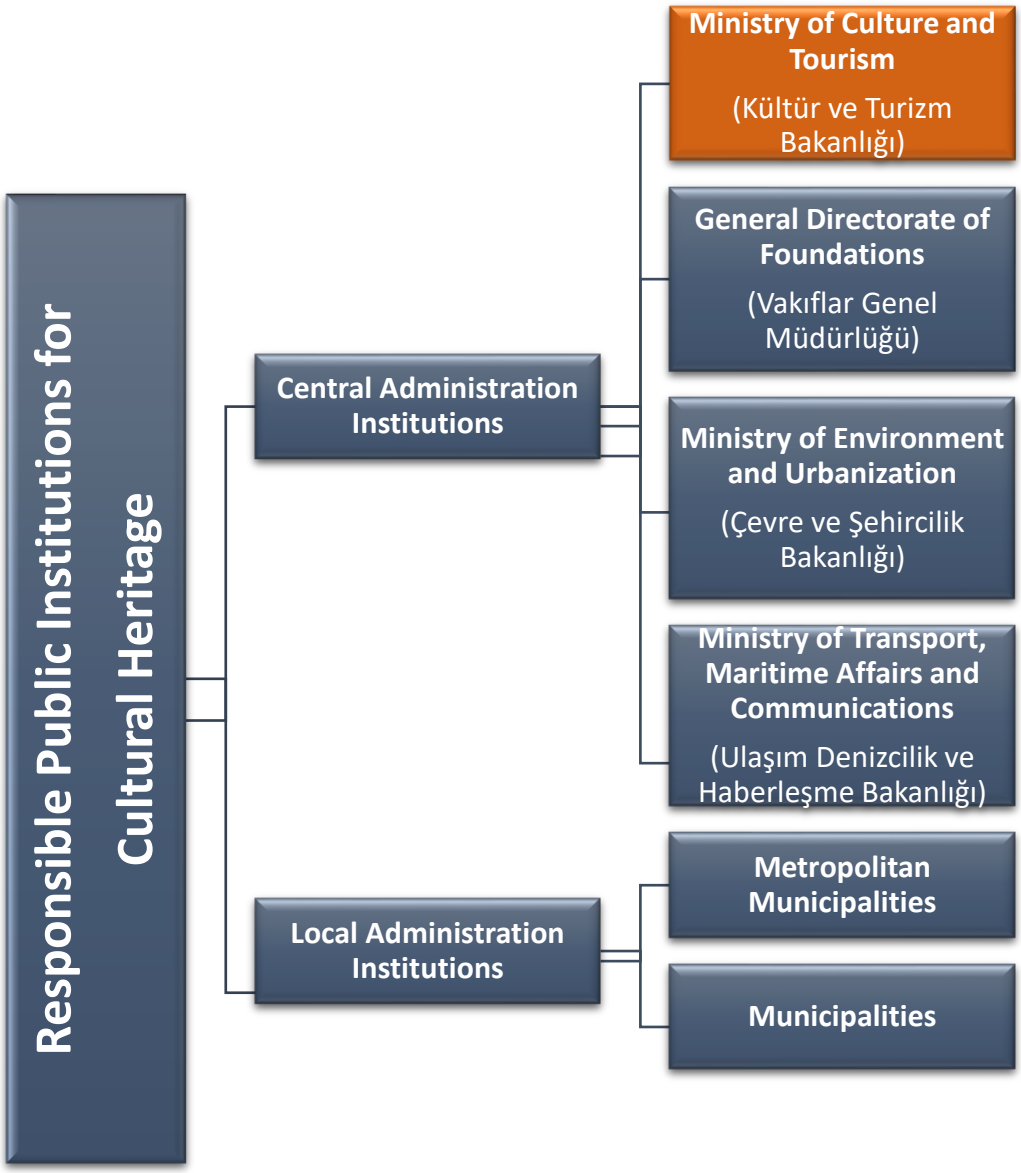
IThe Ministry of Culture and Tourism (MoCT) was established in its current version by Law 4848, in 2003. The core duties and authorities regarding the conservation of historical and cultural properties were given to the General Directorate for Cultural Heritage and Museums[27] (*Kültür Varlıkları ve Müzeler Genel Müdürlüğü*). The Directorate is responsible to propose the establishment of museums, directorates of

[27] For its institutional structure, see Figure 2.1.2 Institutional Structure of Ministry of Culture and Tourism

surveying and monuments (*Rölöve ve Anıtlar Müdürlükleri*), laboratories for restoration and conservation. It organizes and carries out their administrative and specialized works. Moreover, it is tasked with guiding the establishment of private museums and supports them under certain principles (Law 4848, 9b). The Superior Council for Conservation (Kültür Varlıklarını Koruma Yüksek Kurulu), under the General Directorate for Cultural Heritage and Museums, is a crucial institution which serves as a decision-making body concerning the protected areas and the restoration of immovable cultural properties. Public institutions (including municipalities) must obey the Council's decisions (Istanbul Historic Peninsula Site Management Plan, 2018). Consequently, the Council's decisions frequently face criticism.

On the other hand, Law 4848 was suspended by "Decree No. 703" in July 2018 (Article 21). However, its articles will be mentioned here as they were in force between 2011 and 2018; years this thesis covers and focuses on. The Law 4848 includes essential statements that help explain how the MoCT collaborates with civil society organizations in terms of heritage management. Accordingly, the Ministry is responsible for developing communication and

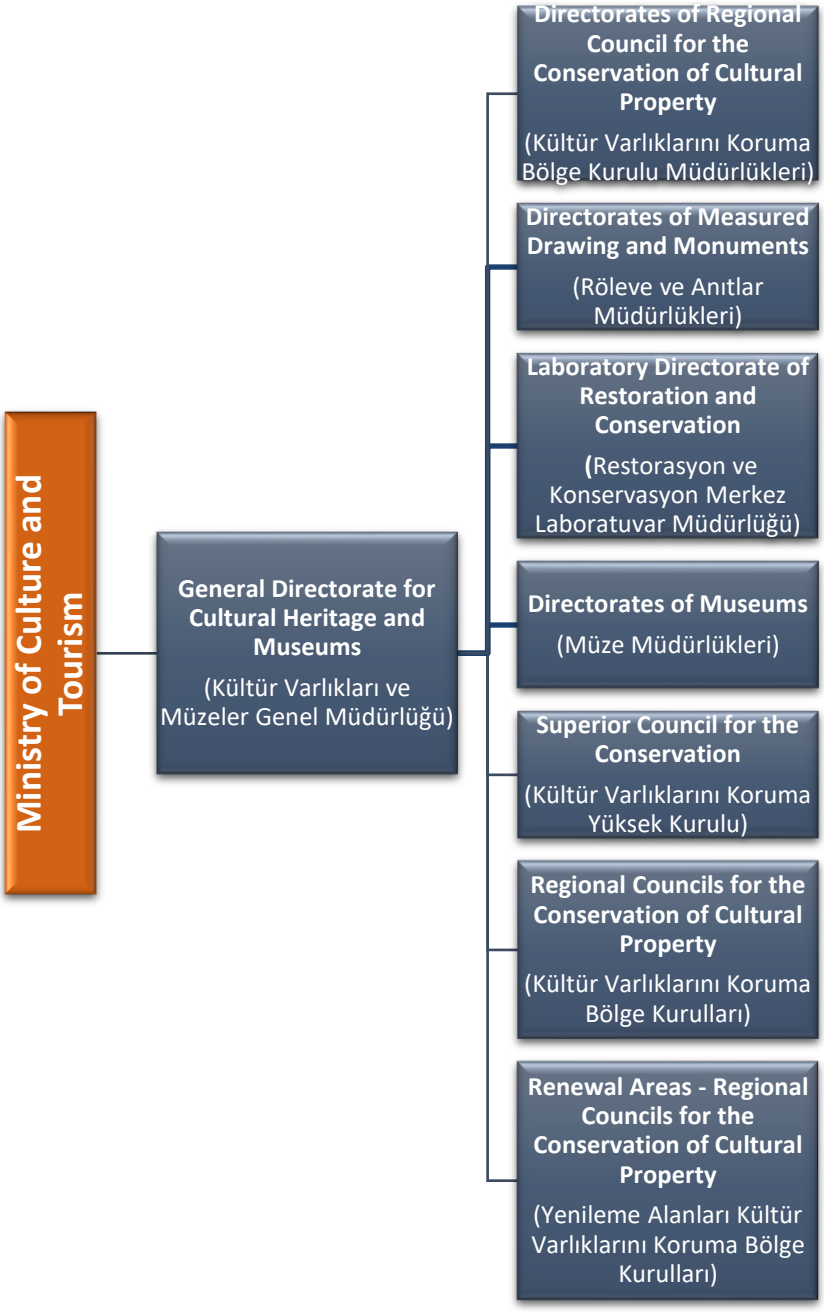
Figure 2.1.1 Responsible Public Institutions for Cultural Heritage[28] [29]



Source: (Historic Areas of Istanbul Site Management Directorate, 2018)

[28] Also see Figure 2.1.2 below for the institutional structure of the Ministry of Culture and Tourism.
[29] General Directorate of Foundations has affiliated with the Ministry of Culture and Tourism since July 2018. For its organizational structure, see https://www.vgm.gov.tr/organizational-structure

Figure 2.1.2 Institutional Structure of Ministry of Culture and Tourism



Source: ("Taşra Teşkilatı," n.d. & Historic Areas of Istanbul Site Management Directorate, 2018)

collaborations with civil society organizations, as well as local administrators and the private sector, on matters pertaining to culture and tourism (Article 1, 2).

The General Directorate for Foundations is another important institution on conservation and is responsible for the identification of "immovable cultural and natural property to be protected; owned by real and legal persons" (Law 2863, Article 7). Additionally, the institution is further responsible for the implementation of restoration projects[30] of cultural properties within and outside of the borders of Turkey. In his speech at the Heritage Istanbul Fair[31] (2019), the Vice General Director of the Foundation, Ali Hürata stated that the all restoration projects are managed by a scientific board. As the section "Concept of Civil Society in Turkey"[32] will discuss, the Foundation stems from an Ottoman heritage and its work is mainly related to religious beliefs and activities. Thus, its structure and practices are criticized by the supporters of the modernization process in Turkey.

Municipalities and Metropolitan Municipalities are supplementary public institutions that play significant roles in managing cultural heritage. According to Law 5216 on Metropolitan Municipalities, "ensuring the conservation of cultural and natural assets of the historical urban fabric and of areas and functions of historical significance to the town, carrying out maintenance and repairs for (that) purpose and, where conservation is impossible, reconstructing them in their original form" are some of the responsibilities of metropolitan municipalities (Article 7o). Furthermore, Metropolitan Municipalities are responsible for parts of urban planning through the preparation of the strategic plan, annual goals, investment programmes and, the budget in consultation with the district and first-tier municipalities (Article 7a). The participation of civil

[30] See https://www.vgm.gov.tr/faaliyetler/restore-edilen-vak%C4%B1f-k%C3%BClt%C3%BCr-varl%C4%B1klar%C4%B1/yurti%C3%A7i-ve-yurtd%C4%B1%C5%9F%C4%B1-vak%C4%B1f-k%C3%BClt%C3%BCr-varl%C4%B1klar%C4%B1na-%C3%B6rnekler

[31] See http://www.expoheritage.com/heritageistanbul/fuarhakkinda-eng.html

[32] See p. 67

society organizations is limited to "attend(ing) a (experts) commission's meeting and state(ing) their opinions, without voting rights[33]" (Law 5216, 2004, Article 15). Experts commissions are set up by the municipal council, and they consist of three to five persons among municipal councils' own members. Experts commissions of The Grand National Assembly of Turkey (TGNA) are where the most detailed discussions of laws take place (Bakırcı, 2009).

The principles of heritage management are regulated by Law 2863 on the Conservation of Cultural and Natural Property, that is still in force today. The overall list of laws and regulations regarding cultural heritage and relevant institutions can be seen in Table 2.1.1.

Table 2.1.1 Laws and Regulations on Cultural Heritage (ordered by publishing dates)

Date of Published in Official Gazette	•Names of Laws
1983	•Law 2863 on the Conservation of Cultural and Natural Property
2003	•Law 4848 on the Organization and Duties of the Ministry of Culture and Tourism
2004	•Law 5216 on Metropolitan Municipalities
2004	•5226 numbered amendment to Law 2863 on the Conservation of Cultural and Natural Property
2005	•The 5393 Municipality Law
2005	•Law 5302 on the Special Provincial Administration
2005	•Law 5366 on Conservation by Renovation and Use by Revitalization of the Deteriorated Historical and Cultural Immovable Property
2012	•Law 6302 on the Transformation of Areas Under Disaster Risk

[33] As translated in http://www.lawsturkey.com/law/law-on-metropolitan-municipalities-5216

When the laws and regulations regarding cultural heritage and urban planning are analyzed, it is seen that they include civil society organizations in cultural heritage practices and encourage their participation in various levels of management. Dinçer et al. (2011) state that Law 2863 and the amendments show that "there must be coordination between non-governmental organizations and the central and local administrations authorized to plan and conserve the protected areas". However, the most commonly encountered expressions in the clauses are to "develop communication and collaboration with"[34], "(the) state their (civil society organizations') opinions without voting right"[35] and "consultation;"[36] which demonstrates the unclear and limited advisory roles and positions of these organizations regarding heritage practices. Consequently, their actual participation is vulnerable to being overlooked. Therefore, the applications of these regulations are analyzed in the next part with a special focus on Law 5366, which leads to problematic implementations.

[34] See the Law 4848 (2003)
[35] See the Law 5393 (2005)
[36] See the Law 5393 (2005)

2.2 PRACTICES and REACTIONS

In practice, communication and collaboration developed by public administrations for the sake of cultural heritage are led substantially by the private sector. Therefore, the voice of civil society is not heard as a part of an intended project but as reactions and protests. This argument is exemplified by urban scale projects executed in the last ten years. At the national level, the prominent practices will be discussed along with the reactions of civil society of the following projects: transformation of the Cercle d'Orient building complex including Emek Movie Theater, urban renewal of Sulukule and Fener-Balat-Ayvansaray districts in the Historic Peninsula. Although Emek Movie Theater is not located in the Historic Peninsula, it is worthy to mention here since it exemplifies one of the first and most important city-scale civil reactions encountered by public agencies in Istanbul. These cases are presented as they are important for the elucidation of the recent implementations of cultural policy on heritage, the outcomes of strong collaboration between public and private sector, and reactions of civil society.

Restoration projects in Turkey are one area of heritage practice that are initiated and implemented with a little information disclosed to the public. The available information obtained via the official Metropolitan Municipality website is limited to the location of the project, a few photos, a brief list of the responsible institutions and a percentage of the completed parts[37]. In the city center, there are several ongoing constructions which are surrounded by billboards[38] presenting information regarding brief details such as the proceedings of the restoration with the name of the construction firm, and the responsible public institution. Among these, Kamer Construction Firm's transformation project of the Cercle d'Orient building complex including a landmark

[37] See https://ibbqr.ibb.gov.tr/

[38] See Figures A.1 in Appendix for the Information Billboards Surrounding the Renewal and Restoration Project in Süleymaniye District.

of İstanbul's cinema culture, Emek Movie Theater, is a case that demonstrates urban scale reaction of civil society to a cultural heritage site.

The Cercle d'Orient is a first-degree historical building, established in 1884 and designed by Levantine architect Alexander Vallaury (Salt Beyoğlu, 2011). Aside from the building's importance as a unique historical structure in Beyoğlu, Emek movie theatre was a memory space that was in use from 1924 to 2009. Kamer Construction, as the tenant of the complex since 1993, proposed a project to the Ministry to demolish Emek and restore the Cercle d'Orient building (Özyurt, 2012). The offer also included the transportation of the Cinema's "ceiling and walls, together with their original ornaments" to the fourth floor of the new building which would have several movie theaters, restaurants, cafés and stores across its eight floors. This project has encountered resistance and protests[39], starting with rumors in 2010 that continued until the destruction of Emek in 2013 (Tapan, 2010).

Within this process, it is necessary to analyze the communications between the key decision-makers for the project; the Council for the Conservation, the private firm and project owners Kamer Construction, and protesting civil society consisting of "chambers of urban planners and architects, members of the film industry and cinephiles" in order to understand the crucial issues regarding participation (Salt Beyoğlu, 2011). First, receiving information about the project was a problem articulated by civil society. A newspaper column in 2011 claims that the president of IKSV, Bülent Eczacıbaşı stated they expect to learn but could not get answers to questions of "Why do they want to destruct Emek?" and "What will be constructed

[39] Also see http://www.sabah.com.tr/Medya/2010/04/04/istanbul_film_festivali_borazanlarla_acildi - http://bianet.org/bianet/diger/121273-emek-sinemasi-yakinda-yikilacak-simdi-harekete-gecmeliyiz - http://bianet.org/bianet/toplum/121319-emek-i-yikacak-sirketin-yetkilisi-yuhalandi

instead?" (Akgün, 2011). He adds that because they do not know the details of the project, they are not able to contribute to or support the process.

One of the voices from the press was Atilla Dorsay, a well-known cinema critic and architect. He highlighted the importance of the relationship between theaters and the audience and emphasized the role of cultural heritage in identity building. He criticized the projects as they were executed with the ambition of unearned income (T24, 2016).

It has also been criticized that the attorneys of both Kamer Construction and the Council of Conservation were the same person. During an interview at CNN Turk channel, Levent Eyüboğlu, the shareholder of Kamer Construction, stated that he thought this situation as being an "ethical" process (Eyüboğlu, 2013).

On the other hand, protestors have been criticized in printed media for not being active in time and for insufficient protests. One other well-known journalist, Cüneyt Özdemir, wrote that movie makers began to act after the private firm acquired all legal permissions to demolish the building (Özdemir, 2013). Furthermore, Eyüboğlu (2013) claims that there are artists who stopped protesting after they learned about their project. However, he said he did not mention their names due to "neighborhood pressure".

In 2014, the Istanbul District Administrative decided to stop the execution and informed the Chamber of Architects. However, these ongoing discussions and various arguments, protests at urban scale with the slogan of "Emek is ours, Istanbul is ours[40]" were unsuccessful. Emek was demolished and Cercle d'Orient as a shopping complex

[40] See https://www.youtube.com/watch?v=UvPdk9hQwvk

opened to the public in 2016. During protests; violence between the protestors and the police was recorded[41].

In addition, there was a significant lack of a peaceful and/or professional environment to discuss the value and/or validity of Emek for the public life in the city with the people who used and were interested in the building. The most evident and crucial issue of the process was the disregard for the voices of civil society. As a result, the area has lost its potential to be a cultural space and instead has positioned itself as a shopping center.

The legal base for the permission of the project was Law 5366 on Conservation by Renovation and Use by Revitalization of the Deteriorated Historical and Cultural Immovable Property[42]. In fact, Law 5366, in force since 2005, has been mostly criticized due to its damaging effect on previous developments of regulations. Dinçer (2012) considers the Law as the most unfavorable initiative of the era, because it embodies the concept of urban renewal that allows metropolitan municipalities and special provincial administrations to "re-construct and restore" conservation areas with the aim of "develop(ing) housing, trade, culture, tourism and social facilities" (5366 Law, 2005 & Dinçer, 2012).

More importantly, this Law has led to the displacement of people from their homes. Within the scope of the Law, implemented areas of Ulus Historical City Center in Ankara and Sulukule, Tarlabaşı, Süleymaniye and Fener-Balat-Ayvansaray in Istanbul have encountered negative reactions from various communities including scholars, conservation specialists, press and inhabitants. Among these areas, Sulukule and Fener-Balat-Ayvansaray are located in the Historic Peninsula, inscribed as a world heritage site by UNESCO in 1985; and designated in 1995[43] as a "first-degree archaeological

[41] See https://www.youtube.com/watch?v=QivMSAosE3M
[42] See above p. 48
[43] With the decision numbered 6848 in 12.07.1995

site to be protected" by the decision of Conservation Board No: 1 for Cultural and Natural Assets of Istanbul (Istanbul 1. Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu) (Atik, 2016).

Sulukule is a historical area which consists of many cultural properties including waterworks from Roman, Byzantine and Ottoman Empires, land walls from the Byzantine era and the Mihrimah Sultan Mosque. Accordingly, excavations must be done under the supervision of Istanbul Archaeological Museums, manually and without machines. However, Fatih Municipality prepared a renewal project on Hatice Sultan and Neslişah districts (namely Sulukule) that paved the way for the misuse of the law and destruction by construction machines. As a result, the historical waterworks and archaeological layers from the Hellenistic period have been damaged (Atik, 2016).

In addition to Sulukule's archaeological significance, it was a district which many poor communities inhabit; including the Romani people (colloquially known as Gypsies or Roma). The demolition projects caused people to lose their houses, relocating them away from the city center to the periphery. Throughout the whole process, official objections raised by civil society were not taken into consideration. Separate lawsuits by the Istanbul Chamber of Architects, the Istanbul Chamber of Urban Planners and the Solidarity Association of Developing Roman Culture (Roman Kültürünü Geliştirme ve Dayanışma Derneği) won against the renewal project. However, because the court order was delayed, renewal project has started. The people removed from their neighborhoods could not adapt to life after relocation and this situation consequently damaged the social fabric of the community[44]. According to recent press news, the new inhabitants of the area are mostly Syrians (Gazi, 2018).

[44] See http://www.siddethikayeleri.com/sulukule-sen-sakrak-muzikli-yasam-dolu-bir-mahallemiz-vardi/

On the other hand, the first project implemented in Fener-Balat-Ayvansaray[45] between 1998 and 2008 was the rehabilitation of the area which is considered to be a good practice (Atik, 2016). With the collaboration of the EU and the Fatih Municipality, the project brought several international actors to hinder the socio-cultural and physical collapse of the area. The restoration of the historical houses was carried out with a special attention to protect the social fabric of the neighborhood and without removing the inhabitants. However, later, Fatih Municipality initiated a second project in collaboration with the private real estate sector. This renewal project drew negative reactions from various communities reminding of the conservation of Sulukule case. This time, the neighborhood was organized under The Association of Fener Balat Ayvansaray (Fener Balat Ayvansaray Derneği, Abbrev. FEBAYDER) and had an objection by initiating a legal process. At the end of the process, the legal struggle of the community saved the area from renewal. However, recently, the gentrification of the area was inevitably actualized in a different way with the opening of new cafes and shops which caused the neighborhood to lose its social fabric and instigated inhabitants to leave their homes. Here, the need for a well-prepared and inclusive planning approach based on the various views of related stakeholders is required to protect and develop the area physically and socially.

The Fener-Balat-Ayvansaray case is key to understand the decisiveness of civil society intervention. However, the current gentrification in the area demonstrates that the protection of cultural heritage is not possible nor sustainable with the periodical and reactional stance of civil society. Instead, the protection of cultural heritage requires a

[45] Fener-Balat-Ayvansaray refers to three neighborhoods located at the northern Historic Peninsula. The area has a cultural significance especially for the Jewish community since the Byzantine period. The district represents the multicultural structure of Istanbul's past with churches, synagogues, masjids, hamams and stone houses. According to the EU's survey concerning the current social structure of the area, the inhabitants are Muslim families and the majority of them are coming from Anatolian cities to work in physically demanding jobs. Solidarity is a prominent feature observed between the members of the neighborhood. Especially in Balat, women and children spend time in front of their doors (Akın, 2016).

continuous effort to raise awareness and sensitize the public about the initiatives aimed to transform public spaces. For this kind of endeavor, the first requirement is the awareness of trade and profit-oriented approaches and their consequences in the long run. Therefore, educational programmes within civil society organizations are vital in generating a common and inclusive approach for cultural heritage.

On the other side, negligence of the local community and other stakeholders over urban transformation projects is a common attitude. For instance, during the author's recent guided trip to the historical areas of Süleymaniye, several restoration projects were encountered. When the former situation of the area was queried, the guide responded that he remembers the place as "dirt". In this case, the renewal projects, from the perspective of the public, are considered as a "positive development" without consideration of the long-term consequences.

Last but not least, public–private sector collaboration on the grounds of cultural heritage can be underlined by mentioning Kültür A.Ş., institution which is "a for profit company established in October 1989 as an affiliate of Istanbul Metropolitan Municipality to provide culture, art and tourism services" (Kültür A.Ş., n.d.). According to Law 5216 (2004), Istanbul Metropolitan Municipality can establish corporations on areas under its responsibilities. These corporations are a separate legal entity and have a separate budget, are commercial, but are bound to and act under the supervision of local administrations (Uras, 2011). This can also be explained as part of the reform process that Shoup et al. (2014) mention "the state has been experimenting with outsourcing gift shops, ticket collection, and other commercial activities at cultural heritage sites in Turkey". Many of the historical buildings and/or museums managed by Istanbul Metropolitan Municipality have transferred their operations to Kültür A.Ş. However, according to the research of Shoup et al. (2014), little of the generated income was returned directly to the cultural heritage funds.

The strictly commercial approach to cultural heritage diminishes its potential to contribute to sustainable development of the country, whereas its value as a development tool is supported throughout the thesis.

Aforementioned reactions from civil society[46] to the urban projects were mostly against the implementations that ignored the fundamental needs of the surrounding communities. Giving authority to local administrations as "the sole decision-makers in all the procedural work" also faces criticisms since it disregards the importance of participation at decision-making level (Dinçer et al, 2011). It is noteworthy that the concepts and terms of participation and civil society organizations do not exist in Law 5366.

As can be seen from the discussions, the prevailing policy in Turkey, especially Istanbul, that affects cultural heritage management is closely associated with neoliberal policies[47]. In fact, the effect of neoliberal policies based on real estate developments are a widespread phenomenon affecting the cities, and therefore the cultural heritage placed within. Based on the approaches of researchers such as Harvey (2013), Purcell (2008), Soja (2010), and Lelandais (2014), it can be argued that neoliberal policies "facilitate the commercialization of space, reducing it to a measurable entity". It can be inferred from this statement that urban spaces have become a significant resource for the accumulation of capital (Dinçer, 2012). The accumulation of capital in Turkey is observed as a regression in public services due to privatization, increased poverty and disintegration of social and spatial structures. According to Şen (2006), cities gain strategic importance regarding economic policies (as cited in Dinçer, 2012). Likewise, the real intention of cultural policies under neoliberal influences is based on reviving

[46] See above p. 50

[47] See Neoliberal kent politikaları ve Fener-Balat-Ayvansaray - Bir koruma mücadelesinin öyküsü (pp. 3-17). İstanbul, Turkey: Türkiye İş Bankası Kültür Yayınları and Aksoy, A. (2014) İstanbul'un Neoliberalizmle İmtihanı.

the economy and increasing the surplus value that is earned from the land in the cities (Dinçer, 2012).

This issue is discussed comprehensively in the publication of Cultural Policy and Management Research Centre (KPY) Yearbook in 2014 and 2015, dedicated to "examining the changing relationship between state and culture". In the introduction entitled "Cultural Policy and Cultural Politics in the Twenty-First Century", Robins discusses the concept of "cultural intervention" by questioning the roles of the state and the civil society in the field of culture. He asserts that under the dynamics of neoliberalism and economic and cultural globalization, "the state manoeuvres, as circumstances demand, and it constantly invents new justificatory rhetorics for its continuing interventions in the cultural arena" (Robins, 2016).

In sum, it can be said that the voice of civil society has been gradually diminished, and economic priorities have increased instead. Based on these developments, the 2011 "Turkish Cultural Policy Report: A Civil Perspective" collection; prepared by 185 civil actors of culture including academicians, artists, civil society organizations and trade unions; provides a fruitful resource on the elaboration of cultural policies of Turkey. Analyzing the developmental process of immovable cultural property in Turkey, Dinçer et al. (2011) conveys suggestions based on the experts[48]' answers. According to the list of suggestions:

> "If economically powerful stakeholders are able to take control of renovated areas to the detriment of those with only representational power, they must not be permitted to use them solely for touristic and commercial purposes, or in a way which disregards local inhabitants' need for a 'life with an identity'".

[48] The experts were: namely, Prof. Dr. Emel GÖKSU, Faculty Member of Dokuz Eylül University, Faculty architecture of Architecture, Department of Urban and Regional Planning, Chief Architect Oktay Ekinci from Cumhuriyet Newspaper, Chief Architect Korhan Gümüş from Istanbul 2010 European Capital of Culture, Member of the Executive Board, and Urban Planning Expert Mehmet GÜRKAN (as cited in Dinçer et al., 2011)

One of the clauses of these suggestions underlines the requirement of the cooperation with NGOs for “access to cultural heritage and democratic participation”. Keeping all these in mind, the framework outlined above opens miscellaneous areas to be discussed and improved, to increase the accuracy and efficiency of cultural heritage management in Turkey.

Today, Istanbul faces many challenges regarding urban spaces that eventually have an impact on cultural heritage. This is caused by the city’s multi-layered cultural history and the ongoing potential to generate a profit for manifold stakeholders. These aspects are daunting for civil society to be performing actively. However, the increasing population of the city and its cultural connotations for various communities make conserving the city’s heritage more crucial than ever before. At this point, planning on time and in collaboration with civic actors has increased its priority for the project initiators including public administrations, civil society organizations, universities and local communities.

2.3 LEGAL FRAMEWORK OF SITE MANAGEMENT IN TURKEY

The concept of site management was introduced in Turkish Heritage Law in 2004, through local efforts to accommodate international documents[49]. The minister of Culture and Tourism of its time, Ertuğrul Günay, stated the following in the beginning of the ISMD (2011):

> "According to the Operational Guidelines for the Implementation of the World Heritage Convention, the management plan of the area is regarded as a guaranteed approach to ensure the efficient preservation of outstanding universal value of the property through a participatory approach, and there has to be a management plan for the areas to be nominated to the World Heritage List. Therefore, concepts such as "Site Management" and "Management Planning" are included in our (Turkey's) conservation regulations according to the Additional Article 2 (…) to Law 2863, namely the "Law on the Conservation of Cultural and Natural Properties" and the Law 5226[50] in order to provide the efficient conservation of natural and cultural values of both our properties on the World Heritage List and the properties in the Tentative List with a participatory strategy in the framework of a vision".

Therefore, an extensive analysis of the roles of NGOs on heritage management in Turkey requires a complete comprehension of how the concept of site management is described in the legislation as a method to manage the heritage sites.

After setting the aforementioned legislative grounds, the operational steps of site management begin in 2005 with the publication of "Regulation on the Substance and Procedures of the Establishment and Duties of the Site Management and the Monument Council and Identification of Management Sites". Until 2005, there were two management plans which were prepared with the financial and technical aid of international organizations (Ulusan, 2016).

[49] See above p. 26
[50] See above p. 41 and 48

The first management plan in Turkey is considered to be the Pamukkale Site Management and Presentation Plan prepared with the collaboration of World Bank and the MoCT as a part of World Bank - financed project "Community Development and Heritage Project"[51]. The second one is the Çatalhöyük Management Plan[52] prepared with the financial aid of the European Union in 2004. Ulusan (2016) claims that these plans, despite the fact that they are prepared on the basis of the relevant international guides and include the fundamental principles of a management plan, could not find the opportunity to be implemented because of the lack of legislative grounds in Turkey. The research conducted by Shoup (2011), between the years 2006 and 2007, on the cases of site management and the involvement of stakeholders in the management of archaeological sites, gives significant insights that help address the reason for the failure to implement management plans. As a major limitation, Shoup (2011) pointed out "the extreme centralization that has characterized the administrative system of the Turkish Republic, which has until very recently discouraged the formation of active civil society groups". Furthermore, he stated that "community education, local economic development, or improved visitor experience are not evaluated or rewarded by academic institutions;" which consequently lead archaeologists to prioritize scientific research under budgetary constraints. Lastly, because there are both conservation and work plans defined in the Law 2863, "archaeologists have ambiguous understandings of the difference (of) a site management plan". For the Istanbul Historic Peninsula, a conservation master plan and a conservation implementation master plan were adopted following the first management plan in 2011. These circumstances have provided a sufficient reason to update the Istanbul Historic Peninsula Management Plan in 2018.

[51] See http://documents.worldbank.org/curated/en/968701468779179501/pdf/multi0page.pdf, see also http://www.akanmimarlik.com/tr/calismalar/sehircilik-ve-alan-yonetim-planlari/pamukkale-alan-yonetim-ve-sunum-plani/41

[52] See http://ghn.globalheritagefund.com/uploads/library/doc_481.pdf

Additionally, there are several other concerns regarding the implementation of management plans. First of all, “management plan” is still not a very familiar concept and is vulnerable to being overlooked/disregarded (Dinçer, 2012). As shown in Table 2.3.1 below, there are various responsible agents through all the processes of plan-making, and they are criticized under the presupposition that they lead to the deceleration of the enforcement.

Table 2.3.1: Site Management Structure in Turkey (The Responsible Institutions and Tasks)

RESPONSIBLE INSTITUTION	TASK
The MoCT or Relevant Municipality	Identification of the management site
The MoCT or Relevant Municipality and Metropolitan Municipality or a private company (in the case of public tender)	Drafting of the SMP
The Advisory Board	Evaluation of the draft SMP
The Coordination and Audit Board	Approval
Site Management Directorate, The Competent Authority, responsible institutions and organizations	Implementation
The Coordination and Audit Board	Supervision
The Coordination and Audit Board, The Competent Authority, The Advisory Board	Revision

According to site management regulations, the responsible actors can be listed as the MoCT, relevant municipalities, a site directorate, a monument council, an advisory board, a coordination and audit board, a site manager and a competent authority (Regulation on the Substance, 2005).

The advisory board is set up “to present proposals (in order) to assist decision-making and enforcement of the draft management plan of the site” and composed of “at least five members from persons with the right of property in the area, professional chambers, civil society organizations, relevant university departments, a site manager and members to be determined by the competent authority” (Article 15).

The coordination and audit board, is the “authorized to approve and supervise the implementation of the management plan” and composed of “at least five members, one of them being the site manager, two members to be elected by the advisory board from among its own members and at least one representative from each of the (authorized) administrations” (Article 16). The site manager is at the same time the head of the coordination and audit board.

The site manager is appointed by the relevant municipality for urban conservation sites; and appointed by the Ministry for non-urban conservation sites. The competent authority represents “the Ministry or the relevant municipality authorized to identify a management site within the scope of the law and regulation”. The monument council is set up “exclusively for an immovable cultural property that has the quality of a monument”, determined to be as such by the Ministry of Culture and Tourism and composed of “at least seven members of which at least one of them being a scholar representing local universities, professional chambers, civil society organizations, local governments and donors contributing to the conservation and development of the monument as deemed appropriate by the Ministry and representatives of the administration with the right of discretion regarding the monument” (Article 18).

According to the regulation, the objectives of site management can be summarized as “the accurate identification of the area for conservation, raising the values of the area while supporting cultural tourism and the emergence of possible sectors by using high

standards of conservation practices in light of international conservation principles" (Article 5). The regulation also emphasizes the importance of the collaboration with various stakeholders in conserving and evaluating management sites, listing the relevant stakeholders as: "public institutions and organizations, civil society organizations, persons with right to property in the area, persons and organizations working on a voluntary basis and the local community in conserving and evaluating management sites" (Article 5 - f).

The summarized version of the participation of civil society and its organizations in the regulation of the management plan can be stated as follows: According to the regulation, the views of civil society organizations are taken into account for the identification of the management site. In order to obtain their views, a coordination meeting is organized. Additionally, the advisory board and the monument council are composed of members including the ones from civil society organizations, selected by the competent authority. In the ISMD (2018), there are only five members of civil society organizations out of the thirty members of the advisory board. Moreover, the selection criteria are not clearly defined, which demonstrates the uncertainty of the participation. To summarize, the long list and overlapping roles of responsible actors and the very limited and unclear role of civic actors in the site management legislation are the main obstacles preventing the implementation of an inclusive and participatory approach.

Insufficient explanations and unclear definitions in documents regarding the duties and responsibilities of the relevant institutions lead to a gap between the plans and the implementation. This is further caused by the lack of coordination between those executive units shown in the table above. In addition, management plans are often confused with "conservation plans" by the relevant administrators and therefore, being overlooked once more.

Regarding the participation issue, inferences of scholars based on their experiences in Anatolian cities of Turkey state:

> "Our experience from the projects implemented in the cities indicated that participatory policy practices are often limited to surveys administered following the planning process. Usually after the plans are completed, a sample is selected, and opinions and recommendations regarding the plan are compiled. In other words, despite the fact that there are some measures taken towards local governance reform in Turkey, the emphasis on participation in legislation or legal measures to ensure inhabitants' participation does not guarantee an effective practice of participation" (Kutlu, 2011).

Since 2004, there have been several management plans[53] prepared for several heritage sites. However, the ISMD is considered "the first (plan) prepared for a major urban context, marking an important moment in Turkish heritage management" (Shoup & Zan, 2013). After tackling the principles of site management, based on the regulations in this section, the third chapter will focus on the ISMD.

The planning of the site management and its exertion are still contingent on the broad and current interests of researchers and heritage practitioners. One of the most controversial issues is the distribution of roles and authorities regarding the decision-making process on the site. As we discussed in the first chapter, managerial decisions and participatory practices are unique to the cases. Therefore, each plan should be based on significant preliminary research, aiming to understand the structure and needs of various stakeholders who have an interest in the site. The main purpose of a managerial approach is to provide solutions to conflicting interests. However, in Turkey, the fragmentation of responsibility among various actors creates conflict instead of solutions.

Within the context of the aforementioned roles of civil society organizations and major problems for the implementation of the plan, the need for further research on the

[53] See http://www.kulturvarliklari.gov.tr/TR-204390/ulusal-yonetim-planlari.html

interaction of civil society organizations and power holders arises. Based on this framework, my interview questions are constituted to provide a response to this need.

2.4 THE CONCEPT OF CIVIL SOCIETY

2.4.1 The Evolution of Civil Society as a Concept

Before discussing civil society as a concept with its actors in the local scene, it is worth mentioning the concept's early philosophical background to understand its significance within the cultural context.

As a forerunner, Antonio Gramsci put forward an outstanding approach regarding civil society by discussing the concept in close association with his theory of hegemony. In relation to this, Buttigieg (1995) states that "the site of hegemony is civil society; in other words, civil society is the arena wherein the ruling class extends and reinforces its power by non-violent means". By "non-violent means", he denotes media, universities, libraries, and religious institutions, in which culture is constantly reproduced. This indicates that "Gramsci's conceptualization of civil society is based (…) on culture" (Ada, 2017). In his article on cultural diplomacy, Ada (2017) also states that "hegemony, quite simply, (…) means cultural influence". These views regard civil society not as an otiose entity, but as an operative public sphere.

When discussing civil society within the context of hegemony, Gramsci broadens its meaning. Accordingly, civil society does not act separately from the state, but functions as a "constitutive element" that influences the decision-making process (Buttigies, 1995). In other words, civil society signifies a wider and more powerful meaning than how today's professional associational organizations function.

The significance of this discussion in terms of the thesis is that it helps evaluating the roles of civil society agents in regard to its potential for creating an impact. Emphasizing the "future significance of civil society in the story of 21st century cultural diplomacy", Ada states (2017) that "although civil society is, in practice a well-known phenomenon, it still has not achieved formal recognition on a universal scale".

Likewise, this argument shows itself in the thesis' case. Though there may be several different reasons for the unrecognized potential of civil society, Gramsci's seminal conceptualization can be helpful in reconsidering the term. Regarding cultural heritage in Turkey, where the power holders make most of the decisions based on their political and ideological considerations, civil society should be a primary area of discussion.

2.4.2 The Emergence and Development of the Concept in Turkey

Turkish scholars present the definition of civil society by referencing the historical development of the concept and its absence in the history of Turkey. Mardin (2017) and Belge (2003) argue that "civil society" is a Western phenomenon that appeared/came to existence in feudal Europe. From 12th Century onward, cities became a new resource for wealth that feudal nobles aimed to benefit from (Mardin, 2017). However, accumulating wealth required the protection of merchants and manufacturers. On the other hand, the productive classes of the cities (or bourgeois) had demands as a compensation for the new opportunities they provided to the nobles. Thus, they acquired "civil liberties" that brought autonomy and trade practices to cities and paved the way for a "civil society". These circumstances were unique to the Western political culture of the Middle Ages and did not exist in the Ottoman State. Mardin (2017) also explains the differences between the two political cultures in terms of the dynamics of polarization. He elucidates that, while the polarization in the West was based on church / secular power; feudality / bourgeoisie / the industrial proletariat and local / national, it was between religious community and the state in the Ottoman Empire (Mardin, 2017). This distinction can also help to comprehend why the phenomenon of civil society developed in a different way in Turkey's history.

In 17th and 18th centuries, Western philosophers began to use "civil" as a root to generate words from, such as "civil liberties" (Mardin, 2017). This also stems from a demonstration of "civil" as a requirement for public life. In the contemporary

understanding and Western conception of liberty, "civil society" is a stage for civilization and it implies a societal system free from state authority.

Considering the brief history above, Belge (2003) underlines the autonomy of cities, the most significant base that civil society is built on. He also suggests that the word "civil" implies citizens. Namely, civil society is a social sphere that citizens work collaboratively in and is free from intervention of the state. However, the idea of "being free from the state" was not rooted and demanded in the Ottoman Empire as it was in the West (Mardin, 2017).

Most interestingly, as Mardin (2017) claims, the development of the concept in Turkey occurs in 19th and 20th centuries without having such grounds that existed in the West (mentioned above). Here, an essential distinction is drawn to demonstrate the cultural differences: the public opinion of the West and national interest that are stimulated by the economical dynamics along with an idea and autonomy of "community" and "individual"; whereas they represent collective meaning in Turkey. So, the idea of freedom/liberty is based on this distinction.

In the organizational context, there are two types of civil society organizations in the history of Turkey; associations (*dernek*s) and religious endowments (*vakıf*s). However, the actual potential and structure of these organizations to be "civil" according to Western definition has been under debate; especially in regard to their relationship with the state. Zencirci (2014) addresses two prevailing views on the evaluation of civil society in Turkey. According to her, secularist-Kemalists "generally attribute the 'weakness' of Turkish civil society to the Ottoman heritage of religious associational life, which they argue was characterized by authoritarian, repressive, and intolerant tendencies". On the other hand, Islamists claim that the "Ottoman heritage of pluralist, tolerant, and multicultural civil society was destroyed by the authoritarian reforms of the early republican Kemalist regime". These two standpoints are a consequence of two

distinctive understandings of Turkish nationality. Furthermore, these approaches inevitably are to be grasped as they appear in today's political and cultural environment in Turkey. In either case, there is a consensus on the weakness of civil society that is valid for today.

The meanings and operations of civil society organizations have been transformed throughout modern Turkish history. *Vakıf*s were once regulated by Islamic Law and they were "endowments in perpetuity" which means that "when a property (a road, a bridge, a water fountain, a school building etc.) is transformed into a vakıf, it entails that the owner has given up his / her right to ownership" (Zencirci, 2014). Created in 1923, the Turkish Republic aimed to confiscate *vakıf* properties and lands. This is because "these religious associations were seen as an impediment to modernization and were not considered a part of civil society" from the perspective of secular Turkish nationalism. On the other hand, there was a relatively more favorable perception of *dernek*s, and "the formation of a variety of pro-regime organizations such as public employee associations, charitable groups and worker's cooperatives" were supported by Turkish state. Zencirci states that "instead of being a voluntary manifestation of grassroot activism, the main function of these organizations was the creation of an 'active society' that would voluntarily support the 'the notion of a strong state, secularist developmentalism and the modernist project'". Therefore, they could not be considered a part of an "autonomous" civil society.

However, the concept of "civil society" as it refers to "playing a role outside of political power and state authority" entered to scene in 1990s (Zencirci, 2014). Discussions on defining the concept and transferring it to the Turkish cultural structure happened in a series of conferences. The main concerns of these conferences were "which organizations could be regarded as civil society organizations; the nature of the proper relationship between civil society organizations and the state and the conditions under which CSOs could best contribute to democratization" (Zencirci, 2014). As Kadıoglu

(2005:30) claims, these conferences were largely organized "in response to the 1995 democratization package, which, among other things, promised to create a more liberal environment for associational activity" (as cited in Zencirci, 2014). The United Nations Conference on Human Settlements (Habitat II), took place in Istanbul in 1996, and is still considered as one of the most important within a number of conferences on human settlements. Two major themes of the Conference were to create an "adequate shelter for all and sustainable human settlements development in an urbanizing world" (United Nations, 2006). In the "Istanbul Declaration on Human Settlements" of Habitat II (2006), the importance of cooperating with "labour unions and non-governmental and other civil society organizations with due respect for their autonomy" is underlined. Furthermore, the concepts of "equal, active and effective participation" of civil society "in political, economic and social life" are tackled in the Declaration.

In the 1990s, integration to Europe played a significant role in the growing number of civil society organizations (Bee & Kaya, 2016; Zihnioğlu, 2013). Bee & Kaya (2016) also states that "European integration, as well as the neoliberal form of governance" created a change that led CSOs "to become active players in Turkish politics". On the other hand, the scope of these CSOs has been discussed in very few platforms. Among these, 16 symposiums between 2004 and 2014, organized by the History Foundation, can be regarded as a useful resource. Within the symposiums, only the last one was focusing on the participation issue (Tarih Vakfı Yurt Yayınları, 2005). However, none of the topics were including debates or actions concerning cultural heritage. Also, the Third Sector Foundation of Turkey (TÜSEV) has been publishing Civil Society Monitoring Reports since 2011. A review of the reports by the author has revealed that the cultural heritage related activities were significantly at a low level[54] ("Sivil Toplum

[54] In these reports, one prominent identified project concerning cultural heritage is entitled EU - Turkey Anatolian Archeology and Cultural Heritage Institute. No detailed information is found about the project. See https://www.ktb.gov.tr/TR-206447/ab-turkiye-anadolu-arkeolojisi-ve-kulturel-miras-enstit-.html

İzleme Raporu," n.d.). Most of the issues that CSOs are dealing with are "human rights, democratization, gender policy, equality and minority rights" (Bee & Kaya, 2016).

The concept of "civil society" has become more visible and several NGOs have been founded as a result of the aforementioned developments. However, these NGOs have failed to constitute a civic power against the political power of the state, which can have a weight in the political environment. This argument is still being discussed by scholars. In an interview on Turkey's cultural policy, Ada (2014) stated that civil society fails to generate content to be involved in decision-making processes. One of the aims of the thesis is to evaluate the functions of civil society within the framework of cultural heritage.

Today, associations, foundations and labor unions are civil society organizations according to the relevant laws in which they are embodied. In 2002, the Ministry of Interior established the Department of Associations[55] "in order to carry out work and (operations) related with associations". Generally, the duties of the department are restricted to the paperwork of the associations. According to the Department of Associations official website, the number of active associations are 116.534[56] and this number changes ad infinitum. On the other hand, whether or not they are effectively active is open to discussion. A research conducted by the author consisted of browsing the official websites and consulting with relevant civil society organizations, found in the databases[57]. The information gathered demonstrates that there are several civil society organizations registered in these databases, official web pages do not exist and/or phone numbers are not used. In addition, some of them are closed or out of

[55] See https://www.dernekler.gov.tr/en/default.aspx
[56] Retrieved on March 26, 2019
[57] The databases to search for civil society organizations include (http://stgm.org.tr/tr/stoveritabani) (https://www.vgm.gov.tr/vakiflar/Sayfalar/Yeni-Vak%C4%B1f.aspx) (https://www.dernekler.gov.tr/tr/Anasayfalinkler/illere-gore-faal-dernekler.aspx)

service because of the death of the founders. Further investigation will be presented in the third chapter.

To sum up, the relation of the current civil society organizations with the government remains to be controversial. Zencirci (2014), in her article "Civil Society's History: New Constructions of Ottoman Heritage by the Justice and Development Party in Turkey" concludes that under the government of Justice and Development Party (*AKP*), "although civil society organizations were financially and administratively independent, they were yet expected to cooperate with the state". Günay's (2015) following statement supports the argument: "While there has been a rise of focus on more participatory and inclusive approaches in planning and renewal through the empowerment of local governments as a result of Local Agenda 21 of the UN Habitat Conference held in Istanbul in 1996, the period starting from the election of the Justice and Development Party in 2002 has provided a return to more centralised even over-centralised institutional forms and planning practices". Keeping this argument in mind, the upcoming chapters will examine further explanations and inquire the topic thanks to the interviews.

2.4.3 Turkish Civil Society Organizations on Cultural Heritage

Throughout the modern history of Turkey, the most massive civic movement is Gezi Park protests (May-August 2013) which were occurred against the increasing authoritarian style of ruling party (Justice and Development Party). The importance of mentioning Gezi[58] for the thesis is that it propagated "urban struggle cannot be considered only in terms of physical transformation, but that urban transformation is a politics that also determines how people relate to each other" (Pekünlü, 2016). In

[58] For the purposes of this thesis, the Gezi Park protests is referred to as the Gezi.

addition, the movement is “being described as a milestone for bringing about new motivations for engagement and participation” (Bee & Kaya, 2016). Namely, Gezi demonstrated the increasing awareness of public to the built environment. The spontaneous strategy of Gezi has revealed to be constructing a “collective discussion and action” and the organizational form of the grassroot movement was preferably “loose, horizontal and anti-authoritarian”. “Collectivity and reaching out to masses while remaining anonymous” were other core elements of the rallies. Furthermore, after a series of forum called Our Commons (Müştereklerimiz) “was established around a common idea … with the aspiration to create a common struggle ground for movements and to increase communing practices”. While these features of the struggle were presented as success, authorities recently used them to charge protestors with “overthrowing government” (Aljazeera, 2019). According to the newspaper, Sol International[59] (2018), “Turkish prosecutors’ investigations that were commenced into more than 600 suspects are still continuing with regards to the Gezi Park protests”.

In spite of this oppression, Özge Özdüzen (2019) argues that “following the Gezi, the political parks and woods brought together anti-capitalist Muslims, environmental and ecological activists, academic initiatives, feminists, urban chambers, unions and independent activists” which she referred their own political voices throughout her paper entitled “Spaces of hope in authoritarian Turkey: Istanbul's interconnected geographies of post-Occupy activism”. She pointed out that “the spatial strategies remaining from Gezi, such as occupations, participatory methods such as forums, creative dissidence such as political concerts, festivals or crowdfunding have been persistent in shaping the post-Occupy spatial activism in Turkey”. How this situation is reflected in the area of cultural heritage is a significant research topic.

[59] http://news.sol.org.tr/turkish-govt-criminalizes-gezi-park-protests-175518

As the institutionalized organizations, there are a few historically established NGOs for culture and environment that are active and recognized on a large scale. These organizations can be primarily listed as the Foundation for the Protection and Promotion of the Environment and Cultural Heritage[60] (ÇEKÜL), the Association of Historical Towns[61] (TKB), The Foundation for the Conservation of Turkey's Monuments, Environment and Tourism Assets[62] (TAÇ) and the Turkish Foundation for Combating Soil Erosion for Reforestation and the Protection of Natural Habitats[63] (TEMA). Also, the ISMD states the related non-governmental organizations which are active in the fields of culture and education as follows: The Turkish Association of Turing and Automobile[64] (TURING), The Human Settlements Association, Turkish Archaeologists Association, Istanbul Branch[65], Turkish Timber Association[66], Cultural Awareness Foundation[67], Friends of Cultural Heritage Association[68] (FOCUH), Istanbul Foundation for Culture and Arts[69] (IKSV), The History Foundation[70] and Science and Art Foundation[71]. This list is used while determining the organizations for interviews. Some of these organizations are not operative or active in Istanbul, but Anatolian cities of Turkey. The detailed analysis and additional organizations specific to the Historic Peninsula will be further presented in the third chapter of the thesis.

Other than the aforementioned civil society organizations, there are newly established and prominent organizations working on cultural heritage and urban planning. Such institutions are currently active and visible with a special attention to living

[60] See https://www.cekulvakfi.org.tr/ (founded in 1990)
[61] See http://www.tarihikentlerbirligi.org/ (founded in 2000)
[62] See http://www.tacvakfi.org.tr/en (founded in 1976)
[63] See http://www.tema.org.tr/web_14966-2_1/index.aspx (founded in 1992)
[64] See http://www.turing.org.tr/ (founded in 1923)
[65] See http://arkeologlardernegi.org/ (founded in 1975)
[66] See http://www.ahsap.org/ (founded in 2000)
[67] See https://www.kulturbilinci.org/index_w (founded in 2003)
[68] See http://kumid.net/ (founded in 2005)
[69] See https://www.iksv.org/tr (founded in 1973)
[70] See http://tarihvakfi.org.tr/ (founded in 1991)
[71] See https://www.bisav.org.tr/en (founded in 1986)

environment including cultural heritage and participation. Association for the Protection of Cultural Heritage (KMKD)[72] was founded in 2014 and has the institutional membership for Europa Nostra. The association focuses on "the protection of the cultural assets created by all communities in Anatolia". With this intent, it carries out various activities as stated in its official website: "constitutes documents, makes risk assessments, performs the necessary operations for the protection of the architectural works, attract local and national authorities' attention, to create public awareness, brings together and pays attention to strengthen the communication between individuals and institutions, cooperates with national and international organizations". The association's completed and ongoing projects[73] demonstrate the increasing attention and necessity to create a platform for various communities emerging from the multilayered cultural history of both Istanbul and Anatolia.

Founded in 2016, Center for Spatial Justice[74] (Mekanda Adalet Derneği, Abbrev. MAD) considers "participatory practice" as one of its fields of study by stating that "MAD supports local communities, local governments, and urban social movements in their participatory planning and design works"[75]. Accepting participatory practice as the "key for enhancing democracy in spatial production", the Center defines its aim "to act as a democratic bridge between the local spatial needs and cross disciplinary expertise". Activities MAD executes include, "action research", "planning with people" workshops, "design and build" projects. MAD's existence is essential to comprehend the relationship between the concepts of living space and justice from the perspective of minority groups in Istanbul. Also, sufficient attention should be paid to this approach while evaluating the decisions and actions taken for cultural properties.

[72] See http://www.kulturelmirasikoruma.org/en-us/association-for-the-protection-of-cultural-heritage
[73] See the projects "70 TK: From Tatavla to Anatolia" http://www.kulturelmirasikoruma.org/tr-tr/70tk-tatavladan-kurtulusa and "The Conservation of Syrian Architecture and Intangible Heritage" http://www.kulturelmirasikoruma.org/tr-tr/suryani-mirasinin-korunmasi
[74] See https://www.facebook.com/mekandaadalet/
[75] See https://www.facebook.com/mekandaadalet/ and http://www.sabancivakfi.org/en/social-change/center-for-spatial-justice-mad-2

2.4.4 The Role of NGOs within Civil Society

The role of cultural heritage for developmental processes was discussed throughout this piece of work. How NGOs can contribute to heritage practices and how this issue is tackled in Turkey will be briefly mentioned in this part. It is worthy to note that, as Kaya and Marchetti (2014) claim, "a more encompassing definition understands civil society as referring to the sphere in which citizens and social initiatives organize themselves around objectives, constituencies and thematic interests". NGOs are the products of this comprehension and stand as a subgroup of civil society.

In order to understand the role of NGOs within civil society, the first thing to consider is that there is a strong relationship between culture and human rights[76] (Pascual, 2011). This relationship indicates that cultural rights are a fundamental component of human rights. Recently, this view was reinforced by UNESCO's Universal Declaration on Cultural Diversity (2001) and the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005).

Article 2.1 of the 2005 Convention says:

> "Cultural diversity can be protected and promoted only if human rights and fundamental freedoms, such as freedom of expression, information and communication, as well as the ability of individuals to choose cultural expressions, are guaranteed. No one may invoke the provisions of this Convention in order to infringe human rights and fundamental freedoms as enshrined in the Universal Declaration of Human Rights or guaranteed by international law, or to limit the scope thereof".

Turkey has been party to the Convention in 2018. In addition to various ethnic/religious groups and cultures, there are many immigrants and refugees transiting through or residing in Turkey. According to the latest annual report (2016) on migration by the

[76] See the Universal Declaration of Human Rights (1948), and the International Covenants, on Civil and Political Rights (1966), and on Economic, Social and Cultural Rights (also 1966)

Directorate General of Migration Management, the number of irregular migrants from 2005 to the end of 2016 is 817,863 (Directorate General of Migration Management, 2016). The number of irregular migrants in 2016 is 174.466. Among them, Syrian citizens are in the first place with 69,755 people, Afghan citizens are second with 31,360 people and the third are Iraqi citizens with 30,947 people. In addition, "the number of foreigners entering into and exiting from Turkey in 2018 is over 39 million" ((Directorate General of Migration Management, n.d.). All of these communities are contributing to cultural diversity, while shaping the cultural heritage of the country.

In the management of the built environment, the voice of this cultural diversity must be heard. It also plays an important role on behalf of democratization in Turkey. Participation is of course a much more idealistic concept than giving minorities access to culture. However, their existence should not be undervalued during the process of management plan creation on cultural heritage. As Kutlu (2011) claims: "Steps to promote the practice of participation in decision making mechanisms, urban social and cultural life and an in-depth analysis of the right to participation in cultural life, may constitute a crucial aspect of the democratization efforts in Turkey (Kutlu, 2011). In other words, promoting cultural diversity and cultural rights is crucial for democratization in Turkey.

In the contrary, while "giving ear to the voices of diversity" rhetorically creates a positive image, planning and implementing such a commitment still remains a challenging task. Moreover, representation of this diversity gets increasingly difficult due to the ever-growing population. At this point, NGOs, as the organized civil society, can be helpful due to their collective structure and focused orientation towards an objective. As we discussed, cultural heritage management in Turkey still suffers from a lack of awareness in society and expertise in implementation. So, at the intersection of these issues, there is a need for an instigator to be effective both in communities and public institutions. As a result, in participatory governance of cultural heritage, NGOs

can contribute and accelerate to participation practices with their critical position between people and public institutions.

CHAPTER 3
ISTANBUL HISTORIC PENINSULA AS A CASE

With the number of urban heritage sites it is home to (20), Istanbul is an important city for conducting studies on urban heritage in Turkey ("İllere Göre Sit Alanları İstatistiği", 2018). It is the second city in terms of the number of sites, preceded by İzmir (46) and followed by Antalya (16). Besides, the rate of urban heritage sites within a city's conservation areas is the highest in Istanbul (19%) compared to the other cities of the country (see Table 3.1 below).

Table 3.1 Types of Site Areas in Turkey and Istanbul

Types of Site Areas	Turkey[77]		Istanbul[78]		Istanbul / Turkey
	Number	Percent	Number	Percent	Percent
Archaeological Site	17958	95%	55	52%	0,3%
Urban Site	**299**	**2%**	**20**	**19%**	**6,7%**
Historical Site	171	1%	3	3%	1,8%
Urban Archaeological Site	35	0%	1	1%	2,9%
Mixed Site Areas	95	1%	8	8%	8,4%
Overlapped Sites (with the natural sites)	375	2%	19	18%	5,1%
TOTAL	18.933		106		0,6%

Source: ("Kültür Varlıkları ve Müzeler Genel Müdürlüğü - T.C. Kültür ve Turizm Bakanlığı," n.d.)

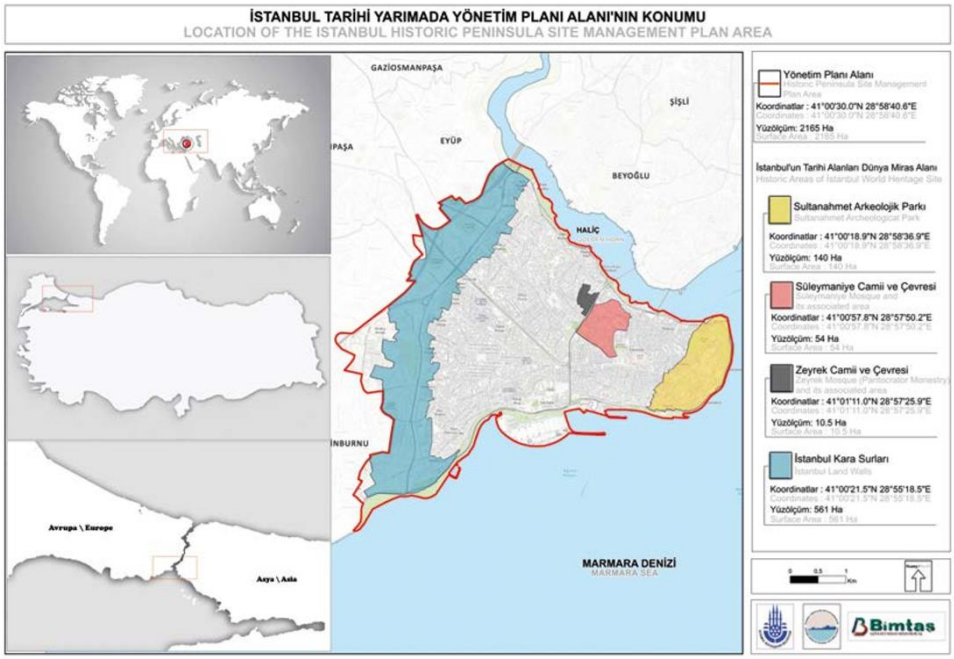
On the other hand, Istanbul is the leading city in Turkey with regards to construction industry, which is considered to be the country's most important economic sector. The city ranks in the first place in terms of shopping mall investments, housing sales and

[77] Retrieved from https://kvmgm.ktb.gov.tr/TR-44973/turkiye-geneli-sit-alanlari-istatistikleri.html on September 26, 2019
[78] Retrieved from https://kvmgm.ktb.gov.tr/TR-44974/illere-gore-sit-alanlari-istatistigi.html on September 26, 2019

office constructions (*İnşaat Sektörel Bakış*, 2018). It also has the highest population[79] in Turkey, including over 500,000 Syrian refugees[80], which leads to a complex social fabric (Mülteciler Derneği, 2019).

Consequently, Istanbul's urban space is extremely fragmented into industrial, commercial, and residential facilities and historical structures. Such diversity of urban spaces, land uses and users make Istanbul an even more critical and challenging city with regards to planning approaches. Dinçer, Enlil & Evren (2009) state that not only for the Historic Peninsula but also for other urban heritage sites in Istanbul, the lack of a holistic planning that is prepared with a conservation mentality is considered to be one of the most significant problems in practice.

Map 3.1 Location of the Historic Peninsula



Source: (Historic Areas of Istanbul Site Management Directorate, 2018)

[79] Istanbul's population increased from approximately 13.4 million in 2011 to 15 million in 2018 (Source: http://www.istanbul.gov.tr/nufus-bakimindan-turkiyenin-en-buyuk-kenti-istanbul).
[80] 15% of the Syrian refugees in Turkey is located in Istanbul.

Istanbul Historic Peninsula (see Map 3.1), also dubbed "real Istanbul", is located at the heart of the city. It consists of both urban and archaeological conservation areas and is a significant historical space because it "accommodate(s) various religions and cultures" and has "monumental buildings and values from 8500 years ago to the present" (Onur, 2011). It is regarded as "one of the rare urban settlements in the world where life has been constantly sustained for thousands of years" (Istanbul Historic Peninsula Site Management Plan, 2011). Due to their "Outstanding Universal Values (OUV) and qualities", the Historic Areas of Istanbul[81], located within the borders of the Historic Peninsula, were inscribed on the UNESCO World Heritage List back in 1985.

As a response to the requirements of the Operational Guidelines for the Implementation of the World Heritage Convention[82], the first management plan regarding the historical sites of Istanbul was prepared by the Istanbul Metropolitan Municipality and was published in October 2011. This was also the first management plan in Turkey prepared in accordance with the UNESCO criteria[83], which is why NGOs and their participation were emphasized in the respective text[84].

In line with the regulation[85] regarding site management, the previous SMP was revised, updated and published in May 2018. The other elements "that guide the revision (…)

[81] Historic Areas of Istanbul consist of four areas; which are "the Archaeological Park, at the tip of the Historic peninsula; the Suleymaniye quarter with Suleymaniye Mosque complex, bazaars and vernacular settlement around it; the Zeyrek area of settlement around the Zeyrek Mosque (the former church of the Pantocrator), and the area along both sides of the Theodosian land walls including remains of the former Blachernae Palace" (See https://whc.unesco.org/en/list/356/).
[82] See above p. 19

[83] See Table A.4 in Appendix for the other site management plans prepared for Turkey's World Heritage Sites.

[84] Also see above p. 60

[85] "Regulation on the Substance and Procedures of the Establishment and Duties of the Site Management and the Monument Council and Identification of Management Sites", see above p. 60

are the World Heritage Committee and the ICOMOS decisions and recommendations, and the developments after the adoption of the Management Plan in 2011". The World Heritage Committee and the ICOMOS Decisions and Recommendations stated that the SMP 2011 "should be updated fast, seeking the contribution of the civil society continuously, (…) to produce clear and accurate policies for the conservation of the site effectively" (SMP, 2018)

During this period, the Historic Peninsula faced many interventions ranging from restorations of monuments to destructive urban renewal processes. Examining the roles of NGOs in the decision-making processes and their activities through all these interventions was imperative to understand both SMPs' approach to the management areas. Therefore, this chapter of the thesis will begin with the categorization of physical areas as defined by both SMPs, and how these areas' social structures are addressed by them. Then, it will briefly outline the participatory methods of the SMPs, which are focus group meetings, workshops and advisory boards. Afterwards, as the core of the thesis, it will introduce the challenges and the outcomes of the research study.

3.1 SMP MANAGEMENT AREAS AND THEIR SOCIAL STRUCTURE

The statement of Outstanding Universal Value (OUV) in the SMP 2018 explains that "strategically located on the Bosphorus peninsula between the Balkans and Anatolia, the Black Sea and the Mediterranean, Istanbul was successively the capital of the Eastern Roman Empire, and the Ottoman Empire and has been associated with major events in political history, religious history and art history for more than 2,000 years" (SMP, 2018).

According to their status and quality, the delineated areas within the boundaries of the SMP fall into four categories titled "World Heritage Sites" (WHS), "protected areas", "tourism centers", and "renovation areas". The institutions responsible for these areas also vary in line with the categories (SMP, 2018). In this section, only the WHS will be briefly reviewed due to the focus of the thesis. As supported by the ICOMOS decisions and recommendations, the thesis analyzes the role of NGOs in relation to these areas by approaching the Historic Peninsula as a whole. The aim behind mentioning WHS here is to introduce their OUV.

There are four areas in the Historic Peninsula that are defined as World Heritage Sites (see Map 3.1.1):

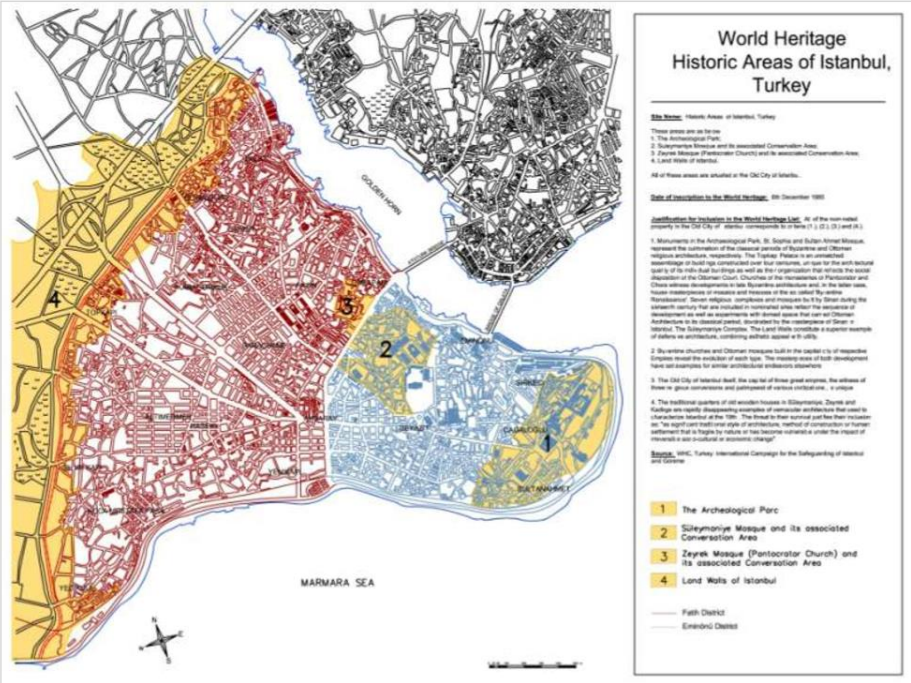
(1) Sultanahmet Urban Archeological Component Area (Abbr.: Sultanahmet)

(2) Süleymaniye Mosque and its Associated Component Area (Abbr.: Süleymaniye)

(3) Zeyrek Mosque (Pantocrator Church) and its Associated Component Area (Abbr.: Zeyrek)

(4) Istanbul Land Walls Component Area (Abbr.: Land Walls)

Map. 3.1.1 World Heritage Sites in the Historic Peninsula

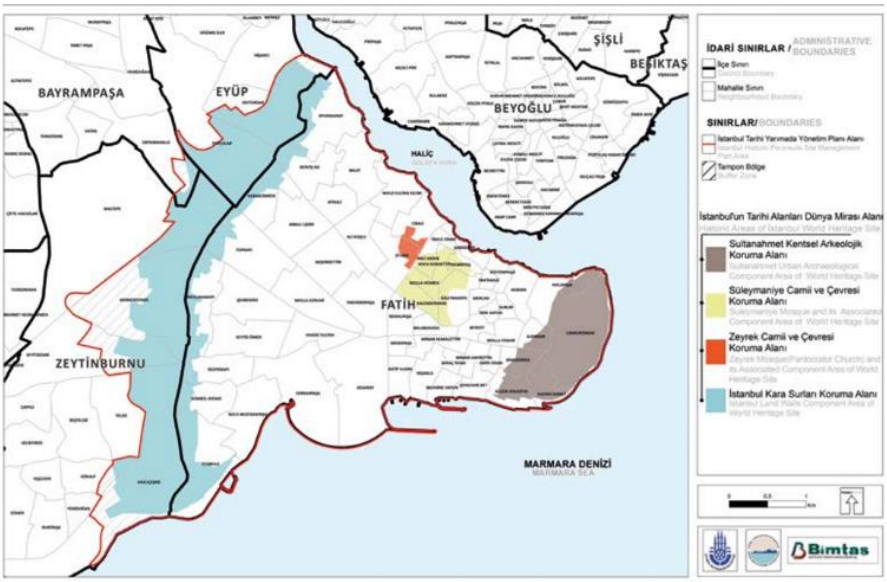


Source: (Historic Areas of Istanbul Site Management Directorate, 2018)

Located in the east of the Historic Peninsula, Sultanahmet includes significant monuments, such as Topkapi Palace Museum, Hagia Irene Museum, Istanbul Archaeological Museum. The Süleymaniye Mosque complex (designed by the Ottoman architect Mimar Sinan between 1550-1557) and its Associated Component Area, located at the northern part of the Peninsula, "shows the typical characteristics of the Ottoman Era settlement with its traditional houses and neighborhoods formed by the streets preserving their organic forms to date" (SMP, 2018). The Zeyrek neighborhood is "recognized as the monastery zone during the early period of Byzantine still bears the traces of that period with its monuments". According to the OUV statement, "the vernacular housing around major religious monuments in the Süleymaniye and Zeyrek quarters provide exceptional evidence of the late Ottoman urban pattern". Lastly, sitting at the western boundary of the Peninsula, "the 6,650-

meter terrestrial wall of Theodosius II with its second line of defense, created in 447" constitute the Land Walls, the OUV of which stems from being "one of the leading references for military architecture" (SMP, 2018).

Map. 3.1.2 SMP Area Administrative Boundaries



Source: (Historic Areas of Istanbul Site Management Directorate, 2018)

The administrative boundaries can be seen in Map 3.1.2. The Municipality of Fatih has authority over the whole Historic Peninsula. The districts of Zeytinburnu, Eyüpsultan and Bayrampaşa are partially contained in the Buffer Zone, and they are authorized within their respective boundaries (SMP, 2018).

Identifying and understanding the social characteristics of the Historic Peninsula exceeds far beyond the extent of this thesis. However, mentioning the SMPs' approaches to the social fabric of the area is essential for evaluating their participatory mechanisms. The population within the SMP area decreased from 500,000 in 2010 to 462,944 in 2013. The reason behind this change can be explained with "the deterioration in the neighborhoods, decline in employment opportunities and

promotions of modern districts" (Oruç, Ertekin & Dökmeci, 2017; Mutman & Turgut, 2018).

When elucidating on the social structure of the districts, the SMPs make a classification according to neighborhood demographics and age groups. It also comments on the labor migration Istanbul has received from Eastern and Southeastern Anatolia after the 1980s. According to the SMPs, "Families migrate first to Süleymaniye from Anatolia, stay here for up to six years and then buy a flat in Bağcılar or Esenler and move to these districts. As this area is used as a stepping stone and workforce with the lowest qualifications leave the area after a while, it has always been serving the accommodation and work needs of the lowest qualifications and lowest income people" (SMP, 2018, p. 133). Diverging from the SMP 2011, the SMP 2018 takes this explanation a step further and adds, "This is the primary reason for the depreciation of the World Heritage Site". This perspective is also supported by scholars[86].

On the other hand, it is crucial to be mindful of the consequences of urban transformation and its effects on the social fabric of a vicinity. As mentioned in the first chapter, cultural heritage can play an effective role in social development. However, the SMP's approach to the social fabric of the area shows that it tries to set the ground for ousting the worker groups from the area. The urban renewal projects reviewed in the following sections can surely be considered as proof for this sentiment. Durhan and Özgüven (2013) state that "within the process of managing the area, also the life-styles, habits and cultural values of locals need to be protected. The regulations should include the workers, residents and all the urbanites who are the permanent users of the area".

A recent study by Koçak and Koçak (2016) tries to answer the question: "Whose city is Istanbul?" They propose that the communities who make a claim to the city based

[86] See Oruç, Ertekin & Dökmeci, 2017

on the living spaces they have created through many struggles are now faced with the execution instruments of the greedy *finance capital* within a framework of unequal and highly charged power practices. While these city-dwellers desire diversity and communication, the traditional tools of the media and state do not provide an environment that is open to such a communicative society (Koçak & Koçak, 2016). Likewise, while describing Turkey's general urban transformation methodology of the 2000s, Mutman and Turgut (2018) claim that "the lack of a holistic and democratic urban vision and interconnected actors -of whom the rights to the city would legally be protected- are defining the missing parts of the policies".

In our case, although the SMPs frequently use the word "participation", they act as a traditional tool of the state and hinders possible dialogues between the diverse units of society. It also neglects the contemporary role of cultural heritage as a promising tool for social development (or lacks the awareness thereof). Therefore, NGOs appear as a necessity to encourage communication and promote diversity within the society.

Current studies on Istanbul[87] call for multidisciplinary perspectives consisting of researchers from diverse fields because "now the city needs more than just researches that merely focus on administrative, engineering or demographic criteria" (Koçak & Koçak, 2016). This is a prerequisite for managing cultural heritage. A management plan, discussed, written and led only by a team of architects, archaeologists and city planners cannot be sufficient for a fully successful and inclusive conservation process.

[87] See Candan, A. B., & Özbay, C. (2014). *Yeni İstanbul çalışmaları - Sınırlar, mücadeleler, açılımlar* (1st ed.). See also urban studies conducted by Center for Spatial Justice (MAD) https://beyond.istanbul/archive

3.2 "PARTICIPATORY" METHODS AS IN THE SMP

The responsible institutions and their working mechanisms have already been reviewed in "Legal Framework of Site Management in Turkey"[88]. In this part, the focus will be on the SMP's approach to participatory planning. Through focus group meetings, a workshop, expert opinions, ICOMOS Turkey meeting, and involving the advisory board by sharing their progress with them, the SMP 2018 adopted "a participatory and integrating methodology" (SMP, 2018).

In four months, seven focus group meetings were held within the scope of these seven themes. The themes, meeting dates and the participant NGOs are given in Table 3.2.1 below. The number of participating institutions in all focus group meetings was 151 in total, while only 11 (7%) were NGOs. The majority of the participating institutions were semi-governmental, and no NGO was invited to/participated in the "risk management" and "management and organization" meetings.

Following the focus group meetings, a workshop was held. The participants who were invited to the workshop were chosen from among "those who participated actively in the previous focus group meetings and new participants who could contribute to the topic" (SMP, 2018). The workshop was held on April 20, 2015, and only 3 out of the 63 participating institutions were NGOs, namely ÇEKÜL, Cultural Awareness Foundation and the Association of Tourism Investors.

[88] See above p. 55

Table 3.2.1 Focus Group Meetings and Participant NGOs

FOCUS GROUP MEETINGS			
THEME	**DATE**	**PARTICIPANT NGOs**	**NUMBER OF PARTICIPANT INSTITUTIONS**
Risk Management	09.12.2014	-	16
Accessibility	16.12.2014	Istanbul Traffic Foundation Association of UNESCO World Heritage	26
Visitor Management	23.12.2014	Cultural Awareness Foundation TURING Association of Turkish Travel Agencies Turkish Tourism Investors Association UNESCO World Heritage Travellers Association	29
Training, Awareness Raising and Participation	20.01.2015	Istanbul Branch of Archaeologists Association CEKUL Foundation	19
Conservation - Planning	03.02.2015	Istanbul Branch of Archaeologists Association	20
Conservation - Restoration	24.02.2015	Istanbul Branch of Archaeologists Association	21
Management and Organization	03.03.2015	-	20

Source: (Historic Areas of Istanbul Site Management Directorate, 2018)

Advisory board meetings were also significant settings; according to the interviewees of the thesis, there is no other environment for them to present their opinions and be involved in the process. The board consists of 30 institutions, including public institutions, universities, neighborhood administrators and NGOs. Only 4[89] (13%) of the members are among the NGOs[90]. However, the selection process was not open and transparent according to the statements of the representatives. For instance, one of the

[89] Conservation of Historic Houses Association of Turkey (Representative: İhsan Sarı), Istanbul Branch of Archaeologists Association (Representative: Yiğit Ozar), FOCUH, Friends of Cultural Heritage (Representative: Saadet Güner), The Foundation for the Conservation of Turkey's Monuments, Environment and Tourism Assets (Representative: D.M.Sinan Genim)

[90] See above p. 73

interviewees from NGOs claims that they became involved in the advisory board only upon their request to ISMD. The two advisory board meetings were held in 2015 and 2018, respectively. One of the interviewees asserted that "in the advisory board meetings, we gather, eat and talk on some issues. However, after leaving the meeting room, everything we discuss is forgotten. It seems that in reality, no one has the intention to take a step for Istanbul".

In the SMP 2018, 65 actions have been determined in total in accordance with the themes; and for each action, a list of related institutions is provided. NGOs are entrusted with 27 (42%) of these actions. However, for only one of these actions, the name of an NGO is clearly specified, and that is the Cultural Awareness Foundation. The said action is "to include 'the cultural heritage of Istanbul' as a course in the curriculum of primary and secondary schools in Istanbul" (SMP, 2018). The rest of the actions do not clarify or appoint a specific NGO to take part in a specified project.

In brief, the SMPs do not provide sufficient tools for involving NGOs in a tangible way. Due to the highly centralized structure of the decision-making process, NGOs can only participate as part of the audience. As the interviewees asserted, there was no other opportunity for interaction between the public authorities and NGOs other than focus group meetings, workshops, and advisory board meetings.

The issues surrounding participation in the SMPs can be showcased through the example of a project conducted under the coordinatorship of Mine Topçubaşı Çilingiroğlu, a scholar from Gebze Technical University, on "OUV Statement and The Significance of the Site", which is mentioned in the executive summary of UNESCO Conservation Status (Historic Areas of Istanbul Site Management Directorate, 2018). The participation level allowed in this project was examined through an in-depth interview with a representative of ISMD, in which the representative (deputy director) commented, "I do not think this study should be done with a participatory process.

There is no need to ask communities for their opinions to define the OUV and the site's significance". However, an NGO representative countered this statement by asserting that this kind of process including the OUV project should be creative and open to the discussions These different perceptions of actors regarding the topic of "participation" will be examined in the discussion part of the paper.

One of the most prominent inferences from these group meetings is stated in the SMP 2018 as follows:

> "(…) the number of completed actions is not too high. (…) various actions and projects carried out by different institutions on the Historic Peninsula were assessed within themselves and the institutions did not know much about what the others are doing" (SMP, 2018).

The interviewees also noted that ISMD is in need for a legislative ground which will enhance its legal status and autonomy. There is also a lack of a clear statement on the authority and responsibility of the institutions. Furthermore, the UNESCO Mission 2017 reported that:

> "The 2016 revised draft World Heritage Site Management Plan represented a considerable step forward from the first, 2011 plan, but still lacks a systematic definition of the attributes of the property that convey its OUV in the context of the broader setting of the historic peninsula, in a form that can directly inform and guide property management" (World Heritage Committee, 2017).

The communication between the institutions, the status of ISMD and the determined roles of the institutions will be examined in the following sections to further examine the aforementioned statements.

The most apparent issue regarding participation in the SMPs is the lack of a collaborative approach to the whole policy cycle[91]. This can be observed in the determined actions, as well, since they do not provide guidance for concrete steps.

[91] See above p. 28 for policy cycle

Additionally, the experiences from the SMP 2011 were not comprehensively presented in the SMP 2018, either. This prevents the responsible institutions from having any opportunity of advancement.

3.3 FINDINGS AND DISCUSSIONS

This section presents findings in three parts. First, background information about the interviewed NGOs is provided, which includes brief information about their primary focuses and the roles of their representatives. Second, there is the section of in-depth interview analysis, which presents the insights gathered from the NGOs listed in the SMPs. Finally, there is a section dedicated to the project-based literature and media analysis, which consists of three cases, namely the cases of Sulukule, Fener-Balat-Ayvansaray, and Yedikule Urban Vegetable Gardens.

3.3.1 Background Information about the Interviewed NGOs

The interviewed NGOs are comprised of four foundations and three associations[92]. It is significant to note that the organizational structures, operational activities and visions of the interviewed NGOs differ extensively. Therefore, it is necessary to mention their backgrounds in brief.

ÇEKÜL, founded in 1990 and mostly known for its environmental projects, is one of the most prominent foundations in Turkey ("Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı," n.d.). It acts as an intermediary between the various actors of projects regarding natural and cultural heritage. Upon request, it provides civil society networks to municipalities for their needs. ÇEKÜL was listed as a prominent NGO in the SMP 2011 and SMP 2018. However, its activities focus on Anatolian cities rather than the Historic Peninsula. The interviewed representatives from this NGO are an architect and an urban planner who are responsible for ÇEKÜL's urban projects. The NGO

[92] See below Table 3.3.1.1

collaborates with the Historical Towns Association; therefore, the interviewees preferred to respond to the questions for both NGOs.

Table 3.3.1.1 Interviewed NGOs

Interviewed NGOs	Legal Status	Main Considerations	Major Activities
ÇEKÜL	Foundation	Conservation of natural and cultural heritage in Anatolian cities	Network providers for the participatory projects
TAÇ	Foundation	Conservation of all cultural assets in Turkey	Restoration projects and consultation
TURING	Foundation	Supporting the tourism and automobile industries of Turkey	Restoration
Cultural Awareness Foundation	Foundation	Bolstering cultural awareness	Restoration and local history projects
Friends of Cultural Heritage (FOCUH)	Association	Protecting the cultural heritage of humanity by means of new networks and collaborations	Public training and contribution to the cultural heritage policy via publications, scientific papers and articles
Association of Archaeologists, Istanbul Branch	Association	Protection of archaeological properties	Watching the projects, intervening in illegal implementations through legal channels
Human Settlement Associations	Association	-	Watching and participating in urban transformation projects

TAÇ Foundation was established in 1976 by mostly well-known architects, academicians and writers with the support of the Ministry of Tourism and the Tourism Bank Company (Turizm Bankası A.Ş.). The interviewed representative of TAÇ is also a renowned architect who has carried out many controversial restoration projects in Istanbul. The founders of TAÇ Foundation have also implemented many other popular restoration and construction projects regarding monumental structures and areas of the city. The Foundation aims to conserve Turkey's natural and cultural assets that are considered to be at risk and in need of attention ("Taç Hakkında," n.d.). The Foundation also carries out conferences and seminars, however no participatory projects regarding the restorations have been found.

Despite being listed as an NGO in both SMPs, TURING operates as an institution under the legal status of a public benefit association ("Türkiye Turing ve Otomobil Kurumu," n.d.). Founded in 1930, its primary focus is on the tourism and automobile industries. It implements restoration projects through culture and arts programmes. However, no participatory approach was detected in these projects.

The Cultural Awareness Foundation was founded in 2003 by a group of 148 people, including academics and business people, artists, archaeologists, architects and art historians ("Kültür Bilincini Geliştirme Vakfı," n.d.). Its main consideration is "bolster(ing) cultural awareness in Turkey". The association is the only NGO that is appointed by the SMP 2018 for one of the SMP's actions with its "Culture Ants Project". The interviewed representative of the foundation works as a coordinator and has an academic background in cultural anthropology, sociology and history. Some recent works of the foundation include conferences and seminars on intangible cultural heritage. In addition, they have implemented several archaeological, inventory, restoration, heritage, environmental, arts and local history projects. In 2005, they

implemented the Edirnekapı-Ayvansaray Project on the Historic Peninsula, which involves the conservation and restoration of historic properties[93].

FOCUH was established in 2005 and is actively involved both nationally and internationally in the field of cultural heritage ("Kültürel Mirasın Dostları Derneği," n.d.). Although the members vary according to the projects on a voluntary basis, the personal effort of the association's president plays a prominent role in its sustainability. The Association actively participates in the proceedings and workshops organized by the European Union on cultural heritage. It has also contributed to literature in Turkey by translating international legislations and publications on cultural heritage. The interviewed representative, who is the president of the institution, was accepted as a member of the advisory board in the SMP 2018. Recently, the Association has been working on the protection of cultural heritage during peaceful protests and armed conflicts alike by participating in television programmes and carrying out e-mail and letter campaigns.

The Association of Archaeologists, Istanbul Branch was founded in 1995 "to support archaeologists, defend their professional rights, promote the improvement of socio-cultural conditions, and advocate the preservation of cultural heritage" ("Association of Archaeologists | Istanbul Branch," n.d.). The Association detects illegal practices, such as neglect or misuse, regarding archaeological sites and properties in Istanbul and intervenes through legal channels. The interviewed representative of the association is also an advisory board member in SMP 2018. As the interviewee mentioned, the Association aims to gain professional chamber status in order to perform their activities with a stronger legal ground.

[93] See https://www.kulturbilinci.org/projedt_w?Edirnekapi-Ayvansaray-Projesi

The Human Settlements Association is known for its studies on the conduct of urban management activities through participatory policies after the 1999 İzmit Earthquake. The Association works on a voluntary basis. From time to time, its operations are postponed or even cancelled due to a lack of staff. The interviewed representative of the Association is an architect who also took part in the preparation process of the SMP 2011. He is a prominent name who underlines the necessity and significance of participatory projects in managing urban environments by means of his articles and interviews.

Background information on the NGOs shows that while the interviewed foundations predominantly focus on conducting restoration projects, by contrast, the associations' focus is on acting in the interest of public awareness and defending the rights of the public. This can be explained by various factors, including budgetary limitations and their relationship with the decision-making bodies of public agencies. In light of this information, the following in-depth interviews endeavor to comprehend the dynamics related to the activities of the organizations.

3.3.2 In-depth Interview Analysis

Due to the unique stances of the interviewees, presenting the findings about the roles of the NGOs in the SMPs was quite challenging. The other reason behind this challenge was the lack of projects that encouraged NGO participation. In other words, it was challenging to identify the roles of the NGOs as there were not concrete examples of participatory implementations that defined their roles or functions. Within this context, the best way to present the findings was to explain the NGOs' approaches using two themes: participation as a concept and the participatory methods of the SMPs.

The findings of the interview data regarding the NGOs' approaches to the notion of participation have been partly presented above[94]. Even though the majority of the NGOs acknowledged participation as favorable for urban heritage management, they did not present it as their primary concern. One of the outstanding statements by a representative, referring to the Historic Peninsula, is:

> "Participation is a lie. Our society is accustomed to being governed by one man. In addition, having a culture of reconciliation is a necessity for participation, which Turkey does not have. It is also not possible for NGOs to cope with the power of the state. Nobody cares about some voices made in a country with a population of 82 million. Participation in Turkey is based on personal benefits. I do not believe people participate with good intentions here. They expect to have something in return. I've seen a lot of examples of this over the years; I still do".

On the other hand, another representative pointed the following:

> "Participation is indeed one of our primary concerns. However, because participatory methods in the SMPs are only a part of the bureaucratic obligation, we are not able to truly function as participants".

The interview data shows that especially for the foundations, participation is not on the agenda as it is deemed not to be applicable to the Historic Peninsula. For instance, all phases of the restoration projects carried out by certain foundations are closed to the communities. Despite all their budgetary opportunities, the foundations conduct restoration projects without taking community participation into consideration while the associations, suffering from budgetary and staff-related limitations, endeavor to support and promote participation. In addition to this polarity, the lack of communication between NGOs prevents the development of an inclusive planning approach to urban heritage management. Likewise, public agencies, which are the most authoritative institutions when it comes to management, do not show any effort, either, to produce transitional mechanisms that will create connection platforms for the NGOs.

[94] See above p. 94

In addition, some other foundations, which usually value participation in heritage management and prefer to implement participatory projects in Anatolian cities opt not to do the same for the Historic Peninsula. This is because they consider participation to be ineffective and unfeasible within the Historic Peninsula's complex multi-stakeholder environment dominated by private companies.

One of the interviewed representatives explained what they expected from a participatory process as follows:

> "The managerial phases are creative processes; therefore, they should be open to participation. Urban experiences cannot be closed to the public. The key to creating interfaces for open urban experiences are obvious: participation must provide all actors with a function. This does not mean participating "yourself" but providing/offering "your function" to the process".

Another interesting point is that while writing the thesis, one of the prominent foundations listed by the SMPs, but not included in the in-depth interviews, held a two-day conference titled "Making Connections Through Arts and Culture[95]". The conference aimed to "bring participants from 19 cities in Anatolia and representatives of Dutch institutions together in a series of panel discussions". The participants presented the processes and implementations of the projects regarding their city. There were three sessions in the conference named "Local Cultural Management", "Public Engagement" and "Cultural Heritage and the City Session", all three of which could provide data for the thesis. Despite the focus of the conference being on Anatolian cities, the author of the thesis attended the sessions to gain insight into the Foundation's approach to participation and cultural heritage. It is significant to note here that the Foundation used the same Turkish word when talking about "participation" and "engagement"; in other words, it did not differentiate between the two concepts. The findings from the conference show that the Foundation acknowledges participation to

[95] See https://www.iksv.org/en/symposia/the-programme-announced-for-the-conference-making-connections-through-arts-and-culture

a lower degree. For this foundation, participation merely means engaging people as visitors or audiences.

As mentioned in the section about "SMP's Approach to Participation", the notion of participation is not understood by all the actors in the same way, as demonstrated by the comments of the interviewed representatives. Thus, there is a primary need for establishing a common understanding about participatory processes; and achieving this should be the responsibility of all actors involved.

The key finding about how the NGOs view SMP and its participatory methods is that they do not consider it to be a guide for participation. Therefore, it can be said that none of the interviewed NGOs plan their activities in the Historic Peninsula according to the SMP texts. The reasons behind this differ for each NGO as demonstrated by their different comments. For instance, a representative of an association stated that:

> "In normal circumstances, when creating projects, a well prepared management plan has to be adopted. However, we do not think that it (SMP) was prepared properly due to its abstract statements and lack of defined tasks. Therefore, we cannot consider it as a strategy document."

The same representative also claimed that they were not involved in the SMP process other than receiving a notification about zoning plans by the public agencies. Another problem mentioned at this point was that the relevance of the SMP 2011and the zoning plans remained unclear.

Regarding the inefficiency of the SMP 2011, another representative noted that the participatory methods presented by the plan were amiss. He stated that "the ideal participatory model in a site management plan should have a stepwise procedure and the phase of the feasibility study should be closed to the market actors".

Based on the definition and utilities of a management plan described in the first chapter[96], it seems that the SMP had certain shortcomings, as pointed out by the interviewed NGOs. One such shortcoming is the failure to "establish the actions to be performed", in other words, to appoint roles to the NGOs.

About the focus group meetings and the workshop, a representative explained his concerns as follows:

> "We see that participation in SMP is tenuous and eclectic. We were invited to some of the meetings according to meeting themes, which we find wrong. In some cases, an archaeologist can have something to say about visitor management. Perhaps, an archaeologist's contribution to earthquake disaster countermeasures can be very valuable in terms of planning. In this way (in SMP's way), it is not possible to provide an interdisciplinary approach. Furthermore, although we attended some focus group meetings, we were not invited to the workshop. We presented our ideas and made our contributions to the meetings; however, we do not know why we were not invited to the workshop".

In some cases, representatives stated that they were not properly informed about the projects:

> "We are not informed by ISMD about each project regarding the Historic Peninsula. Sometimes, ISMD sends us a letter informing us that they have already launched a project. In mega projects such as the Euroasia Tunnel, we were mostly informed by the media."

The selection process of the advisory board is noted as unknown. While one of the interviewees from NGOs, stated that she had been invited thanks to their positive dialogues with the public authorities for years, another one claimed that they demanded to take part in the advisory board with a willingness to participate in the decision-making processes regarding the Sultanahmet Archaeological Excavation area. Additionally, one of the representatives who acted as an advisory board member in the SMP 2011 and 2018 stated that they were not on the board to be asked for their advice,

[96] See above p. 22

but only to hear their (referring to the ones holding the power, including public agencies and private companies) ideas.

On the other hand, not all the NGOs consider SMP to be in their scope of activity. For instance, a representative of a foundation stated that an approval from the related Ministry is sufficient for them to implement a restoration project. They do not need to take the SMPs into consideration while planning and conducting the restoration.

Another singular case regarding the NGOs approach to the SMP 2011 was stated by a representative as follows:

> "The management of the organization has changed recently. And due to staff related limitations, we are only able to conduct projects based on the research fields of the current executives. We should do something for the Historic Peninsula, and we should do that by taking the SMP into consideration. However, we do not have the time and staff to accomplish this".

These insights show us that there may be a correlational relationship between the NGOs' approach to participation, and their evaluation of the SMPs and their participatory methods. Also, there is no common understanding among the NGOs regarding the notion of participation and what it entails. If we consider urban heritage management as an ecosystem of related stakeholders, it can be said that there is no common ground established and supported by both the NGOs and the public agencies to maintain the system with an inclusive management approach.

In addition to the lack of consensus on participation among the NGOs, one of the representatives stated that there is a rivalry among the NGOs, even between the NGOs and the public agencies. This is due to the fact that these organizations sustain themselves with the support of their founders or high-level executives; so, any competition between individuals is reflected on the actions of the organizations as a whole. This can also be explained by the lack of platforms that encourage dialogue. An

advisory board member stated that the most significant issue was establishing and sustaining a peaceful and critical dialogue between both sides (referring to the NGOs and public agencies).

Apart from these, the listed NGOs also do not operate with a special focus on the Historic Peninsula, either. However, we will see in the following sections that the NGOs not listed in the SMPs have strong ties with the area. Making a general statement to conclude this section would not be appropriate because of the different natures of the NGOs. However, when the findings in this section are analyzed within the framework of Thomas and Middleton's questions, it can be said that the SMPs suffer from not having well defined key actors for practicing participation at its best.

3.3.3 Project-Based Literature and Media Analysis

The Historic Peninsula is one of the most intervened areas of Istanbul because of its central location and historical importance. There are several ongoing urban renewal, restoration and building projects on the Peninsula. Based on the conducted literature and media analysis, some of these projects will be presented in this section of the thesis. The main sources for finding out about the projects in the Historic Peninsula are the SMP 2018, the UNESCO Mission Report 2017, and a report on the Land Walls WHS that was presented to UNESCO World Heritage Center in 2014. The detailed lists of tables and maps can be found in the attachments. The common point of all these projects is that the initiators do not follow any participatory approach in planning and implementing their projects. However, some of them have received substantial reactions from civil society including some NGOs. In addition to the literature review of the thesis, online media analysis was conducted in order to identify the active NGOs and their roles regarding the projects. Based on the findings, three main project areas and a few related NGOs are presented (see Table 3.3.2.1 below), and their roles are

analyzed. These areas are Sulukule, Fener-Balat-Ayvansaray, and Yedikule Urban Vegetable Gardens.

Table 3.3.3.1 Identified NGOs

Sulukule	Fener-Balat-Ayvansaray	Yedikule
Sulukule Platform	The Association of Fener Balat Ayvansaray	The Yedikule Gardens Preservation Initiative
The Solidarity Association of Developing Roman Culture	Fener Balat Cultural Heritage Conservation Association	Archaeologists Association, Istanbul Branch
Human Settlements Association		The Association of Conservation and Restoration Specialists
Accessible Life Association		The Association of Yedikule Farmers
STOP Initiative		Yedikule People
Sulukule Volunteers		History Foundation
		Fikir Sahibi Damaklar
		66 Collective

Most of the debates regarding spatial interventions after the 2000s were concerned with the fragmentary projects of urban renewal and expropriation that enforced the application process (Dinçer, 2011). The legislative background of the projects, including two major Laws (5366 and 6302), have already been presented in the second chapter[97] (Çorakbaş, Aksoy & Ricci, 2014). Furthermore, as mentioned before, the

[97] See above p. 41

prevailing neoliberal policies in Turkey dominate and shape the roles of the state and private actors in urban planning. Accordingly, the general process of the projects can be outlined as follows: The relevant municipalities expropriate an area, announce a tender, and the winning private company starts construction. In this model, as we will also see in the Fener-Balat case, the municipality is not an active participant in the project development process. Therefore, especially in renewal practices, the socioeconomic facets of the intervention end up being ignored (Dinçer, 2011 & Günay, 2015). Günay (2015) also cited from Tekeli (2011):

> "Despite different conceptualizations that are being used interchangeably with revitalization, regeneration or transformation, urban renewal has always been associated with physical interventions and destructions; and it has covered the radical transformation interventions that demolish the old for reconstruction (Tekeli, 2011)."

Criticisms towards the problematic implementations resulting from this model can be found in the SMP 2018 and the other mentioned reports.

3.3.3.1 Sulukule

In the case of Sulukule[98], seven NGOs[99] have been identified. One of these NGOs, the Sulukule Platform[100], initiated a participatory project called "40 Days 40 Nights[101]" (40 Gün 40 Gece) in 2007. The Solidarity Association of Developing Roman Culture and the Human Settlements Association were among the participant NGOs. Although the project was not carried out between 2011 and 2018, it is worthy of mention because it inspired other communities' resistance practices related to the urban renewal

[98] See above p. 50
[99] Sulukule Platform, Solidarity Association of Developing Roman Culture (Roman Kültürünü Geliştirme ve Dayanışma Derneği), Human Settlements Association, Accesible Life Association (Ulaşılabilir Yaşam Derneği), Sınır Tanımayan Otonom Plancılar (STOP) Initiative, Sulukule Workshop, Sulukule Volunteers (Sulukule Gönüllüleri)
[100] See http://sulukulegunlugu.blogspot.com/.
[101] See http://40gun40gece-sulukule.blogspot.com/

interventions that came later. The thesis analyses this project according to the factors (initiator, motivation, obstacles, impact/or change observed, and lessons learned) presented in the OMC Report (European Commission, 2018).

The Sulukule Platform aimed to bring together all the stakeholders involved, and it followed a collaborative and interdisciplinary approach in doing so (Kıyak, 2007). Unlike most of the projects presented by the OMC Report, Sulukule is a rare example of a participatory project initiated with a "bottom-up approach" (European Commission, 2018). Dated March 24, 2007, the project took place in the Sulukule neighborhood by creating activities through music, dance, performance, history, film, art, architecture, city, sociology, which would "reveal the potential of the region" (Kıyak, 2007).

Aslı Kıyak, one of the founding members of the Sulukule Platform, describes "40 Days and 40 Nights" as follows:

> "In order to create public opinion and make the region heard, we continued the social struggle together with the legal struggle. We had 40 days until the destruction; we had to take effective steps and halt the process in a short amount of time; the issue had to be discussed more transparently and in all its dimensions. So, instead of carrying out singular and disconnected activities, we have taken action for a long-lasting and continuous series of activities that would cover various subjects and people connected to Sulukule. Going beyond classical approaches to organizing events, these series of events aimed at the continuity of the local community's relationship with place and culture, strengthening the local reality and making it visible. The expression "40 Days and 40 Nights" is traditionally used for celebrations, but in this project, with 40 days until the destruction, it was used to describe a long-term positive urban movement, an urban action" (Kıyak, 2007).

All phases of the process, including defining the events and implementing them, were conducted with the participation of the local community. All stakeholders interested in the area and the city, including artists, musicians, architects, sociologists, NGOs, academicians, and professionals were aimed to be brought together on a common platform.

Conserving and presenting both tangible and intangible values was the objective of the project. What motivated the NGOs' decision for a participatory process was increasing awareness at the city-scale. The underlying motivation was using participation "as a practical approach to a specific challenge", that is to cease the construction process. Two major categories of motivation, which are "(1) cultural heritage-centered motivations to create interest in and focus on cultural heritage over a longer period of time and (2) external motivations to create a larger impact on society" were observed in the project. The first one was observed with the Roman people's "desire to improve or revitalize (their) own environment or to preserve (the) core values and nature." With the second one, namely the external motivations, initiators endeavored to "improve the value and meaning of (Roman culture) at the regional level" in order to "promote regional development" (European Commission, 2018).

The most apparent obstacle was conducting the project against the existing political will. The impact of the project is stated by Kıyak (2017) as follows:

> "Participation and awareness increased significantly during the activities with participants from various age groups and genders. The people of the region used to be a reactive, insecure and closed community due to the oppression and exclusion that they were exposed to in recent years. However, thanks to the project, these people have become more open to the rest of the society as well as to the institutions and the media; and they began sharing their thoughts and spaces. The ground was prepared for the people of the region, who were already actively participating in events such as concerts and panels, to represent and express themselves outside Sulukule".

Among the other identified NGOs, the STOP Initiative, an interdisciplinary team of approximately 33 experts and academics, produced an alternative plan that all parties could agree on[102]. In addition, the Accessible Life Association organized an International Roman Symposium in Istanbul in 2006[103] (archive.org – uyd.org.tr). This

[102] See http://www.mimdap.org/?p=9568
[103] The official website of Accessible Life Association does not exist. The content is retrieved from archive.org – uyd.org.tr

shows that the discussions about urban renewal triggered the emergence of a spirit of initiative for the preservation of intangible cultural heritage values in the region.

Although its success “in drawing attention to the Sulukule case internationally” (Dinçer, 2011) has been recognized by scholars, the urban renewal project has also caused the displacement of residents. However, the lessons learned from the abovementioned participatory project have paved the way for more effective resistance campaigns in other neighborhoods. Especially in the Fener-Balat-Ayvansaray case, the residents were more aware of the necessity of raising their voices to protect their houses and heritage.

Founded in 2010 as part of the Sulukule Platform, Sulukule Volunteers[104] is one of the NGOs still active in the area. However, the motivation that has triggered the activities of Sulukule Volunteers is currently more human rights-based rather than cultural heritage-based, and the NGO mostly focuses on disadvantaged children and women ("Hakkımızda" n.d.).

3.3.3.2 Fener – Balat – Ayvansaray

As stated in the second chapter, the urban transformation process of Fener-Balat-Ayvansaray has shifted to a new phase with the Law no. 5366. FEBAYDER, which was founded by the local community to protect their neighborhood, has played an active role in resistance through legal channels, including collective petition protests. The NGO also launched a protest called “Don’t Touch My Home (Evime Dokunma)” ("Fener-Balat-Ayvansaray'da mücadele süreci: Belgeler, haberler, röportajlar," 2016). Although the protest was not designed as a participatory project by residents, it was a

[104] See http://www.sulukulegonulluleri.org/tr-tr/

significant and successful example of a grassroots movement that aimed to participate in the decision-making process. Therefore, in this paper, it was decided to analyze this protest through the aforementioned factors. The data was collected from a book[105] that examines the struggle process in Fener-Balat-Ayvansaray, and a short interview conducted through a phone call with the press agent of FEBAYDER, Çiğdem Şahin.

Hasan Acar, the president of FEBAYDER, explained why they needed to resist as follows:

> "Our houses, the deeds of which we have legally acquired, were declared to be within a renovation area without our knowledge. This is a violation of our property rights. As was the case in Tarlabaşı and Sulukule, we will be in some way removed from these neighborhoods. This is a gentrification operation just like the one in Sulukule" ("Fener-Balat-Ayvansaray'da mücadele süreci: Belgeler, haberler, röportajlar," 2016).

Led by the community members in the neighborhood, FEBAYDER hung posters that read "Don't touch my home", "Don't touch my workplace", and made a call to public agencies and legal institutions aiming to increase awareness in local and national media. Through this protest, FEBAYDER also aimed to inform and involve other stakeholders like chambers, institutions, and universities. The speakers in the protest consisted of experts and members of the local community. The underlying motivations for the protest were cultural heritage-centered and external (creating a larger impact on society) as was in the case of Sulukule. Throughout her interview, Şahin highlighted that the community was there to protest both for their houses and their heritage (Ç. Şahin, personal communication, November 1, 2019). In other words, while the community was fighting for their houses, they were also aware of the heritage values that needed to be protected. As the legal struggles continued, another wave of protests

[105] See *Fener-Balat-Ayvansaray'da mücadele süreci: Belgeler, haberler, röportajlar*. (2016). In Z. Ahunbay, İ. Dinçer, & Ç. Şahin (Eds.), *Neoliberal Kent Politikaları ve Fener-Balat-Ayvansaray - Bir koruma mücadelesinin öyküsü* (pp. 247-347). Türkiye İş Bankası.

took place in 2012 with an extended name: “Don’t Touch My Home, City and Living Space”.

The willingness of the community to participate in the planning process was countered with the public agencies’ impositions. Among these, the decision of “urgent expropriation” was the primary obstacle faced by the community. The most important objective of the NGO during the protests was to encourage the residents to resist and to believe that they have the power to cease the project. Here, the experiences of the people involved in the Sulukule case were transformed into knowledge, which made the protests related to the Fener-Balat-Ayvansaray case more successful.

This example of a bottom-up approach by a neighborhood association created an impact that can be observed in the private sector as well. One of the biggest and most well-known architects in Turkey Emre Arolat was also involved in the design process of the renewal project. However, he later withdrew his architecture firm from the project, saying that it was a social complicity and that he did not want to take part in a project that included forced eviction.

In the phone call interview held with Şahin, she made a noteworthy comment claiming that “the struggle in Fener-Balat-Ayvansaray has started with the actions of FEBAYDER. FEBAYDER was the primary actor who had the ability to bring attention to the neighborhood. Universities and chambers came to the area and supported us after we made our voice heard” (Ç. Şahin, personal communication, November 1, 2019). This is important as it shows the potential power of a voluntary-based neighborhood association by creating an impact on other organized groups in civil society.

In 2013, some members of FEBAYDER, including Şahin, founded a new association called Fener Balat Cultural Heritage Conservation Association[106] (*Fener-Balat Kültür Miraslarını Koruma Derneği*). According to Şahin, the underlying reason for creating this new association was the disagreements among the members of FEBAYDER (Ç. Şahin, personal communication, November 1, 2019). Some members were only interested in protecting their properties; so, the Fener Balat Cultural Heritage Conservation Association was founded to protect the cultural heritage of the district. According to the short interview held with Şahin[107], the NGO was successful in completing its mission because it achieved to cease the destruction. However, they are no longer active since the lawsuits reached a conclusion. Şahin also stated that they did not want to participate in the SMP 2018 as they lacked the resources to continue after a 5-year resistance struggle. They were also not invited by ISMD, either.

3.3.3.3 Yedikule Urban Vegetable Gardens

The Land Walls and its surrounding area are among the four WHS located on the Peninsula. Having a length of more than 6 km, the Walls have various cultural properties constructed around them, including "the ruins of a part of the Byzantine Palace called Tekfur Sarayı", and "the historic vegetable gardens" (Çorakbaş, Aksoy, & Ricci, 2014). In 2014, a report was written that aimed "to bring attention to the heritage values of the Land Walls WHS and the damage of a lack of integrated preservation approach" regarding its surroundings, including Yedikule Historic Vegetable Gardens, Sulukule and Ayvansaray. Written by Figen Kıvılcım Çorakbaş, Asu Aksoy and Alessandra Ricci, and based on Kıvılcım Çorakbaş's research on "The Preparation of a Site Management Plan for the Istanbul Land Walls World Heritage Site", the report was presented to UNESCO, MoCT WHS Office and ISMD. The report

[106] See https://fenerbalatimiz.wordpress.com/
[107] Through phone call on November 1, 2019

also had contributions from various actors, including the Istanbul Branch of Archaeologists Association, Fener Balat Cultural Heritage Conservation Association, FOCUH, KORDER, the Conservation and Restoration Scholars Association, the Sulukule Platform, and the Yedikule Gardens Preservation Initiative.

The fight for the preservation of Yedikule Urban Vegetable Gardens began in 2013. Knowing the importance of participation in planning processes, the local community, together with many NGOs, reacted against the transformation that these gardens were going through. Yedikule Gardens have been an urban agricultural area for more than 1500 years. However, in July 2013, the Istanbul Metropolitan Municipality and the Fatih Municipality filled the gardens with debris (Koç, 2015). Aleksandar Shopov, who studied Ottoman agricultural technologies at Harvard University and was also a member of the Yedikule Gardens Preservation Initiative, tried to denounce the situation to a wider public by bringing prominent academics and writers to the area between 2010 and 2013. In 2013, the History Foundation organized a talk on Yedikule Gardens[108]. In 2017, with the support of the European Cultural Foundation[109], the Heinrich Böll Foundation in Turkey[110] and the Sivil Düşün EU Program[111], the 66 Collective (66 Kolektif) prepared a series of Bostan Stories featuring the president of the The Association of Yedikule Farmers (*Yedikule Bostancılar Derneği*), farmer Özkan Ökten. These stories aimed to present operations, products, needs and purposes of the gardens to a wider public ("Yedikule Bostanları Röportaj," 2017).

In 2018, Fatih Municipality started the destruction works once more to build a car park. However, the residents of Yedikule (Yedikule people) showed a physical resistance to

[108] See http://bianet.org/bianet/yasam/151966-yedikule-bostanlari-ve-hevsel-bahceleri-persembe-konusmalarinda
[109] See https://www.culturalfoundation.eu/#_blank
[110] See http://tr.boell.org/tr#_blank
[111] http://sivildusun.net/#_blank

stop the destruction[112] (Alas & Maşe, 2018). Regarding this, the Yedikule Gardens Preservation Initiative stated that:

> "This was a very important moment as civil society has a very limited scope of action. Although Istanbul is the cultural heritage of all of us and Yedikule Bostanları belongs to everyone, the possibility of protecting a region with activists who are not from the local community is much more difficult compared with two years ago. However, the Yedikule people did not leave their groves. They voiced their objections, and they were on the field; they were on guard" (Tarihi Yedikule Bostanları, 2018).

The Yedikule Gardens Preservation Initiative emphasizes the need for creating a dialogue between all stakeholders involved in the area. They have founded the Historic Yedikule Bostan School[113] and produced workshops for kids, organized activities about food with the *Fikir Sahibi Damaklar* Initiative, and held talks on Turkey's agriculture. It also hosted the Park Fiction St. Pauli[114] to learn from the experiences of an international resistance practice. They have raised legal objections with the support of the Istanbul Archaeologists Association. The specific goal in doing these was to cease the construction; however, both tangible and intangible heritage values were highlighted, as well.

One of the obstacles that the Yedikule Gardens Preservation Initiative encountered was explained by the initiative as follows:

> "Even though we did our part on the issues that were missing in the project, we could not overcome everything. Although, in such a critical and multi-stakeholder area, it is the job of public authorities like municipalities to find management and operation models that protect farms and farmers, we have also failed to come up with enough proposals." (Tarihi Yedikule Bostanları, 2018).

This statement can also be considered as a call to various stakeholders at large to accomplish an effective participatory approach for the area.

[112] Also see http://www.diken.com.tr/yedikule-bostanlarinda-otopark-nobeti/
[113] See https://yedikulebostanlari.tumblr.com/tagged/bostanokulu
[114] See https://www.hamburg.com/alternative/11747608/park-fiction/

In the blog post published by the Yedikule Gardens Preservation Initiative (2018), the impact of all these efforts was stated as follows: "(…) we, you, and most of all, the care, attention and determination of the Yedikule People have prevented a possible construction project in this area. This is our greatest happiness". However, the struggle continues because the gardens have been destroyed, and farmers had to quit their jobs for economic needs.

In 2019, an alternative plan was proposed by Dr. Oktan Nalbantoğlu as a result of a collaboration between Istanbul Technical University and UCTEA Chamber of Landscape Architects (TMMOB Peyzaj Mimarları Odası) (Gözaydın, 2019). However, the project was criticized and protested by members of the Yedikule Gardens Preservation Initiative because the planning process was not conducted with an inclusive approach.

The aforementioned actions showcase the communities' willingness and efforts to participate on the Historic Peninsula. However, the lack of support by public agencies is the most obvious and common obstacle these NGOs encountered. Especially for Yedikule Urban Vegetable Gardens, the controversial process is continuing.

CONCLUSION

As stated in the Introduction, there were three objectives in this study: 1) analyzing the roles of the NGOs both included and not included in the management plan, 2) understanding how public institutions manage and sustain NGO participation in heritage practices on the Historic Peninsula, and 3) ascertaining the factors which facilitate or prevent cooperation between public institutions and NGOs. It should be noted that the study focuses on the period between 2011 and 2018, the years that correspond to the publication of the first and second versions of Istanbul Historic Site Management Plan.

The findings of the study, which are based on the analysis of in-depth interviews as well as project-based literature and media review, suggest that there is an apparent distinction between the NGOs listed in the SMPs and the ones that are not listed. Revealing the differences between these two groups is fundamental because it generates knowledge that can improve SMP as a more practical application and reinforces the use of participation as an effective development tool. Within this framework, the methodology of the thesis allowed the author to reach significant and meaningful findings to present a comparison between the two groups of NGOs.

The study has found that SMP is regarded as an inefficient and nonfunctional document by both groups of NGOs. This situation makes SMP the most ineffectual factor as it does not enable participation between public institutions and NGOs.

One interesting finding is that participation is tackled by the NGOs not listed in the SMPs in its full meaning, while the listed NGOs, especially the foundations, demonstrate a more uninterested approach. On the other hand, a different type of collaboration can be observed in the participatory projects and protests regarding the cases of Sulukule, Fener-Balat-Ayvansaray and Yedikule between the listed

associations and the NGOs not included the SMPs. The collaboration of these two groups is not related to the SMPs; it rather stems from a bottom-up and spontaneous approach that focuses on cultural heritage and has external motivational factors. While the primary aim of the participants is to defend their neighborhoods, they also aim to disseminate the idea of participation as a democratic necessity for urban planning. Therefore, one of the most important findings of the thesis is that the participatory projects in the Historic Peninsula are accomplished not by public agencies but through grassroots movements. This approach presents a dissimilarity with EU Countries. According to the OMC Report's findings on EU Countries:

> "Looking across the board at the (best) practices presented by the members of the OMC group, we see that the initiators of the projects were most often at governmental, national or regional level. Some grassroots or bottom-up initiatives were presented, but as yet these are still a minority among the participatory governance initiators" (European Commission, 2018).

It is significant to note that there is a substantial gap between the theoretical discussions of participation and its implementation in practice. This can be observed not only in the case of the Historic Peninsula, but also worldwide. A plausible explanation for this can be the numerous variables that change from case to case affecting the participatory approach. The challenge of managing such a complex process may be yet another reason for this gap. Furthermore, under ideal circumstances, participation requires the sharing of the power to decide, which makes it a threat within the political environment. Due to these aspects, studying participation through real-life experiences and identifying local dynamics are necessary to improve existing participatory practices. Therefore, the findings of this thesis shall be valuable for any future research that will examine the effects of local and cultural differences in generating participation. It also proves that, for the case of the Historic Peninsula, a bottom-up approach is a powerful factor that facilitates participation.

One of the primary reasons for the listed NGOs' detachment from participation can be explained by participatory methods provided in SMPs. According to the findings of in-depth interviews, neither focus group meetings and workshops nor the advisory board are deemed "effective" by the respondents. In addition, being listed in the SMPs or being a member of the advisory board does not have any effect on the NGOs' tendency to collaborate. This is also due to the absence of defined participatory projects by public agencies. On the other hand, collaboration, as the essence of participation, constitute the core of the advocacy projects and protests in districts like Sulukule, Fener-Balat-Ayvansaray and Yedikule. Therefore, it is clear that a bottom-up approach to participatory practices is more effective in reinforcing collaboration between different organizations.

Finally, the value attributed to the Historic Peninsula by these NGOs, in other words, what it means to them, is crucial in terms of interpreting the findings of this paper. For instance, in the cases of Sulukule and Fener-Balat-Ayvansaray, the participating people see these neighborhoods as being their home and/or they actually own houses in these vicinities; so, we are witnessing good practices of participation.

The three cases should also be analyzed from a chronological perspective as such an approach would reveal the lessons learned about participatory practices as they are being transferred to other neighborhoods' urban renewal experiences. However, it is crucial to note that each neighborhood has its own unique participatory practices. For instance, the example of Sulukule leads to a more organized community structure. While the practices are implemented under one umbrella collective in Sulukule and Fener-Balat-Ayvansaray, the activities related to Yedikule gardens have spread over time.

Most of the studies regarding participation in the Historic Peninsula assess and examine all related stakeholders, and because of the high number of actors ranging from

universities and chambers to public agencies, the methodology they follow includes surveys. In this regard, this thesis provides a unique input thanks to its in-depth interviews while focusing only on voluntary-based NGOs. Another dimension that differentiates this thesis from previous studies is that it focuses not on the processes and outcomes, but on the practices of NGOs. As the outcomes of urban renewal projects influence people's living spaces directly, the related studies mostly focus on the legal processes and consequences of resistance practices. This thesis, however, endeavors to provide an insight into the NGOs' point of view.

On the other hand, the opinions of other stakeholders, including chambers, universities and international organizations are also essential in discussing the various dimensions of participation. Especially for Istanbul, the Chamber of Architects of Turkey (*TMMOB Mimarlar Odası*) is a pioneer organization that holds meetings and press conferences to raise awareness countrywide and arranges petition campaigns to react through legal processes. Although the actions and views of TMMOB is not included in the thesis, their presence as an effective actor in cultural heritage management field cannot be overlooked. Therefore, while this thesis aims to generate knowledge from the perspective of NGOs, the issue at hand requires further research. Furthermore, not all the NGOs listed in the SMPs have been interviewed as it was not possible to reach them during the period of writing the thesis. To minimize the impact of this drawback, a concise press review was conducted on the actions of NGOs regarding the Historic Peninsula covering the period of the study. In addition, the most challenging part of the study was reaching the representatives of public agencies. Consequently, one of the shortcomings of the thesis is the lack of the respective municipalities' points of view.

In addition, this study is unable to encompass many recent participatory projects/actions of civic actors as it is focused on a restricted period and space. Among

these, the Initiative of World Heritage Site - Islands[115] (Dünya Mirası Adalar Girişimi, Abbrev. DMAG) is worth mentioning as it advocates for participatory cultural heritage management and preservation in Istanbul's Princes' Islands. Since 2016, DMAG has been carrying out activities[116] by inviting specialists and emphasizing the importance of participation through managerial processes. Also, in collaboration with the Princes' Islands Municipality and the Adalar Foundation (Adalar Vakfı), it helped the municipality to apply for UNESCO World Heritage Sites Tentative List in March 2019.

Lastly, while the thesis presents activism as a participatory approach in Sulukule, Fener-Balat-Ayvansaray, and Yedikule Urban Vegetable Gardens, it should be noted that participation as a developmental tool can only be sustained with an effective integrated strategic planning which is supported by public agencies. Such a management approach should reinforce the mechanisms that will connect all the actors who have an interest in the heritage site to each other. Istanbul's multilayered historical values and diverse social fabric mean that more NGOs are needed to reflect the cities' cultural diversity. There is especially a need for small-scale and heritage-oriented NGOs that will focus on each cultural property separately and advocate for cultural values. Most of the observed NGOs suffer from budgetary and staff-related constraints that cause them to cease their actions from time to time. With more focused, feasible and sustainable managerial objectives, however, NGOs may maintain their activities in the long run. Such NGOs may also influence and encourage rights-based NGOs to include cultural heritage on their agenda. For an integrated approach, an umbrella organization which will be supported by public agencies should be in charge of creating platforms of collaboration among the NGOs.

[115] As translated by the author. Also, see https://www.dunyamirasiadalar.com/hakkinda.
[116] For Open Radio (Açık Radyo) broadcasts, see http://acikradyo.com.tr/program/dunya-mirasi-adalar. Also, see https://adalarinatlari.wordpress.com/.

In conclusion, analyzing the roles of NGOs, which constitute the focus of the thesis, offer several outstanding lessons for further study and future practices. The thesis demonstrates that having a productive and influential civil society on the realm of cultural heritage is the most obvious lack of the overall managerial processes. Until now, the discussions regarding cultural heritage have been restricted to the consequences of sudden and untransparent interventions to the urban environment. Prioritizing these is understandable since they directly affect people's lives and their environment. On the other hand, making concrete suggestions and participating in management through elaborate positions becomes an obvious urgency. What is observed during the research is that NGOs are frustrated by the disregardful approach of public agencies. However, it should be reminded that the struggle for the right to the city in Turkey is still an emerging issue that constantly invokes innovative ideas and solid actions. In the long term, the impact that can be created by a persuasive civil society is not to be underestimated.

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APPENDIX

In-depth Interview Questions A.1

- How do you define your relationship with the Historic Peninsula? / What are your activities on the Historic Peninsula?
- Have you participated in the process of Istanbul Historic Site Management Plans? If yes, in which phases and through which mechanisms?
- What do you know about the projects mentioned in the SMPs? (*A list of the ongoing/planned projects mentioned in the SMPs are provided to the respondents.*) How do you get informed?
- What does participation mean to you? Is participation on your agenda? Do you think participation is a necessity for the Historic Peninsula case?
- Do you take the SMPs into consideration while planning your activities regarding the Historic Peninsula? Why/why not?
- Have you carried out or attempted any participatory projects on the Historic Peninsula? Which factors have affected your decisions/actions? What have been your goals and motivations? Have there been any obstacles that you encountered through your project processes? What lessons can we learn based on your experiences?
- In what ways do you communicate/get in touch with the public agencies?
- Do you collaborate with the other NGOs? How do you stay connected?

Figures A.1 Information Billboards Surrounding the Renewal and Restoration Project in Süleymaniye District

Source: Taken by author on September 2019 to exemplify the information billboards surrounding restoration projects on the Historic Peninsula.

Table A.1 Listed NGOs on SMPs

NGOs Listed on SMP 2011
The Forester's Association of Turkey
Turkish Association for the Conversation of Nature
Association for the Conversation of Natural Life
WWF Turkey
Association of Nature
TEMA
Bird Research Society
Union of Historical Towns
CEKÜL Foundation
TURING Institution
TAC Foundation
Human Settlements Association
Turkish Archaeologists Association, Istanbul Branch
Turkish Timber Association
Cultural Awareness Foundation
Friends of Cultural Heritage Association (FOCUH)
The Istanbul Foundation for Culture and Arts (IKSV)
History Foundation
Science and Art Foundation
Workshop in Solidarity

NGOs Listed on SMP 2018
Union of Historical Towns
ÇEKÜL
TURING
TAÇ
Human Settlements Association
Turkish Archaeologists Association, Istanbul Branch
Turkish Timber Association
Cultural Awareness Foundation
Friends of Cultural Heritage Association (FOCUH)
The Istanbul Foundation for Culture and Arts (IKSV)
History Foundation
Science and Art Foundation
Workshop in Solidarity

Table A.2 Participants of In-depth Interviews (NGOs)

NGOs	INTERVIEW DATE
1. ÇEKÜL and Union of Historical Towns	12.12.2018
2. TAÇ Foundation	09.04.2019
3. FOCUH	01.04.2019
4. TURING	01.04.2019
5. Turkish Archaeologists Association, Istanbul Branch	06.04.2019
6. Cultural Awareness Foundation	03.04.2019
7. Human Settlements Association	04.04.2019

Table A.3 Participants of In-depth Interviews (Public Agency)

INSTITUTION	INTERVIEW DATE
ISMD	28.03.2019

Table A.4 Management Plans Prepared by UNESCO Criteria

Management Plans Prepared by UNESCO Criterias	Approval Year	World Heritage List Inscription Year
Istanbul Historic Peninsula Management Plan	2011	1985
Aphrodisias Site Management Plan	2012	2017
Management Plan of Selimiye Mosque and its Social Complex	2012	2011
Bursa and Cumalıkızık Site Management Plan	2013	2014
Management Plan of Neolithic Site of Çatalhöyük	2013	2012
Management Plan of Diyarbakır Fortress and Hevsel Gardens	2014	2015
Ephesus Management Plan	2014	2015
Mudurnu Cultural Heritage Management Plan	2014	-
Strategic Conservation Master Plan for Ani	2015	2016
Göbekli Tepe Management Plan	2017	2018
Pergamon and Its Multi-Layered Landscape Management Plan	2017	2014

Source: ("Ulusal Yönetim Planları," n.d.)