

IN-BETWEEN PRESERVATION AND ECONOMICS:  
ESTABLISHING COMMON GROUND BETWEEN  
SOCIO-CULTURAL AND ECONOMIC VALUES FOR THE  
SUSTAINABILITY OF URBAN HERITAGE PLACES IN TURKEY

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## ABSTRACT

### **IN-BETWEEN PRESERVATION AND ECONOMICS: ESTABLISHING COMMON GROUND BETWEEN SOCIO-CULTURAL AND ECONOMIC VALUES FOR THE SUSTAINABILITY OF URBAN HERITAGE PLACES IN TURKEY**

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Conservation of cultural heritage is a ‘value’ based practice. The scholars in the fields of conservation and cultural economics have been aware of the co-existence of different values including economic as well as socio-cultural ones. Both the preservationist and economist approaches emphasize the subjectivity of ‘values’ that change according to time, context and the interests of different agents when intervention decisions about heritage places are at stake.

The heritage places located at the center of cities have become the arena of various interventions due to their values. To control the potentially destructive impact of interventions, heritage places in Turkey are subject to regulations for their conservation. However, in recent years, new policy instruments have been configured in order to overcome the existing control mechanisms and allow extensive interventions on heritage places in line with the interests and priorities of decision makers in Turkey. Law No. 5366/2005 on *Renovating, Conserving and Actively Using Dilapidated Historical and Cultural Immovable Assets* which was introduced for the transformation of renewal areas located within the boundaries of registered urban heritage places is one of the examples of new policy instruments.

In order to understand different intervention approaches in urban heritage places located within renewal areas, three urban heritage places in three different contexts are chosen for this study: Tarlabası in İstanbul, Hacı Bayram Square with its surrounding in Ankara and Kemeraltı-Konak in İzmir. In Tarlabası, due to the central location of the urban heritage place, the objective became to propose new *luxurious* living quarter through the expropriation of private properties and the displacement of residents. In Hacı Bayram Square and its surrounding, the aim was to create a new religious center by destroying the archaeological remains belonging to Roman Period, reconstructing old buildings and constructing new buildings using pseudo-traditional architectural language. In Kemeraltı-Konak, the social and cultural interests of decision makers have prevailed and interventions are proposed through the participation of different stakeholders to provide consensus between their values.

The interventions in these three heritage places showed that economic, ideological or socio-cultural priorities and interests of the decision makers determine the interventions in heritage places as a result of the extensive rights that renewal law gives to local authorities. Considering the impact of the interventions in Tarlabası, Hacı Bayram Square with its surrounding and Kemeraltı-Konak, the milieus of heritage places (physical setting, social environment and economic context) were altered and the values that they involve were changed. Three sets of relationship between interventions, values and milieus become evident to understand and assess changes: (i) values and intervention approaches, (ii) milieu and intervention approaches and (iii) values and milieus.

This study aims to understand the changes in urban heritage places and propose a tool for assessing these changes. The tool proposed for the assessment of change is the Heritage Value Circle (HVC) and it relies on the interrelation between intervention approaches, the values and the milieus of heritage places. HVC is operated in the three heritage places to demonstrate its application. The study also proposes policy recommendations to provide consensus between socio-cultural and economic values for the sustainability of urban heritage places.

Keywords: Economics of cultural heritage, Values of cultural heritage, Sustainability of urban heritage places

## ÖZ

### **KORUMA VE EKONOMİ ARASINDA: KENTSEL MİRAS ALANLARININ SÜRDÜRÜLEBİLİRLİĞİ İÇİN SOSYO-KÜLTÜREL VE EKONOMİK DEĞERLERİ ORTAK PAYDADA BULUŞTURMAK**

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Kültürel mirasın korunması ‘değer’ temeline dayanan bir pratiktir. Konunun uzmanları, ‘değer’ kavramının sosyo-kültürel ve ekonomik değerlerin birlikte var olduğunun farkındadır. Korumacı ve ekonomist bakış açıları ‘değer’ kavramının öznelliğini vurgulamakta ve müdahale kararları verilirken miras değerlerinin zaman, bağlam ile farklı aktörlerin çıkarları doğrultusunda değiştiğinin altını çizmektedir.

Kent merkezlerinde yer alan miras alanları, sahip oldukları değerler nedeniyle farklı müdahalelerin mekânı haline gelmiştir. Türkiye’de miras alanları, bu alanlara yapılacak müdahalelerin olası yıkıcı etkilerinden korumak amacıyla, yasal düzenlemeler ile güvence altına alınmıştır. Fakat son yıllarda, mevcut kontrol mekanizmalarının üstesinden gelmek ve Türkiye’deki karar vericilerin ilgi ve öncelikleri doğrultusunda miras alanlarına kapsamlı müdahaleler yapmak amacıyla yeni yasal araçlar yapılandırılmıştır. 2005 yılında, koruma altına alınmış kentsel miras alanları içerisinde yer alan yenileme alanlarının dönüşümünü başlatmak için *5366/2005 sayılı Yıpranan Tarihi ve Kültürel Taşınmaz Varlıkların Yenilenerek Korunması ve Yaşatılarak Kullanılması Hakkında Kanun* yürürlüğe girmiştir.

Kentsel miras alanlarına yapılan farklı müdahale yaklaşımlarını ortaya çıkarmak amacıyla, üç şehirden üç farklı kentsel miras alanı çalışma kapsamında seçilmiştir: Tarlabası/İstanbul, Hacı Bayram Meydanı ve Çevresi/Ankara ve Kemeraltı-Konak/İzmir. Tarlabası'nda, miras alanının merkezi konumu doğrultusunda yeni bir lüks yaşam merkezi oluşturulması hedeflenmiş, bu hedefe ulaşmak için alanda kamulaştırma yapılarak alanının sakinleri yerlerinden edilmiş ve alanda kapsamlı yıkımlar gerçekleştirilmiştir. Hacı Bayram Meydanı ve çevresinde ise yeni bir dini merkez oluşturulmuş, bu amaçla alandaki Roma dönemine ait arkeolojik kalıntılar yok edilmiş ve geleneksel yapılar yıkılıp yeniden inşa edilirken yeni yapılarda geleneksele öykünen mimari bir üslup benimsenmiştir. Kemeraltı-Konak'ta ise müdahaleler karar vericilerin sosyal ve kültürel öncelikleri çerçevesinde şekillenmiş, farklı paydaşların değer yargıları arasındaki fikir birliği oluşturmak amacıyla katılım odaklı bir yaklaşım ile yeni müdahaleler belirlenmiştir.

Yasanın yerel yönetimlere verdiği geniş haklar doğrultusunda, karar vericilerin ekonomik, politik, sosyo-kültürel öncelikleri miras alanlarındaki müdahalelerinin esas belirleyicisi olagelmışlerdir. Farklı önceliklerle şekillenen müdahale yaklaşımları sonucunda, miras yerlerinin özellikleri (fiziksel ortam, sosyal çevre ve ekonomik bağlam) ve değerleri değişmiştir. Bu değişim, miras alanlarına yapılan müdahaleler ile alanın sahip olduğu değerler ve özellikleri arasındaki ilişkiler üzerinden incelenebilir: (i) müdahale yaklaşımları ve miras değerleri, (ii) müdahale yaklaşımları ve miras alanının özellikleri (iii) miras değerleri ve miras alanının özellikleri.

Bu çalışma, kentsel miras alanlarındaki değer değişimlerini anlamayı amaçlar ve değer değişimlerini okunur kılacak bir araç önerir. Önerilen araç; müdahale yaklaşımları, miras değerleri ile alanın sosyal, kültürel ve ekonomik özellikleri arasındaki ilişki göz önüne alınarak tasarlanmış ve Miras Değerleri Halkası (MDH) olarak adlandırılmıştır. MDH seçilen üç alan üzerinde denenmiş ve bu şekilde aracın uygulanabilirliği test edilerek görselleştirilmiştir. Çalışma ayrıca, kentsel miras alanlarının sürdürülebilirliği için sosyo-kültürel ve ekonomik değerler arasında ortak payda oluşturulmasına yönelik için politika önerileri geliştirmektedir.

**Anahtar Kelimeler:** Kültür miras ekonomisi, Kültürel miras değerleri, Kentsel miras alanlarının sürdürülebilirliği

*To my family and  
To the memories of Hüseyin Helvacıoğlu and Mehmet İlker Karaman*





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## **CHAPTER 1**

### **INTRODUCTION**

Urban heritage places become the ground of various interventions due to their the cultural, social and economic values, while the intervention decisions that are shaped by the motivations of decision makers have multiple impact on the values of the urban heritage places. Urban heritage places are to be conserved for their socio-cultural values including aesthetic, age and historic, authenticity and so on. Per contra, today their potential in terms of providing economic benefit tend to be more influential in shaping the conservation intervention decisions. However, focusing mainly on economic values on urban heritage places in order to generate economic benefit in real estate market have generally a negative impact on socio-cultural values. On the other hand, emphasizing the socio-cultural values of heritage places by disregarding the economic realities of contemporary context will question the economic sustainability of urban heritage places. To override one value to another for the interventions in heritage places and “choose” among different value options instead of establishing consensus between social, cultural and economic values is a common problem.

Urban heritage places located at the centre of the cities, are complex living organisms with their physical, social and economic milieus. In the cities, physical setting changes with the new constructions and decay of urban heritage places resulting from passing by of time, the social environment evolves due to population influx from rural areas to cities and the economic context evolves resulting from real estate development based urban policies. These changes are the consequences of rapid urban development and they must be managed for the sustainability of the cities and the conservation of urban heritage places.

As a result of uncontrolled urban development, urban heritage places located at the very center become the subject of various interventions. These interventions are

named differently in different contexts.<sup>1</sup> Interventions in urban heritage places are not only meant to be physical interventions and also refer to interventions on the social and economic milieu of urban heritage places. Interventions on heritage places not only alter the physical setting by restoring them, but also changes the social environment by proposing whether to displace the existing resident through gentrification or empower inhabitants keeping them in their own places. Interventions are also alterations to the economic context, since they are a manipulation in the real estate value of urban heritage places.

The extent and aim of the interventions are mostly determined by the different motivations of decision makers. The motivations of decision makers can be shaped by the potential economic benefit provided from the “use” of heritage place, political/religious interest to make their political and religious ideologies “visible” in urban heritage places, and social/cultural concerns to “preserve” heritage places considering the residents. Because of these different motivations, the social, cultural and economic values of heritage places are altered and these values are either destroyed or conserved according to these interventions.

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<sup>1</sup> Urban regeneration, in the simplest way, is the transformation of existing urban areas to another form by making them take different shape. Some of the definitions of urban regeneration by prominent scholars are listed below in chronological order.

- Liechfield (1992) states that urban regeneration, which emerged from the need to better understand the processes of urban decay, is a consensus on the results to be obtained from the transformation of deteriorated urban areas.

- According to Donnison (1993), urban regeneration consists of ways and methods proposed to resolve the problems concentrated in deteriorated urban areas in a coordinated manner.

- Roberts (2000) defines urban regeneration as a comprehensive and integrated vision and action, which ensures the continuous improvement of economic, physical, social and environmental conditions of urban areas. In other words, urban regeneration corresponds to the redevelopment and revitalization of the missing economic activity, making inoperative social functions operative; promoting social integration and cohesion in areas of social exclusion; providing environmental and ecological equilibrium in the areas where this balance is lost.

According to these different definitions, urban regeneration can be defined as the set of strategies and actions for rehabilitation of economic, social, physical and environmental conditions of degraded and collapsed urban areas. As this definition suggests, urban regeneration is related to planning and management of existing urban areas rather than development of empty lands (Akkar Ercan in Ersoy, 2012). Urban regeneration is an umbrella term and includes different approaches as urban renewal, urban reconstruction, urban rehabilitation, urban redevelopment, and urban revitalization. In this article, urban regeneration refers to this comprehensive term.

The economic, social and cultural impact of cultural heritage has already been discussed by different scholars most of whom are cultural economists (Ost, 2009; Snowball, 2013; Ashworth, 2013; Bonet, 2013; Cominelli and Greffe, 2013). However, the impact of interventions on heritage values in urban heritage places are rarely discussed in the field of conservation. The architects and planners, who are the professionals determining the interventions according to the motivations of decision makers, are rarely aware of the (potential) impact of interventions on the values that heritage places involve. But, being aware of the impact of interventions on heritage places is important to understand the sustainable conservation or destruction of heritage values. In order to reveal the impact of interventions on heritage values and on the physical, social and economic milieu of the heritage places in a holistic manner, approaches from both the economist and preservationist's points of view must be incorporated.

### **1.1. Definition of the Problem**

The academic studies on the economics of cultural heritage derive from environmental economics due to the similarities between natural and cultural resources which cultural heritage is the part of it. The similarities between natural and cultural resources are twofold. Firstly, natural resources have come from the beneficence of nature and cultural resources have arisen from the creative activities of humankind. Secondly, both natural and cultural resources are non-renewable, non-rival and non-excludable.

### **The Focus of Academia on Cultural Heritage and Economics**

There have been academic studies on cultural heritage asking the question of "Why cultural heritage should be preserved?". Mostly, the conservation of cultural heritage has been justified for its aesthetic, social and cultural values. Starting from the second half of the 20<sup>th</sup> century, the academic studies on the relationship between economics and cultural heritage conservation have increased and cultural heritage has been recognized as an important source of economic income. Today, there is a growing interest in the studies on the economics of cultural heritage both in the fields of economics and cultural heritage (Rypkema et al., 2011).

Starting from 1960s, the economics of cultural heritage have evolved into a more elaborate research subject. Academic studies from different disciplines most of which are economics and architecture/planning focused on different aspects of cultural heritage economics such as economic valuation of cultural heritage conservation, contributions of cultural heritage conservation to the (local) economic development, economic benefits of cultural heritage conservation and economic impact of cultural heritage (Figure 1).



Figure 1 Research tracks in economics of cultural heritage<sup>2</sup>

The early articles on the interrelationship between cultural heritage and economics were written by Alan Peacock and Rosemary D. Hale and published in the journal of Cultural Economics in December 1978. The article of Peacock was entitled “Preserving the Past: An International Economic Dilemma” and the article of Hale was entitled “Economic Aspects of Historic Preservation”. The discussions in these articles are still valid and up-to-date. In 1997, “Economic Perspectives on Cultural Heritage: An Introduction” was published, edited by Michael Hutter and Ilde Rizzo. The book is one of the first comprehensive studies on the economics of cultural heritage in an economist’s perspective.

<sup>2</sup> The relationship between culture and economics was first studied by the economists William J. Baumol and William G. Bowen in the 1960s in their book entitled “Performing Arts, The Economic Dilemma: a study of problems common to theater, opera, music, and dance” (Baumol and Bowen, 1966). They compare performing arts, as representative of occupations that have experienced no increase of labor productivity, with other jobs that have experienced a growth in the productivity of labor. In both of the occupations, the salaries increased with time despite the productivity of artists did not change throughout time.



In the preservationist perspective, the general assemblies organized by ICOMOS – International Council of Monuments and Sites<sup>3</sup> reflect the rising interest on the relationship between economics and cultural heritage. 10<sup>th</sup> General Assembly in Sri Lanka, the 2<sup>nd</sup> General Assembly and Scientific Symposium (1969) in Oxford, United Kingdom dealt with the issue of cultural tourism. The 5<sup>th</sup> General Assembly and Scientific Symposium (1978) in Moscow, Russia, questioned the role of historic quarters in the framework of urban development. In 1993, the 10<sup>th</sup> General Assembly and Scientific Symposium was organized under the title “Archaeological Heritage Management, Cultural Tourism and Conservation Economics” in Colombo, Sri Lanka. As an outcome of the symposium, the report entitled “Conservation Economics” was published by the ICOMOS International Committee on Conservation Economics. The report focused on the benefits of conservation of cultural built heritage and Cost-Benefit Analysis (CBA) to measure the wider benefits of conservation. With the 10<sup>th</sup> General Assembly and Scientific Symposium, conservation and economics have been included to the agenda of ICOMOS. After 1993, different aspects of the economics of cultural heritage were discussed in the scientific symposiums of ICOMOS. In 1999, the 12<sup>th</sup> General Assembly and Scientific Symposium organized under the title “The Wise Use of Heritage - Heritage and Development” questioned the role of cultural heritage in development. 12 years later, in 2011, the interrelationship between heritage and development was the focus of the 17<sup>th</sup> General Assembly and Scientific Symposium entitled “Heritage, driver of development”.

In addition to the General Assemblies and Scientific Symposiums, international documents published by ICOMOS in the forms of recommendations and charters also emphasize the role of cultural heritage for social and economic development. UNESCO with its international documents also emphasize the integration of cultural heritage in urban development policies.<sup>4</sup>

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<sup>3</sup> “ICOMOS works for the conservation and protection of cultural heritage places. It is 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” (“icomos.org”, 2018)

<sup>4</sup> For the comprehensive description of strategies and principles defined by international organizations for intervening heritage places, see. 2.2.1. Strategies and Principles for Intervening Heritage Places Defined by International Organizations

Interest in the relationship between economics and cultural heritage has accelerated in both economist and preservationist perspectives in recent years. The number of interdisciplinary studies also increased and several overviews of studies on the economics of cultural heritage were published (Mason, 2005; Harel, 2006; Rypkema et al., 2011, Dümcke and Gnedovsky, 2013, Rizzo and Mignosa, 2013).

Between 1998 and 2005, the Getty Conservation Institute (GCI) initiated a “Research on the Values of Heritage” which aimed at bridging economic and cultural approaches to valuing heritage. The research project aimed at filling the gap in the field of conservation of cultural heritage by improving the ability of preservationists in terms of working with economic ideas, tools and forces. As an outcome of the research, eight publications were realized with contributions from academicians both from the economics and conservations fields. For instance, in December 1998, “Economics and Heritage Conservation” was published by GCI after a multidisciplinary meeting which aimed at discussing ways to increase the ability of economic thinking to support conservation decision making. Academicians from preservationist and economist perspectives attended the meeting including Arjo Klamer, Daniel Bluestone, David Throsby and Randall Mason.

In 2013, the “Handbook on the Economics of Cultural Heritage” edited by Ilde Rizzo and Anna Mignosa was published. The handbook covers a wide range of issues in the economics of cultural heritage with an interdisciplinary approach. All these publications illustrate the rise of the inter-disciplinary studies in the economics of cultural heritage.

The values of cultural have been studied starting from the beginning of 20<sup>th</sup> century (Riegl, 1902; Lipe, 1984; Frey and Pommerehne, 1989; Feilden and Jokilehto, 1998; Klamer and Zuidhof, 1999; Serageldin, 1999; Mason, 2002; Ready and Navrud, 2002; Throsby, 2007; Lynne and Lipe, 2009; Throsby, 2012; Klamer, 2013). The process of interventions in cultural heritage are values-based and starts with survey and analysis, continues with evaluation, and ends with intervention decisions. According to most studies, in the evaluation phase, the values of cultural heritage should be assessed in a systematic manner by giving references to tangible/intangible features and physical, social and economic milieu of cultural heritage.

Hutter and Rizzo (in Klammer and Zuidhof, 1999) say that cultural heritage is a nomadic term and the norms and values that define value typologies change according to the spirit of the time and place. Today, there are two value typologies which are commonly accepted by different disciplines: socio-cultural and economic. These two value groups refer to cultural heritage's public and private good characteristics and correspond to different ways of looking at heritage. In this way, these two values are both contradictory and complementary.

### **Values and Intervention Decisions**

Dilemmatic definition of cultural heritage values is also related to intervention decisions. Decision makers with social and cultural concerns focus on intervening on cultural heritage only for the sake of conservation of its cultural and social values, while economic and political benefit-oriented approaches commodify and interpret cultural heritage through the interventions for economic, ideological and political interests. In recent years, benefiting from the cultural heritage through its use for economic, ideological and political motivations of decision makers become the main tendency. Such uses and abuses of cultural heritage for economic, ideological and political benefit that destroys the social and cultural values of cultural heritage is seen anywhere in the world. Excessive cultural tourism to gain more and more income through tourism (i.e. Venice), aggressive real estate development triggering development pressure on urban heritage places (i.e. destruction of Robin Hood Gardens which is brutalist housing estate in London constructed in 1972) and the demolishment of the symbolic structures to emphasize the main stream ideology (i.e. destruction of Bamiyan Buddhas by Taliban) are few examples of destructive interventions.



Figure 2 A massive cruise ship dwarfs Venice. Source: forbes.com



Figure 3 Robin Hood Gardens. Source: Wikimedia Commons

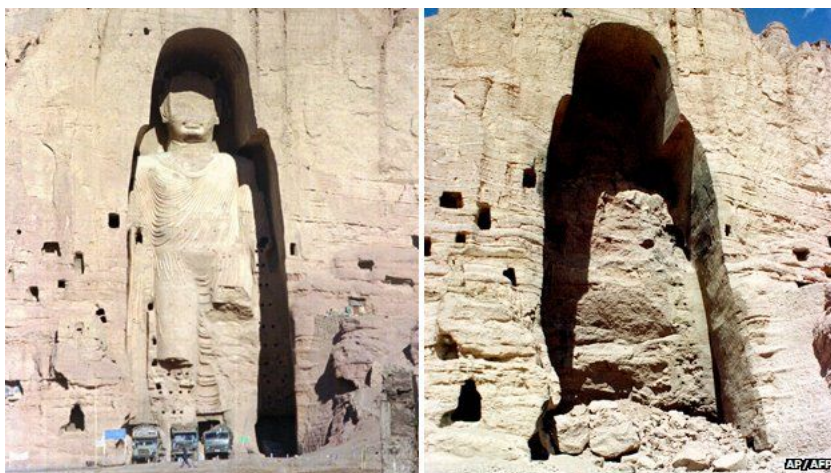


Figure 4 Bamiyan Buddhas in Afghanistan before and after its demolishment. Source: bbc.com

In Turkey, interventions that have destructive effects on the values of cultural heritage are also proposed. The conversion of historic buildings into shopping malls/hotels in the center of the cities and the demolition of historic quarters to construct new buildings are current trends of intervention to obtain economic benefit. There are also interventions in heritage places to make current mainstream ideology visible in urban space. The demolition of the historic buildings which represent the secular identity of Turkey with their modern/contemporary architectural identity and the construction of new buildings with pseudo-traditional architectural design are the examples of politics and ideology motivated interventions that destroy the values of heritage in Turkey.

Though it seems that heritage places are confronted with the destructive interventions especially in metropolitan cities as the selected urban heritage places also demonstrate, heritage places in smaller cities are also arena for various interventions. In smaller cities, heritage places have been the object of place marketing strategies for economic benefit mostly through cultural tourism. For the sake of cultural tourism, pseudo-traditional language is used in new constructions and “fake” heritage places have been defined in order to appeal the aesthetic understanding of visitors. The renewal project in Bolvadin, Afyon is an example of creating “fake” heritage places in small towns through the use of traditional architectural elements in new building (Figure 5).



Figure 5 The Design of a "fake" heritage place in Bolvadin. Source: bolvadin.bel.tr

The re-construction of *Topçu Kışlası* (Military Barrack) on the place of Gezi Park in Taksim is the most well-known cases of intervention on heritage places in Turkey



(Figure 6). Gezi Park is an urban park, located at the very center of İstanbul. Before the construction of Gezi Park, there had been *Topçu Kışlası* (Military Barrack) in its place which was constructed during the Ottoman Period in the late 18<sup>th</sup> century. *Topçu Kışlası* was demolished in 1942 in order to construct the park. In this way, Gezi Park becomes the battle ground of two ideologies: Secular Modern Turkey and Religious Ottoman Empire. The reconstruction project of the military barrack in the place of Gezi Park was announced in 2013. The reconstruction of this military barrack which was constructed during the Ottoman Period in the place of the modern park was consistent with the ideology of the central government. The project caused nationwide antigovernment protests and the reconstruction of *Topçu Kışlası* is suspended due the public reaction.



Figure 6 Gezi Park on the left (Source: listelist.com), Topçu Kışlası on the right (Source: t24.com.tr)

In Ankara, as the capital of modern Turkey, interventions which are in line with the political and ideological motivation of current conservative central and local government are more evident. In this way, the demolition of the buildings belonging to the Republican Period which characterizes the architectural identity of the city became common in recent years (Figure 7).



Figure 7 Destruction of Anafartalar Mall which is an example of modern architecture in Ankara

The interventions have negative impact on the heritage place and the values that they involve. Thus, it is necessary to establish common ground between socio-cultural and economic values for the interventions on heritage places to provide sustainability. The thesis attempts to integrate economist and preservationist's points of view in an interdisciplinary manner to establish common ground between socio-cultural and economic values for the sustainability of urban heritage places. The study adopts the perspective of conservation architect to bridge the gap between socio-cultural and economic values for the sustainability of the heritage places by considering the threats and opportunities that urban heritage places confront today. The study is positioned closer to the preservationist perspective since the thesis is penned by an architect, in the graduate program of conservation of cultural heritage under the supervision of two academicians from the disciplines, respectively of conservation of cultural heritage and cultural economics (Figure 8).

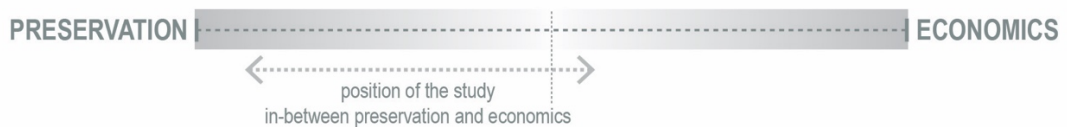


Figure 8 The position of the study in-between preservation and economics

## 1.2. Research Question, Aim and Scope of the Thesis

Cultural heritage is non-renewable resource that destructive interventions in heritage places may result in irreversible damages. Since cultural heritage is non-renewable, its disappearance is inevitable if precautions for its conservation are not taken. For this

reason, the sustainability of heritage places is essential for transferring it to future generations. The sustainability of heritage places is achieved as soon as the social, cultural and economic values are conserved. Although the existence of contradictory values may result disagreement in terms of the significance of heritage places, the values are intrinsic features and distinctive merits of heritage places that define their significance. Interventions on heritage places which have an impact on the physical setting, social environment and economic context of urban heritage places, are alterations to the values that heritage places involve.

Socio-cultural values that heritage places involve are at the traditional core of conservation are the answer to the question “why to preserve?”. Cultural heritage is preserved, because it holds meanings for people or social groups due to heritage’s age, beauty, artistry or its association with a significant person or event (Mason, 2002). However, “cultural values that are associated with heritage resources and their relationship to present-day observers are necessarily subjective” (Feilden and Jokilehto, 1998). In a similar manner, Rizzo and Mignosa (2013) state that “cultural heritage is a complex and elusive concept, changing constantly through time, combining cultural, aesthetic, symbolic, spiritual, historical and economic values”. Since the meanings and values that cultural heritage holds vary, priorities for the conservation of cultural heritage also change from person to person. Conservation decisions regarding heritage places are mostly determined by the motivations and interests of decision makers and thus, the values of decision makers prevail in many cases.

According to Riegl (1903), understanding the values is always central for the appropriate conservation of heritage places. Araoz (2011) claims that “[...] heritage professionals have never really protected or preserved values; the task has always been protecting and preserving the material vessels where values have been determined to reside [...]”. In line with the statement of Araoz (2011)<sup>5</sup> it is important to focus on the values, rather than material vessels of heritage places for the interventions in heritage places. Because, as soon as the values of heritage places are recognized in an integrated manner, both tangible and intangible features of the heritage places will be conserved.

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<sup>5</sup> Gustavo F. Araoz is President of the International Council of Monuments and Sites (ICOMOS)



To understand the relationship between interventions and values, the thesis aims to examine the interrelationship between (i) the milieu of heritage places (physical, social and economic), (ii) the values that heritage places involve, and (iii) the impact of interventions on the milieu of heritage places and values that heritage places involve. Based on the reciprocal interrelationship between interventions, milieu of heritage places and their values, the hypothesis of the thesis is the following:

There is a relation between interventions in urban heritage places and the social, cultural and economic values that heritage places involve. Thus, interventions in urban heritage places could alter the values that heritage places involve and could lead to either conservation or destruction of the values. For the sustainable conservation of the heritage places, both socio-cultural and economic values of urban heritage places could be considered before the interventions by establishing common ground between two contradictory but complementary set of values.

According to the hypothesis of the study, the thesis aims to answer the following questions:

1. What are the motivations of decision makers for the interventions in heritage places?
2. What is the interrelationship between interventions in heritage places, milieus of urban heritage places (physical setting, social environment, economic context) and the values of cultural heritage?
3. What is the impact of interventions on heritage places in terms of changes in values?
4. Is it possible to assess the impact of interventions on the values of urban heritage places? If yes, how?

To answer the three questions, three heritage places have been studied: Tarlabası in İstanbul, Hacı Bayram Square with its surrounding in Ankara and Kemeraltı - Konak in İzmir. Different intervention approaches of decision makers and the motivations behind the interventions are analyzed through the selected cases. In addition, the impact of interventions on heritage values in the selected heritage places is assessed. The principle reason behind selecting these three heritage places is that all the interventions are led by the state and initiated by the local authority. In this way, the

government (both at central and local levels) becomes the principal agent and main decision maker for intervening in heritage places. The other reasons behind this choice are, (i) the selected urban heritage places are located in the three largest metropolitan cities in Turkey (ii) the motivations of decision makers are different and the selected cases represent three different approaches in terms of intervening on heritage places in Turkey (iii) the same legal instrument – renewal law and renewal areas – is used to initiate the intervention in the selected heritage places and (iv) the interventions in heritage places are partial interventions in wider context and these partial interventions represent the broader intervention strategies in the selected heritage places.

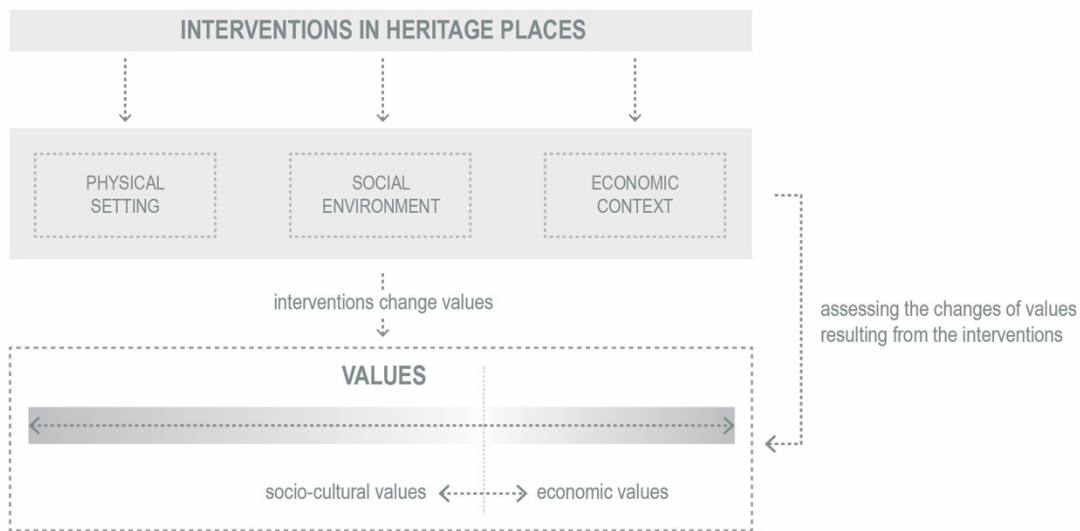


Figure 9 Framework of the thesis

In order to assess the impact of interventions on heritage values the thesis defines a set of intervention approaches. Considering the socio-cultural and economic values; economic, social and physical milieu of heritage places and intervention approaches, the thesis introduces the Heritage Value Circle (HVC) for assessing the impact of interventions on heritage places. The proposed tool can be used by the decision makers or the one who prepares the project for the interventions such as architects and planners in order to foresee the impact of interventions on physical, social and economic aspects of heritage places prior to the implementation of the renewal project. In addition to pre-intervention assessment, the tool proposed can be used to assess the post-

intervention situation of heritage places in order to understand if changes in the values occur.

### **1.3. Methodology**

The methodology of the thesis is structured to understand the theory and practice of interventions in urban heritage places; explain and compare selected case studies in terms of interventions in their physical setting, social environment and economic context; assess the impact of interventions in heritage places and the associated values; and propose a tool for supporting the decision-making process. In this way, the thesis benefited from a literature survey (publications, project briefs, etc...), archival studies (archives of conservation councils, VEKAM, Chamber of Architects, etc...), newspaper articles, official gazette (to obtain data about the legal context – renewal law and renewal area) official government data in terms of price of the unit square meters of the land and information from real estate agencies in terms of price.

At the very beginning of the study, to identify the case studies, the official gazette was studied in order to obtain data about the boundaries of all renewal areas in Turkey to choose the case studies among them. The information about the projects proposed for the renewal areas are obtained through a literature review and interviews with the responsible officers in the municipalities. Since some of the projects attracted the attention of media, newspaper articles were also used in order to have general information about the renewal projects at the beginning of the study (Table 1). In Figure 10, the methodology and the sources of information of the thesis is shown according to the components of the study.

Table 1 Sources of information for the three heritage places

SOURCES OF INFORMATION				
GENERAL INFORMATION	Legal and Administrative Context Renewal Areas	<ul style="list-style-type: none"><li>- definitions of different laws related with interventions in urban heritage places in official gazette</li><li>- decisions of council of ministers published in official gazette</li><li>- interviews with responsible officers working in the municipalities to obtain data on intervention status</li><li>- project briefs of the renewal projects prepared for the renewal areas</li><li>- web pages of local authorities</li><li>- previous academic publications</li></ul>		
		PHYSICAL SETTING	SOCIAL ENVIRONMENT	ECONOMIC CONTEXT
THREE HERITAGE PLACES	TARLABAŞI   İSTANBUL	<ul style="list-style-type: none"><li>- field survey on august, 2017</li><li>- archive of conservation council</li><li>- archive of chamber of architects, istanbul branch</li></ul>	<ul style="list-style-type: none"><li>- newspaper articles</li><li>- academic publications</li></ul>	<ul style="list-style-type: none"><li>- official data on the price of the unit square meters of the land</li><li>- information from real estate agencies</li></ul>
	HACI BAYRAM SQUARE & ITS SURROUNDING   ANKARA	<ul style="list-style-type: none"><li>- field surveys on different dates (the last one is on may, 2018)</li><li>- VEKAM archive</li><li>- archive of conservation council</li></ul>	<ul style="list-style-type: none"><li>- interviews on site (summer, 2018)</li></ul>	<ul style="list-style-type: none"><li>- official data on the price of the unit square meters of the land</li></ul>
	KEMERALTİ - KONAK İZMİR	<ul style="list-style-type: none"><li>- field surveys on the august, 2015 and may, 2018</li><li>- project briefs ("design strategy report" and "operational plans")</li><li>- presentations of academicians who prepared the project and their publications</li></ul>	<ul style="list-style-type: none"><li>- the website of "İzmir History Project"</li><li>- interviews with academicians who prepared the renewal project and their academic publication</li></ul>	<ul style="list-style-type: none"><li>- official data on the price of the unit square meters of the land</li><li>- interviews with the responsible officers in Ministry of Culture and Tourism and İzmir Metropolitan Municipality</li></ul>

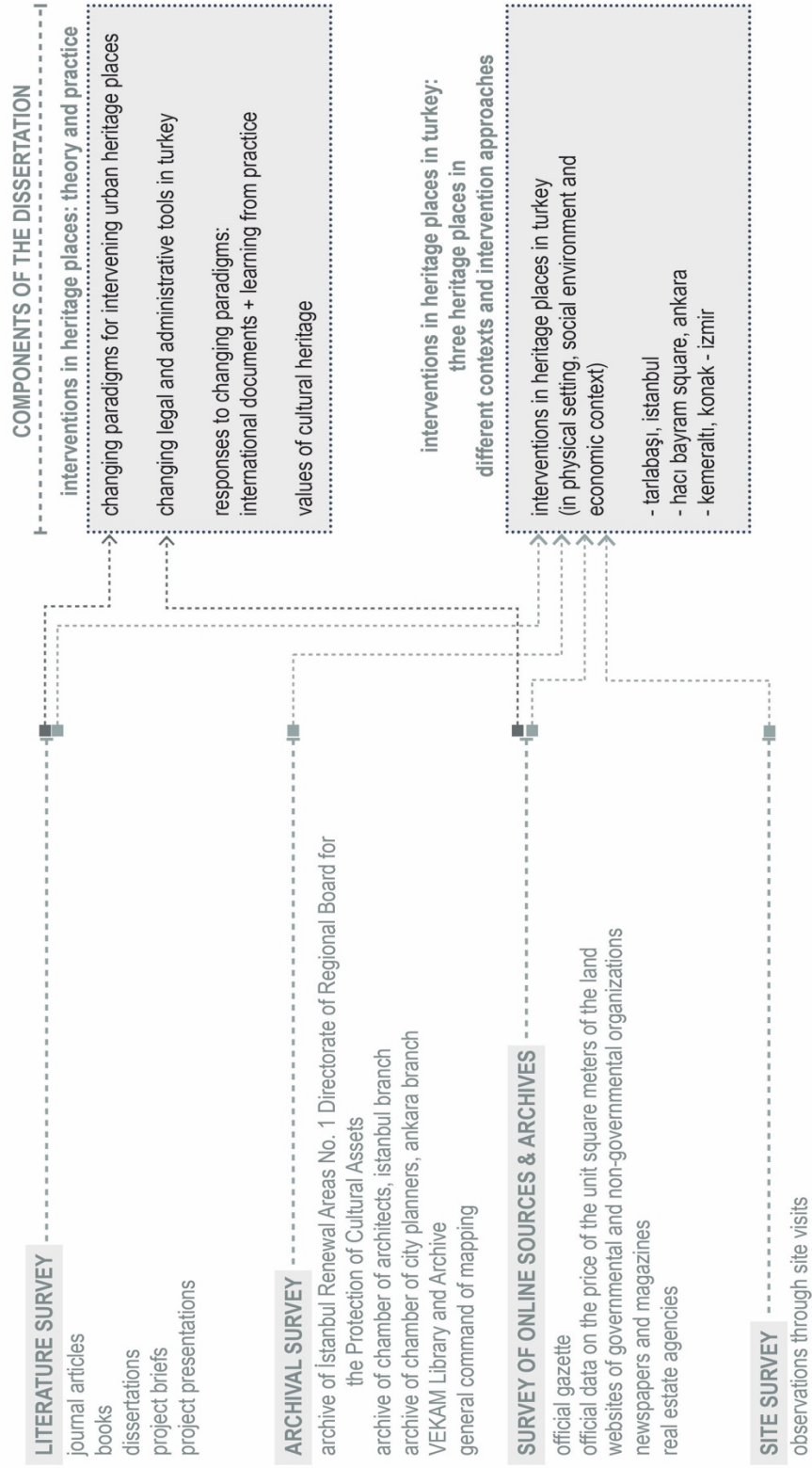


Figure 10 Methodology and sources of the information according to components of the thesis

In order to explain and compare the selected case studies, heritage places were divided into three according to their physical, social and economic characteristics. In order to assess the impact of interventions on physical setting, social environment and economic context of heritage places, different sources of information were needed. To assess the impact of interventions on physical setting and its associated values, the information about both the pre-intervention and post-intervention state of the selected case studies had to be obtained. Thus, archive documents form an important part of the research. For documenting the pre-intervention state of the case studies, archive documents (i.e. photos, maps, etc...) are used and literature is surveyed for understanding the history of the selected sites. In order to understand the interventions on the case studies proposed, project briefs are useful. Additionally, archive documents from the conservation councils and the publications that describe the projects are also used. In order to document the current state of the selected urban heritage places, field trips were conducted at different times. Interviews with responsible people (architects, planners, officers in the municipality, etc...) were also conducted to understand the projects and their impact on the selected heritage places.

Heritage places are valuable for their different users including residents, business owners, visitors, etc... For the assessment of the impact of the interventions on the social environment and its associated values, newspaper articles and previous studies were used for the case of Tarlabası, since the residents were displaced from the heritage place. In Hacı Bayram Square, a social survey has been conducted to understand whether the existing business owners have left the district or not, because there was not enough information. For the case of Kemeraltı-Konak, previous studies such as project reports and the articles have been used to assess the changes in social environment and thus

Economic value covers both use and non-use values which are generated by direct or indirect use of heritage places. In this study, in order to understand the impact of interventions on the economic context and its associated values, a proxy of use-value is used as the only available official data: the value of unit square meters of the land. The information could be obtained for all the renewal areas. In addition to comparable data in terms of the price of the unit square meters of the land, the data from real estate agencies are collected to support and cross check the data obtained.

The study has faced several methodological challenges. These challenges are mainly due to the diverse characteristics of the selected case studies. The selected case studies have similarities in many terms, however they are different in terms of physical setting, social environment and economic context. To collect the same amount of data for each case on their physical setting, social environment and economic context in order to make a comparison between them has been challenging. Because, there have been different degrees of information for each case.

#### **1.4. Structure of the Thesis**

The thesis is composed of six chapters. The first is the introduction of the thesis and the last is a conclusion which summarizes the main points and illustrates the possible further studies emerging from the thesis.

**In the second chapter,** changing standards for intervening on heritage places in the recent years and responses to these changing standards are explained by referring to strategies and principles defined by international organizations starting from 2000 and their attitudes in terms of conservation interventions in urban heritage places. In Chapter 2.1., changing paradigms for intervening on heritage places will be explained. In Chapter 2.1.1., threats that heritage places face resulting from harsh urban development will be explained. Then, the opportunities that heritage places involve as a reaction to rapid urban growth which mostly destroy physical and social aspects of heritage places will be explained. Chapter 2.1.2. refers to the conservation decision making process and its agents in different levels of governance. In Chapter 2.1.3., legal and administrative tools introduced to Turkish legislations after 2000s are described as a legislative framework that controls and limits the interventions on heritage places. The legal and administrative tools covered in this study are significant, since they make interventions effortless for the decision makers due to the changes in legal and administrative approaches in the era of rapid urban growth. In this way, Turkish legislations are also adapted to changing paradigms by easing the interventions in heritage places.

In Chapter 2.2., changing paradigms for intervening in heritage places will be explained considering the theory and practice. Chapter 2.2.1. considers the changing paradigms in the conservation of cultural heritage by explaining strategies and principles defined by international organizations. Chapter 2.2. looks at the attitudes of

international organizations (the World Bank, Inter-American Development Bank, etc...) for the interventions in urban heritage places by describing their conservation strategies. In Chapter 2.3., the values of the heritage places will be described from the conservationist and economist's perspectives. There is a reciprocal relationship between the values of heritage places and interventions. Because, interventions will either preserve or destroy the values and thus the sustainable development of heritage places will be provided or neglected as a result of the interventions.

**In the third chapter**, three heritage places selected for the thesis to assess the impact of interventions on heritage values are illustrated: Tarlabası, İstanbul; Hacı Bayram Square and Its Surrounding, Ankara and Kemeraltı-Konak, İzmir. Each case study will be described in a separate section. The renewal process from the declaration of the renewal area to the implementation of the renewal project will be explained first. Then, the impact of interventions on physical setting, social environment and economic context will be described. In Chapter 3.4., three heritage places in three different contexts referring to three different approaches will be reviewed to understand the impact of different intervention approaches to heritage places.

**In the fourth chapter**, the changes in heritage values resulting from interventions to heritage places are assessed through intervention approaches.<sup>6</sup>. In Chapter 4.1., the relation between interventions and heritage values will be described. Then intervention approaches will be explained. In Chapter 4.2., each intervention approach will be explained in reference to selected heritage places to understand the value changes. In Chapter 4.3., the interrelationship between interventions and changes in heritage values will be assessed through the cases of Tarlabası, Hacı Bayram Square with its surrounding and Kemeraltı-Konak.

**In the fifth chapter**, what is learnt from Chapter 3 and Chapter 4 is amalgamated and the conceptual framework to explain the interrelationship between milieu, interventions and values is provided. Then, a tool for assessing the impact of interventions to heritage values will be introduced. This assessment tool which is named Heritage Value Circle (HVC) can be used by decision makers, architects and

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<sup>6</sup> The intervention approaches defined specifically for this study are (i) governance approach, (ii) approach to urban land, (iii) approach to ownership, (iv) approach to existing uses and functions, (v) approach to existing social structure, (vi) approach to intervention and design and (vii) approach to post-intervention control mechanisms.



city planners to foresee and predict the impact or potential impacts of interventions on heritage values.

In Chapter 5.1., the relation between (i) milieu of heritage places, (ii) interventions to heritage places and (iii) the values of heritage places will be provided. In Chapter 5.2., Heritage Value Circle (HVC) and the area of uses are described as a tool for assessing the impact of interventions to heritage values. In Chapter 5.3., HVC is illustrated in Tarlabası, Hacı Bayram Square with its surrounding and Kemeraltı-Konak in order to assess value changes following the interventions.



## **CHAPTER 2**

### **INTERVENTIONS IN HERITAGE PLACES: THEORY AND PRACTICE**

As a reaction to rapid urban growth which mostly destroys the physical and social milieu of heritage places and the values they involve, paradigms for intervening heritage places have changed today. Urban heritage places are considered both threat and opportunity for the development of urban areas. On the one hand, urban heritage places are considered as threats, because interventions in urban heritage places necessitate special permissions from responsible bodies such as conservation councils due to their legal conservation statuses. In this way, intervening urban heritage places according to the demands of the real estate market, which are mostly bulldozing heritage places to increase construction rights in the center of cities becomes impossible. In Turkey, the current trend is to consider urban heritage places as a threat rather than an opportunity. Thus, legislations in Turkey have adapted to changing paradigms by easing interventions in heritage places. New legal and administrative tools have been introduced to Turkish legislations after 2000 and that make interventions easy for the decision makers.

On the other hand, urban heritage places are also considered as the opportunity for sustainable development of urban areas through their integration to urban policies. The need for integrating cultural heritage into the sustainable development of the cities is also emphasized by international organizations such as ICOMOS and UNESCO thanks to the opportunities that heritage places offer as driver of development. In this way, international organizations define set of principles for integrating heritage to sustainable development through the conservation of heritage places and sustaining their values.

International documents, published by international organizations also emphasize the conservation of the values for the sustainability of the heritage places. Thus, the values of the heritage places will be described from the preservationists and

economist's perspectives. There is a reciprocal relationship between the values of heritage places and interventions. Because, interventions will either preserve or destroy the values, the sustainable development of heritage places will be provided or neglected as a result of the interventions. Practices and interventions in urban heritage places led by international organizations such as the World Bank and Inter-American Development Bank also underline the integration of cultural heritage into sustainable development programs.

## **2.1 CHANGING PARADIGMS FOR INTERVENING IN URBAN HERITAGE PLACES**

Today, large number of cities are developing at an unprecedented rate due to globalization and urbanization which is the result of de-population of rural areas and massive population influx from under-developed regions to developed urban areas. It is projected that 70% of all humanity will live in cities by 2050 (UN, 2015). As the demand for the urban spaces in the cities accelerates day by day due to the population growth, the need for new living spaces has increased. Thus, urban areas have become one of the most profitable sources of income through new constructions which fulfil the need for new living spaces. In this way, the construction industry and real estate investments have been considered as leading sectors for economic growth (Kuyucu and Ünsal, 2010 and Balaban, 2011).

As urban spaces become one of the most profitable sources of investment directly, or through partnerships with private actors (Miraftab, 2004; Weber, 2002), interventions in heritage places have been accelerated. Heritage places which are integral part of the urban areas turned into “opportunity spaces” within the cities where urban transformation might take place (Pendlebury et al., 2004). Due to the fact that heritage places become one of the sources of economic benefit through real estate development because of mostly their central locations in the cities, the threats that heritage places face have increased in recent years. The threats were the results of demands for new constructions which led to demolition of heritage places. But, heritage places also have potential for sustainable development socially, culturally and economically.

### **2.1.1 Current Issues due to Changing Paradigms in Urban Heritage Places**

Cultural heritage has been considered as the obstacle rather than the driver of development until the second decade of the third millennium. Because, decision makers' understanding of development emphasized the rapid and uncontrolled development for the sake of "progress". In this way, Klammer (2013, p. 421) states "[t]he bulldozing happens in the name of progress" in many of the world cities. As a response to the threats that cultural heritage faces, the law and regulations control and limit the interventions in heritage places for the conservation and sustainability of heritage places. According to strict legal instruments that define the way of intervening heritage places, decision-makers can not alter heritage places as they wish for the sake of "urban development". Contrary to the legal instruments, heritage buildings in historic settings are demolished as a result of the interventions in heritage places in accordance with different motivations of decision makers such as economic benefit, political and ideological interest.

In recent years, the tendency of decision makers in terms of intervening heritage places turns out to destroying heritage buildings. The interventions also alternate the social, cultural and economic values of heritage places, which may lead to change in social profile and gentrification due to possible increase in real estate values. These negative impacts of uncontrolled urban development in heritage places raise the question of sustainability in heritage places. from the perspective of heritage values. For example, in the case of Sulukule, the heritage place with multiple social and cultural values was totally destroyed in order to "construct" brand new residential complex. The renewal project proposed the demolition of heritage place and the displacement of Romani people who lived their own culture in Sulukule. The cases of Tarlabası in İstanbul and Hacı Bayram District in Ankara which are studied in detail in the thesis also exemplify the destructive interventions in heritage places triggering dramatic changes in heritage values.



Figure 11 Sulukule and the city walls, before the implementation of the renewal Project (Source: Left - Wikimedia Commons, Right – Fatih Haber, 2017)



Figure 12 Sulukule Urban Renewal Project after its completion. (Source: noktadergisi.info)

On the other hand, there is a growing awareness in terms of fostering the role of culture in urban regeneration and “promotion of culture and heritage as key drivers and enablers of sustainable urban development” (United Nations, 2015). The recognition of culture as the fourth pillar of sustainable development in addition to the other three pillars (economic growth, social inclusion and environmental balance) has made culture and heritage to be recognized as an integral part of development strategies in constantly evolving cities and societies.<sup>7</sup> Culture Urban Future: Global Report on Culture for Sustainable Urban Development (UNESCO, 2016c) suggests that

<sup>7</sup> The Report of the World Commission on Environment and Development: Our Common Future, also known as the Brundtland Report (1987) determined three pillars of sustainability as economic, environmental and social. Three pillars are consolidated as the paradigms to be used in strategies for sustainable development in local, national and global contexts. Today, however, UNESCO, the World Summit on Sustainable Development, and researchers, suggest to include culture as the fourth pillar of sustainable development, since culture shapes what we mean by development and determines how people act in the world.

The Paris Declaration (ICOMOS, 2011a) also emphasize the role of culture as the fourth pillar of sustainable development.

creativity and innovation in urban development must be promoted through culture and the policies must be built on culture as a sustainable resource for inclusive economic and social development.

Regeneration and the Historic Environment (English Heritage, 2005) emphasizes the role of cultural heritage in the sustainable social, cultural and economic development as follows:

- Re-use of existing buildings is a simple way to achieve sustainability, substantially reducing carbon footprint and landfill requirements.
- Re-using buildings and adapting landscapes help reinforce a sense of place
- New large-scale developments risk losing the fine grain that characterizes historic areas
- Re-used buildings can often be sold at a premium compared to a similar new build property
- Restoring the historic environment creates jobs and helps underpin local economies
- An attractive environment can help to draw external investment as well as sustaining existing businesses of all types, not just tourism related
- The historic environment contributes to quality of life and enriches people's understanding of the diversity and changing nature of their community
- Historic places are a powerful focus for community action
- The historic environment has an important place in local cultural activities.

### **2.1.2 Changing Paradigms –Changing Regulations: Conservation Decision Making Process and Its Agents**

In an economist perspective, regulation is “non-monetary government intervention usually aimed at restricting or modifying the activities of economic agents in line with government policy objectives” (Rizzo, 2011). In the field of conservation of cultural heritage, regulation can be defined as control mechanisms, which aim to safeguard the heritage by sustaining its socio-cultural values through the restriction of potentially harmful activities.

Regulation is divided into soft regulation and hard regulation (Throsby, 1997). The instruments for soft regulation can be considered as the documents (charters, guidelines recommendations, etc.) of international organizations such as ICOMOS and UNESCO, which are non-enforceable directives implemented by bilateral agreements

between countries. Hard regulation corresponds to the rules defined by specific countries for the sustainable conservation of cultural heritage. The instruments of hard regulations are laws, acts, decrees and by-laws. Both soft and hard regulations are enforceable and penalties apply if they are not respected. In terms of soft regulation, a natural or cultural property in the World Heritage List can be delisted if it does not sustain its character by failing to fulfil the criteria set by UNESCO. In terms of hard regulation, the owners of historic properties may confront with charges if their interventions do not comply with the rules set by the government.

There are different forms of hard regulation. When dealing with tangible cultural heritage and interventions for conserving it, regulation includes different activities such as: the registration and enlisting of buildings and sites having cultural significance; the definition of tools and methods for intervening on heritage places by proposing limitations to interventions – from simple repair to reconstruction of a building – and uses in heritage places and historic buildings (Peacock and Rizzo, 2008 in Rizzo, 2011).

The outcome of regulations on cultural heritage depends on the interactions among different actors who are involved in the preparation of heritage policy and the implementation of it. The actors who are involved in the decision-making process are politicians, bureaucrats, voters and groups with same interests. In terms of the role of different actors in the decision-making process, there are three approaches to regulation: (i) procedures and a detailed definition of institutions and their roles (Italy), (ii) devolution<sup>8</sup> (Austria, Germany, Spain) and (iii) arms' length bodies<sup>9</sup> (the Netherlands, England) (Rizzo, 2011).

Though government is generally responsible for the conservation of heritage places through defining regulation and financially supporting cultural heritage, there is a tendency in terms of reducing the role of central governments and increasing decentralization in the decision making for cultural heritage. In addition, there is an

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<sup>8</sup> Devolution refers to the transfer of the rights of central government to regional or local authorities. It is a form of de-centralization in terms of conservation decision making.

<sup>9</sup> Arm's length body refers to an organization or agency that is financed by the government but that acts independently of it. In this way, it is independent from government in terms of conservation decision making.



increase in the involvement of private actors due to the decrease in the public budget allocated to heritage projects (Klamer et al., 2013).

As a result of the fact that there are different public and private agents in the formulation of cultural heritage policy and its implementation, a better understanding of the complex relationship between cultural heritage and economic development is necessary to highlight the role of cultural heritage in sustainable development of heritage places by considering their socio-cultural and economic values.

In order to benefit from cultural heritage as a resource for sustainable development through the integration of its social, cultural and economic dimensions, the Faro Convention (Council of Europe, 2005) underlined the need for new instruments. In different context, cultural heritage has been already recognized as the tool of development. In Germany, the conservation of historic monuments and sites is justified not only for conservation per se, but also for the role of cultural heritage for economic development, especially with reference to the construction industry. Similarly, especially in terms of financing cultural heritage, the ministry of culture in France invested 100 million euro in the restoration of various heritage places in order to maintain jobs in the field of cultural heritage and stimulate cultural and economic development (Inkei, 2011 in Rizzo, 2011).

Although regulations aim to guarantee the conservation of heritage places, regulation may have destructive impacts on heritage places (Rizzo, 2011). The restrictions on interventions on cultural heritage may be too limiting so that owners of historic buildings would choose not to make any interventions to restore or improve historic buildings. The restrictions for new interventions necessitate taking necessary permissions from responsible authorities. The process of taking permission and getting approval for intervening urban heritage places is costly in terms of time and money. In that respect, without taking any permission from responsible authorities in order to accelerate the intervention processes have negative effects on cultural heritage. Thus, actions for encouraging owners to comply with regulations should be introduced in the regulations itself for safeguarding urban heritage places. Although regulation is considered to be too restrictive in Turkey, it has not guaranteed the conservation of the heritage places.

In Turkey, the changing paradigms in the regulations has also transformed the regulations related to the conservation of cultural heritage. The reflections of the global trend of economization has also become evident in Turkey, especially after 2005, for the definition of new regulations.

In the following chapter, three emerging laws for intervening on heritage places and the actors involved in conservation decision making process in Turkey will be analyzed. These new regulations give new rights to local authorities, but the interventions in heritage places show that only metropolitan cities in Turkey which have political and financial power can benefit from the new rights. In the field dominated by public actors, regulation would not be expected to be demand oriented in Turkey. Instead, it should have been supposed to be shaped by social and cultural priorities. However, bureaucrats who make decisions regarding conservation of cultural heritage are not conservation experts in Turkey. In the decision-making process, the opinion of the experts is rarely taken into account. Thus, the conservation decisions are mostly determined by the priorities of the bureaucrats and it focuses on the role of cultural heritage in terms of economic development. In this way, the new regulations identify private actors as agents for financing interventions in heritage places through the collaborations with public actors.

### **2.1.3 The Turkish Context: Changing Trends and Tools for Intervening**

#### **Urban Heritage Places<sup>10</sup>**

Heritage places have caught the attention of local authorities, investors and developers because of their potential for economic benefit due to their real estate value. Thus, political actors have started to support the interventions in heritage places not only in Turkey, but also throughout the world with the use of their own financial resources or through the partnerships with private investors. Due to the growing tendency of defining new sellable areas in the existing urban areas, widening the construction rights in heritage places come to the forefront. Thus, the new laws, which define the new standards for the transformation of heritage places have been introduced in Turkey since, existing strict rules and regulations had not permitted comprehensive

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<sup>10</sup> For the detailed survey of renewal law, interventions in renewal areas and other legal instruments for intervening heritage places in Turkey, see. Özçakır et al., 2017a and Özçakır et al., 2018.

interventions in heritage places. These new laws have assigned extensive rights to local authorities for initiating interventions in heritage places and in this way, local authorities have gained an “entrepreneur role” for regeneration and transformation of urban spaces.<sup>11</sup> All these developments in laws and legislations in Turkey accelerated the transformation of heritage places in a negative direction. Three new policy instruments have been enacted since 2000s in order to extend the construction rights in heritage places are;

- i) Law No. 5366/2005 on Renovating, Conserving and Actively Using Dilapidated Historical and Cultural Immovable Assets,
- ii) Revision of Article 73 of Law No. 5393/2010 on Municipalities, and
- iii) Law No. 6306/2012 on Restructuring of Areas under the Risk of Disasters.

The aim of Law No. 5366/2005, the “renewal law” is to valorize deteriorated immovable historical, cultural, and natural heritage properties through renewal projects of maintenance and conservation, creating housing, business, cultural, tourism and social facilities in these areas, and taking measures against natural disasters. Thus, the law defines urban renewal with two contrasting strategies: “renewal” and “conservation”, and its aim is defined as “conservation by renewal”. By this law, areas within the boundaries of registered cultural and/or natural heritage sites can be declared “renewal area”. The renewal law gives comprehensive rights to local authorities: expropriation of buildings located within the boundaries of “renewal areas” and the possibility of project-based interventions in heritage places apart from conservation master plans.

The revision of Article 73 of Law No. 5393/2010 states that local authorities can declare “urban transformation and development project areas” within any urban area, including registered heritage places, where urban transformation is necessary. According to this law, local authorities “may carry out urban regeneration and development projects in order to create housing areas, industrial areas, business areas,

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<sup>11</sup> “Entrepreneur role” refers to “urban entrepreneurialism” (Harvey, 1989) and Harvey (1989) defines it as the change in urban governance of policy makers from the management of public services to the strategies for attracting private investment and government grants through place-marketing, urban developments, etc...

technology parks, public service areas, recreation areas and all sorts of social facility areas, rebuild and restore worn-out parts of the city, preserve the historical and cultural heritage of the city or take measures against earthquake” in “urban transformation and development project areas”. This change authorizes local authorities to conduct urban regeneration projects in heritage places.

The Law No. 6306/2012, “disaster law”, gave the Ministry of Environment and Urbanism the right to declare “disaster area” prone to risks of destruction and property loss due to the structure of the soil, or existing constructions within any urban and rural area. The Ministry can implement urban regeneration projects in these areas without the involvement of local authorities, if they do not start the process themselves. The law sets forth the principles and procedures for reconstructing urban areas at risk of natural disasters, covering almost all development areas in cities and, thus, any built area, including those within registered cultural and natural heritage sites.

In this thesis, the renewal law and the renewal areas declared through the use of renewal law are determined as the legal context. Among (i) Law No. 5366/2005, (ii) the revision of Article 73 of Law No. 5393/2010 and (ii) Law No. 6306/2012, the reason behind choosing Law No. 5366/2005 – so called renewal law – for the determination of the heritage places which will be studied in the thesis is that renewal areas can only be declared in legally-protected conservation areas. Legally-protected conservation areas refer to historic urban areas which are listed due to their distinctive values resulting from the togetherness of architectural, historical, aesthetic and artistic features of cultural and/or natural elements. As this definition suggests, renewal areas already have legal conservation status due to distinctive heritage values and thus, they are subject to different laws and regulations for their conservation and sustainability.<sup>12</sup> The revision of Article 73 of Law No. 5393/2010 and Law No. 6306/2012 are other

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<sup>12</sup> In Turkey, laws and regulations set standards for interventions in different scales from conservation of heritage buildings to regeneration and transformation of heritage places. The Law No. 2863 on Conservation of Cultural and Natural Properties (1983) is the main legislation that ensures the conservation of cultural and natural heritage as it defines rules and regulations. In addition, the law defines official registration statuses of cultural and natural heritage sites in Turkey. In 2004, Law No. 5226 on the Revisions of Some Articles of Law No. 2863 on Conservation of Cultural and Natural Properties (2004) was introduced. With this revision, the government adopted the European Union perspective and responsibilities of local governments in the field of conservation. In addition to Law No. 2863 and Law No. 5226, The Law on Incentives for Tourism, which defines Cultural and Tourism Development and Conservation Areas, and several other laws on privatization define the rules for interventions in heritage places (Dinçer, 2011).

03 - 2005/09893  
Beyoğlu

04 - 2006/10299  
Fatih

07 - 2006/10501  
Eminönü

08 - 2006/10502  
Zeytinburnu

09 - 2006/10961  
Fatih

12 - 2007/12375  
Eminönü

05 - 2006/10455  
Tuzla

15 - 2008/14349  
Tuzla

10 - 2006/11265  
Samsun

18 - 2011/1592  
Trabzon

05 / 2006\_10362  
Kütahya

01 - 2005/9289  
Ankara Tarihî Kent Merkezi

19 - 2012/3547  
Atatürk Orman Çiftliği

13 - 2007/12668  
İzmir / Konak

21 - 2015/7456  
Antalya / Muratpaşa

02 - 2005/9893  
Karaman Kent Merkezi

22 - 2015/7567  
Mersin / Akdeniz

11 - 2007/11886  
Kahramanmaraş

20 - 2013/5023  
Gaziantep

01 - Decision No: 2005/9289  
Ankara Historic City Center  
Ülüs

02 - Decision No: 2005/9893  
Karaman City Center  
Altıncı Mosque - Museum Area - Citadell  
Topucak Quarter

03 - Decision No: 2005/9893  
İstanbul / Beyoğlu  
Tarlabaşı  
Çorayır Çıkmaşı and its surrounding  
Tophane Area  
Galata Tower Quarter  
Municipal Building and its surrounding  
Bedrettin District

04 - Decision No: 2006/10299  
İstanbul Tarihî Kent Merkezi / Fatih  
Fatih - Küçükçekirli Quarter - Bulgurpazası  
Akıncıtepe Quarter  
Fatih Hacı Sultan Neşeliş Quarter  
Fatih Balat Karayazı Tahta Minare Quarter

05 - Decision No: 2006/10362  
Kütahya

06 - Decision No: 2006/10455  
İstanbul / Tuzla - Köyçik

07 - Decision No: 2006/10501  
İstanbul - Süleymaniye

08 - Decision No: 2006/10502  
İstanbul / Zeytinburnu  
City Walls Conservation Band

09 - Decision No: 2006/10961  
İstanbul / Fatih  
Yedikule - Yenikapı Sea Band

10 - Decision No: 2006/11265  
Samsun  
Kale and Ulugazi Quarters

11 - Decision No: 2007/11886  
Kahramanmaraş  
Emekçi and Kurtuluş Quarters

12 - Decision No: 2007/12375  
İstanbul / Eminönü  
Nişanca and Sultanahmet Areas

13 - Decision No: 2007/12668  
İzmir / Konak

14 - Decision No: 2007/12893  
Eminönü  
Kapalıçarşı (Grandbazaar) and its surrounding

15 - Decision No: 2008/14349  
İstanbul / Tuzla  
Büyük İçmeler  
Küçük İçmeler  
Kamil Abdül Gölü and its surrounding

16 - Decision No: 2010/405  
Eyüp  
153-154 Block  
354 Block - 102 Lot  
497 Block

17 - Decision No: 2010/1167  
Beyoğlu  
Perişane Pazarı

18 - Decision No: 2011/1592  
Trabzon  
Çarşılar Quarter

19 - Decision No: 2012/3547  
Ankara / Yenimahalle  
Atatürk Forest Farm

20 - Decision No: 2013/5023  
Gaziantep / Şahinbey

21 - Decision No: 2015/7456  
Antalya / Muratpaşa  
Balbey Quarter

22 - Decision No: 2015/7567  
Mersin / Akdeniz

İstanbul;  
the number of renewal areas is 23

Ankara and Karaman;  
the number of renewal areas is 2

Kütahya, Samsun, Kahramanmaraş,  
İzmir, Trabzon, Gaziantep, Antalya,  
Mersin; the number of renewal areas is 1

There have been 36 renewal areas declared by the Council of Ministers. Until now, 20 renewal projects were prepared for the renewal areas in Turkey. Amongst 20 urban renewal projects, six renewal projects have been partially or fully implemented (Figure 13).



Figure 14 Renewal Areas that renewal projects whether implemented or are being implemented

The renewal projects in Sulukule in İstanbul, Atatürk Forest Farm in Ankara and Old Tekel Tobacco Factory in Samsun are the ones which were fully implemented and completed among six renewal projects. However, renewal projects in Tarlabası in İstanbul, Ulus Historic City Center in Ankara and Kemeraltı - Konak in İzmir have been partially implemented. These sub-areas were defined due to the large sizes of whole renewal areas and the diversity within renewal area itself in terms of physical and social aspects (use of buildings, type of buildings, social profile of inhabitants, etc.). In these sub-areas, the implementations are either completed (as in Hacı Bayram Square Urban Design Project in Hacı Bayram Square in Ulus Historic City Center, Ankara) or still continues (as in Tarlabası, İstanbul and Kemeraltı-Konak, İzmir). Whether the implementations are completed or continuing, the impact of interventions to physical setting, social environment and economic context are visible in these urban heritage places (Figure 14).

Among the six renewal areas, implementations in Tarlabası in İstanbul, Hacı Bayram Square in Ankara and Kemeraltı-Konak in İzmir have been chosen for the assessing changes in the values of urban heritage places after the implementation of the projects. The main reason behind selecting these three areas is the different motivations of decision makers for initiating renewal projects. As a result of different motivations of decision makers, different “conservation” approaches have been adopted in each case based on whether economic benefit, religious and ideological interest or social and cultural concerns. In this way, these three renewal areas represent

different approaches for intervening heritage places and thus, the impact of different approaches in heritage places are revealed at the end.

The selected three heritage places are located in three metropolitan cities of Turkey. İstanbul is the largest city of Turkey and economic/cultural center of the country. In recent years, İstanbul is characterized with the dense construction activities both in new urban development areas and heritage places. Interventions in the Tarlabası is the representative example of profit-based interventions in the city. Ankara is the second largest city and the capital of Turkey. As the capital of secular Republic, Ankara is the city in which many buildings belonging to Early Republican period exists. However, the secular and modern identity of Ankara has been consciously destroyed starting from 2000s to transform city's identity into more Islamic character which represent the current religious ideology. Interventions in Hacı Bayram Square and its surrounding exemplify the interventions that emphasize the Islamic past of the city. İzmir is the third largest city of Turkey and it is distinguished from İstanbul and Ankara in terms of the political party that govern the city. The political party governing İzmir belongs to social and democratic vision and participatory approach adopted in the interventions in heritage place represent the alternative methods for intervening heritage places in Turkey.

The reasons for not selecting other three heritage are as follows:

- Atatürk Forest Farm is legally protected Natural Heritage Site and the area showed natural characteristics. Since natural heritage sites must be assessed by different tools and methodologies from cultural heritage sites, Atatürk Forest Farm has not been selected.
- Sulukule was totally demolished in order to build brand new housing settlement and the historic character of the area was completely destroyed. The impact of the project cannot be properly assessed, since the heritage place was bulldozed and there is not even the trace of historical settlement in the area. The inhabitants in the area were also displaced as the consequence of the project.
- Samsun Tekel Tobacco Factory is an industrial heritage building complex. In this case, tobacco factory was transformed and new uses were introduced through the use of renewal law. Interventions in Samsun Tekel Tobacco Factory is not relevant with the scope of the study. Because, this thesis focuses on

interventions in urban heritage places, while interventions in Samsun Tekel Tobacco Factory aiming at conservation of the factory building.

## **2.2 RESPONSES TO CHANGING PARADIGMS**

Heritage places are the inseparable part of the wider urban context and have always been the subject of various interventions as a consequence of development pressure resulting from rapid urban growth. In some cases, these interventions contributed to the conservation of cultural heritage sites and help to transfer cultural heritage to future generations. However, interventions in heritage places resulted irreversible damages in cultural heritage and have led to destruction and disappearance of heritage places. As a response to multiple threats that heritage places face in the contemporary world and opportunities that heritage places involve for the sustainable development, conservation authorities (i.e. internationally acclaimed NGOs and IGOs) published charters, recommendations, guidelines and organized meeting/symposiums to define policies, strategies and principles for intervening heritage places by considering the needs of inhabitants, requirements of contemporary living, the reality of economic development, the dynamics of urban growth and requirements for proper conservation of cultural heritage.

### **2.2.1 Strategies and Principles for Intervening Heritage Places Defined by International Organizations**

UNESCO and ICOMOS, since their establishment in 1945 and 1965 respectively, publicize charters and guidelines for intervening cultural heritage. As two internationally acclaimed IGO and NGO, they regulate the field of conservation with their documents by responding the threats and opportunities that cultural heritage faces at the time that they were published. UNESCO and ICOMOS also consider cultural heritage as a tool for sustainable development and emphasizes its role in the development of the cities and societies.

Nevertheless, international documents published by UNESCO and ICOMOS must be carefully analyzed and critically approached. Since UNESCO is IGOs, the political priorities of governments may take place in the definition of the international



documents related with the conservation of heritage. Though ICOMOS is NGO and the members of ICOMOS are professionals from conservation field, international documents published by ICOMOS draws general framework and barely answer the question of “how cultural heritage places should be intervened?” in specific contexts. Contrary to all these criticisms, international documents published by UNESCO and ICOMOS are important and must be taken account. Because, they define the theoretical and institutional framework and “mainstream” priorities of the conservation at the time that they have been published.

The earliest international documents responding the threats of excess development are “Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas” (UNESCO, 1976b) and “Charter for the Conservation of Historic Towns and Urban Areas – Washington Charter” (ICOMOS, 1987). “Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas – Nairobi Recommendation” was published after The General Conference of the United Nations Educational, Scientific and Cultural Organization, meeting in Nairobi at its nineteenth session, from 26 October to 30 November 1976. Nairobi Recommendation emphasizes the need for establishing conservation criteria against the dangers of stereotyping and depersonalization and expansion of modernization. ICOMOS Washington Charter (1987) defines "conservation of historic towns and urban areas" is a necessary action for the conservation of heritage places in addition to controlling development and harmonious adaptation of heritage places to contemporary life. ICOMOS Washington Charter (1987) also defines and lists principles and objectives as well as methods and instruments for planning and development of historic towns and urban areas in a wider social, political and economic context in an integrated approach.

The list of principles and objectives listed in ICOMOS Washington Charter cover various topics including conservation of historic towns and urban areas, the participation of residents and necessity of far-sightedness, systematic approach, discipline and flexibility.

Methods and instruments listed in the **Washington Charter (1987)** address the need for multidisciplinary studies in “planning for conservation” and suggest that the conservation plans should include all important topics related with the

archaeology, history, architecture, city planning, sociology and economics. Moreover, the objectives of the conservation plan should state the legal, administrative and financial measures which are necessary for achieving the successful implementation of conservation plan. Legal, administrative and financial measures should be coherent with the historic urban areas and the town as a whole. According Washington Charter, the conservation plan should document the existing condition of historic urban areas and specify conservation decisions for each building. The residents of the historic area should also be supported by conservation planning decisions.

The charter also emphasizes the importance of the continuous maintenance; compatibility of new functions to the character of historic towns and urban areas; improvement of public services and housing for adapting historic areas to the contemporary needs of life; and the adaptation of new buildings to the historic ones regarding their spatial layout, especially in terms of their scale and lot size. According to charter, the knowledge of the history of a historic town should be elaborated through archaeological investigation. The charter also emphasizes the control of vehicular traffic inside a historic town and the construction of motorways outside the historic towns whenever their construction is inevitable. Historic towns must also be protected from natural disasters and environmental factors such as floods, earthquake and pollution both for the sake of conservation of cultural heritage and well-being of inhabitants. Participation and involvement of inhabitants from different age groups and socio-economic background in the conservation planning are also important for a successful conservation planning.<sup>13</sup> Last but not the least, the charter states that specialized training should also be offered to the professionals who are concerned with the conservation of cultural heritage in local context.

ICOMOS Washington Charter (1987) concerns the development pressures that threats, physically degrades, damages and even destroys historic urban areas and their values followed by the industrialization of the societies anywhere in the world. The rapid urban development results irreversible losses in physical setting, social environment and economic context. To address cultural, social and economic losses

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<sup>13</sup> “Faro Convention on the Value of Cultural Heritage for Society” which was published by Council of Europe in 2005 also emphasizes the value and potential of cultural heritage as a resource for sustainable development and quality of life in a constantly evolving society (Council of Europe, 2005). Faro convention focuses on the social aspects of cultural heritage conservation and attribute importance to participatory approaches in cultural heritage conservation.

resulting from rapid urban development and ensure conservation of heritage places, ICOMOS Washington Charter defines objectives, methods and principles. In this way, the charter recognizes urban development as a threat that should be controlled for the conservation of heritage places and defines "the conservation of historic towns and urban areas" as necessary steps should be taken for conservation of such towns/areas and their development as well as harmonious adaptation to the needs of contemporary life.

While 1970s and 80s are characterized with taking actions against depersonalization, stereotyping and modernization for the safeguarding of cultural heritage, the threats that cultural heritage faces start to change from the beginning of 2000s. In the second decade of third millennium, previous international documents have been reconsidered, revised and new recommendations and declarations were published in order to address the contemporary threats that heritage places confront such as globalization and urbanization.

In 2011, ICOMOS revised the approaches and considerations in Washington Charter (1987) due to significant changes in definitions and methodologies for the conservation and management of historic towns and published **"The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas"**. In the same year, UNESCO published **"Recommendation on the Historic Urban Landscape"** as an approach for managing change in heritage places through trying to cope with modern developments. **"ICOMOS Paris Declaration on Heritage as a Driver of Development"**, UN document entitled **"Transforming Our World: the 2030 Agenda for Sustainable Development"** and **"HABITAT III New Urban Agenda 2030"** are also explained in this part of thesis, because they also search the tools and techniques to provide a mutual relationship between change, development and cultural heritage conservation. In this way, the international documents try to find solutions to new demands of contemporary societies resulting from the various changes in urban settlements, real estate markets, production methods, governance of places and business practices instead of rejecting and ignoring them. In the other words, international documents suggest not to resist the number of changes, instead, they propose the management of change for the conservation and sustainability of cultural heritage.

### **2.2.1.1 The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas**

The Valletta Principles was adopted by the 17<sup>th</sup> ICOMOS General Assembly on 28 November 2011. In the Valetta Principles (ICOMOS, 2011b), Washington Charter of ICOMOS (1987) and Nairobi Recommendation of UNESCO (1976) were reviewed, existing reference documents have been considered and the objectives, attitudes and tools needed for the conservation of cultural heritage have been redefined. The Valetta Principles was declared due to the necessity of responding to changes that affect the heritage places in the era of globalization and urbanization. The Valetta Principles explain the changes that contemporary societies face and highlight the need for stabilizing these changes in conservation planning as follows:

[h]umanity today must confront a number of changes. These changes concern human settlements, in general, and historic towns and urban areas in particular. The globalization of markets and methods of production cause shifts in population between regions and towards towns, especially large cities. Changes in political governance and in business practices require new structures and new conditions in towns and urban areas. These are also necessary to counteract segregation and social rootlessness as part of attempts to reinforce identity” (ICOMOS, 2011b).

The Valetta Principles emphasizes to adopt sustainability approaches as the main policy for interventions in heritage places to ensure their conservation by controlling rapid urban expansion. According to the charter, the interventions must also respect the tangible and intangible values and satisfy the needs of inhabitants through improving their quality of life . The main objective of The Valetta Principles is stated as “to propose principles and strategies applicable to every intervention in historic towns and urban areas”. These principles and strategies are determined not only to preserve the values of tangible and intangible components of historic towns and urban areas, but also provide the integration of heritage places into the social, cultural and economic concerns of today’s conditions.

The Valetta Principles for the conservation of historic towns and urban areas and their settings consists of four chapters as (i) definitions, (ii) aspects of change (challenges), (iii) intervention criteria and (iv) proposal and strategies.

### (i) definitions

In the first chapter, the Valetta Principles defines “**historic towns and urban areas**” as an assemblage or setting which consists of tangible (including urban structure, architectural elements, the landscapes within and around the town, archaeological remains, panoramas, skylines, view-lines and landmark sites) and intangible (including activities, symbolic and historic functions, cultural practices, traditions, memories, and cultural references that constitute the substance of their historic value) elements.

As a wider context in which “historic towns and urban areas” is located, **setting** refers to the physical features of heritage place apart from its intangible characteristics. Respectively, the Valletta Principles defines “**setting**” as follows:

“[...] natural and/or man-made contexts (in which the historic urban heritage is located) that influence the static or dynamic way these areas are perceived, experienced and/or enjoyed, or which are directly linked to them socially, economically or culturally” (ICOMOS, 2011b).

The document defines “**safeguarding**” as an umbrella term, which includes the necessary actions taken for the protection, conservation, enhancement and management of historic towns and urban areas in addition to their consistent development and harmonious adaptation to present-day needs. For the safeguarding of cultural heritage through responding to the needs of contemporary life, the Valletta Principles determines “**management plan**” as a comprehensive legal tool. According to the Valetta Principles, management plan does not only consists of legislative, financial, administrative and conservation decisions but also includes all the strategies and tools must be used for the safeguarding and monitoring the heritage places.

### (ii) aspects of change

In terms of “**aspects of change**”, the document states that there are similarities between historical towns and living organisms and thus, historic towns face constant changes throughout time. These changes affect each and every component of heritage place, which include natural elements, buildings, aspects related with use and social environment and intangible features. Although the changes in heritage places can be a threat for the sustainability and conservation and may lead to the destruction of the values of heritage, it can be turned into an opportunity for improving the quality of historic towns and urban areas with a proper management (ICOMOS, 2011b).

In the Valetta Principles, change is examined according to its relation with four specific constituents of heritage places: (i) change and the natural environment, (ii) change and the built environment, (iii) change in use and social environment and (iv) change and intangible heritage.

The Valetta Principles recalls The Washington Charter (1987) for examining the relationship between **change and the natural environment**, since The Washington Charter already mentioned the problems that historic towns and urban areas face due to the changes in the natural environment. According to the Valetta Principles (2011) “[...] change should be based on respect for natural balance, avoiding the destruction of natural resources, waste of energy and disruption in the balance of natural cycles”. In this way,

[c]hange must be used to: improve the environmental context in historic towns and urban areas; improve the quality of air, water and soil; foster the spread and accessibility of green spaces; and to avoid undue pressure on natural resources (ICOMOS, 2011).

Historic towns and urban areas should also be protected from the destructive effects of climate change and natural disaster which have accelerated in recent years.

For **change and the built environment**, the Valetta Principles recommends to use of contemporary architectural elements which are in harmony with the surrounding environment because these elements can contribute to the improvement of the historic urban area (ICOMOS, 1987, 2011b). These contemporary interventions in spatial, visual, functional and intangible terms should respect the values of the heritage place; must be coherent with its spatial organization and must respect to its traditional morphology. In order to achieve coherence with the existing traditional morphology, architects and urban planners must have a deep understanding of heritage place through analysis and evaluation prior to intervention decisions. In addition, new interventions must reflect current architectural trends and should not be the replicas of traditional forms.

In terms of **change in use and social environment**, the Valetta Principles states that

The loss and/or substitution of traditional uses and functions, such as the specific way of life of a local community, can have major negative impacts on historic towns and urban areas. If the nature of these changes is not recognised, it can lead to the displacement of communities and the disappearance of cultural practices, and subsequent loss of identity and character for these abandoned places.

It can result in the transformation of historic towns and urban areas into areas with a single function devoted to tourism and leisure and not suitable for day-to-day living (ICOMOS, 2011b).

For this reason, safeguarding a heritage place should include strategies for sustaining traditional practices; conserving the local population in their place; avoiding gentrification and controlling increases in rents in order to preserve the character of the place; retaining traditional cultural and economic diversity in the area; and avoiding mass tourism to prevent heritage places become “consumer product”. New activities in the heritage places should also be managed so as to avoid negative effects of population influx. All these threats to use and social environment may cause the loss of the authenticity and heritage values.

For **change and intangible heritage**, the Valetta Principles (2011) states that intangible elements define the character and spirit of the place. Thus, interventions should protect the intangible elements that have a contribution to the identity and the spirit of the heritage places.

### **(iii) intervention criteria**

The Valetta Principles defines **intervention criteria** for the safeguarding of historic towns and urban areas. According to the Valetta Principles, **tangible and intangible values** of heritage places should be respected during the interventions, every intervention should **improve the life quality** of the local residents/inhabitants and contribute to the increase in the environmental quality. The **quantity** of the changes is also an important issue that should be taken into account since accumulation of changes may have negative impacts on historic towns and urban areas. According to the Valetta Principles, large number of quantitative and qualitative changes in heritage places must be avoided if their outcome does not improve urban environment and conserve its values.

The Valetta Principles recalls Nairobi Declaration (UNESCO, 1976b) in terms of the **coherence**<sup>14</sup> of heritage places as a whole. The Valetta Principles states that historic towns and urban areas are integrated entities and thus the balance between each constituent depends on each other. For this reason, “[h]istoric towns and urban areas as well as their settings must be considered in their totality” (ICOMOS, 2011b).

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<sup>14</sup> Coherence includes the totality of buildings, spatial organizations, the surroundings of heritage places and human activities.

In terms of **balance and compatibility**, The Valetta Principle indicates that “[t]he safeguarding of historic towns must include the conservation of fundamental spatial, environmental, social, cultural and economic balances” (ICOMOS, 2011b). In order to provide such a balance in heritage places, original residents must be retained while new arrivals are welcomed and new developments are encouraged as long as they do not result excessive expansion. The **time** period that is consumed for the interventions and the speed of change are parameters to be controlled, since excessive speed of the change can have negative effects on the coherence and compatibility of heritage place. In terms of **method and scientific discipline**, the conservation of heritage places should be guided by systematic approach and discipline. The Valetta Principles (ICOMOS, 2011b) states that “[s]afeguarding and management must be based on preliminary multidisciplinary studies, in order to determine the urban heritage elements and values to be conserved”. Consultation and dialogue with the stakeholders are essential, especially stakeholders in the area, for the comprehensive conservation of heritage places.

**Governance**, which is described as the organization of orchestration between all stakeholders such as elected authorities, public administrations, experts, professional organizations, volunteers, academicians, residents etc., is also important for successful conservation and sustainable development of heritage places. Good governance covers participation of the residents, providing sufficient information to residents about intervention, suitable financial arrangements including partnerships with private sector to initiate the intervention.

The Valetta Principles attribute importance to multidisciplinary studies and cooperation for the conservation of heritage places and states that

[f]rom the beginning of preliminary studies, the safeguarding of historic towns should be based on an effective collaboration between specialists of many different disciplines, and undertaken with the cooperation of researchers, public services, private enterprises and the broader public (ICOMOS, 2011b).

Multidisciplinary studies and cooperation between different stakeholders may lead to realistic proposals that can be adopted by political decision makers, financiers and residents.



The **cultural diversity** of residents in historic towns and urban areas who belong to different communities must be valued and preserved to fully establish the sensitive and shared balance in heritage place.

#### (iv) **proposal and strategies**

In the last part of the Valetta Principles, “**proposals and strategies**” for safeguarding and management of historic towns and urban areas are presented in 12 categories: elements to be preserved, new functions, contemporary architecture, public space, facilities and modifications, mobility, tourism, risks, energy saving, participation, conservation plan and management plan.

- In the Valetta Principles (ICOMOS, 2011), **elements to be preserved** are listed as “[t]he authenticity and integrity of historic towns whose essential character is expressed by the nature and coherence of all their tangible and intangible elements [...]”, “[t]he relationships between the site in its totality, its constituent parts, the context of the site, and the parts that make up this context”, social fabric, cultural diversity and minimizing the consumption of non-renewable resources and encouraging their reuse and recycling.
- **New functions** introduced to the heritage place should not compete with the traditional activities and anything that supports the daily life of residents.
- In the case of necessary construction of new buildings or adaptive re-use of historic ones, **contemporary architecture** must be consistent not only with existing spatial layout of heritage place but also with the rest of the urban environment. According to the Valetta Principles, “[p]ublic space in historic towns is not just an essential resource for circulation, but is also a place for contemplation, learning and enjoyment of the town” and “[t]he balances between public open space and the dense built environment must be carefully analyzed and controlled in the event of new interventions and new uses” (ICOMOS, 2011b).
- The need for new **facilities** of residents should be taken into account in the conservation planning of heritage places. The integration of new facilities into heritage places is one of the challenges of heritage conservation and new facilities should be provided in line with the contemporary needs of inhabitants.

- **Mobility** in historic urban areas – traffic infrastructure and vehicular/pedestrian traffic – must be planned in a way that it does not destroy the values that heritage places involve. The transportation with light footprint – such as sustainable and non-polluting transport systems and pedestrian access – should be encouraged in historic urban areas.
- **Tourism** can contribute the conservation and development of historic towns and urban areas, but inflow of too much tourists will have destructive effects in historic urban areas. For this reason, “[c]onservation and management plans must take into account the expected impact of tourism, and regulate the process, for the benefit of the heritage and of local residents” (ICOMOS, 2011b).
- In the conservation plans, there is an opportunity for taking precautions for **risks**, promoting environmental management and sustainability principles for preventing the destructive effects of disasters in heritage places.
- In terms of **energy saving**, the Valetta Principles suggests that “[a]ll interventions in historic towns and urban areas, while respecting historic heritage characteristics, should aim to improve energy efficiency and to reduce pollutants” (ICOMOS, 2011b).
- All the stakeholders should be included in conservation planning and **participation** and involvement must be encouraged by setting up participatory meeting such as information programs for all residents.
- The **conservation plan** must specify and protect all the components of heritage place which contribute to the values of heritage place and enrich the character of historic town. A conservation plan should be based on the comprehensive analysis of archaeological, historical, architectural, technical, sociological and economical aspects of heritage place and the associated values of these aspects. A conservation plan should define a conservation project at the end and consist of management plan and be followed by permanent monitoring (ICOMOS, 2011b).
- The Valetta Principles designates **management plan** as a strategy for effective conservation of historic towns, urban areas and their cultural and natural setting. A management plan should “determine the cultural values; identify

stakeholders and their values; [...] determine legal, financial, administrative and technical methods and tools; understand strengths, weaknesses, opportunities and threats; define suitable strategies, [...]” in a participatory manner (ICOMOS, 2011b).

#### **2.2.1.2 UNESCO Recommendation on the Historic Urban Landscape (HUL)**

UNESCO Recommendation of Historic Urban Landscape (2011a) was adopted on 10 November 2011, during the 36<sup>th</sup> session of UNESCO General Conference as a response to the negative impact of rapid and uncontrolled development to urban heritage and the challenges that urban areas face today. Recommendation of Historic Urban Landscape is the very first instrument adopted by UNESCO in 35 years following the Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas (UNESCO, 1976a). UNESCO Recommendation of Historic Urban Landscape (2011) does not aim to replace previous and existing standard-setting documents<sup>15</sup>, rather it recalls and revises all these documents according to challenges that urban heritage confronts today.

In the era of rapid development, demographic shifts in urban areas, global market liberalization and decentralization, mass tourism, marketization of heritage and climate change have an irreversible impact on urban heritage, which is a social, cultural and economic asset. Thus, for the conservation of urban heritage, UNESCO Recommendation of Historic Urban Landscape (UNESCO, 2011a, p. 2) emphasizes

[...] the need to better integrate and frame urban heritage conservation strategies within the larger goals of overall sustainable development, in order to support public and private actions aimed at preserving and enhancing the quality of the human environment. It suggests a landscape approach for identifying, conserving and managing historic areas within their broader urban contexts, by considering the interrelationships of their physical forms, their spatial organization and connection, their natural features and settings, and their social, cultural and economic values.

The historic urban landscape approach considers the cities as living organisms and places with dynamic character. Being aware of constantly evolving nature of the cities,

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<sup>15</sup> For previous and existing standard setting documents, see ICOMOS, 1964, 1982, 1987, 2005, UNESCO, 1962, 1968, 1972b, 1972a, 1976a, 2005b, 2005a.

the historic urban landscape approach aims to protect the quality of the human environment, enrich the productive and sustainable use of urban spaces, encourage the social and functional diversity (UNESCO, 2011a).

UNESCO Recommendation of Historic Urban Landscape is divided into six sections as (i) definition, (ii) challenges and opportunities for the historic urban landscape, (iii) policies, (iv) tools, (v) capacity-building, research, information and communication and (vi) international cooperation.

In the first section, the notion of the historic urban landscape (HUL) is **defined** as “the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of ‘historic center’ or ‘ensemble’ to include the broader urban context and its geographical setting” (UNESCO, 2011a). The broader urban context mentioned in the definition consists of

- natural features of the site as topography, geomorphology and hydrology;
- historic and contemporary elements of built environment, infrastructure above and below ground, open spaces and gardens, land use patterns and spatial organization, perceptions and visual relationships and all other elements of urban structure;
- social and cultural practices and values
- economic processes
- intangible aspects of heritage in relation with diversity and identity of the place.

Comprehensive definition of “historic urban landscape (HUL)” consisting of both tangible and intangible aspects establishes the basis for integrated approach for management of heritage places on *sustainable development basis* (UNESCO, 2011a). In the second section entitled as “challenges and opportunities for the historic urban landscape”, under sub-topics of “urbanization and globalization”, “development” and “environment”, rapid urbanization threats the historic urban areas is discussed. Then, the potential role of historic urban landscape approach for mitigating the irreversible impact of these threats is introduced.

UNESCO Recommendation of Historic Urban Landscape (2011a) states that **“urbanization and globalization”** are transforming the very essence of the cities and has an irreversible impact on the values that communities attribute to the urban areas.

According to UNESCO (2011a), this transformation is twofold since it has both advantages and disadvantages for the future of urban areas.

On the one hand, urbanization provides economic, social and cultural opportunities that can enhance the quality of life and traditional character of urban areas; on the other hand, the unmanaged changes in urban density and growth can undermine the sense of place, the integrity of the urban fabric, and the identity of communities (UNESCO, 2011a, p. 3).

UNESCO Recommendation of Historic Urban Landscape emphasizes the appropriate management of “**development**” for the well-being of the communities and conservation of cultural heritage. UNESCO (2011a, p.3) states that,

[w]hen properly managed through the historic urban landscape approach, new functions, such as services and tourism, are important economic initiatives that can contribute to the well-being of the communities and to the conservation of historic urban areas and their cultural heritage while ensuring economic and social diversity and the residential function.

The concentration and pace of changes in “**environment**” have raised concerns for the water and energy consumption. These concerns call for new way of urban living which are based on ecologically sensitive policies designed for promoting sustainability and improving the quality of urban life. Natural and cultural heritage must be integrated in these policies as the sources for sustainable development (UNESCO, 2011a).

In the third chapter of the document, which is entitled as “**policies**”, UNESCO (2011a) states that existing international documents such as recommendation and charters define policies, principles and strategies for the conservation, but they barely respond to new challenges. For this reason, recommendation emphasizes the need of new policies which protect the different layers in historic urban landscapes and create balance between cultural and natural values in urban environments for the conservation of urban heritage. According to the charter, policies should introduce the tools to be used for balancing conservation and sustainability both in short and long terms. It also emphasizes the necessity of integration of contemporary interventions into historic urban areas.

In particular, policies should consider the integration of urban heritage conservation strategies into the national policies according to historic urban landscape

approach; the cooperation of public and private stakeholders through the partnerships for ensuring successful applications; integration of historic urban landscape strategies to sustainable development strategies, plans and operations by international organizations dealing with sustainable development; participation of national and international non-governmental organizations for the development and dissemination of tools and best practices for the historic urban landscape approach. The policies should adopt participatory approach by involving all the stakeholders.

The significance of historic urban landscape approach from existing and previous international documents is the introduction of traditional and innovative **tools** in the fourth chapter of the document. These tools are introduced for the implementation of historic urban landscape approach in different local contexts. In this way, theoretical principles have been transformed into actionable information. The tools listed in the recommendation are “civic engagement tools”, “knowledge and planning tools”, “regulatory systems” and “financial tools”.

**Civic engagement tools** “[s]hould 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” (UNESCO, 2011a). Civic engagement tools

[...], which constitute an integral part of urban governance dynamics, should facilitate 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 (UNESCO, 2011a)

By the use of **knowledge and planning tools**, integrity and authenticity of the attributes of urban heritage should be conserved. The tools had better allow the recognition of cultural significance and diversity. Additionally, tools should provide the monitoring and management of change to improve the quality of life and urban space. Knowledge and planning tools

[...] would include documentation and mapping of cultural and natural characteristics. Heritage, social and environmental impact assessments should be used to support and facilitate decision-making processes within a framework of sustainable development” (UNESCO, 2011a)

**Regulatory systems** should consider local conditions and adapt legislative and regulatory tools specifically for each different context for the conservation and management of the tangible and intangible attributes of urban heritage and its social, environmental and cultural values (UNESCO, 2011a).

**Financial tools** should support innovative income generated models for the economic sustainability of historic urban areas. To achieve economic sustainability, new financial tools should be adopted for fostering private investment in addition to governmental and global funds from international agencies. “Micro-credit and other flexible financing to support local enterprise, as well as a variety of models of partnerships, [...]” should also be benefited. (UNESCO, 2011a).

In the chapter five entitled as “**capacity building, research, information and communication**”, UNESCO Recommendation of Historic Urban Landscape specifies a set of conservation principles. Capacity building should involve the active participation of the main stakeholders who are communities, decision-makers, professionals and managers, provide collaboration between them in order to promote the implementation of historic urban landscape approach. According to UNESCO (2011a), “[r]esearch should target the complex layering of urban settlements, in order to identify values, understand their meaning for the communities, and present them to visitors in a comprehensive manner”. Analyses of the current state of historic urban areas by research is important, because proposals of change in historic urban areas can be facilitated and protective and managerial skill and procedures can be improved through a well-prepared research. The use of information and communication systems should be encouraged in order to document, understand and present the multi-layered character of urban areas and their fundamental components. Lastly, young and under-represented communities who are mostly ignored in conservation processes must be communicated since the active participation of all the stakeholders is important to reach an effective conservation.

In the very last section of UNESCO Recommendation of Historic Urban Landscape (2011a) entitled as “**international cooperation**”, dissemination of best practices and lessons learned from different contexts is encouraged so as to empower the network of knowledge sharing and capacity building. Additionally, international development and cooperation agencies of UNESCO member states, non-governmental

organizations and foundations should develop methodologies to integrate historic urban landscape approach in their programs.

#### **2.2.1.3 ICOMOS Paris Declaration on Heritage as a Driver of Development**

The Paris Declaration on Heritage as a Driver of Development was adopted at Paris, UNESCO headquarters, on Thursday 1<sup>st</sup> December 2011 during 17<sup>th</sup> General Assembly of the International Council on Monuments and Sites (ICOMOS). Contrary to ICOMOS Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (ICOMOS, 2011b) and UNESCO Recommendation of Historic Urban Landscape (UNESCO, 2011a) which solely focus on the conservation of tangible and intangible values of historic urban heritage in an integrated approach, the Paris Declaration (UNESCO, 2011b) defines the principles and strategies in an inclusive manner by considering both urban and rural heritage.

The Paris Declaration emphasizes the adverse impact of globalization on heritage places and states that values, identities and cultural diversity of tangible and intangible heritage have been eroded recent years as a result of globalization. Therefore, the relationship between development and heritage must be carefully examined for the conservation of heritage places. Although conservation of cultural heritage must be considered as one of the crucial aspects of sustainable development, the efforts for conservation of fragile and non-renewable heritage resources in a sustainable development framework becomes more challenging than ever before as globalization and rapid development destroy the heritage and its inherent values. Once cultural and natural heritage and sustainable development is integrated together, heritage will play an important role in social cohesion, well-being, creativity and economic development of communities and promoting understanding between people (ICOMOS, 2011a).

Globalization and its adverse impact on heritage places make heritage conservation more difficult day by day. As a response to the adverse effect of globalization to heritage places, “The Paris Declaration on Heritage as a Driver of



Development” was declared and the cultural heritage was recognized as a driver of development in the era of rapid urban development.<sup>16</sup>

In “The Paris Declaration on Heritage as a Driver of Development”, actions for integration of heritage into the sustainable development agenda in economic, social, environmental and cultural terms<sup>17</sup> are identified in five sections: (i) Heritage and Regional Development, (ii) A Return to the Art of Building, (iii) Tourism and Development, (iv) Heritage and Economics, (v) Stakeholders and Capacity Building. The special emphasize should be put on the fourth section of The Paris Declaration which is (iv) Heritage and Economics. Because, it is devoted to the understanding of the interrelationship between heritage and economics for the sustainable development of cities and societies by recognizing the positive economic impact of heritage conservation (ICOMOS, 2011a). “Heritage and Economics” section of the declaration focuses on the role of heritage on economic development and social cohesion and it is divided into three sub-sections as “fostering a better understanding of the economic impact of heritage conservation”, “promoting the long-term impacts of heritage on economic development and social cohesion” and “developing the economic impact of heritage”.

- **Fostering a better understanding of the economic impact of heritage conservation**

To encourage decision-makers and other stakeholders for taking actions for conservation of cultural heritage, Paris Declaration emphasizes the need for “**a better**

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<sup>16</sup> The Paris Declaration recalls initiatives and actions that have been undertaken by ICOMOS over many years in order to promote a development that incorporates tangible and intangible cultural heritage as a vital aspect of sustainability. ICOMOS began to reflect on the relationship between heritage and development in 1978, with ICOMOS conference held at Moscow and Suzdal in Russia in 1978 under the theme of ‘The Protection of Historical Cities and Historical Quarters in the Framework of Urban Development’. The one of its sub-themes of the conference was ‘Historical Monuments as a Support to Economic and Social Development’. The scientific symposium entitled ‘No Past, No Future’, at the Sixth General Assembly of ICOMOS in Italy and the scientific symposium on ‘The Wise Use of Heritage’ held in Mexico in 1999 further detailed the relationship between heritage and development.

<sup>17</sup> The Johannesburg World Summit on Sustainable Development (2002) recognized cultural diversity as the fourth pillar of sustainable development, alongside the economic, social and environment pillars. The definition of development in Article 3 of the UNESCO Universal Declaration on Cultural Diversity (2001) states that ‘development, understood not only in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence’. Resolution 65/166 on Culture and Development, adopted by the United Nations General Assembly in February 2011, further strengthened the role of culture plays in development by recognizing the culture [of which heritage forms a part] as an essential as a component of human development and important factor for providing economic growth and ownership of development processes.

**understanding of the economic impact of heritage conservation”**. For this reason, The Paris Declaration suggests to make all the stakeholders recognize heritage as a tool for social and economic development once the values of heritage have been maximized. In this process, to gather and disseminate the results of existing researches on the economic impact of heritage; develop further researches on the role of heritage for sustainable development and relationships between investment and development; study the interrelationships between development, creativity and heritage; develop instruments for the management of heritage assets for transferring them to the future generations; and ensure the contribution of heritage to the development in dynamic societies.

- **Promoting the long-term impacts of heritage on economic development and social cohesion**

As The Paris Declaration suggests (ICOMOS, 2011a), heritage is a tool for regional development and therefore the integration of the heritage with the regional development must be the goal of the development policies. In addition, **the long-term impacts of heritage on economic development and social cohesion”** must be promoted by placing people at the center of the conservation policies. Local communities must be involved to encourage their adoption to the heritage and empower the social fabric. Also, the awareness of heritage must be raised, especially among young people, whereas young professionals must be trained in heritage related fields. The economic return of heritage, which is derived from the direct effects related with the “use” of cultural heritage such as real estate, tourism benefits and financial leverage must be used for the maintenance, enhancement and conservation of tangible and intangible values.

Public authorities are the defenders of public interest. In recent years, public resources are privatized in an accelerated manner. Public authorities are responsible for the conservation of cultural heritage rather than demolishing them for urban growth and development in the era of privatization (ICOMOS, 2011a). For this reason, the heritage must be placed at the center of sustainable development strategies instead of adopting destructive economic benefit-oriented development policies.

- **Developing the economic impact of heritage**

In order to develop economic impact of heritage, heritage must be placed at center of overall development strategies, and goals for economic and social benefits must be set to ensure that the development of heritage returns local communities in terms of employment, the flow of finance, and well-being. Policies and development strategies for the management of heritage must respond to the changes in physical setting, social environment, economic contexts at the time being. In this way, change respects the authenticity of heritage and flexible and resilient management policies contribute to sustainable development.

#### **2.2.1.4 Transforming Our World: the 2030 Agenda for Sustainable Development**

At the United Nations (UN) Sustainable Development Summit on 25 September 2015, **the 2030 Agenda for Sustainable Development** were adopted by member states in order to end poverty, protect the planet and ensure prosperity for all (United Nations, 2015). The 2030 Agenda for Sustainable Development which consists of 17 Sustainable Development Goals (SDGs)<sup>18</sup> and 169 targets replace the previous Millennium Development Goals (MDGs).<sup>19</sup>

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<sup>18</sup> Goal 1. No Poverty, Goal 2. Zero Hunger, Goal 3. Good Health and Well-Being, Goal 4. Quality Education, Goal 5. Gender Equality, Goal 6. Clean Water and Sanitation, Goal 7. Affordable and Clean Energy, Goal 8. Decent Work and Economic Growth, Goal 9. Industry, Innovation and Infrastructure, Goal 10. Reduced Inequalities, Goal 11. Sustainable Cities and Communities, Goal 12. Responsible Consumption and Production, Goal 13. Climate Action, Goal 14. Life Below Water, Goal 15. Life on Land, Goal 16. Peace, Justice and Strong Institutions, Goal 17. Partnership for Goals (United Nations, 2015).

<sup>19</sup> The Millennium Development Goals (MDGs) are the eight international development goals adopted by United Nations in 2000 for 2015 in order to reduce extreme poverty. The eight goals are (i) to eradicate extreme poverty and hunger, (ii) to achieve universal primary education, (iii) to promote gender equality and empower women, (iv) to reduce child mortality, (v) to improve maternal health, (vi) to combat HIV/AIDS, malaria, and other diseases, (vii) to ensure environmental sustainability and (viii) to develop a global partnership for development (United Nations, 2010).



Figure 15 UNESCO Sustainable Development Goals (Source: unhabitat.org)

The significant difference between Sustainable Development Goals (SDGs) and Millennium Development Goals (MDGs) is the former's focus on sustainable urban development. The world has experienced rapid urban growth in recent years and rapid urbanization has caused challenges for cities resulting in the growing numbers of slum dwellers, increased air pollution, inadequate basic services and infrastructure, and unplanned urban sprawl. These challenges make cities susceptible to disasters and proper urban planning and management are needed to create more inclusive, safe, resilient and sustainable urban spaces (United Nations, 2016). Thus, **Goal 11 – Sustainable Cities and Communities: make cities inclusive, safe, resilient and sustainable** was included in SDGs and conservation of cultural and natural heritage also finds its place in the **Target 4** of Goal 11: “**strengthen efforts to protect and safeguard the world’s cultural and natural heritage**”.<sup>20</sup>

<sup>20</sup> The indicators have also been defined for the assessment or success of the implementation for each target. The indicators for Target 11.4 are defined as “Total expenditure (public and private) per capita spent on the preservation, protection and conservation of all cultural and natural heritage, by type of heritage (cultural, natural, mixed and World Heritage Centre designation), level of government (national, regional and local/municipal), type of expenditure (operating expenditure/investment) and type of private funding (donations in kind, private non-profit sector and sponsorship)” (United Nations, 2017a).



Figure 16 The logo for Target 11.4 (Source: icomos.org)

Culture, of which cultural heritage together with cultural and creative form a part, is the driver for the economic and social dimensions of sustainable development. In this way, the fundamental role of the culture has been recognized in many of the SDGs. However, special attention must be given to Goal 11, since target four of Goal 11.4 emphasizes the promotion of cultural heritage conservation for the sustainability of the cities. It is evident that culture and cultural heritage is crucial for making cities more attractive, creative and sustainable. In order to integrate culture and cultural heritage to a sustainable social and economic development in a challenging global situation characterized by rapid urbanization; the quality of urban life must be preserved, urban identities must be protected, local cultures must be valued and cultural expressions should be promoted (UNESCO, 2016a).

In order to achieve sustainable urban development through the conservation of cultural heritage and the promotion of the diversity of cultural expressions, UNESCO published Global Report on Culture for Sustainable Urban Development ‘Culture: Urban Future’ (UNESCO, 2016c) as a part of its “Culture and Sustainable Urban Development Initiative”.<sup>21</sup> The initiative aims to “promote a culture-based approach to urban planning, regeneration and development through the New Urban Agenda” (United Nations, 2017b).<sup>22</sup>

<sup>21</sup> Culture for Sustainable Urban Development Initiative was established in 2015 by UNESCO so as to raise awareness on the contribution of culture to sustainable development in cities and provide the link between the implementation of the UNESCO Culture Conventions and the achievement of the 2030 Agenda for Sustainable Development (unesco.org, 2016)

<sup>22</sup> For more information on New Urban Agenda, see. Chapter 2.2.5. HABITAT III New Urban Agenda 2030

The report defines recommendations in order to manage the change in cities by using culture as a lever for development in three policy areas: people, environment, policy.

The report also,

[...] analyses the situation, trends, threats and existing opportunities in different regional contexts, and presents a global picture of tangible and intangible urban heritage conservation and safeguarding, along with the promotion of cultural and creative industries as a basis for sustainable urban development (UNESCO, 2016a).

The essential findings of the report are:

1. **People** centered cities are culture-centered spaces;
2. Culture is the key to achieving a quality urban **environment**; and
3. Sustainable cities need integrated **policy-making** that fully builds on culture.

The recommendations show that the culture has functions for sustainable urban development such as promoting inclusive social and economic development, enhancing livability of cities and promoting a high-quality built and natural environment. The recommendations stated under the findings of report specifically consider **conservation of cultural heritage** as a tool for sustainable urban development in terms of “enhancing the livability of cities and safeguard their identities” (article 1.1.), “fostering human scale and mixed-use cities by drawing on lessons learnt from urban conservation practices” (article 2.1), “enhancing the quality of public spaces through culture” (article 2.3.) and “regenerating cities and rural-urban linkages by integrating culture at the core of urban planning” (article 3.1.).

## RECOMMENDATIONS



Figure 17 Recommendations from “Global Report on Culture for Sustainable Urban Development” (Source: UNESCO, 2016a)

The past experiences in cultural heritage conservation have shown that previous approaches had certain limitations for providing overall sustainability, because disregarding culture or addressing cultural heritage in isolation from other urban strategies. The studies and analyses in this report show that **“balanced approaches”** in-between urban development and cultural heritage conservation are necessary for guaranteeing the sustainability of cities (UNESCO, 2016a).

### 2.2.1.5 HABITAT III New Urban Agenda 2030

In the era of increasing urbanization, and in the context of the 2030 Agenda for Sustainable Development (United Nations, 2015) and the Paris Agreement (UNFCCC, 2015)<sup>23</sup> HABITAT III, which is also known as the UN Conference on Housing and

<sup>23</sup> **Article 2 of Paris Agreement** defines the aim as “[...] to strengthen the global response to the threat of climate change, in the context of sustainable development and efforts to eradicate poverty, including by:

(a) Holding the increase in the global average temperature to well below 2°C above pre-industrial levels and pursuing efforts to limit the temperature increase to 1.5°C above pre-industrial levels, recognizing that this would significantly reduce the risks and impacts of climate change;

Sustainable Urban Development, was organized by UN Habitat in Quito, Ecuador on October, 2016. The aim of the conference was defined to further develop the UN commitment to sustainable urbanization and to frame and implement the new urban goal according to what is being called the New Urban Agenda (NUA).

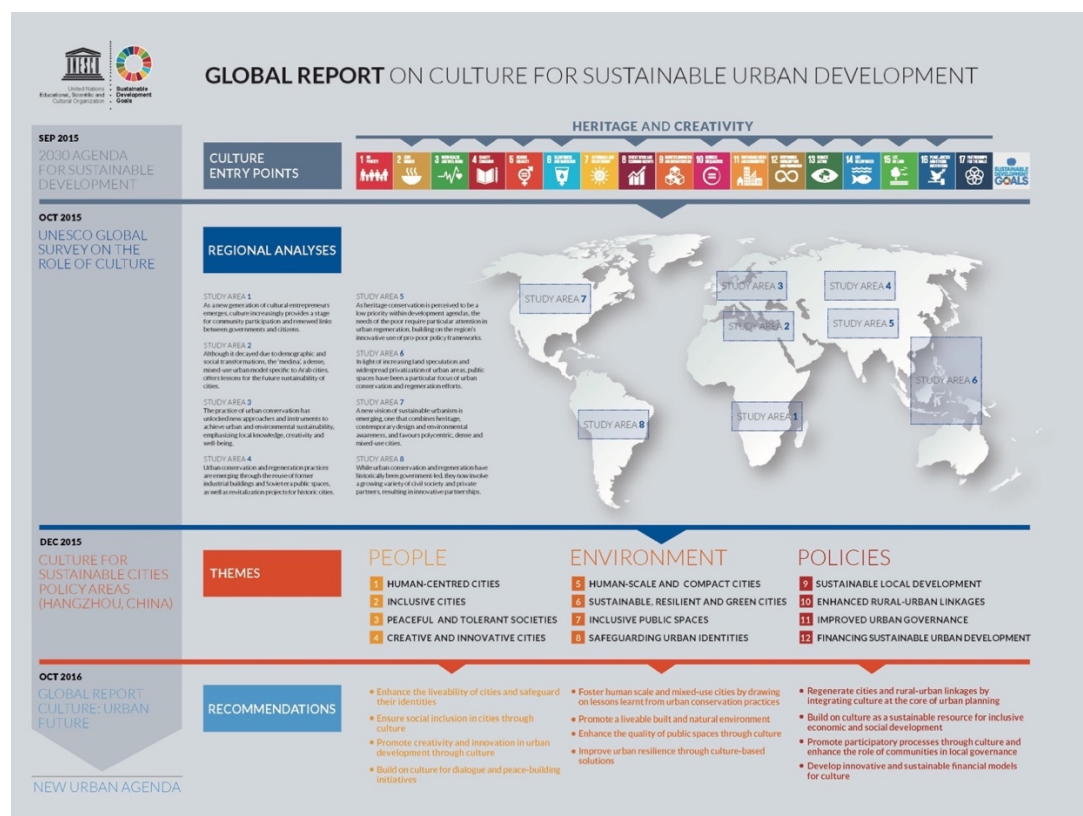


Figure 18 Relation between SDGs, Global Report on Culture for Sustainable Urban Development: Culture Urban Futures and New Urban Agenda (Source: UNESCO, 2016a)

In HABITAT III, the cities had been defined as “ [...] the source of solutions to, rather than the cause of, the challenges that our world is facing today” (United Nations, 2017b). For this reason, New Urban Agenda (NUA) suggests that urbanization can be a powerful instrument for sustainable development if it is well-planned and well-managed. Respectively, the New Urban Agenda sets standards and principles for proper planning, construction, development, management, and improvement of cities.

- (b) Increasing the ability to adapt to the adverse impacts of climate change and foster climate resilience and low greenhouse gas emissions development, in a manner that does not threaten food production; and
- (c) Making finance flows consistent with a pathway towards low greenhouse gas emissions and climate-resilient development” (UNFCCC, 2015).



In this way, The New Urban Agenda “[...] underlines the linkages between good urbanization and job creation, livelihood opportunities, and improved quality of life, which should be included in every urban renewal policy and strategy. This further highlights the connection between the New Urban Agenda and the 2030 Agenda for Sustainable Development, especially Goal 11 on sustainable cities and communities” (United Nations, 2017b).

**Article 38** of New Urban Agenda highlights the role of heritage in the way of achieving sustainable cities and communities (in line with the Goal 11.4 of SDGs) by stating

[w]e commit ourselves to the sustainable leveraging of natural and cultural heritage, both tangible and intangible, in cities and human settlements, as appropriate, through integrated urban and territorial policies and adequate investments at the national, subnational and local levels, to safeguard and promote cultural infrastructures and sites, museums, indigenous cultures and languages, as well as traditional knowledge and the arts, highlighting the role that these play in rehabilitating and revitalizing urban areas and in strengthening social participation and the exercise of citizenship (United Nations, 2017b).

**Article 45** emphasizes the development of vibrant, sustainable and inclusive urban economies based on the cultural heritage and local sources. Similarly, **Article 60** suggests to support the transformation of urban economies to higher-value-added sectors by promoting cultural and creative industries, sustainable tourism, performing arts and heritage conservation.

For appropriate planning and managing spatial development, **Article 97** and **Article 124** of New Urban Agenda emphasize the promotion of planned urban interventions. These interventions include infills and prioritizing regeneration of urban areas through preserving cultural heritage by involving all the relevant stakeholders. In this way, gentrification and socio-economic segregation will be avoided. Also, conservation of tangible and intangible features of cultural heritage from potential disrupting effects of urban development will be provided by including culture as the integral component of planning and development strategies.

**Article 125** mentions the role of cultural heritage in urban development more specifically and states that “[w]e will support the leveraging of cultural heritage for sustainable urban development and recognize its role in stimulating participation and responsibility” (United Nations, 2017b).

**Article 53, Article 104 and Article 137** mention the issue of value increases in heritage places and how to use value increase for the benefit of communities by balancing public and private interests. In Article 53, New Urban Agenda mentions the potential of heritage in terms of generating social and economic value, including property value. Article 104 suggests to introduce new tools for assessing the changes in land values and ensure that the data on the changes in land values will not be used for discriminatory land-use policies. Article 137 states that “[...] best practices to capture and share the increase in land and property value generated as a result of urban development processes, infrastructure projects and public investments” will be promoted. But, measures to prevent private capture of values generated by urban development as well as land and real estate speculation will be taken.

2030 Agenda for Sustainable Development and New Urban Agenda focus on the need for a move from principles to action. In line with their focus on implementation, ICOMOS has published Cultural Heritage and Localizing the UN Sustainable Development Goals (SDGs) as guiding roadmap for ICOMOS members, as well as other culture and heritage advocates, to achieve the implementation of the Sustainable Development Agenda at the national and particularly the sub-national (regional and urban) levels by providing a ‘toolkit’ of action.

### **2.2.2 Learning from Practices**

The ways of intervening heritage places have been evolved in the recent years as a result of changing paradigms in conservation of cultural heritage. Today, sustaining the balance between urban development and conservation of cultural heritage by responding the changes in heritage places is the fundamental assignment for the sustainability. In this way, there is an increasing trend in terms of initiating conservation projects and integrating cultural heritage to sustainable development strategies.

International organizations have also adapted themselves to these changing paradigms and started to consider conservation of cultural heritage as a strategy for the sustainable development of the cities. In this section of the thesis, the attitude of international organizations in terms of benefiting from cultural heritage for the cultural, social and economic development will be explained.

### **2.2.2.1 Heritage as a Tool for Development in Different Geographical Contexts: The Practices of the World Bank, Inter-American Development Bank and Aga Khan Historic Cities Program**

The World Bank, Inter-American Development Bank and Aga Khan Historic Cities Program initiates urban regeneration projects in different contexts for the development of the wider urban areas.

#### **- The World Bank**

The World Bank declares its urban strategy in a document entitled as “Systems of Cities: Harnessing Urbanization for Growth and Poverty Alleviation”, which was prepared as a result of increase in urban population and uncontrolled expansion of the cities. In its urban strategy, the World Bank assists urban regeneration in order to support the city economies. In urban regeneration, the World Bank considers cultural heritage as an asset that promotes local economic development. For a long time, the World Bank has supported cultural heritage interventions, which were related to sustainable tourism development. Since the 1970s, the bank granted financial support for 241 projects, which have a direct effect in the heritage conservation (The World Bank, 2009).

In 2000, the World Bank introduced The Italian Trust Fund for Culture and Sustainable Development (ITFCSD), which is funded by the Italian Government. The trust can be considered as one of the first international initiatives of supporting culture for sustainable development. The purpose of the funding was to provide financial support for the activities of the World Bank in conservation, promotion and management of cultural heritage and improve cultural heritage related activities in developing countries. This funding made the World Bank recognize conservation of cultural heritage as one of the most important areas of financial support in developing countries to promote local economic development (The World Bank, 2009).

Regarding its investments in the field of cultural heritage, the World Bank states that

[t]he benefits of investing in heritage for livability, job creation, and local economic development have been increasingly studied and debated over the last few decades, [...]. A city's conserved historic core can also differentiate that city from competing locations—branding it nationally and internationally—thus helping the city attract investment and talented people. Cities that are the most successful at

attracting investment and businesses to meet the aspirations of their citizens, while alleviating poverty and promoting inclusion, are those that harness all of their resources, including their heritage (Licciardi & Amirtahmasebi, 2012).

Within this context, the World Bank considers “past” as a tool for future in the era of rapid urbanization and development. Thus, according to the World Bank, conservation of heritage can be a tool for continuity and sustainability in contemporary cities.

In 2012, as a part of the World Bank’s 2009 Urban Strategy, The Urban Development Series was published to discuss the challenges of urbanization in developing countries. The Economics of Uniqueness (Licciardi & Amirtahmasebi, 2012), which was published as a part of these series, focuses on the role of the conservation of cultural heritage for the sustainable development of the cities and tries to answer the following question: “Can a financial investment in the core of a historic city and cultural heritage help to reduce the poverty and promote the economic growth?”. In their work, Licciardi and Amirstahmasebi (2012) covered a wide range of published research papers and based on their review of literature, they present theoretical and practical framework in terms of “uses” of cultural heritage for achieving sustainable development. Respectively, the Economics of Uniqueness (Licciardi & Amirtahmasebi, 2012), attempts to answer following questions:

- What is the economic rationale underpinning the heritage investment?
- How can heritage values be maintained?
- Are there city-wide benefits from heritage-related projects?
- Does heritage investment have distributional effects?
- What is the relation between heritage investment and tourism?
- How can heritage investment be financed?

The recognition of culture as one of the forms of capital<sup>24</sup> allows to capture the ways in which investment to cultural heritage can contribute to the production of further cultural goods and services, job creation, and well-being of local communities (Licciardi & Amirtahmasebi, 2012). As also proved by many other studies, (de la Torre, 2013; English Heritage, 2005; Mason, 2008; Mazzanti, 2002; Ost, 2009;

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<sup>24</sup> The concept of capital in economics have been extended to the field of culture with the introduction of the term *cultural capital* by David Throsby (Throsby, 1999).

Pagiola, 1996; Rypkema et al., 2011; Snowball, 2013; Throsby, 2012; Vernieres et al., 2012) investment to heritage have positive returns, whereas the economic benefit resulted from heritage conservation is an *economic rationale underpinning heritage investment*.

As for *the maintenance of heritage values*, “a balanced blend of regulations and incentives are needed” (Licciardi & Amirtahmasebi, 2012). Conservation regulations are needed for designated cultural heritage places. However, these regulations also restrict the degree of interventions to heritage assets in terms of assigning new uses; prohibitions to demolish; specific materials to be used; approval processes for building permits; and limitations of property rights. Since the restrictive regulations are time and money consuming, the incentives such as tax reduction and grants must be provided for the property owners. Fortunately, as a result of the combination of regulations and incentives, public and private values of heritage can be conserved (Licciardi & Amirtahmasebi, 2012).

In terms of *city-wide benefits of heritage-related projects*, evidence show that there is a relation between the regeneration of historic cores and city’s ability to attract talent and business investment (Licciardi & Amirtahmasebi, 2012). Thus, the heritage may lead to increase in prosperity, job creation and poverty alleviation. *Heritage investment also have distributional affects* in terms of real estate increases. The impact of increases in real estate values are twofold. In the one hand, the increase in real estate values has positive impacts on local governments since the property taxes will increase. On the other hand, increase in rent values will have negative impacts on low-income residents due to increasing house prices. This increase may lead to displacement of residents and gentrification, which is problematic in terms of social sustainability. For this reason, in order to avoid gentrification, the proper measures such as securing tenures, rent controls and access to housing finance for low-income must be taken into account (Licciardi & Amirtahmasebi, 2012).

There is a *strong relationship between heritage investment and tourism*. There is a growing interest in visiting and enjoying historic places as vibrant areas and thus, tourism has emerged as one of the fastest-growing sectors of the world economy. By investing in heritage, cities may attract more tourists and provide economic growth both for central and local authorities, property and business owners. The question of

*financing heritage investment* is also answered by proposing four financial models: (i) public-private partnership, (ii) land value finance mechanisms, (iii) urban development funds and (iv) impact investment funds. The World Bank proposes the combination of private and public investment as a proper mechanism for financing cultural heritage projects since cultural heritage is both public and private good and thus development of heritage requires public and private efforts (Licciardi & Amirtahmasebi, 2012).

Economics of Uniqueness (Licciardi & Amirtahmasebi, 2012) emphasizes to *balance conservation with an acceptable degree of change*. In order to achieve this challenging assignment, “[...] consensus must be reached among the stakeholders on the relative weight of the different values and the trade-offs between conservation and inclusive development”. *Blending regulation and incentives* is another issue which is highlighted by the World Bank. The World Bank states that conservation measures are not limited to rules and regulations that restrict and organize conservation activities. Incentives – rewards and penalties – are also important in order to achieve comprehensive conservation. Incentives can be regulatory and non-regulatory and consists wide range of policies and tools such as bonus floor areas and transferrable development rights (regulatory) and heritage grants and loans (non-regulatory). *Ensuring dialogue between public and private* is also important to for successful interventions in heritage places. Since heritage is a public good and the investment of public sector to heritage is legitimate. However, public sector cannot be only investor due to size and scale of cultural heritage buildings and areas in the cities. Thus, partnerships between public and private bodies must be provided for the sustainable conservation of heritage places.

#### **- Inter-American Development Bank (IDB)**

Inter-American Development Bank (IDB) is another actor together with the World Bank in sustainable development. IDB suggests to involve culture to provide equity, sustainable development, integration and social development. Respectively, cultural heritage regeneration projects are also financed by IDB for improving lives in the cities in Latin America and Caribbean (Galvani, 2007).

Urban Development and Housing, which is an intervention area of IDB, aims to extend the benefits of urbanization to all residents. According to this aim, one of the

current focus areas of IDB is to “[p]revent degradation and improve urban habitat” by preserving the historical heritage of the cities (iadb.org, 2018). Respectively,

[t]he Inter-American Development Bank (IDB) actively supports Latin American and Caribbean (LAC) governments in their efforts to preserve and develop urban heritage areas. To ensure the success of these efforts, the Bank encourages public leadership for the preservation process with the involvement of all social actors to ensure support and bring in more resources. The promotion of private investment in urban heritage areas is considered essential to enhance the long-term sustainability of the preservation process (Rojas & Lanzafame, 2008).

**- Aga Khan Trust for Culture – Aga Khan Historic Cities Program**

The Aga Khan Development Network (AKDN) is a group of agencies working at local levels for empowering individuals and improving the lives of disadvantaged communities in the regions of Africa and Asia where the majority of the population is Islamic. AKDN focuses on three main sectors: Social Development, Economic Development and Culture. Under three main sectors, there are agencies which are responsible for improving health and education, encourage rural development, support architecture in local contexts and promote private sector. Aga Khan Trust for Culture (AKTC) is one of the agencies defined under the cultural sector and “Aga Khan Historic Cities Program” is operated by AKTC. AKTC considers historical monuments, cities and traditions as cultural assets, which are worthy of conservation and enhancement. In this way, cultural assets can serve as the drivers of social and economic development. Thus, AKTC supports heritage regeneration projects through recruiting and training local human resources, in addition to implementing economic programs both for conservation of heritage and empowering social structure (Attalla et al. in Rizzo & Mignosa, 2013).

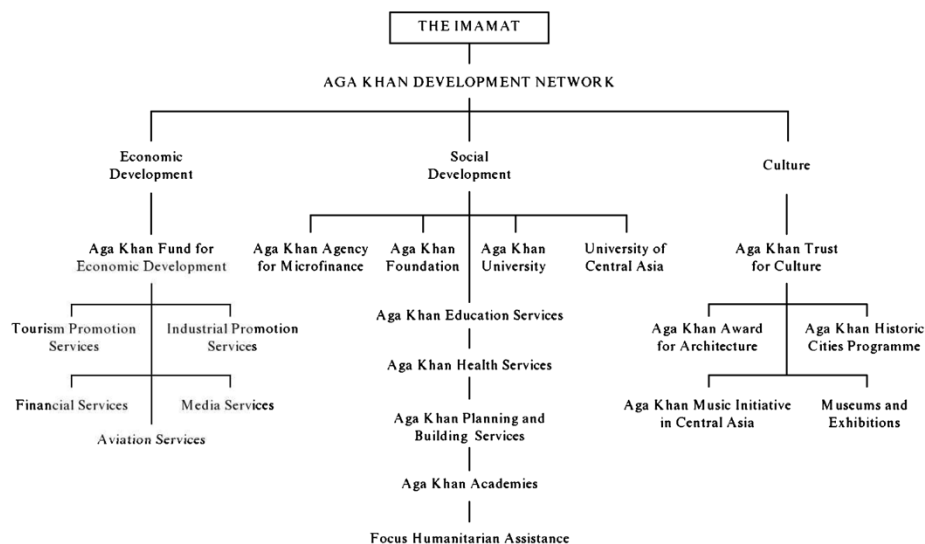


Figure 19 The Aga Khan Development Network organizational chart (Source: Attalla et al. in Rizzo & Mignosa, 2013)

The World Bank, IDB (Inter-American Development Bank) and Aga Khan Trust for Culture support cultural heritage-led regeneration and development programs for sustainable development of underdeveloped and developing regions in economic, social and cultural levels. Although these organizations do not define the set of exact and generic strategies for “successful practices”, rather they define guiding principles because heritage places must be preserved in case-by-case basis. The efforts of these international organizations deserve attention, since their conservation efforts verify that there is a consensus in terms of the crucial role of cultural heritage in the sustainable development of under-developed and developing countries.<sup>25</sup>

#### 2.2.2.2 Intervening Heritage Places through UNESCO’s HUL Approach

Today, rapid urbanization and uncontrolled development greatly affect the cities. The number of cities, which face with population growth, excessive building density, standardized and monotonous modern developments, loss of public spaces, improper infrastructure, social isolation and urban poverty increases day by day. This intense

<sup>25</sup> Here, the successful practice is meant to be the contribution of interventions to the sustainability of heritage places by conserving its socio-cultural values, using economic value of heritage place for the benefit of inhabitants and directing economic premium provided as a result of the interventions to the communities and future conservation works



development and rapid urbanization have profound effect on cultural heritage. Respectively, the values of heritage have been deteriorated and destroyed. However, as the United Nations Education Science and Cultural Organization states,

[a]t a time when the international community is discussing future development goals, numerous efforts are focused on putting culture at the heart of the global development agenda. Culture, in its manifold expressions ranging from cultural heritage to cultural and creative industries and cultural tourism, is both an enabler and a driver of the economic, social and environmental dimensions of sustainable development (United Nations, 2015).

Since culture and heritage are the resources that distinguish cities from one to another in the era of globalization, the HUL approach provides the basis for integration of urban conservation and sustainable development by applying various traditional and innovative tools in different local contexts for the diversity of the cities.

In order to facilitate the implementation of the HUL approach, based on the natural and cultural, tangible and intangible, international and local values present in any heritage place, six critical steps were recommended as follows:

1. To undertake comprehensive surveys and mapping of the city's natural, cultural and human resources;
2. To reach consensus using participatory planning and stakeholder consultations on what values to protect for transmission to future generations and to determine the attributes that carry these values;
3. To assess vulnerability of these attributes to socio-economic stresses and impacts of climate change;
4. To integrate urban heritage values and their vulnerability status into a wider framework of city development, which shall provide indications of areas of heritage sensitivity that require careful attention to planning, design and implementation of development projects;
5. To prioritize actions for conservation and development; and
6. To establish the appropriate partnerships and local management frameworks for each of the identified projects for conservation and development, as well as to develop mechanisms for the coordination of the various activities between different actors, both public and private (UNESCO, 2011a).

The HUL approach is about managing heritage in dynamic and constantly changing environments for the continuity of heritage places (UNESCO, 2011a). According to HUL approach, the successful management of urban heritage in complex environment demands a robust and continually evolving toolkit, which should include a range of multi-disciplinary and innovative tools in four different categories: (i) civic

engagement tools<sup>26</sup>, (ii) knowledge and planning tools<sup>27</sup>, (iii) regulatory systems<sup>28</sup>, and (iv) financial tools.<sup>29</sup> These tools must be adapted to local conditions during urban applications for a successful urban heritage management. Additionally, the tools must respond the changes in the city and evolve itself over time (UNESCO, 2016b).

The HUL guidebook (UNESCO, 2016b) presents seven case studies and best practices, which demonstrate the application of HUL approach in different contexts: Ballarat (Australia), Shanghai (China), Suzhou (China), Cuenca (Ecuador), Rawalpindi (Pakistan), Zanzibar (Tanzania), Naples (Italy) and Amsterdam (Netherlands).

In **Ballarat (Australia)**, the focus of the project is to respond to projected population growth in the historic city by actively involving different groups of stakeholders and improving people-centered approaches. The HUL approach has been used in **Shanghai and Suzhou (China)** for the revision and renewal of the heritage conservation system which is traditionally monument-based. Additionally, the HUL explore opportunities for sustainable development in China – the country where development intensely threatens the heritage. **Cuenca (Ecuador)** is another case where HUL approach is applied with culture-led policies. In Cuenca, the HUL policies have been adopted in order to reduce the negative impacts of World Heritage Listing,

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<sup>26</sup> “**Civic engagement tools** 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 facilitate 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” (UNESCO, 2011a).

<sup>27</sup> “**Knowledge and planning tools** should help protect the integrity and authenticity of the attributes of urban heritage. They should also allow for the recognition of cultural significance and diversity, and provide for the monitoring and management of change to improve the quality of life and of urban space. These tools would include documentation and mapping of cultural and natural characteristics. Heritage, social and environmental impact assessments should be used to support and facilitate decision-making processes within a framework of sustainable development” (UNESCO, 2011a).

<sup>28</sup> “**Regulatory systems** should reflect local conditions, and may include legislative and regulatory measures aimed at the conservation and management of the tangible and intangible attributes of the urban heritage, including their social, environmental and cultural values. Traditional and customary systems should be recognized and reinforced as necessary” (UNESCO, 2011a).

<sup>29</sup> “**Financial tools** should be aimed at building capacities and supporting innovative income-generating development, rooted in tradition. In addition to government and global funds from international agencies, financial tools should be effectively employed to foster private investment at the local level. Micro-credit and other flexible financing to support local enterprise, as well as a variety of models of partnerships, are also central to making the historic urban landscape approach financially sustainable” (UNESCO, 2011a).

considering the influence of fast urban development and social economic changes - gentrification (UNESCO, 2016b).

**Rawalpindi (Pakistan)** did not have any legislative tools for the conservation of cultural heritage and public awareness for the conservation was low. Thanks to the HUL approach, proper conservation system that considers local heritage and the urban environment was established. In **Zanzibar (Tanzania)**, the HUL approach was used to introduce new understanding for conservation and management by making culture a driver for local development for improving spatial quality in the city where spatial fragmentation is visible. Although **Naples (Italy)** has well-established conservation system, application of the HUL approach contributed to the integration of different cultural and economic sectors with the management of heritage resources. Contrary to other seven cases in which the proposals for managing changes in transforming cities were proposed, the HUL approach has been used as a policy analysis tool for identifying which HUL concepts are applied in the conservation policies of **Amsterdam (the Netherlands)** (UNESCO, 2016b).<sup>30</sup>

### **2.2.2.3 The Practices of Historic England for Interventions in Urban Heritage Places: Constructive Conservation and Heritage Works**

#### **- Constructivist Conservation**

“Constructive conservation” is the term adopted by Historic England which refers to the active management of change for continued use and sustainability of heritage places through recognizing and reinforcing the significance of heritage places. “Constructive conservation” approach suggests that adapting historic buildings can contribute to job creation, business growth and economic prosperity. Today, it is accepted that heritage is driver of economic growth and source of employment.<sup>31</sup> In

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<sup>30</sup> For the detailed information for the cases on intervening urban heritage places through UNESCO’s Historic Urban Landscape (HUL) approach, see Appendix A.

<sup>31</sup> As English Heritage et al. (2013) recalls, heritage related tourism alone accounts for £4.3 billion of GDP and creates employment for 113,000 people according to Heritage Lottery Fund (2010). Moreover, Historic England (2013) cites Colliers (2011) in order to illustrate the listed buildings have been found to yield higher return than unlisted buildings over three, five, ten and 30 years time periods in terms of commercial investments. According to the survey of Colliers (2011), “one in four businesses in Colliers’ survey of over 100 agreed that the historic environment was an important factor in deciding where to locate, equal in importance to road access” (English Heritage et al., 2013)

this way, constructive conservation approach English Heritage et al. approach is a sustainable activity that aims to modernize and reuse historic buildings for saving energy, contributing the distinctiveness in the built environment and helping to create better quality of life for current and future generations (English Heritage et al., 2013).

- **Heritage Works (with the collaboration between Historic England, Royal Institution of Chartered Surveyors, British Property Federation)**

The integration of cultural heritage into regeneration projects in urban and building scales has played an increasingly important role, since cultural heritage provides opportunities for the transformation of built environment through its conservation and development. Cultural heritage is a valuable asset in terms of its social, cultural and economic features and thus, ‘heritage works’ as a catalyst in successful regeneration schemes in historic areas (English Heritage et al., 2017).

According to English Heritage et al. (2017), the success of regeneration depends on the finding of a viable economic use that can financially support initial refurbishment, provide the owner or developer with a reasonable return on their investment and which generates sufficient income to ensure the long-term maintenance of the heritage building or place. Heritage Works defines principles for successful heritage-led urban regeneration from the initiation of regeneration to the occupation and management of the heritage. In this way, Heritage Works is a reference document to assist developers, owners, community groups, practitioners and others for achieving successful heritage-led regeneration.

#### **2.2.2.4 Principles from INHERIT Project: Investing in Heritage – A Guide to Successful Urban Regeneration**

The initial aim of the INHERIT project is to promote “heritage led regeneration” by appreciating the value of heritage and revealing the potential contribution of cultural heritage to urban regeneration and sustainability. The report has been published by EAHTR (European Association of Historic Towns and Regions)<sup>32</sup> with the funding

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<sup>32</sup> EAHTR is a network of historic cities, formed by the Council of Europe in 1999. Its aims are to:

- Promote the interests of historic and heritage towns across Europe

from European Union's INTERREG IIIC program<sup>33</sup> and partnered by the cities of Belfast, Göteborg, Gdansk, Newcastle upon Tyne, Úbeda, Verona and Queen's University Belfast.

The INHERIT project has been developed as a response to the challenges such as globalization, technological advances and their effect to work and living and religious and ethnic intolerance that lead to loss of cultural heritage and identity of the cities and threat social cohesion. However, cultural heritage can be used for the sustainable development of the cities by realizing their values and instrumental benefits. As EU Regional Policy defines, the heritage led regeneration will contribute **(i) employment and business development** resulting from the need of specialized skills training and the new businesses for the repairing and renovations of cultural heritage buildings and sites, **(ii) the environment** through improvements in heritage buildings, open spaces and the streetscape as a result of conservation, **(iii) economic development** by introducing new uses to historic buildings and attracting new business, **(iv) inward investment** from tourism benefits, spending of local visitors and business investments, **(v) local identity and pride** because of the promotion of local history and culture by valorizing heritage buildings resulting from conservation. All these conservation efforts will result improvements in **(vi) urban areas**, where more than half of the population lives.

The strategic objectives of INHERIT project is to enhance the capacity of the cities through regeneration of their physical, social and economic aspects via realizing the potential of them. Thus, economic and social cohesion of heritage places will be strengthened, the gap between rich and poor areas in the cities will be reduced and the regions will take a part in a competition in terms of attracting businesses and visitors in the era of globalization.

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- Identify and share experience and good practice in the sustainable urban conservation and management of historic areas
  - Facilitate international collaboration and co-operation between towns and cities and other involved organizations competitive (European Association of Historic Towns and Regions (EAHTR), 2007)

<sup>33</sup> INTERREG IIIC program helps cities, regions and other public bodies to form partnerships on common projects, to share knowledge and experience and to develop solutions to economic, social and environmental issues. The aim of the program is to strengthen European economic and social cohesion, to reduce the gaps between rich and poor areas and to help regions become more competitive (European Association of Historic Towns and Regions (EAHTR), 2007)

The aim of INHERIT project is emphasized as “to promote heritage led regeneration recognizing the value of heritage and its potential contribution to urban regeneration and sustainability”. In INHERIT, heritage led regeneration is defined in relation with investment in city’s historic fabric, its buildings and spaces for the benefit of all the people living, working or visiting the heritage place. In this way,

[...] development will be intrinsically linked to a city’s own unique culture and character and should have the following aims at its heart:

- To initiate lasting improvements in cities which will benefit not only existing but future generations
- To integrate economic, social and physical development to improve quality of life
- To achieve the highest standards of design both aesthetically and in terms of energy efficiency
- To focus on strong civic leadership processes, including those of creative partnerships, vision, management and community participation (European Association of Historic Towns and Regions (EAHTR), 2007).

In order to achieve the aim, learning from good practices is important and INHERIT project recognizes key issues for heritage led regeneration. Learning from the 19 case studies in New Castle, Belfast, Göteborg, Gdansk, Verona and Ubeda, INHERIT defines best practice criteria and success indicators for heritage led urban regeneration to encourage local and regional authorities to undertake heritage led regeneration. The lessons and success indicators of INHERIT project are grouped under four as “Think and Act Strategically”, “Focus and Identity and Diversity”, “Invest in Regeneration – especially the Public Realm” and “Work in Partnerships”.

#### **- Recommendation 1 – Think and Act Strategically**

Firstly, investments in cultural heritage must be considered as the driver of urban regeneration and the contributor to positive change and sustainability of the cities. In heritage led regeneration projects, “identity of place” must be understood and placed at the center of conservation policies. Leadership is important for the success of regeneration. Clear vision and holistic governance approach with appropriate organizational structure must be proposed. Expert knowledge is crucial for adoption scientific approach in heritage led regeneration. For this reason, essential expert skills must be ensured and capacity building efforts must be facilitated in conditions where there is not enough expertise in cultural heritage conservation. The balance between economic growth, job creation and sustainability of heritage values must be provided.

The set of indicators must be defined in order to monitor the impact of heritage led regeneration and determine environmental, social and economic benefits.

**- Recommendation 2 – Focus on Identity and Diversity**

Prior to initiation of heritage led regeneration project, the heritage place must be analyzed to define the character and the identity of heritage place. The idea of “common heritage” must be recognized and thus, the importance of the heritage must be determined for all the stakeholder in national and international levels. The “social value” of identity must be taken into account for the empowerment of local people. The diversity of uses must be achieved through the distribution of different activities for the vibrancy of place and new uses must be suitable to the heritage place. Cultural approaches related to tangible and intangible aspects (heritage buildings as well as local people) must be studied for the opportunities of cultural tourism. “Quality” in terms of design and construction materials must be considered for contemporary and good designs. New technologies must be used in the restoration of historic buildings and adapting them to new uses. Additionally, emerging technologies must be benefited for interpreting and communicating the value of heritage and making heritage more accessible for all people.

**- Recommendation 3 – Invest in Regeneration – especially in the Public Realm**

INHERIT underlines the power of public spaces for heritage led regeneration since public sector investments in the “public realm” are the catalysts for the regeneration of wider areas. Because, improvements in public spaces create confidence in heritage places and generates further investments. Moreover, safe, attractive and well-designed public spaces attract visitors and thus, community interaction between different groups are encouraged. For this reason, overall spatial and transport planning emphasizing low-carbon transportation modes for pedestrians and cyclists must be designed. The infrastructure in public spaces must also be modernized in heritage places by valuing design quality, using quality materials, enhancing lighting fixtures, signage and interpretation panels. In order to enliven public spaces and bring vibrancy, creative and cultural events (such as public art) that can contribute to the identity of heritage places should be programmed.

**- Recommendation 4 – Work in Partnership**

Local authorities should have leadership in terms of orchestrating the roles of public, private and community sectors in heritage-led regeneration programs for promoting inclusive governance. Heritage-led regeneration needs the active and enthusiastic involvement of community and other stakeholders. Public partnerships between different governmental bodies in different levels – local, national and international – must be promoted for maximizing the investments in heritage places. Innovative ways of partnerships with the private sector investments must be developed in terms of public-private partnerships and other joint approaches for funding and enhancing public benefits. Cultural heritage defines the community's sense of place and the significant physical and functional changes in the heritage places would have fundamental negative effects in the life of inhabitants. Thus, starting from the very beginning, mechanisms that facilitate participation of community and other stakeholders must be developed. The values of community must be recognized through community engagement strategies to build a sense of identity, ownership and pride of place. In addition, the feedback from the community and other stakeholders must be taken into account and in order to retain the support of all actors in regeneration process. The regeneration scheme must be developed according to the feedback received from them.

#### **2.2.2.5 Learning from Practices in an Australian Context: Principles from SGS Economics and Planning**

Best Practice Principles for Urban Renewal is the study of SGS<sup>34</sup>, which is drawn from the following case studies: Elephant and Castle, and King's Cross, London; Barangaroo, Sydney; Docklands, Melbourne; Hafen City, Hamburg; and Brooklyn Navy Yards, New York. The lessons learned from these case studies were used to define a set of methods for urban renewal with a **public interest** perspective. In this

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<sup>34</sup> SGS prepared 'Best practice urban renewal: Input into Bays Precinct Forum' a discussion paper for City of Sydney, documenting the planning principles, processes and governance arrangements that have led to best practice urban renewal outcomes. The study analyzed six urban renewal case studies to draw out core, and process-related principles for urban renewal processes (SGS Economics and Planning, 2015).



way, the significance of this study is its focus on public interest for a successful urban renewal in the era of privatization and neo-liberal economics.

The best practices principles are defined as a response to the criticism of Harris (2014) for the large scale urban renewal projects in Australia. Harris criticizes urban renewal processes in terms of their lack of integration to the surrounding city, attracting private investment and providing economic benefit for private enterprises rather than public bodies. Harris (2014) also criticized the operational aspects of the projects for their global rather than local focus, minimal commitment to policies related with social justice, undemocratic business-like governance models and not taking public participation into account. The outcomes of renewal projects were also criticized due to being luxuries mixed-use developments consisting of residential, commercial and working spaces which are indifferent to the unique character of each setting.

Ten best practice principles in this study are defined in line with each step of renewal process. These are guiding principles that aim at guaranteeing to distribute the benefits of urban renewal to the widest beneficiaries possible. The needs of community, both socially and economically, must be at the core of renewal strategies. First principle, **“create ‘shared value’ for the long term public interest”** suggests that not only private investors, but also those who are the part of the heritage place such as visitors, children, the underprivileged, workers and students should take the advantage of the value increases that urban renewal generates. Second principle entitled **“develop the plan with stakeholders”** emphasizes the continuous engagement of community throughout the renewal process in order to encourage their “ownership” to the renewal project. Third principle highlights to **“take a long-term view”** since project rationale and objectives are likely to be misguided in unrealistically compressed and accelerated renewal processes. The development of heritage places by considering the physical and social authenticity is time consuming, because commitment to public interest and developing shared values requires inclusive approach. Future development must also be flexible in terms of adapting social and market changes. Since there is rarely “blank canvas” in planning for the future, there are several rules and regulations that should be considered in planning. These **“non-negotiables must be agreed, including design standards”** according to the principle

four. Fifth principle entitled **“agree a reasonable financial profile – minimizing up-front costs and de-risking development while providing an appropriate return on government land and infrastructure investments”** suggests to adopt a financial model not only to generate development options, but also to deliver public interest outcomes. Sixth principle entitled **“establish clear development objectives”** states the importance of developing clear objectives for urban renewal by the understanding of development rationale and non-negotiables through the involvement of various stakeholders. **Establishment of clear development options** must be chosen among the multiple options through the comparison of each options to a base case. For the comparisons of the options, what would happen without any renewal intervention should be compared with the proposed actions. Renewal project can be considered successful as soon as it conserves the local vibe and local distinctives resulting from the built environment, street pattern, landscape and socio-cultural features. Thus, as eight principle suggests, to **“embody ‘localness’ and reintegrate with surrounds”** has utmost importance to empower the existing identity and provide the acceptance of existing community. The ninth principle suggest to **“evaluate options from a holistic perspective with the aim of maximizing net community benefits”** and the tenth principle recommend to **“align procurement model with the planning vision”** by determining the way the development proceeds in planning vision.

### **2.3 CHANGING PARADIGMS – CHANGING VALUES: THE VALUES OF CULTURAL HERITAGE IN PRESERVATIONIST AND ECONOMIST PERSPECTIVES**

Conservation of cultural heritage is a ‘value’ based process and the determination of heritage values is needed for the conservation of heritage places. As de la Torre and Mason (2002) identify “[...] value has always been the reason underlying heritage conservation. It is self-evident that no society makes an effort to conserve what it does not value”.

The explanation of heritage values is called as the determination of “cultural significance” (Burra Charter, 1999). Traditional modes of assessing “significance” rely heavily on historical, art historical, and archaeological notions held by professionals, and they are applied basically through *unidisciplinary* means; however,

there is no single discipline or method yields a full or sufficient assessment of heritage values (Mason, 2002). Therefore, a combination of methods from a variety of disciplines is needed for the comprehensive assessment of the values of a heritage site. The essential concept underlying any assessment of the significance or the worth of cultural heritage is the concept of value. The cultural heritage values are subjective that change according to time, society and place (Mason, 2002; Feilden and Jokilehto, 1998).

Mason (2002) suggests that “the assessment of the values attributed to heritage is a very important activity in any conservation effort, since values strongly shape the decisions that are made”. However, the assessment of heritage values for the values-based conservation has been faced with difficulties. These problems result the fact that values change over time and are strongly shaped by contextual factors including social forces, political ideology, economic opportunities, and cultural trends (Mason, 2002). Additionally, a single heritage asset may possess conflicting values ranging from historical to commercial that make assessment especially difficult (Feilden and Jokilehto, 1998).

To determine the significance of a heritage place, the different values of the cultural heritage are assessed in a systematic manner by giving references to different values of cultural heritage. Since the early 20<sup>th</sup> century, scholars in the conservation field have been aware of the coexistence of different values ranging from socio-cultural to economic values. The value of cultural heritage is a multidimensional issue; thus it has been dealt by the scholars from various disciplines such as architects, art historians, archeologists, anthropology, sociology, history, geography and economists. As opposed to economists, Klamer and Zuidhof (1999, p.23) prefers to use the term “culturalist” for the scholars from the fields fields such as anthropology, sociology, history, and geography. While economists discuss the exchange and use value of cultural heritage assets, culturalists focus on the cultural and social values of heritage (Klamer and Zuidhof, 1999, p.23). There are various studies on the values of cultural heritage led by scholars from different culturalist and economist perspectives (Riegl, 1902; Lipe, 1984; Frey and Pommerehne, 1989; Burra Charter, 1998; Feilden and Jokilehto, 1998; Klamer and Zuidhof, 1999; Serageldin, 1999; Mason, 2002; Ready

and Navrud, 2002; Throsby, 2007; Lynne and Lipe, 2009; Throsby, 2012; Klammer, 2013) (Table 2).

Table 2 Significant Studies on the Values of Cultural Heritage

<b>Year</b>	<b>Scholar or organization</b>	<b>Background / Type</b>	<b>Publication or document</b>	<b>Classification of values</b>
<b>1902</b>	<b>Alois Riegl</b>	Art Historian	Modern Cult of Monuments	A. Commemorative Values 1. Age 2. Historical 3. Intentional Commemorative B. Present-day Values 1. Use 2. Art Value - Newness - Relative art value
<b>1998</b>	<b>Frey and Pommerehne (1989)</b>	Economists	The Values of Cultural Heritage: Merging Economic and Cultural Appraisal	Option Value Existence Value Bequest Value Prestige Value Education Value
<b>1997</b>	<b>Throsby</b>	Economist	Seven Questions in the Economics of Cultural Heritage in Economic Perspectives on Cultural Heritage	Option Values Existence Values Bequest Values
<b>1997</b>	<b>English Heritage</b>	Arm's Length Body	Sustaining Historic Environment: New Perspectives on the Future	Cultural Values Educational and Academic Values Economic Values Resource Values Recreational Values Aesthetic Values
<b>1998</b>	<b>Australia ICOMOS</b>	NGO	Burra Charter	Aesthetic Values Historic Values Scientific Values Social Values (including political, religious, spiritual, moral beliefs)

Table 2 (continued)

<b>1998</b>	<b>Feilden and Jokilehto</b>	Conservation Architects	Management Guidelines for World Cultural Heritage Sites	A. Cultural Values 1. Identity (based on recognition) 2. Relative artistic or Technical 3. Rarity  B. Contemporary Socio-Economic Values 1. Economical 2. Functional 3. Social 4. Political
<b>1999</b>	<b>Serageldin</b>	World Bank	Very Special Places	A. Extractive (or Consumptive) Use Value B. Non-Extractive Use Values 1. Aesthetic 2. Recreational C. Non-Use Values 1. Existence 2. Option 3. Quasi-option
<b>2002</b>	<b>Randall Mason</b>	Historic Preservation	Assessing Values in Conservation Planning	A. Socio-Cultural Values 1. Historical 2. Cultural / Symbolic 3. Social 4. Spiritual / Religious 5. Aesthetic  B. Economic Values 1. Use (market) values 2. Non-use (non-market) Values - Existence - Option - Bequest
<b>2002</b>	<b>Ready and Navrud</b>	Economists	Valuing Cultural Heritage – Applying Environmental Valuation Techniques to Historic Buildings, Monuments and Artefacts	A. Use Values B. Non-Use Values 1. Altruistic 2. Bequest 3. Option 4. Existence

Table 2 (continued)

<b>2012</b>	<b>David Throsby</b>	Economist	Heritage Economics: Conceptual Framework in “Economics of Uniqueness”	A. Economic Value 1. Use Value 2. Non-use Value - Existence value - Option value - Bequest value  B. Cultural Value 1. Aesthetic Value 2. Symbolic Value 3. Spiritual Value 4. Social Value 5. Historic Value 6. Authenticity Value 7. Scientific Value
<b>2013</b>	<b>Arjo Klammer</b>	Economist	The Values of Cultural Heritage in “The Economics of Cultural Heritage”	A. Cultural Values B. Societal Values C. Social Values D. Personal Values

The first publication on the definition of values was the article entitled as “Modern Cult of Monuments”, which was written by Austrian art historian Alois Riegl in 1902. In this publication, Riegl defines the meaning of “monument” according to the values attributed to it. Riegl divides monuments into two as “intentional monuments” and “unintentional monuments”. Riegl defines the former as “a human creation, erected for the specific purpose of keeping single human deeds or events alive in the minds of future generations” and latter as “monuments constructed by people in order to satisfy their own practical needs”. In respect to this definition, Riegl divided values into two as **commemorative values** and **present-day values**. Commemorative values consist of **age value**, **historical value** and **intentional commemorative value**. Age value is related to the old appearance of the monument; historical value arises from the particular stage that monument presents; and intentional commemorative value aims to preserve a moment in the consciousness of later generations. Present-day values, which are formed by contemporary needs and uses, are divided in two as: use value and art value. Use value of cultural heritage refers to the continuous use of the monument. Art value is described with newness and relative-art values. Newness value is the opposite of age value and refers to monuments’ new and non-decayed state. Relative art value is defined with individuals’ subjective and constantly changing perception of art.

In his article “**Seven Questions in the Economics of Cultural Heritage**” in the book *Economic Perspectives on Cultural Heritage*, Throsby (1997) explains the values in terms of benefits that cultural heritage provides to local, regional, national or international community. According to the benefits that society have as a result of the conservation of cultural heritage, Throsby (1997) divides values into three as “option value”, “bequest value” and “existence value”. In his article, “option value is defined as deriving from individuals' desire on their own or others' behalf to retain the option of gaining benefit from the asset at some time in the future; bequest value refers to the value placed on the asset as an object to be bequeathed to future generations; and existence value reflects the expressed benefit which individuals enjoy through simply knowing that the asset exists, whether or not they themselves might ever use it” (Throsby, 1997).

In **Sustaining Historic Environment: New Perspectives on the Future (1997)**, English Heritage states that historic sites are valued by different people for different reasons and in various ways. Hence, the “heritage values” explained by English Heritage aim to answer the following question: “Why people value their environment for its historic interest?”. **Cultural Value** is related with the sense of place and it helps to define a sense of place and provides a context for everyday life. The appreciation and conservation of historic environment fosters distinctiveness at local, regional and national levels. In addition, historic environment reflects the roots of the society and records its evolution. The historic environment is a major source of information about the evolution of the society and the characteristics of past environments. For this reason, it helps new generations to understand the past and thus historic environment has **educational and academic values**. The historic environment has **economic value**, because it may contribute to economic development not only by encouraging tourism but also supporting viable communities through creating environments, where people prefer to live and work. Historic environment has also **resource value**, because “longer-lived buildings usually make better use of the energy and resources that were used during their construction, and reuse is usually more economic than demolition and redevelopment” (English Heritage, 1997). Historic environment is an important part of people’s experiences and everyday life have. It has a significant role in providing recreation and enjoyment in daily lives. Thus, it also

has a **recreational value**. Archaeology and historic buildings contribute to the aesthetic quality of townscapes and landscapes and this quality refers to the **aesthetic values** of historic environments (English Heritage, 1997).

Frey and Pommerehne (1989), as two economists, define option, existence, bequest, prestige and education values (Klamer and Zuidhof, 1999, p. 23). **Option value** is the satisfaction of someone who have the opportunity to use, experience or enjoy heritage in the future. **Existence value** refers to the “enjoyment of mere existence of a heritage good”. Existence value does not denote the satisfaction resulting from the actual use of the heritage good. **Bequest value**, in its simplest definition, is the value that future generations will derive from a heritage good. **Prestige value** refers to “the prestige that a community or person derives from having a particular heritage good”. **Education value** denotes all benefits that heritage creates for education.

In **Very Special Places**, Serageldin (1999) says that “cultural heritage sites differ from other sites and from each other because of their aesthetic, historical, cultural, and social significance” and this make cultural heritage sites very special places. Serageldin (1999) refers to environmental economics for comprehensive understanding of the value. This is because, the problems of cultural heritage are similar to the problems being faced in the conservation of environmental assets. Thus, Serageldin (1999) adopts the concept of “total economic value” from the field of environmental economics and categorizes values as follows: **extractive (or consumptive) use value**, **non-extractive use value** and **non-use value**.

The significance of cultural heritage is explained in Burra Charter as the elaboration of the heritage values. **The Burra Charter**, which is first published in 1998 and revised in 2013 explains the values of cultural heritage in the Australian context by giving references to the concept of “cultural significance”. In Burra Charter (2013), the term “cultural significance” is used synonymous with cultural heritage significance and cultural heritage value. In the charter, “cultural significance” is defined as “aesthetic, historic, scientific or social value for past, present or future generations” (Burra Charter, 2013). In other words, “the places that are likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generations” (Burra Charter, 2013). In Burra



Charter (2013), the values “aesthetic”, “historic”, “scientific” and “social” have been given alphabetically and declared to include all other values.

**Aesthetic value** is related with the aspects of sensory perception which include consideration of the form, scale, color, texture and material of the fabric in addition to the smells and sounds associated with the place and its use (Burra Charter, 2013).

**Historic value** is an umbrella term and covers all the values explained in Burra Charter (2013). It is associated with the history of aesthetics, science and society. A heritage place may have historic value because of influencing or being influenced by an historic figure, event phase or activity (Burra Charter, 2013). **Scientific (or research) value** of a heritage place rely on “the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information” (Burra Charter, 2013). **Social value** which also include political, religious, spiritual and moral beliefs, suggests that “a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group” (Burra Charter, 2013).

Another source for the assessment of values is the book “**Management Guidelines for World Cultural Heritage Sites**” written by two conservation architects, Feilden and Jokilehto . This book intends to establish guidelines in order to make decisions for the management and protection of World Heritage Sites. In their book, they consider values in terms of providing justification for the conservation of heritage. Feilden and Jokilehto (1998) says that the values range from one extreme to another as historical and commercial. A heritage resource may have these conflicting values at the same time and the presence or absence of these values may lead either to the conservation of cultural heritage resources or neglect and destruction.

When dealing with World Heritage Sites, Feilden and Jokilehto divide values into two as: **cultural values** and **contemporary socio-economic values** (Feilden and Jokilehto, 1998). Cultural values are associated with the interrelationship between heritage resources and the present-day observers. Hence, the cultural values are said to be subjective because of depending on interpretations of the present time. Cultural values are divided into three as identity, relative artistic or technical and rarity values. **Identity value** is related to “the emotional ties of society to the specific objects or sites” and may include features such as age, tradition, continuity, memorial, legendary;

wonder, sentiment, spiritual, religious; and symbolic, political, patriotic and nationalistic (Feilden and Jokilehto, 1998). **Relative artistic or technical value** is based on the significance of technical, structural and functional concept and the workmanship of heritage resource. **Rarity value** compares the heritage resource to other resources with the same features such as period, type, style and region in order to assess the representativeness and uniqueness of the resource.

The second category, contemporary socio-economic values, are related to the current use of heritage resources within the scope of the existing socio-economic and political context (Feilden and Jokilehto, 1998). Contemporary socio-economic values are divided into five as economic, functional, educational, social and political values. **Economic value** is not restricted to a financial value, rather it is a broader value concept which is created by the heritage resource itself or the conservation of it. **Functional value** is related with the economic value and it refers to the continuation of original use or adaptive re-use of a building or an area. **Educational value** refers to the awareness of culture and history and the potential of heritage resources for cultural tourism. The **social value** of a heritage resource is related to traditional social activities and their compatibility for present-day use. **Political value** refers to the present-day significance of specific events in the history of the heritage resource. Feilden and Jokilehto (1998) emphasize that “many of these values – particularly contemporary socio-economic values – can have both positive and negative impacts on the cultural resource, depending on the type of value and the emphasis that is given to it in the overall assessment”. For this reason, it is important to make a clear statement of values for the conservation and sustainability of the heritage resource.

To define the value, Navrud and Ready (2002) refer to “willingness to pay (WTP)”, in “**Valuing Cultural Heritage: Applying Environmental Valuation Techniques to Historic Buildings, Monuments and Artefacts**” and give examples from the practices of visiting heritage sites. For cultural heritage, they adopt the general definition of WTP and say that “the value that a person gets from being able to enjoy a cultural heritage good is defined as the largest amount of money that person would willingly pay to have that opportunity” (Navrud and Ready, 2002). By this definition, they explain use value as the maximum WTP in order to have an access to the heritage place. In addition to use values, they remark **non-use values**, since

heritage site may also generate values for those who never visited and are not planning to visit the heritage site. Non-use values consist benefits that people appreciate due to the conservation and sustainability of the heritage site. These benefits include **altruistic values** (wish that the site is accessible to other people for visit), **bequest values** (conservation of heritage sites for future generations), **option value** (the current non-visitor may decide to visit heritage site in the future) and **existence value** (even if nobody visits the heritage site currently, the site is preserved for its mere existence). Klammer (2013) divides values into four categories as cultural, societal, social and personal values. The **cultural values** of a heritage refer to the totality of artistic, historical, aesthetic and/or spiritual values. **Societal values** are about the contribution of the heritage to the society in terms of community consciousness and common identity. **Social values** correspond to “the values of relationships among people, about values that operate in those relationships, such as status and identity”. Klammer (2013) exemplifies social values as “[h]eritage conservation may strengthen ties among professionals who have a stake in heritage, such as archaeologists and (art-) historians”. **Personal values** are related to people’s personal experience of or involvement with cultural heritage item. Klammer (2013) calls these four values as goal values, since they are the underlying motives for the conservation of cultural heritage. The values which are listed below in an alphabetical order have been derived from the significant studies on heritage values. The definition of different values may overlap with each other and different scholars may use different terms for the same kinds of values. However, the following table aims to depict the whole picture of values which are explained by different scholars from different disciplines (Table 3).

Table 3 The List of Cultural Heritage Values

<b>SOCIAL AND CULTURAL VALUES</b>	
<b>Aesthetic Value</b>	English Heritage, 1997; Burra Charter, 1998; Serageldin, 1999; Mason, 2002; Lipe, 2009; Throsby, 2012
<b>Age Value</b>	Riegl, 1902
<b>Art Value</b>	Riegl, 1902
<b>Relative Artistic and Technical Value</b>	Feilden and Jokilehto, 1998

Table 3 (continued)

<b>Authenticity Value</b>	Throsby, 2012
<b>Intentional Commemorative Value</b>	Riegl, 1902
<b>Cultural Value</b>	English Heritage, 1997; Klamer, 2013
<b>Educational And Academic Value</b>	Frey, 1997; English Heritage, 1997; Klamer and Zuidhof, 1999; Lipe, 2009
<b>Identity Value</b>	Feilden and Jokilehto, 1998
<b>Informational Value</b>	Riegl, 1902
<b>Historical Value</b>	Riegl, 1902; Burra Charter, 1998; Mason, 2002; Throsby, 2012; Klamer, 2013
<b>Political Value</b>	Feilden and Jokilehto, 1998
<b>Preservation Value</b>	Lipe, 2009
<b>Prestige Value</b>	Frey, 1997; Klamer and Zuidhof, 1999
<b>Rarity Value</b>	Feilden and Jokilehto, 1998
<b>Recreational Value</b>	English Heritage, 1997
<b>Resource Value</b>	English Heritage, 1997
<b>Social Value</b>	Burra Charter, 1998; Mason, 2002; Throsby, 2012; Klamer, 2013
<b>Societal Value</b>	Klamer, 2013
<b>Spiritual Value</b>	Mason, 2002; Throsby, 2012
<b>Symbolic Value</b>	Mason, 2002; Throsby, 2012
<b>Scientific Value</b>	Burra Charter, 1998; Throsby, 2012
<b>ECONOMIC VALUES</b>	
<b>Use Values</b>	
	Riegl, 1902; Throsby, 2007; Ready and Navrud, 2002; Throsby, 2012
<b>Non-use Values</b>	
	Frey, 1997; Klamer and Zuidhof, 1999; Serageldin, 1999; Mason, 2002; Ready and Navrud, 2002; Throsby, 2012
<b>Option Value</b>	Frey, 1997; Klamer and Zuidhof, 1999; Serageldin, 1999; Mason, 2002; Ready and Navrud, 2002; Throsby, 2012
<b>Bequest Value</b>	Frey, 1997; Klamer and Zuidhof, 1999; Mason, 2002; Ready and Navrud, 2002; Throsby, 2012
<b>Existence Value</b>	Frey, 1997; Klamer and Zuidhof, 1999; Mason, 2002; Ready and Navrud, 2002; Throsby, 2012
<b>Atruistic Value</b>	Ready and Navrud, 2002
<b>Beneficial Externalities</b>	Throsby, 2007

### **A Proposal for New Classification of Values**

Studies on the values of cultural heritage show that there is a distinction between two valuing processes and ways of thinking about value: socio-cultural and economic. While economic values – use and non-use (bequest, existence and option) – overlap a great deal with the sociocultural values described above, they are different because they are conceptualized in a fundamentally different way (Mason, 2002). Klamer and Zuidhof, (1999) claim that culturalist focus on socio-cultural values when the decisions regarding cultural heritage are considered. But, socio-cultural and economic values are acknowledged by both “culturalists” and “economists” (Frey, 1997; Hutter and Rizzo, 1997; Schuster et al., 1997; Peacock, 1998; Klamer and Zuidhof, 1999; Ready and Navrud, 2002; Benhamou, 2003; Rizzo and Throsby, 2006; Lipe, 1984; English Heritage, 1997; Feilden and Jokilehto, 1998; Lipe, 2009).

Once the literature on the values of cultural heritage is reviewed, **eleven values** are identified for this study. The classification is based on the aim and scope of the study and thus, the characteristics of urban heritage places to assess the changes resulting from the interventions are considered. In the other words, the values in the literature are re-classified to apply them to the selected three heritage places.

The values chosen for the study cover all the aspects of heritage places by corresponding to physical setting, social environment and economic context. In the review of values defined by scholars, it is seen that there are several similarities between the definitions of different values. Though, some of the values associated with the same characteristics of heritage are named differently by different scholars. For example, learning from heritage about the past and the potential of heritage source for providing opportunities for further research are named as document values, education value or academic value by different scholars. Age and historic value is explained under the same title since the former of which is defined as old appearance of heritage place while the latter refers to the association of heritage places with historic events, since they are related to each other. To avoid juxtapositions in the definitions of different values, the values which correspond to the same attributes of heritage place are explained under principal value groups. In addition, some new labels are suggested such as “memory value” in order to describe the multidimensional relationship

between people and heritage places. The eleven values determined in this study are shown in Figure 20.

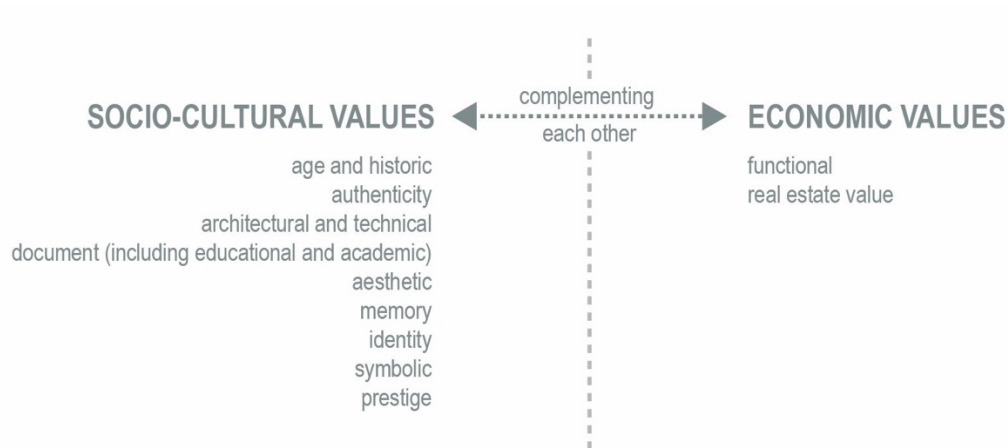


Figure 20 The values of urban heritage places that are classified for the thesis

**Socio-cultural values** consist of (i) age and historical, (ii) authenticity, (iii) architectural and technical, (iv) document (including educational and academic), (v) aesthetic, (vi) memory, (vii) identity, (viii) symbolic, (ix) prestige values.

#### (i) Age and Historical Value

Age value refers to the old appearance of monument, and historical value results from the relationship of the heritage with a specific event in history and specific historical period that heritage is present.

#### (ii) Authenticity Value

The heritage place may be valued for its own sake because it is real, not fake, and because it is unique and rare. Important characteristics associated with the authenticity value are the physical integrity and the intactness of the heritage place in its “original” form.

#### (iii) Architectural and Technical

Architectural or technical value is related to the continuity of architectural features and technical aspects of heritage assets. It is based on the significance of technical, structural and functional aspects and the workmanship of heritage asset.

#### (iv) Document Value

Document value is associated with the physical aspects of heritage as being a source of information and documentation about the time period it belongs. It helps new

generations to understand the past and it also represents all the benefits that heritage resources generate for education.

**(v) Aesthetic Value**

Aesthetic value relates to relative artistic and technical values of heritage place since aesthetic values are embedded in heritage places according to their artisanal and technical qualities. However, aesthetic value is associated with the sensory experience which includes the perceptions of the form, scale, color, texture and material of the fabric in addition to the smells and sounds associated with the place.

**(vi) Symbolic Value**

Symbolic value is determined by the meanings that are attributed to the heritage place by society. Society's definition of symbolic value is shaped by both the physical characteristics (i.e. presence of a symbolic structure in the heritage place) or social characteristics (i.e. existence of social group which is known with the heritage place).

**(vii) Identity Value**

Identity value relates to both physical setting and social environment. In terms of physical setting, the architectural characteristics of the buildings in the heritage place define the identity of the area. Identity value is the consequence of society's ties and connection to heritage places. In this way, the society feels ownership of a heritage place as soon as it attaches identity value to heritage.

**(viii) Memory Value**

Memory value refers to the continuity of the memories that the inhabitants have created throughout their lives in the heritage place. The interventions' potential for creating new memories in the life of inhabitants of the heritage place is also related with memory value.

**(ix) Prestige Value**

Prestige value refers to the prestige and status that a community or person derives from having a particular heritage asset or living in the heritage place. The prestigious uses, activities and events in the heritage place also contribute to prestige value.

**Economic values** consist of (x) functional and (xi) real estate values.<sup>35</sup>

**(x) Functional Value**

Functional value is related to the economic value and it refers to the maintenance of original use of historic building or heritage place. It also refers to the adaptive re-use of historic buildings in heritage places in accordance with its values and carrying capacity.

**(xi) Real Estate Value**

Economic value refers to real estate value such as the price of the urban land or historic building in the heritage place.

The set of values will be used in Chapter 4 and 5 in order to assess the impact of interventions to heritage values.

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<sup>35</sup> Indeed, economic value refers to wider concept that includes non-use (existence value, bequest value, option value) and use values. Functional value and real estate value are only two proxies of use values. In this study, these two values are taken into account due to its focus on urban heritage places



## **CHAPTER 3**

### **INTERVENTIONS IN HERITAGE PLACES IN TURKEY: THREE HERITAGE PLACES WITH DIFFERENT CONTEXTS AND DIFFERENT INTERVENTION APPROACHES**

Heritage places are complex environments in which many actors including residents, business owners, politicians and professionals (architects, city planners, etc...) have a stake in terms of determining the future of them. The residents and business owners will be directly affected by the interventions since interventions in physical setting, social environment and economic context will transform the living and working quarter of the inhabitants. The politicians, as elected representatives, have a regulatory power in terms of defining laws and regulations for intervening in heritage places. Professionals in conservation field determine the ways of interventions in heritage places as the professionals who know what to do.

These different actors have different – sometimes conflicting – priorities in terms of intervening in heritage places. In this way, the involvement of different actors is necessary for establishing common ground between the conflicting interests of stakeholders having different priorities. However, in Turkey, the principal (and possibly only) actor for interventions in heritage places is the state both in central and local levels. Thus, top-down interventions, which do not consider the needs of various actors, become the main stream intervention strategy of the state.

At the central level, the state has a regulatory role in terms of defining new laws and regulations for intervening heritage places. At the local level, local authorities become the actor for making conservation decisions in terms of defining “what to conserve?” by defining intervention areas and preparing projects. Moreover, local authorities provide funding for interventions in heritage places by using their own financial resources or through the partnerships with private actors.

Since the main actor for conservation decision making in Turkey is the state (both in central and local levels), the ways of intervening on heritage places may differ according to the motivations of decision makers. For the state-led interventions in

heritage places, the motivations for intervening in heritage places may be to provide economic benefit with new constructions, to represent the mainstream political ideology by transforming symbolic structures and social-cultural concerns for the conservation of heritage places. In order to exemplify different intervention approaches in Turkey and their reflections to physical, social, economic milieu of urban heritage places, three different heritage places are chosen: Tarlabası in İstanbul, Hacı Bayram Square and its surrounding in Ankara and Kemeraltı-Konak in İzmir.

### **3.1 Profit-oriented Urban Renewal through Expropriation and Displacement: Tarlabası, İstanbul**

Tarlabası in İstanbul was built in the late-nineteenth and early-twentieth centuries as a primarily middle-income, non-Muslim neighborhood. At the time being, the area lost its original population, particularly after the 1950, due to the population movements resulting from the rise of Turkish nationalism. As a result of the displacement of the original inhabitants from Tarlabası, buildings became attractive residences for incoming rural migrants. In 1993, the area was declared as urban conservation site due to its distinctive architectural features. Before the implementation of the renewal project, Tarlabası was a predominantly housing area which was inhabited by traditional migrant families from various parts of Anatolia. The area was characterized with crimes related with robbers and drug dealers and as being the living area of derelict people groups such as transsexuals, and prostitutes (Dincer et al., 2008).

The problems of Tarlabası regarding its poor physical condition in terms of conservation state and lack of basic municipal services and social profile of inhabitants associated with crime and contrary to economic potential resulting from its central location make Tarlabası significant place for intervention. The urban renewal project which aimed at constructing luxurious mixed-use complex in Tarlabası, resulted discussions in academia due the physical interventions it proposed (such as demolishment of historic buildings and facadism), its approach to social structure which lead to displacement of inhabitants from Tarlabası and the economic value it generates for the benefit of company that is responsible for the construction of the project.

### 3.1.1 Renewal Process

Tarlabaşı was declared as renewal area in **20 February 2006** with the decision of Council of Ministers (Decision Number: 2006/10299). Tarlabaşı Renewal Area covers 20,000 m<sup>2</sup> and consists of nine building blocks. In this decision, four areas in İstanbul's Beyoğlu District other than Tarlabaşı were also declared as renewal areas. The other renewal areas which were declared in this decision are: Cezayir Çıkmaşı, Tophane Area, Galata Tower and its surrounding, Municipal Building and its surrounding, Bedrettin District (Figure 21). Among six renewal areas declared in the same decision, Tarlabaşı deserves special emphasis due to its physical and social character and the renewal project proposes for the site. Tarlabaşı renewal area covers a large area in the very center of the city of İstanbul and covers the most iconic buildings of the city such as Emek Movie Theater and Cercle d'Orient buildings<sup>36</sup> (Figure 22).



Figure 21 Renewal Areas Declared with the decision of Council of Ministers. Decision Number is 2006/10299. (Source: beyoglubuyukdonusum.com)

Tarlabaşı Renewal Area has been divided into two sub-areas. The sub-areas were defined by the position of the buildings according to Tarlabaşı Boulevard. The area at the north of Tarlabaşı Boulevard was defined as the first phase intervention area and

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<sup>36</sup> The interventions Cercle d'orient building and the building where Emek Movie Theater is located resulted debates in the academia and public since the buildings were transformed to shopping mall after the interventions.

the comprehensive renewal project entitled Taksim 360<sup>37</sup> were prepared for the buildings within the boundaries of first phase (Figure 23). In the renewal area, there are 9 building blocks and 278 building lots, 220 of which registered and has a legal conservation status (Figure 24). Currently, the construction of 73% of the project has been completed and Taksim 360 project is expected to be completed at the end of 2019 (zingat.com, 2018).



Figure 22 Boundaries of Tarlabası Renewal Area

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<sup>37</sup> The name of the renewal Project was declared as Tarlabası 360 in 2007. But, the project was revised in 2013 and the name of the project was revised and new title is given as Taksim 360. Taksim is the name of urban square which is very close to Tarlabası and located at the very center of İstanbul.





Figure 23 Boundaries of Tarlabası Renewal Area, First Phase

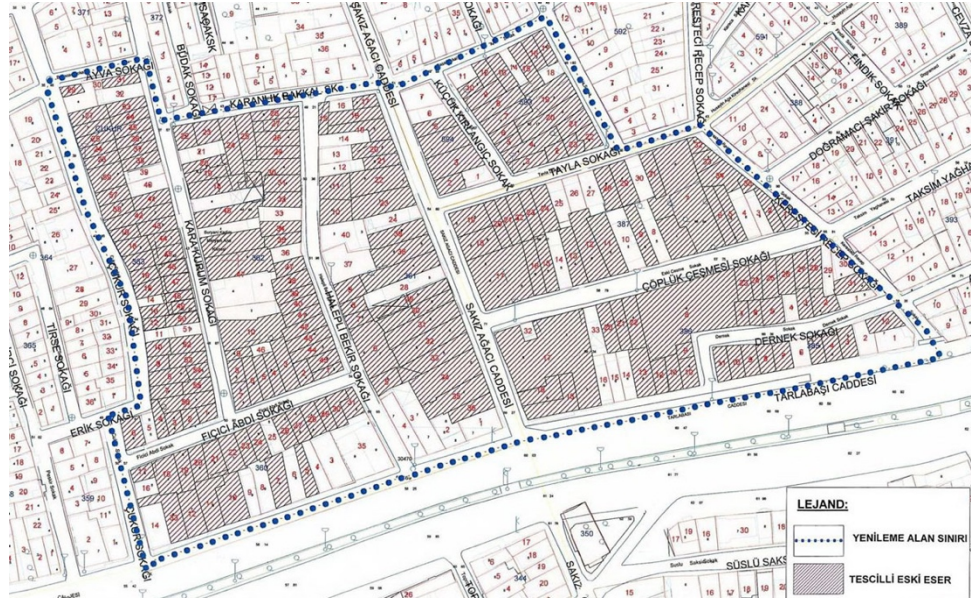


Figure 24 Boundaries of Tarlabası Renewal Area, First Phase and Registration Status. The buildings rendered with dashed lines show the registered buildings. (Source: beyoglubuyukdonusum.com)



Figure 25 3D renderings from Taksim 360 Project (Source: Taksim 360 Office Project Catalogue)

After Tarlabaşı' declaration of renewal area in 2016, the project team has been established and project team for Tarlabaşı 360 consists of advisory board and design group of architects. Academic advisory board included academicians from universities in İstanbul and “renowned” professionals in the field of architecture and city planning. Nine building blocks in renewal area were assigned to different architects and their design offices and architects developed design proposals for each building blocks (Table 4).<sup>38</sup>

Table 4 Architectural Offices and The Building Blocks that Architectural Offices Design with their Functions in Tarlabaşı 360 Project (2007)

Design Office	Number of Building Block	Proposed Use
Hasan Kıvrıkcık – MTM Mimarlık	360 Block	Office and Commercial
Han Tümertekin – Mimarlar Yapı Tasarım	361 Block	Office and Residence
Mehmet Alper – Tures Mimarlık	362 – 386 Blocks	Residence (362 Block) Apart Residence (386 Block - Residence and Hotel)
Nuran Karakaş – Duru Mimarlık	363 Block	Residence
Cem İlhan – Tülin Hadi – TeCe Mimarlık	385 – 386 Blocks	Residence
Hasan Çalışlar – Kerem Erginoğlu – Erginoğlu Çalışlar – SDB Mimarlık Ltd Şti.	387 Block	Residence
Yavuz Selim Sepin – Sepin Mimarlık	593 – 594 Blocks	Residence

<sup>38</sup> Advisory Board members are Prof. Dr. Sercan Özgencil Yıldırım (Head of Department of Architecture, Beykent University at that time), Prof. Dr. Haluk Gerçek (İstanbul Technical University), Prof. Dr. Güzin Konuk (Mimar Sinan University of Fine Arts, Head of City and Regional Planning Department at that time), Dr. Sinan Genim and Orhan Demir (Mimar Sinan University of Fine Arts – Plan Ofis).





Figure 26 Site Plan of Tarlabası 360 Renewal Project (Source: Tarlabası 360 Project Catalogue)

The objective of the project was described as physical improvement of Tarlabası without ignoring social and economic aspects of heritage place. Tarlabası 360 renewal projects aimed at providing viable and sustainable conservation model which can be applied in different heritage places by (i) participatory cooperation of municipality, investors, property owners, non-governmental organizations and residents, (ii) instead of small building lots that cannot be adapted to contemporary functions, the projects adopt the approach of “conservation by renewal” on building blocks by taking design and the principles of use into account, (iii) increasing the quality of life of the inhabitants in the area by the renewal interventions which aim at ensuring social and economic development of the inhabitant, (iv) creating living spaces integrated to surrounding context instead of urban segregation (Beyoğlu Belediyesi, n.d.).

However, the implementations in Tarlabası showed that “expected” outcomes in terms of improvements in physical setting and socio-economic development of the inhabitants have not been achieved. As aforementioned, the renewal process in Tarlabası Urban Renewal Area has started by the declaration of renewal area by the Council of Ministers in 2006. After this decision, the urgent expropriation<sup>39</sup> decision

<sup>39</sup> Urgent expropriation is the expropriation of an immovable properties for the sake of public interest in some extraordinary circumstances and conditions that necessitate the expedited process.

was given by the Council of Ministers on **7 July 2006** for expedited expropriation process to initiate the implementation in the area as soon as possible.

Beyoğlu Municipality assigned seven architecture offices in İstanbul, including the city's leading architectural offices for the preparation of renewal project of **Tarlabaşı 360**. Municipality asked design offices to prepare a project for the transformation of the heritage place into high-end and luxurious mixed-use complex consisting of residences, shopping malls, offices, hotels and gastronomic facilities. In its simplest definition, the renewal projects ignored the heritage characteristics of Tarlabaşı and proposed to amalgamate building lots in each building block. Thus, one single building lot in each building block created instead of small building lots that can barely accommodate new uses which necessitate huge spaces (Figure 30). The total inhabitable area is also increased in Tarlabaşı 360 project by adding extra floors. On the other hand, only the façades of the many of registered buildings were kept and the remaining parts are proposed to be demolished (Figure 32). Moreover, in order to create safer environment for new comers in Tarlabaşı, new courtyards are designed for each single building blocks from which the entrances to the buildings are provided (Figure 31). In this way, instead of offering many entrances to each unit from the street, one single entrance door will be designed for the controlled entrance. As a result of this approach, each building block will be *gated community* itself in Tarlabaşı.

Underground car parks are also designed under each building block (Figure 29). If the building lots were not amalgamated, it had been impossible to construct underground car parks for that are accessible from each building units.



Figure 27 Situation of Renewal Area Before Implementation of Renewal Project. Project Year: 2007  
(Source: Tarlabaşı 360 Project Catalogue)





Figure 28 Renewal Project Prepared by Erginoğlu and Çalışlar for Building Block Number 387, Project Year: 2007 – before and after (Source: beyoglubuyuldonusum.com)



Figure 29 Underground Carpark, Building Block Number 387, Project Year: 2007 (Source: beyoglubuyuldonusum.com)



Figure 30 Ground Floor Plan Building Block Number 387, Project Year: 2007 (Source: beyoglubuyuldonusum.com)



Figure 31 Courtyard in Building Block Number 387, Project Year: 2007 (Source: beyoglubuyukdonusum.com)

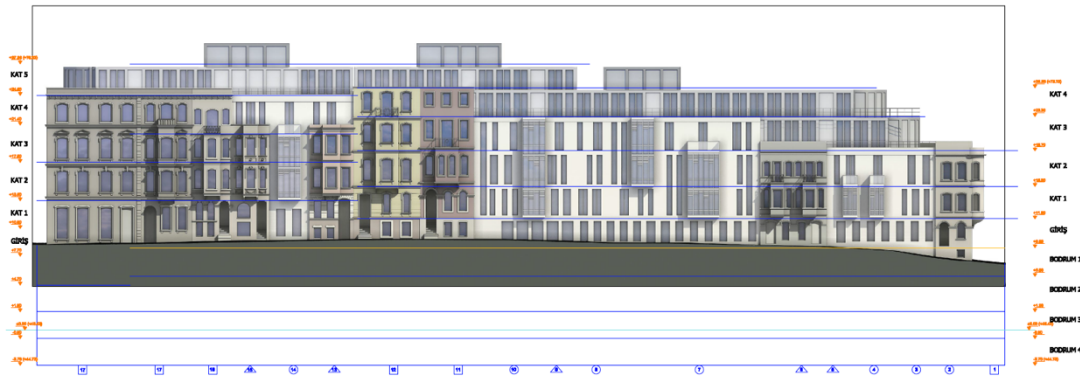


Figure 32 Eski Çeşme Street Façade, Building Block Number 387, Project Year: 2007 (Source: beyoglubuyukdonusum.com)

The design proposal for Building Block Number 360 by MTM Mimalık also exemplifies urban renewal approach of Tarlabası 360 project. Similar to Building Block Number 387, all the building lots in the building block have been amalgamated and one single building complex is designed on whole building block by keeping the façades of some of the registered buildings in selective manner and totally demolishing not registered ones. In Building Block Number 360, there are 29 building lots the sizes of which are between 20 and 110 square meters. However, once all building blocks are amalgamated, the size of the area of inhabitable building area becomes more than 2000 square meters.

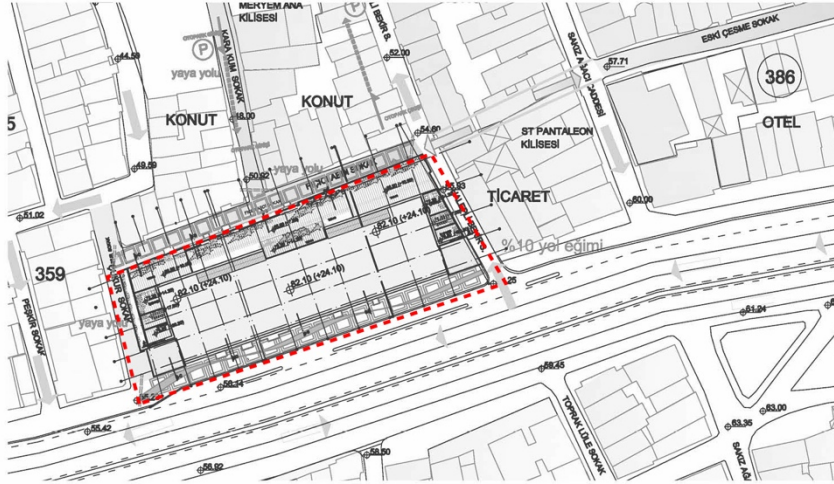


Figure 33 Areal View of Tarlabası, 2010 (top), Cadastral Pattern (middle) , Tarlabası 360 Renewal Project (2007)



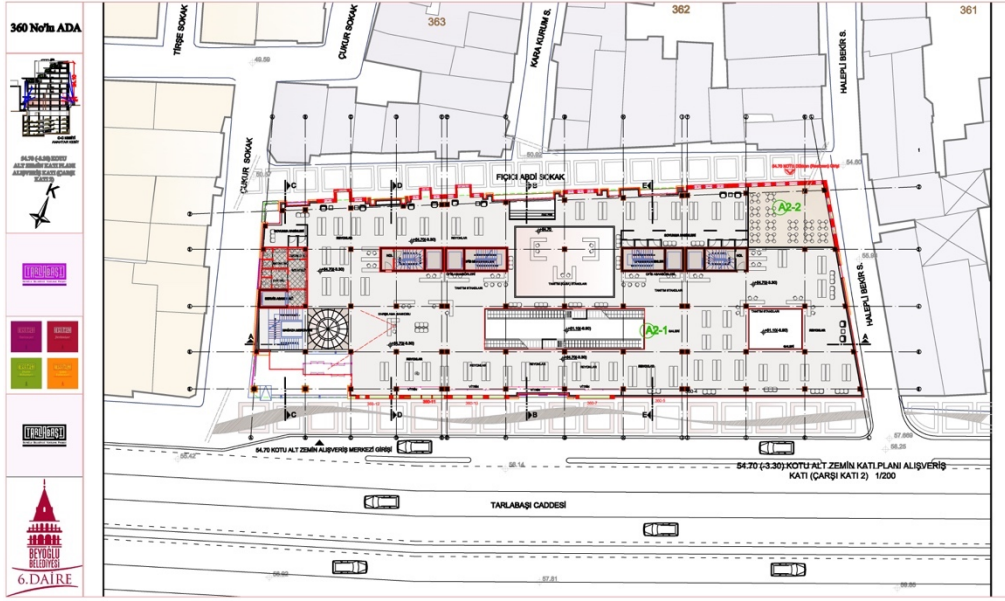


Figure 34 Ground Floor Plan of Building Block Number 360, Project Year: 2007 (Source: beyoglubuyukdonusum.com)

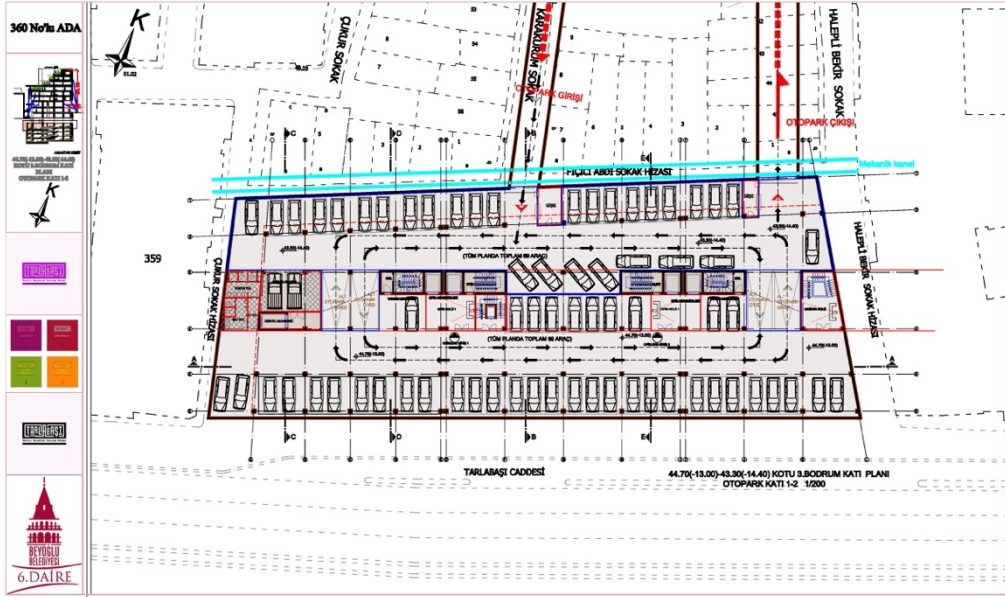


Figure 35 Underground Car Park Plan of Building Block Number 360, Project Year: 2007 (Source: beyoglubuyukdonusum.com)



Figure 36 Tarlabası Boulevard Façade of Building Block Number 360, Project Year: 2007 (Source: beyoglubuyukdonusum.com)

On **10 November 2006**, Tarlabası Renewal Area Urban Renewal Project was approved by the Assembly of Beyoğlu Metropolitan Municipality. Following the approval of urban renewal project by the municipality, Beyoğlu Municipality made a tender for the implementation of renewal project on **16 March 2007**. In this way, Beyoğlu Municipality had opened a tender for interventions to be made in an area that does not owned by itself. It is evident that Beyoğlu Municipality had opened the tender due to the right of expropriation given by the renewal law and urgent expropriation decision made by the Council of Ministers on **7 July 2006**.

GAP Construction Company (GAP CC)<sup>40</sup> won the tender. The agreement between construction company and the municipality was signed on **4 April 2007**. Tarlabası 360 urban renewal project was declared as the first construction investment

<sup>40</sup> GAP Construction company is known with its ties with President Erdoğan and the son-in-law of President Erdoğan was the CEO of the company at that time.

in Turkey which adopted Public-Private Partnership as a financing model. The proposal of GAP CC was to leave 42% of the existing construction site to its former owners after the implementation of renewal project and 5% of the existing construction to Beyoğlu Municipality, which was the highest among the proposals made in the tender meeting.

On **30 November 2007**, Tarlabası Urban Renewal Project was approved by İstanbul Renewal Areas Cultural and Natural Heritage Conservation Board. The decision was given with the majority of the votes of board members. Prof. Dr. İclal Dinçer, who is the member of Yıldız Technical University, Department of City and Regional planning was the only board member voted against the project.

After the approval of the project by the conservation council at the end of 2007, GAP Construction established Tarlabası Urban Renewal Project Coordination Center in Tarlabası district and initiated negotiation meetings with property owners in the project area. In these negotiation meetings, GAP construction offered three options for the property owners: (i) selling their properties for a price that GAP CC offers according to the price determined by the real estate expert, (ii) an apartment to be given from another place (namely Kayabaşı Mass Housing in Başakşehir which is approximately 30 km away from Tarlabası) instead of the property owner's apartment or building in Tarlabası, (iii) apartment to be given in Tarlabası 360 urban renewal project with the new size to be calculated over the size of the apartment that they own. If there is not any apartment exactly in the same size that GAP CC offers, property owners will pay the price difference between two flats (“Tarlabası’nda ‘mücevher değeri’nde işler”, 2012; “Beyoğlu Büyük Dönüşüm”, 2012).

As a response to “unfair” proposals that GAP CC offers to the property owners and the risk of demolishing the apartments that they have after urgent expropriation, the inhabitants living in Tarlabası came together and founded “Association for the Empowerment and Social Cooperation of Property Owners and Tenants”<sup>41</sup> on **March 2008**.

On **18 April 2008** Chamber of Architects sued Ministry of Culture and Tourism for the cancellation of the decision of İstanbul Renewal Areas Cultural and

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<sup>41</sup> “Association for the Empowerment and Social Cooperation of Property Owners and Tenants” is “Tarlabası Mülk Sahipleri ve Kiracıları Kalkındırma ve Sosyal Yardımlaşma Derneği” in Turkish

Natural Heritage Conservation Board dated 30.11.2007 and numbered 26 regarding the approval of Tarlabası 360 urban renewal project.

**On 22 May 2008**, Tarlabası Urban Renewal Project was shared with public with the exhibition entitled “*Beyoğlu Shares its History*”.

**On 4 June 2009**, for 71 properties out of 278 in renewal area that GAP CC could not settle an agreement with their owners, the expropriation decision was given by Beyoğlu Municipality Assembly.

**On 11 February 2010**, the expert report was prepared for the lawsuit on the cancellation of the renewal project and expert report stated that Tarlabası Urban Renewal Project is in accordance with the planning principles and techniques. In accordance with the expert report which state that there is a superior public interest in the renewal project, İstanbul 3. Administrative Court decided to reject the case on **16 June 2010**, and thus project has been legally approved. However, Chamber of Architects, İstanbul Branch objected to the decision of İstanbul 3. Administrative Court and carried the lawsuit to Council of State, Division 14.

**On 27 August 2010**, the article entitled “Evacuation and dismantling started in Tarlabası” was published in Radikal Newspaper by giving references to briefing of Ahmet Misbah Demircan, the mayor of Beyoğlu. Demircan said that “[e]vacuation of the inhabitants and dismantling of the buildings started in Tarlabası. Currently, four unlisted buildings are being dismantled” (“Tarlabası'nda tahliye ve sökümler başladı”, 2010). Through 2011, the more and more buildings were demolished and whole renewal area was almost destroyed at the end of the year. Meanwhile, the inhabitants who are displaced from Tarlabası moved to other places.

In **2013**, Tarlabası Urban Renewal Project – entitled **Tarlabası 360** - was revised and the new project entitled **Taksim 360** was proposed for Tarlabası. Different than Tarlabası 360 project which proposed to demolish all the buildings in the area and to keep only the façades of registered buildings, in Taksim 360 project seven types of interventions are proposed ranging from conservation of the buildings with their building materials and construction system to demolition of the buildings in Taksim 360. But, initial idea of amalgamation of the building lots and keeping only the façade of the buildings were kept. Additionally, the proposed functions – residences, commercial units and office spaces – have remained the same.

Table 5 Architectural Offices and The Building Blocks that Architectural Offices Design with their Functions in Taksim 360 (2013)

Design Office	Number of Blocks	Proposed Uses
Hasan Kıvrıkcık – MTM Mimarlık	360, 385 – 386 Blocks	Office and Commercial (360) Residences (385 – 386 Blocks)
Han Tümertekin – Mimarlar Yapı Tasarım	361 Block	Office and Commercial (361)
Mehmet Alper – Tures Mimarlık	361, 362, 386, 387, 593 - 594 Blocks	Residences
Nuran Karakaş – Duru Mimarlık	363 Block	Residences

In **18 July 2014**, the expropriation decisions of the properties in Tarlabası was cancelled by 6. Division of Council of State due to being opposed public interest. This decision was the result of the legal case which was opened by the members of “Association for the Empowerment and Social Cooperation of Property Owners and Tenants” in 2011. Barış Kaşka, advocate and the representative of the members of “Association for the Empowerment and Social Cooperation of Property Owners and Tenants” said that “[t]he decision that we expected for 3 years did not surprise us. An illegal expropriation was canceled. This decision was not only for the inhabitants Tarlabası, but also for all the inhabitants in different neighborhoods whose rights were violated. We will continue to fight for the return of the owners' properties” (“Danıştay’dan Tarlabası kamulaştırmalarına iptal”, 2014). However, the properties never returned back to their previous owners.

On **16 April 2015**, 14. Division of Council of State cancelled the decision of İstanbul 3. Administrative Court as the conclusion of the appeal of Chamber of Architects in 2012 and sent the lawsuit back to 3<sup>rd</sup> Administrative Court On **13 October 2017**, urban renewal project in Tarlabası was completely cancelled by the İstanbul 3. Administrative Court with an unanimity voting. İstanbul 3<sup>rd</sup> Administrative Court cancelled urban renewal project, because there was not Conservation Master Plan in the area which renewal project should be consistent with (“Tarlabası Projesi Yargı Kararıyla İptal Edildi”, 2017). In this way, renewal project in Tarlabası was not cancelled because it is contrary to the principles of project planning, the public interest



and the constitution. Thus, the renewal project was cancelled due to the methodology of preparing the plans instead of its damaging interventions to physical setting which proposes to demolish historic buildings, social structure which leads to displacement of inhabitants and economic context which causes the rent gap after the implementation of the renewal project.

Following the cancellation of renewal projects in **2017**, the scheme of continuing the implementation has been found by the municipality. Instead of putting Taksim 360 renewal project aside, new renewal project which is almost the same with the previous cancelled project was prepared. Then, new renewal project was approved by the İstanbul Regional Conservation Board No.1 for Cultural Assets in Renewal Areas on **30 March 2018** and afterwards approved by Beyoğlu Municipality Assembly on 8 June 2018 (“Tarlabaşı'nda salt çoğunluk krizi çıktı”, 2018). For a very short period of time, urban renewal project in Tarlabaşı was illegal but construction work had been continued in the renewal area.

But, the complex pattern of court decisions in-between approval and rejection and the new ways that local authority tried to find to continue the project are the proofs of urban conflicts and debates that urban renewal project in Tarlabaşı created.

In the following part of the thesis, the impact of urban renewal interventions in Tarlabaşı on Physical Setting, Social Environment and Economic Context of the area will be explained.

### **3.1.2 Interventions and their Reflections**

#### **3.1.2.1 Physical Setting**

Eight physical intervention types are defined for the registered buildings in **Taksim 360** urban renewal project in Tarlabaşı. However, all of the buildings which are not registered were proposed to be demolished. The list of intervention types for registered buildings are below (Table 6).

**Type A.** Registered buildings to be conserved by keeping the existing structural system, building material and plan layout

**Type B.** Registered building the street façade of which will be arranged according to restitution project, then the façade will be strengthened. The new plan scheme will be proposed for these buildings.

**Type C.** Registered buildings the street façade of which will be arranged according to restitution project and reconstructed. The new plan scheme will be proposed for these buildings.<sup>42</sup>

**Type D.** Registered buildings the street façade and plan scheme of which will be reconstructed and reproduced in accordance with the original state of the building.

**Type E.** Registered buildings that new proposals will be developed for their façade and plan.

**Type F.** Registered buildings the street of which will be reproduced in different building lot according to restitution project.<sup>43</sup>

**Type G.** Registered building the street façade of which will be arranged according to restitution project, then the façade will be strengthened. The plan scheme will be conserved but reconstructed.<sup>44</sup>

Table 6 Intervention Types and Their Scope

Type	Scope of the Intervention
Type A	“Conservation” of existing structural system, building material and plan layout
Type B	“Conservation” the street façade according to restitution project and strengthening the façade. New plan scheme will be proposed.
Type C	“Reconstruction” of the street façade according to restitution project. New plan scheme will be proposed.
Type D	“Reconstruction” of the historic building
Type E	“Demolishment” of historic building and constructing new one
Type F	“Reconstruction” of the façade of the historic building in different building lot
Type G	“Conservation” the street façade according to restitution project and strengthening the façade. “Reconstruction” of the plan layout in accordance with the original condition.

<sup>42</sup> The difference between interventions of Type B and Type C is that while the former keeps the existing façade, latter demolishes the existing façade and then reconstruct it in accordance with restitution project.

<sup>43</sup> This type of intervention was not proposed to any of the buildings in the renewal area

<sup>44</sup> The difference between Type G and Type B is that while the former “keeps” the plan layout by reconstructing it, the latter proposes new plan.

The interventions are classified according to their degree of interventions to the façade and plan of the historic buildings (Table 7). Once seven degrees of intervention are compared, the most conservative intervention is Type A since it suggests the conservation of historic buildings by keeping their physical attributes. Type G, Type B, Type C and Type D interventions offers different degrees of “reconstruction” and “demolishment”. The most destructive interventions are Type F and Type D, since these interventions propose to demolish the historic building and to build new one in their places.

Table 7 The List of Type of Interventions from the most "conservative" to the most "destructive"

<b>Intervention Type</b>	<b>Intervention Proposed to FAÇADE</b>	<b>Intervention Proposed to PLAN</b>
Type A	Conservation <sup>45</sup>	Conservation
Type G	Conservation	Reconstruction
Type B	Conservation	Demolishment, new plan scheme is proposed
Type C	Reconstruction	Demolishment, new plan scheme is proposed
Type D	The building will be reconstructed	
Type F	The building will be demolished and the façade of the building will be reconstructed in different building lot	
Type E	The building will be demolished	

Among these intervention types, only Type A proposes the comprehensive conservation of historic buildings. Type B, Type C and Type G are about keeping only the façade of the building. Type D refers to the reconstruction of the building. Type E proposes to destroy the heritage building and Type F reproducing the façade in a different lot. As these definitions suggest, only Type A proposes the conservation of the building and others proposes different degrees of destruction. The most destructive intervention type is Type E since it proposes the destruction of heritage building and constructing new one in its place.

<sup>45</sup> In this table, conservation refers to keeping the physical attributes of the historic buildings for its sustainable preservation such as structural system, building material, etc...

There are 278 building lots in Tarlabası urban renewal area. When types of interventions proposed for each building lot in Taksim 360 project is measured together for the overall assessment, following results are obtained.<sup>46</sup>

Table 8 Overall View of Interventions in Building Blocks

360	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl
	1	1	8	-	7	-	-	12	-
361	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl
	5	-	12	1	9	-	-	10	1
362	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl
	4	2	17	-	8	-	-	2	12
363	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl.
	2	-	25	2	2	-	-	7	18
385	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl.
	-	3	6	-	-	-	-	3	-
386	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl
	1	1	19	-	2	-	-	9	1
387	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl
	2	8	10	-	4	-	2	9	-

<sup>46</sup> For the comprehensive assessment of the interventions proposed in Taksim 360 project for each building lot, see Appendix B.

Table 9 Overall Assessment of Interventions in Each Building Block

<b>Intervention Type</b>	<b>Count of Type</b>	<b>Percentage</b>
<b>Type A</b> “Conservation” of existing structural system, building material and plan layout	15	5,4%
<b>Type B</b> “Conservation” the street façade according to restitution project and strengthening the façade. New plan scheme will be proposed.	15	5,4%
<b>Type C</b> “Reconstruction” of the street façade according to restitution project. New plan scheme will be proposed.	98	%35,2%
<b>Type D</b> “Reconstruction” of the historic building	3	1%
<b>Type E</b> “Demolishment” of historic building and constructing new one	32	11,5%
<b>Type F</b> “Reconstruction” of the façade of the historic building in different building lot	0	0
<b>Type G</b> “Conservation” the street façade according to restitution project and strengthening the façade. “Reconstruction” of the plan layout in accordance with the original condition.	2	1%
<b>Not Registered - Demolishment</b>	58	20,8%
<b>Not Included to Project</b>	32	11,5%
<b>No Information Obtained</b>	23	8,2%
<b>TOTAL</b>	<b>278</b>	<b>%100</b>

As Table 9 shows, %20,8 of the building lots in Tarlabası is not registered. %11,5 of the buildings is not included in Taksim 360 project since their ownership belongs to religious foundations. Thus, %67,7 of the building lots – approximately 2/3 of all buildings – in Tarlabası urban renewal area has been intervened within the framework of the intervention types.

The most common intervention type in Tarlabası is Type C and %35,2 of all the buildings lots were intervened with Type C. This means that the street façades of

these buildings will be arranged according to restitution project and reconstructed, then new plan scheme will be proposed for these buildings. The second most common intervention is Type E – %11,5 of all buildings. Type E means that new proposals will be developed for their façade and plan. The sum of Type C and Type E interventions is %46,7. It means that the 46,7% of the registered historical buildings in Tarlabası did not remained intact and lost their heritage values due to destructions and reconstructions. %46,7 of all buildings refer to %69 of intervened buildings. For this reason, Taksim 360 urban renewal project proposed to totally demolish more than half of the registered buildings.

Other two common types of interventions are Type A and Type B and %10,8 of all the buildings have been subjected to Type A and Type B interventions. Type A refers to the conservation of the building by keeping its physical features. Thus, only %5,4 of buildings would be conserved in Tarlabası along with its structural system, building materials and plan layout. Type B refers to conservation of only façade of the building while changing the plan layout. Type D and Type G are the interventions that are used the least with a percentage of 2%. Type D and Type G refer to reconstruction of historic buildings and Type G proposes to keep only the façade of the building and reconstruction of the plan layout.

To sum up, %46,7 of the registered buildings will be demolished as a result of Taksim 360. If the buildings which are not registered are included and the buildings which are not in the scope of the project are excluded, %69 of the all intervened buildings will be demolished. However, Taksim 360 proposes to conserve only %5,4 of the buildings with their structural system, building material and plan layout. In this way, Taksim 360 project is more related with the destruction of heritage place rather than its conservation.

### **3.1.2.2 Social Environment**

The social profile of inhabitants in Tarlabası before the initiation of the project was mixed in terms of ethnicity and religion. The residents were mostly immigrants from East and Southeast parts of Turkey and Karadeniz Region. There were also residents belonging to minority groups such as Rums, Armenians and Assyrians. The property owners in Tarlabası can be classified as "property owners living in the project area",

"property owners living outside the project area", "tenants" and "residents who do not pay rent" since they occupied the empty dwellings. According to the survey conducted by Beyoğlu Municipality among the inhabitants of the area, 71% of the respondents were found to be tenants. Property owners living in the project area usually work in low-income and non-qualifying jobs such as solid waste collecting, peddling and mussel selling.<sup>47</sup> The residents of Tarlabası were mainly composed of “employees in manufacturing and production-based businesses”, “employees in undefined jobs without social insurance”, “international and domestic immigrants” and “temporary residents” (İstanbul Beyoğlu Belediyesi, 2008).

The result of the social survey showed that that 66% of resident in Tarlabası did not have any social security. The interviews with property owners and tenants in the area showed that there were 55 young people (between the ages of 17-25) who had not completed their higher education. They worked in non-qualified jobs such as mussel selling etc. or had not been working for a while at the time of interview. The number of married young people (over the age of 25) who were either unemployed or working in non-qualified jobs were 60. Contrary to large number of young people who were not working or working in non-qualified jobs (115 people), the number of young people (over the age of 25) working in the sectors such as banking, construction and education was only 14 (İstanbul Beyoğlu Belediyesi, 2008).

According to the results of the social survey in Tarlabası, the representative from Beyoğlu Municipality defined the residents in Tarlabası as immigrants from different parts of Anatolia who live in Tarlabası without paying rent, electricity and water bills until they would find better places to live after having better jobs. The representative from Beyoğlu Municipality also said that many of the resident in Tarlabası had been resident of Tarlabası for 1 and 5 years. So, the residents did not feel belonged to Tarlabası. The most of 278 buildings in Tarlabası urban renewal area were empty and 80% of the residents occupied the houses without paying any rent. Since the inhabitants did not feel belonging to Tarlabası and consider Tarlabası as temporary living area, the inhabitants did not care about the conservation of place. According to Beyoğlu Municipality, as a response to social problems of the residents,

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<sup>47</sup> It is stated that the storage and preparation of mussels for selling in the ground floors of historic buildings in Tarlabası also caused hygiene problem in the area.

urban renewal project in Tarlabası not only aimed the physical renewal of heritage place, but also social and economic development of the residents (“Tarlabası’nda Endişe Yoğun”, 2008; “Tarlabasından Şanzelize Olur mu?, 2011).

In line with the “reconciliation with participation” approach of Beyoğlu Municipality, social projects were proposed in order to upgrade the living conditions of and provide them economic income “Tarlabası Urban Renewal Project, Tarlabası is renewed...” (2007). According to Beyoğlu Municipality, the residents would benefit from new employment opportunities while continuing to live in a healthier and safer environment. Capacity building programs will increase the ability of the residents in terms of finding new business opportunities and getting new jobs at the end of the renewal project. The investments to be made in the tourism and qualified service sector will provide economic revitalization of the project area and its surrounding environment. Thus, the residents would have a chance to create better economic opportunities for themselves. (“Tarlabası Yenileniyor”, n.d.)

GAP CC also stated that urban renewal project in Tarlabası is a major social responsibility project. In the brochure of the urban renewal project, it is mentioned that the social plan was developed for the residents in the area and vocational training and education programs would be provided for the young people living in Tarlabası. In this way, urban renewal project in Tarlabası was announced as “Social Improvement Movement!” by Beyoğlu Municipality (Beyoğlu Büyük Dönüşüm, n.d.).

To provide consensus between Beyoğlu Municipality, GAP CC and the residents of Tarlabası, “reconciliation manager” was assigned by Beyoğlu Municipality in 2008. A. Faruk Göksu, “reconciliation manager” in Tarlabası Urban Renewal Project worked for the renewal project for the period of six months (“A. Faruk Göksu ile Uzlaşma Yönetimi ve Kentsel Dönüşüm”, 2009). However, the reconciliation could not be provided and the result of the reconciliation process was a failure. In “Tarlabası First Phase Urban Renewal Project Reconciliation Process Report”, Göksu (n.d.) reported that at the end of reconciliation process the following requests of “Association for the Empowerment and Social Cooperation of Property Owners and Tenants” had not been accepted by Beyoğlu Municipality and reconciliation process was finalized without setting an agreement. Two of the requests of the association were (i) instead of 42% share in terms of existing inhabitable area



in Tarlabası that GAP CC offers to owners in tender agreement, association asks to increase the share of owners to 50% in terms of inhabitable area,<sup>48</sup> (ii) all the spaces in the ground floor along Tarlabası Boulevard will be given to property owners (Göksu, n.d.).

In Tarlabası renewal area, an important number of properties were owned by multiple shareholders. Thus, mostly, these buildings were being used by tenant instead of property owners. On the other hand, the economic capacity of the property owners in the renewal area was not sufficient for financing the project. For this reason, “A Strategic Social Plan” that proposed strategies and actions to reduce the negative impact of renewal project for the for the property owners and the residents living in the area were prepared based on their social and economic conditions (Göksu, 2010).

At the beginning of the renewal project, Beyoğlu Municipality and GAP CC’s project presentations had revealed that one of the aims of the urban renewal project in Tarlabası was to improve the living conditions of the residents through social programs. However, renewal interventions of Beyoğlu Municipality and GAP CC in Tarlabası showed the opposite. In the following years, Beyoğlu Municipality and GAP CC followed a renewal approach that was buying the properties from their owners; expropriating the properties if the owner did not sell them; and displacing the existing residents from Tarlabası by offering them apartments in a mass housing development project which is 30 km away from Tarlabası or forcing them to leave their houses as the consequence of expropriation.

In order to achieve urban renewal objective which is the construction of high-end mixed-use building complex to be accommodated by their new rich owners, GAP CC offered three options to existing property owners:

- (i) selling their properties for a price that GAP CC offers,
- (ii) apartment to be given from another place (namely Kayabaşı Mass Housing in Başakşehir which is approximately 30 km away from Tarlabası) instead of the property owner's apartment or building in Tarlabası,

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<sup>48</sup> The inhabitable area in Tarlabası before the initiaion of renewal Project was appproximately 60.000 square meters. Taksim 360 urban renewal project in Tarlabası proposed to increase the inhabitable area to 165.000 square meters. The request of association meant that instead of approximately 25.200 square meters that Beyoğlu Municipality offered, the association members requestes 80.000 square meters area to transfer property owners in Tarlabası on flat for land basis.

- (iii) apartment to be given in Tarlabası Urban Renewal Project with the size to be calculated over the square meters of the apartment that they own. If there is not any apartment exactly in the same size that GAP CC offers, property owners will pay the price gap between these two (Tarlabası'nda 'mücevher değeri'nde işler", 2012; "Beyoğlu Büyük Dönüşüm", 2012).

If the owners did not accept one of these three options, their properties would have been expropriated by Beyoğlu Municipality. Then, the property rights would have been transferred to GAP CC. The right of expropriation made the position of GAP CC stronger in the renewal process. Because, GAP CC has a right to obtain the ownership of all the properties in Tarlabası in the end whether by voluntarily sales of the owners or forced expropriation. Among these options, expropriation becomes the worst option since the expropriation prices are too low comparing to money that GAP CC offered in order to buy the apartment. For these reasons, in order to avoid monetary lose in the process, the owners of the properties are forced to accept one of the money offered by GAP CC.

For the detached house of Y.E.<sup>49</sup> on Tavla Sokak in Tarlabası which has a 60 square meters base are and three and half floors, Beyoğlu Municipality proposed three options. Y.E. who is property owner and financial advisor in Tarlabası said that, the value of his/her property had been determined as 120.000 TL. This amount would be paid in cash if he/she accepted to sell his/her property. As the second option, new apartment would be given to property owner in the housing project of Mass Housing Agency in Küçükçekmece, a place 30 km away from Tarlabası. The third option was a 42-square-meter apartment in Tarlabası urban renewal project instead of the detached house with a total floor area of 210 square meters. According to Y.E., GAP CC could not have promised the apartment to be in the same place as his/her previous building. As there was no apartment having the exact size of 42 square meters in the renewal project, Y:E. had to choose an apartment with 60 square meters floor area. For 18 square meters difference between the area that they gave to Y.E. and the floor area of the apartment that Y.E. had to choose, Y.E. had to pay 60.000 TL which meant to be 3.000 TL for each square meter. In summary, the municipality wanted to buy 210

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<sup>49</sup> In the newspaper article, only the initials of the name of the interviewee was given.

square meters detached house for 120.000 TL, but offered to sell 42 square meters apartment by asking to pay extra 60,000 TL. Beyoğlu Municipality offered Y.E. an apartment in Taksim 360 with the 1/5 size of his detached apartment in Tarlabası by asking him to pay extra money. If Y.E. did not accept the offer of the municipality, his property would have been expropriated with the less amount of money (“Tarlabası’nda ‘mücevher değeri’nde işler”, 2012). In the tender agreement between Beyoğlu Municipality and GAP CC, GAP CC guaranteed to return 42% of the inhabitable area in Tarlabası to the previous owners of the apartments. But, in the case of Y.E., GAP CC had offered to return the 25% of the total inhabitable area of the apartment of Y.E. on flat for land basis.

According to Y.E., reconciliation process with the municipality has proceeded as follows. He/she agreed with the necessity of regeneration of the area to make the area more attractive and good looking. Thus, he/she made an official request to both Beyoğlu Municipality and GAP CC in writing and verbally to ask for the necessary permission for restoring his/her own apartment by himself/herself. Neither the municipality nor GAP CC responded his/her request and did not negotiate with property owner.<sup>50</sup> Y.E. said that some of the properties were expropriated by the municipality without even any prior notification to property owners. Y.E. filed a lawsuit against Beyoğlu Municipality for increasing the expropriation price and court defined the expropriation price of the property as 350,000 TL. This amount was approximately three times higher than what Beyoğlu Municipality offered. (“Tarlabası’nda ‘mücevher değeri’nde işler”, 2012). At the time of the interview,

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<sup>50</sup> The third article of the renewal law gives property owners the right to make their own restorations in project site in line with the renewal project approved for the property. The Article 3 of Law No. 5366 exactly says that for the implementation within building lots in the renewal area, the buildings could be renovated by the owner on the condition as soon as the integrity of the project which is initiated by the municipality is provided. In these cases, it is essential that the implementation are initiated and completed simultaneously with the project (Law No. 5366, 2005). However, Beyoğlu Municipality did not assign this right to property owners in Tarlabası Urban Renewal Project. Municipality justifies their approach by saying that it was impossible to accomplish comprehensive regeneration objectives in Tarlabası by the restoration of each buildings by their owners in terms of financing and organizational aspects. Moreover, Beyoğlu Municipality says that the complex social and economic problems in the area related with the economic and social profile of the inhabitants had made an aggregated and integrated regeneration approach necessity rather than an option in Tarlabası (İstanbul Beyoğlu Belediyesi, 2008).

interviewee said that the decision of the Council of State was expected for the cancellation of all the expropriations.<sup>51</sup>

The negotiation process between Beyoğlu Municipality, GAP CC on one side and property owners at Tarlabası on the other side had been finalized in March 2010 (“Tarlabası'nda kentsel dönüşüm düğümü halen çözülemedi!”, 1 Mart 2012). At the end of the negotiations, agreements were signed with the 70% of the property owners in Tarlabası according to Beyoğlu Municipality. 30% of property owners who had signed an agreement sold their properties to Beyoğlu Municipality and GAP CC. The remaining 70% had decided to buy new apartment in Taksim 360 urban renewal project in place of their properties in Tarlabası. The commercial spaces were also offered for the apartment owners who had commercial units previously. The expropriation process was initiated for the properties, the owners of whom did not negotiate with Beyoğlu Municipality and GAP CC. The property owners who did not negotiate with Beyoğlu Municipality and GAP CC correspond the 30% of all property owners (“Tarlabası Yenileniyor”, n.d.; “Tarlabasından Şanzelize Olur mu?”, 2011; “Tarlabası'nda kentsel dönüşüm düğümü halen çözülemedi!”, 2012).

According to Beyoğlu Municipality, in order to avoid unjust behavior to the tenants who were the most disadvantaged group in the renewal project, various models had been adopted. Those who had very small shares (by inheritance or as a tenant) were granted the right to buy properties in Kayabaşı Houses of Mass Housing Agency (TOKİ) with 5% advance payment. 47 property owners, 40 tenants and 10 “occupiers” who do not pay rent in Tarlabası purchased houses from Kayabaşı Houses of Mass Housing Agency. Beyoğlu Municipality stated that for tenants who had not been willing to move from Tarlabası, eviction cases were filed for their evacuation. At the end, Tarlabası was completely emptied for the implementation of Taksim 360 renewal project (“Tarlabası Yenileniyor”, n.d.; “Tarlabasından Şanzelize Olur mu?”, 2011; “Tarlabası'nda kentsel dönüşüm düğümü halen çözülemedi!”, 2012).

Although Beyoğlu Municipality's statements about their efforts to give as much right as possible to the property owners in Tarlabası, the statements of those living in Tarlabası were very different. On March 2008, “Association for the Empowerment

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<sup>51</sup> 6. Division of Council of State cancelled the expropriations in Tarlabası in 18 July 2014 due being against public interest, after all the buildings were demolished in Tarlabası.

and Social Cooperation of Property Owners and Tenants” had been founded as a response to unfair proposals that GAP CC offered. Ahmet Gün, the founder of the association, said that Beyoğlu Municipality declared that if they did not sell their properties to the municipality and construction company, the municipality would expropriate their properties in accordance with the expropriation right given by the renewal law. After the expropriation, the price of the property would be paid in five years period in 5 installments. However, if owners sold their properties to the municipality, the price of the properties would be paid immediately in cash (“Tarlabaşından Şanzelize Olur mu?”, 2011). For this reason, the property owners had been forced to sell their properties to municipality in order to avoid monetary losses.

However, all of the residents in Tarlabaşı were not against the project. One of the property owners, Müjgan Yazgan was ready to conform the renewal project and accept the proposals offered by Beyoğlu Municipality. According to her, the government would consider their needs and offer good amount of money for their apartments in Tarlabaşı. As long as the government offer good money, she would be willing to leave the area. (“Tarlabaşı’nda Endişe Yoğun”, 2008)

6. Division of Council of State cancelled the expropriations in Tarlabaşı in 18 July 2014 due being against public interest, after all the property rights of the apartments were transferred to GAP CC and all the buildings were demolished in Tarlabaşı. Contrary to decision of 6. Division of Council of State, the ownership rights of the properties in Tarlabaşı were never given back to its previous owners. Currently, Tarlabaşı urban renewal area is a construction site and surrounded with panels. With the panels, Tarlabaşı becomes very much isolated from its surrounding environment currently (Figure 37).



Figure 37 Tarlabası, today (Source: Author)

### 3.1.2.3 Economic Context

Tarlabası Urban Renewal Project has drastic economic impact on the heritage place. The economic impact is twofold. First one is to increase in the area of inhabitable spaces that have been sold in Tarlabası 360 Urban Renewal Project. Second impact is the dramatic increase in the economic value, namely rent value, even during the implementation of Taksim 360 project.

The total inhabitable area before the implementation of urban renewal project was 64.000 square meters. However, Taksim 360 urban renewal project proposed to increase the total inhabitable area to 180.000. The approximately 100.000 of total inhabitable area can be sold while the remaining 80.000 square meters were reserved for service spaces such as underground carpark (“Tarlabası 360 projesi Kasım ayında geliyor”, 2013). The increase in the total inhabitable area was also questioned by property owners at Tarlabası at the beginning of the project. In the tender agreement, GAP CC proposed to transfer 42% of the inhabitable area to its former owners and 5% of the inhabitable area to the Beyoğlu Municipality in accordance with flat for land basis. The remaining 53% will be owned by GAP CC. 42% of the inhabitable area was calculated according to the pre-intervention state of Tarlabası urban renewal area and accordingly the area was defined as 26.179 sqm (“Tarlabası'nda kentsel dönüşüm düğümü halen çözülemedi!”, 2012). However, the residents in Tarlabası requested

GAP CC to calculate the inhabitable area to be transferred in accordance with the area in Taksim 360 urban renewal project. If the calculations were made according to the inhabitable area in Taksim 360 urban renewal project, the area to be transferred to the previous owners would be 75.600 square meters. By calculating the inhabitable area to be transferred to property owners and the municipality according to pre-project state, GAP CC takes the advantage of the increase in the inhabitable area to be sold.

On Tarlabası Boulevard, before the initiation of renewal project - the rents of commercial spaces were between 1500 TL and 2000 TL according to their sizes (approximately between 1.100 USD and 1.500 USD in the year of 2005). The rents of houses were lower and they were around 600 TL (approximately 450 USD in 2005). The rents of the houses located at the back of Tarlabası Street were even lower and they were between 250 and 400 TL (approximately between 186 USD and 300 USD in 2005) “Tarlabası'nda kentsel dönüşüm düğümü halen çözülemedi!”, 2012). The Mayor of Beyoğlu said that the 1 square meter of the office units in Taksim 360 urban renewal project was increased to 7500 USD and many of the office units had been already sold (“Tarlabası adam olmaz diyenler çok şaşırarak”, 2012). The prices of the new office spaces the sizes of which have a size range between 12 and 1383 sqm range from 480.000 USD to 4.000.000 USD (projepedia.com, 2018).

Another real estate agency, zingat.com declares that the prices of the residential units in Taksim 360 urban renewal project is between 330.000 USD and 2.000.000 USD. According to zingat.com, the property prices in the area increased %56.8 since the start of the project. There are 804 residential units, sizes of which between 46 and 355 square meters (zingat.com, 2018).

When the prices of the residential and commercial units in Taksim 360 urban renewal project are compared with the expropriation prices of the properties in Tarlabası urban renewal area, the dramatic gap is evident in the prices. İnce, in his article for Radikal newspaper, illustrated that the separate apartment building with the total living area of 200 sqm was expropriated for 760.000 TL (approximately 420.000 USD) in 2012. The owner of the apartment building in Tarlabası could only buy office unit having only the size of 56 sqm instead of his/her detached building (“‘Kamu Yararına’ Milyon Dolarlık Ofisler”, 2012).

The rent increase in Tarlabası is also apparent in the official data on the value of unit square meters of land.<sup>52</sup> The data of the values of unit square meters between the years of 2005 and 2018 showed that there is a drastic increase in the values. Figure 38 shows the change in economic value of each street in Tarlabası urban renewal area between 2005 and 2018. The average economic value of unit square meters of the land was 103,03 USD in 2005 while it is 577,44 in 2018. The increase in rent value is more than five times in Tarlabası (Figure 39).

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<sup>52</sup> The value of unit square meters of the land refers to the sales price which is determined to collect real estate taxes from the property owners. The value of unit square meters of the land is determined according to the economic situation of the country, the balance of supply and demand in the market, the location of the property, oldness and newness of the property, the social status of the area. The value is determined for each street in the municipality by the real estate appraisal experts assigned by the municipality. The value of unit square meters of the land is determined for each for years. The value is automatically revised in other three years according to the ratio determined by the Ministry of Finance.



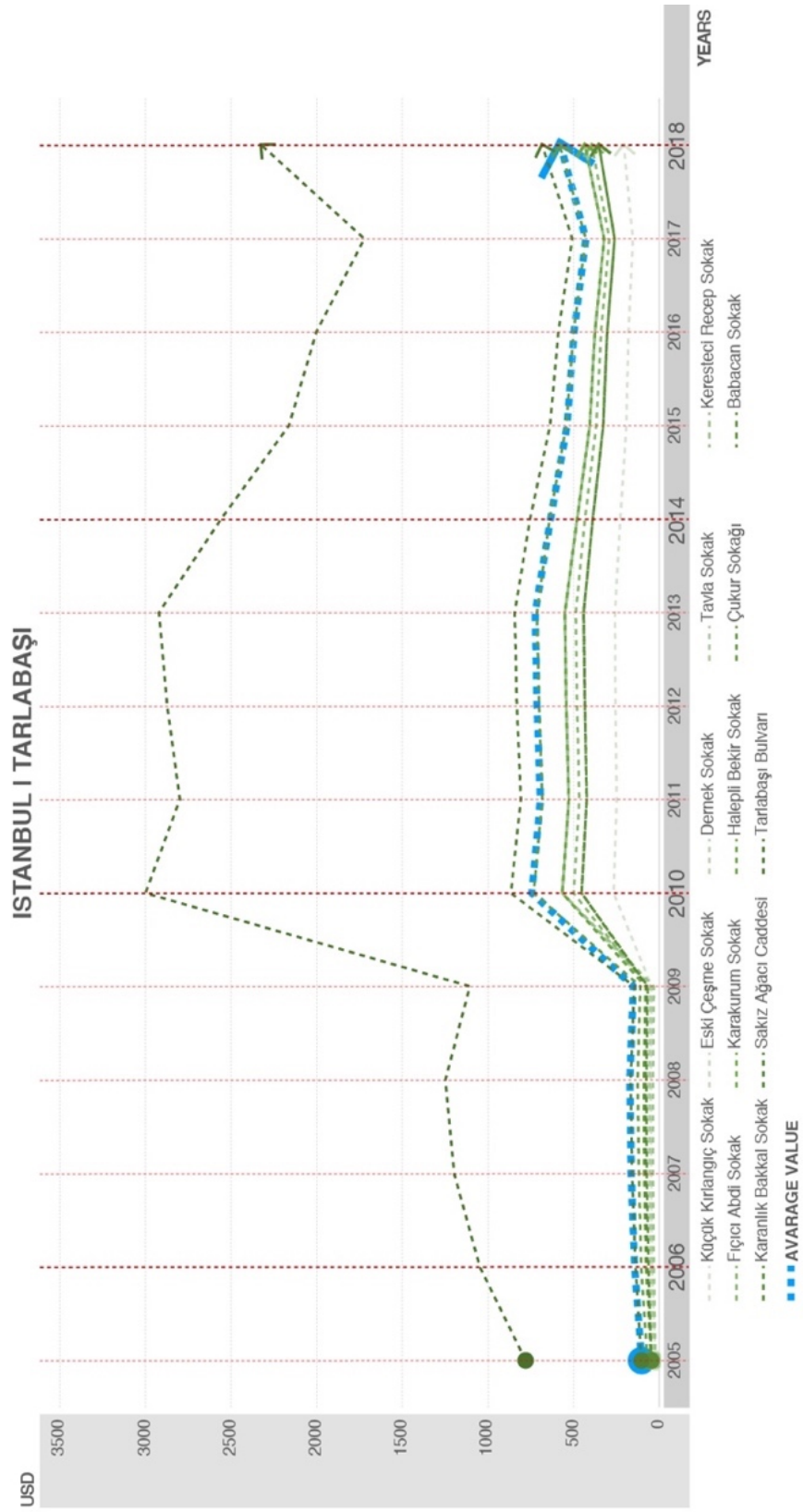


Figure 38 The change in the economic value of unit square meters of the land between 2005 and 2108

When the increase in the average economic values and the timeline of interventions in Tarlabası is compared, the relation of degree of interventions and increase in the rent value is observed. The most drastic increase was seen between the years of 2009 and 2010. These years correspond to the expropriations of the buildings (2009) and the demolition of the buildings (2010) following the expropriation. There is a slight increase between the years of 2017 and 2018. The reason behind the increase in the economic value of unit square meters is that these values are updated each four years (the years of 2006, 2010, 2014 and 2018). For other years, the value is automatically updated in TL according to “revaluation rate” defined by the Ministry of Finance. Although economic value of the unit square meters of the land increases each year in the currency of Turkish Lira, economic value the value of unit square meters decreases in terms of USD between the years of 2010 and 2017. Because, the percentage of the increase in USD comparing to TRY was more than the “revaluation rate” defined by the Ministry of Finance. In the other words, even if the value of the land increases in national market, economic value of the land decreases in international market due to the devaluation of TRY comparing to USD. The devaluation occurred especially starting from 2014 until the year of 2017. The decrease in rent value was observed in all three cases – renewal areas in İstanbul, Ankara and İzmir – due to the explained reason. In 2018, the economic value of unit square meters was increased.

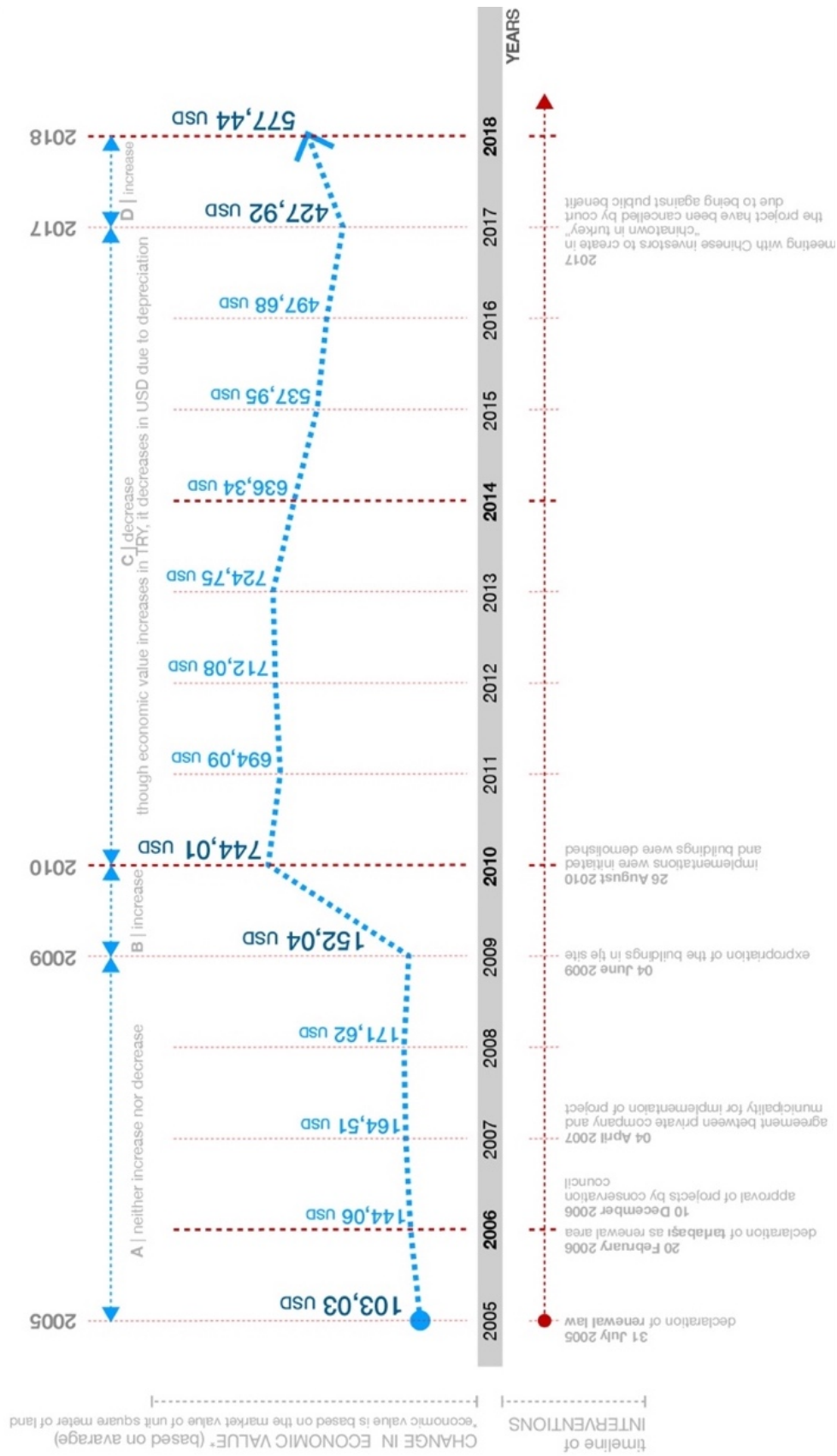


Figure 39 Interrelationship between the interventions and changes in the economic value (Tarlabası)

In Tarlabası, the question of “Who benefits from the rent increase?” arises. It is evident that the previous property owners did not benefit from the rent increase since they left the place whether voluntarily or forced. It seemed that the losers of the project is previous property owners in Tarlabası, while the “winners” are Beyoğlu Municipality and GAP CC. Because, as a result of all these sales and expropriations, the ownerships of properties were transferred to Beyoğlu Municipality and GAP CC. Then, GAP CC has sold new residential and commercial units at Taksim 360 urban renewal project in a very high prices. However, current sales trend shows that the number of sales do not provide convincing financial return for the investor.

The search of international investors for urban renewal project in Tarlabası confirms that the expected number of the sales has not been achieved in national market and thus the investors of Taksim 360 have been looking for new investors from international contexts, especially from the far and middle east. In this way, GAP CC’ conducts marketing campaigns in TVs and participates international construction fairs in order to promote Taksim 360 project and increase the sales. Taksim 360 urban renewal project was especially advertised in international fairs especially in Qatar and Qatari investor secured 100 million USD investment to Taksim 360 project (“Cityscape Katar’dan 100 milyon Dolar’la döndü”, 2016).

Also, the news of “Chinatown in Tarlabası” was published in newspapers (“Tarlabası’na Çin mahallesi”, 2017). The CEO of “Country Garden Holdings” which is third biggest construction investor in China came to Turkey to meet with the representatives of GAP CC to construct Chinatown within Taksim 360 urban renewal project. The search of international investors for urban renewal project in Tarlabası confirms that the expected number of the sales has not been achieved in national market and thus the investors of Taksim 360 have been looking for new investors from international contexts, especially from the far and middle east. In the interview, one of the academic advisors of the renewal project said that the construction company does not earn enough profit from Taksim 360 urban renewal project since it has been taking too long to complete the project due to legal cases. Though, GAP CC considers Tarlabası 360 project as “prestige project” currently.

### **3.2 New Religious Center in the Capital of Secular Republic: Hacı Bayram**

#### **Square and Its Surrounding, Ankara**

Ankara, as the capital of modern Turkey today, has been inhabited by different civilizations starting from the Paleolithic period. Until the establishment of secular republic, Ankara was ruled by Phrygians, Galatians, Lydians, Persians, Romans, Byzantines, Seljukids and Ottomans (Buluç, 1994). According to archaeological excavations, the Phrygians settled between the 9th and 7th centuries BC in present-day Ankara. Between the 7th and 6th centuries BC, Ankara was ruled by Lydians and Persians, and archeological remains indicate that the Phrygians also lived in Ankara at the time period that Lydians and Persians rule the city (Aktüre, 2000, p.6 in Mutlu, 2012). Starting from 85 BC, the city started to be ruled by the Romans. In 21 BC, Ankara became the capital of Galatia region under the rule of Augustus. At that time, Ankara was a very rich and prosperous city and its population has increased up to 100.000 (Dinçer and Ayan, 1987 in Mutlu, 2012). Augustus Temple was constructed between 25 and 20 BC, under the reign of Romans. Later, during the Byzantine Empire period, Ankara maintained its importance.

At the end of the 11th century, Ankara was taken over by the Turks and from the second half of the 12th century, Ankara had been under the rule of the Seljuks. In that period, Hacı bayram Mosque was constructed adjacent to Augustus Temple. During the Ottoman Period, Ankara had continued to be an important city and its significance remained until the 19th centuries. During the Ottoman Period, commercial activities in the city was characterized with the production of *sof*, the type of textile which is produced by the wools of Angora goat. *Sof*, the production of which require manual labor and workmanship, was exported to the world during that period. As a result, Ankara was rich and prosperous city. However, at the end of 19<sup>th</sup> century, Ankara lost its importance due to the mass production brought by the mechanization following the industrial revolution. In this period, *Sof* production was declined since Ottoman Empire could not compete with the world in terms of mechanization and Ankara had increasingly impoverished and lost its commercial importance. Starting from 1923, Ankara gained importance again after being declared as the capital of the new republic (Dincer and Ayan, 1987 in Mutlu, 2012).

As a result of Ankara's long and multicultural past, Ankara has archaeological remains and structures belonging to different periods. There are remains of different civilizations in Hacı Bayram Square and its surrounding above and below the ground, which are located within the boundaries of the Ankara Historical City Center Ulus Renewal Area (Figure 40). Two significant monumental structures belonging to different periods in Hacı Bayram Square is Augustus Temple constructed between 25 and 20 BC and Hacı Bayram Mosque constructed in 1352.

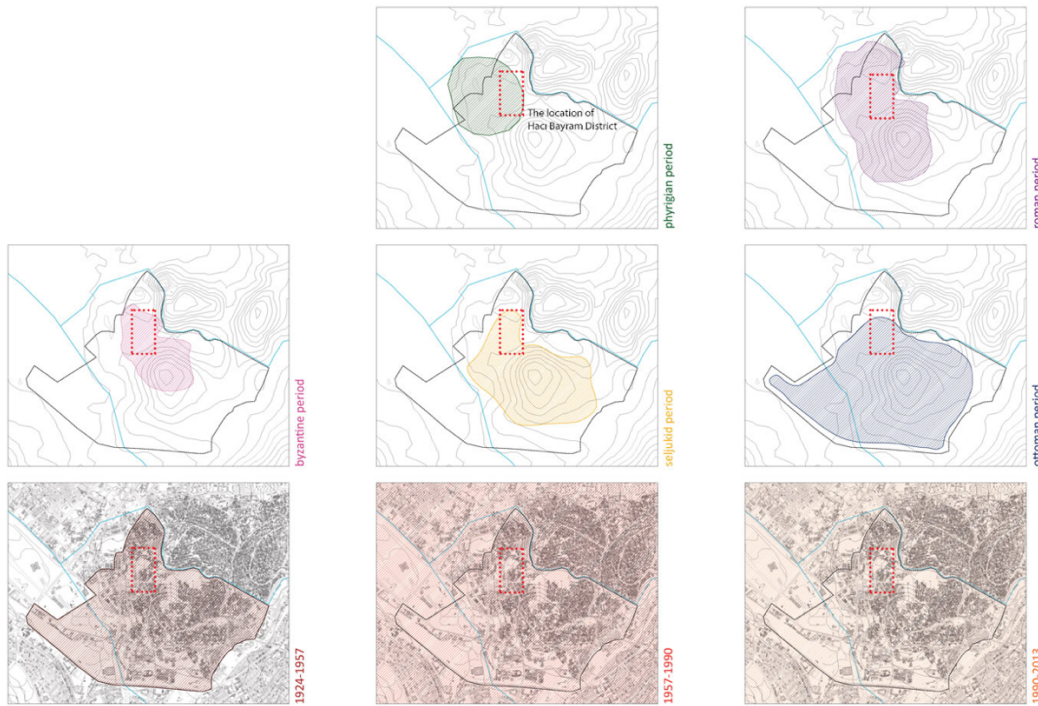


Figure 40 Urban Development of Ankara from Phrygian Period until Today (Source: Bölükbaş et al., 2013)

### A Retrospective View to the Development of Ankara<sup>53</sup>

Today, the area called "Hacı Bayram Square" was first mentioned in Phrygian period. According to Akurgal (1990), Hacı Bayram Square was the acropolis hill at that time. In the area which continues to be the Acropolis hill in the Roman period, "Augustus Temple" was built during Roman period between 25-20 BC, on an older temple dedicated to Kybele and Men. With the construction of Augustus Temple, the area

<sup>53</sup> This part of the thesis has been adapted from the proceeding presented at "Intangibility Matters. International Conference on the values of tangible heritage" which was held in Lisbon, LNEC between May 29-30, 2017. For the conference proceeding, see Özçakır et al., 2017a.



became more important. On the northeastern wall of the Temple of Augustus, *Res Gestae Divi Augusti* which can be translated to English as “The Works of the Divine Augustus” was engraved. On *Res Gestae Divi Augusti*, the life and achievements of Augustus are described in first-hand knowledge through Augustus's own account (Figure 41).



Figure 41 The Res Gestae Divi Augusti on Temple of Augustus (Source: cornucopia.net)

Hacı Bayram Square had maintained its sacred importance throughout history and continued to be the religious center of different religions. In the 15th century, during the Ottoman period, the Hacı Bayram Mosque was constructed adjacent to Augustus Temple. With the co-existence of Augustus Temple and Hacı Bayram Mosque, the surrounding area of two monuments have becomes religious center of different communities that have different religious beliefs throughout the history (Figure 42).



Figure 42 Hacı Bayram Mosque and Augustus Temple in Hacı Bayram Square (Source: A. Güliz Bilgin Altınöz Archive)

As a result of the uniqueness of Hacı Bayram Square due to the co-existence of Augustus Temple and Hacı Bayram Mosque. Hacı Bayram District is described in the nomination file for being enlisted in UNESCO World Heritage Tentative List as follows:

From the earliest periods, Hacı Bayram area had been the Acropolis of Ankara. Starting from 8th century BC., the place has been an acropolis, the sacred places of Christian and Muslim people were built on top or near to each other. The most important piece that is apparent, is the Augustus Temple from the Roman Period dated to 2nd century BC, which was constructed after Galatia was conquered by Emperor Augustus. Today, some other archaeological remains are over ground (UNESCO WHC, 2016).

As the name of the enlisted property – Hacı Bayram Mosque and its Surrounding Area (Hacı Bayram District) – suggests, the existence of Hacı Bayram Mosque is emphasized for the nomination of World Heritage tentative list. In this way, the approach of decisions makers is to emphasize the mosque while disregarding the temple. The co-existence of Augustus Temple and Hacı Bayram Mosque is only described in a very small part of description of the area:

The co-existence of the Augustus Temple, the Hacı Bayram Mosque and the nearby tomb tangibly evidences that the area is a significant example of a multi-cultural and multi-religious site and continuity of diverse cultural, ethnic and religious communities (UNESCO WHC, 2016).

Hacı Bayram Square has become the place of many planning and urban design projects throughout the time. Planning and design interventions in Hacı Bayram Square and its surrounding have changed the heritage place. Transformation and development of Hacı Bayram Square can be traced from various visual archive documents (i.e. old photographs, old maps of the city, aerial photographs dated to different years, etc ...). The earliest document which depict the situation of Hacı Bayram Square is Ankara *Şehremeni*<sup>54</sup> map dating to 1924 (Figure 43).

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<sup>54</sup> *Şehremeni* means municipality in Ottoman Period.



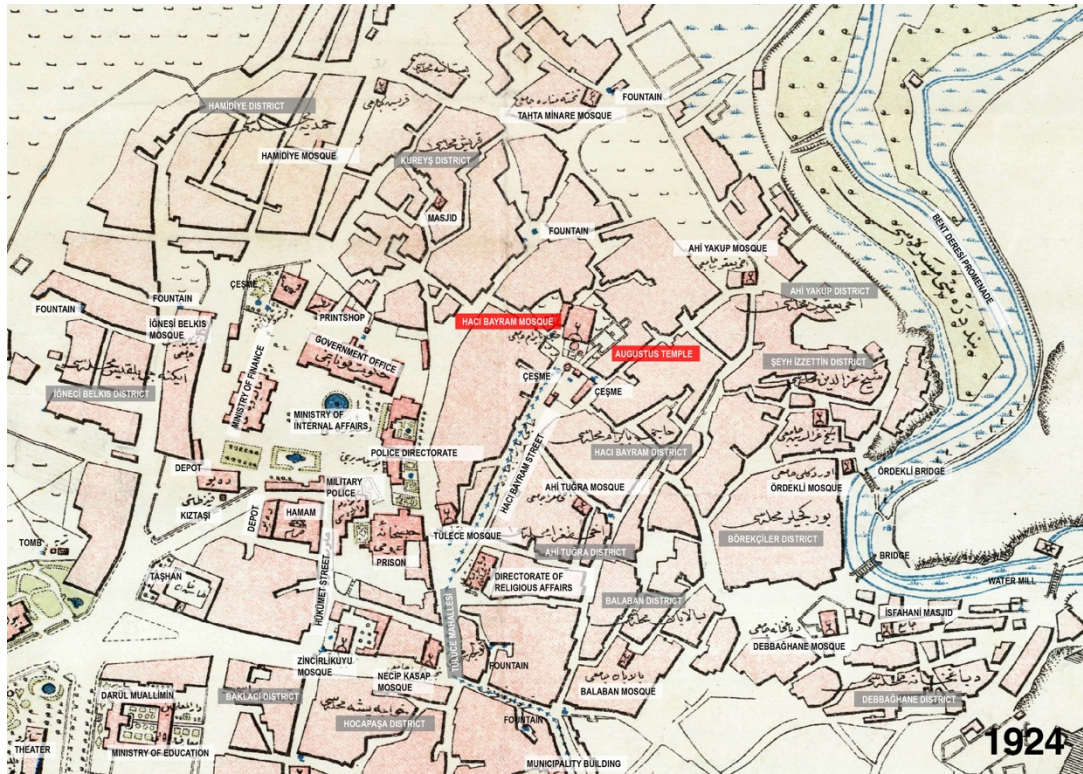


Figure 43 Augustus Temple and Hccı Bayram Mosque in 1924 Ankara *Şehremaneti* Map  
(Source: Koç University VEKAM Library and Archive)

The breaking point regarding physical transformation of Hacı Bayram Square and its surrounding is the declaration of Ulus Historic City Center Renewal Area in 2005, in which Hacı Bayram Square is located at the very center. Between the years of 2010 and 2014, Hacı Bayram Square Urban Design Project and street rehabilitation projects was implemented in the area in the scope of the broader renewal strategy.

In order to better understand the interventions in the square and its surrounding between 2010 and 2014, it is necessary to explain the transformation of the area throughout the history until today. Because, the interventions in the square and its surrounding give information about the interpretation of multilayered features of Hacı Bayram Square and its surrounding over the years. As shown, while the earliest interventions focused on the archaeological remains in the area, recent interventions chose to emphasize the mosque and Islamic identity of the place.

Looking at 1924 Ankara *Şehremaneti* Map, the earliest map depicting the area, it is seen that Hacı Bayram Square did not exist and there is a dense neighborhood texture defined by residential buildings. In the map, the area was called as Hacı

Bayram District. In the map, it is observed that there are buildings that are very close, even adjacent to Hacı Bayram Mosque and Augustus Temple. The old photographs also show the dense urban texture in Hacı Bayram District (Figure 44, Figure 45).



Figure 44 Hacı Bayram Mosque and Its Surrounding. In the photograph dating back to 1925 or 1926, medrese building which was destroyed is seen at right. Source: Koç University VEKAM Library and Archive



Figure 45 Hacı Bayram District from Bent Deresi (1928). Source: Koç University VEKAM Library and Archive

According to information obtained from the first cadastral map of Ankara dating to 1930, which also includes information on ownership and type of buildings (Figure 46), plan drawing from German excavations in the area and old photo dating back to 1920s (Figure 47), it is seen that there are buildings very close, even adjacent to Hacı Bayram Mosque and Augustus Temple. According to the land registry



information on cadastral map, the buildings in the Hacı Bayram District have residential uses.

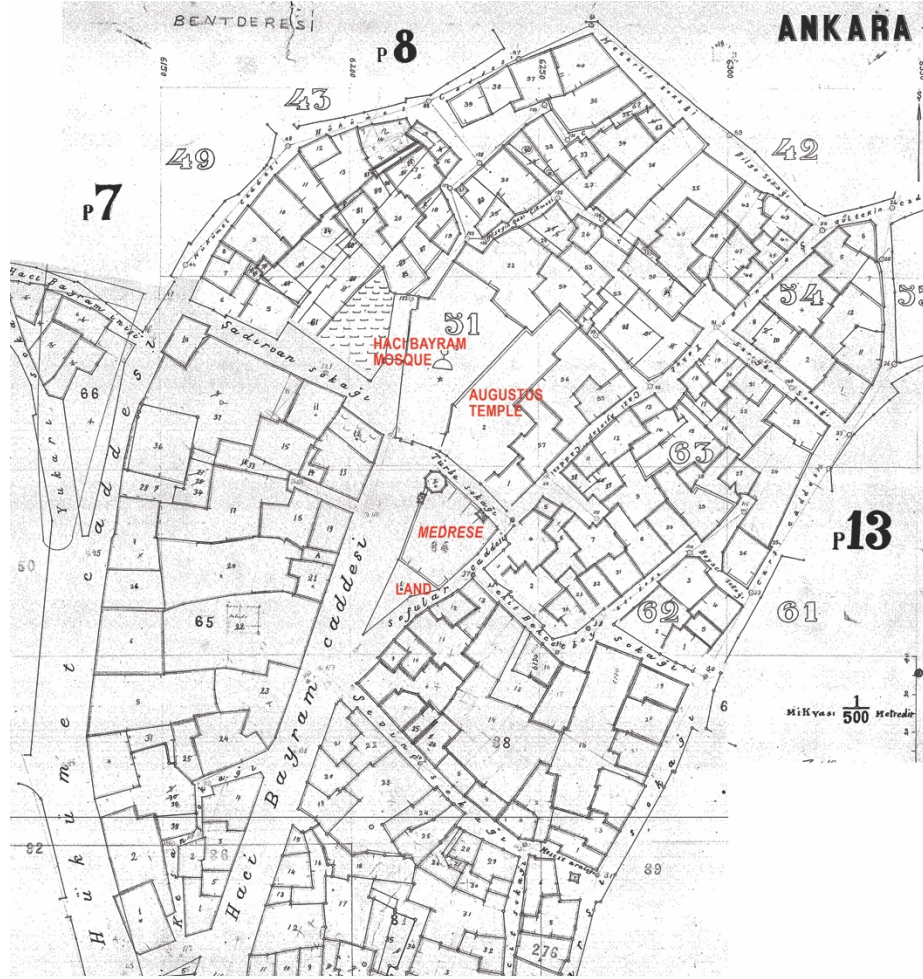


Figure 46 Hacı Bayram Mosque, Augustus Temple and their surrounding in 1930 Cadastral Map of Ankara. The dense housing area is seen.

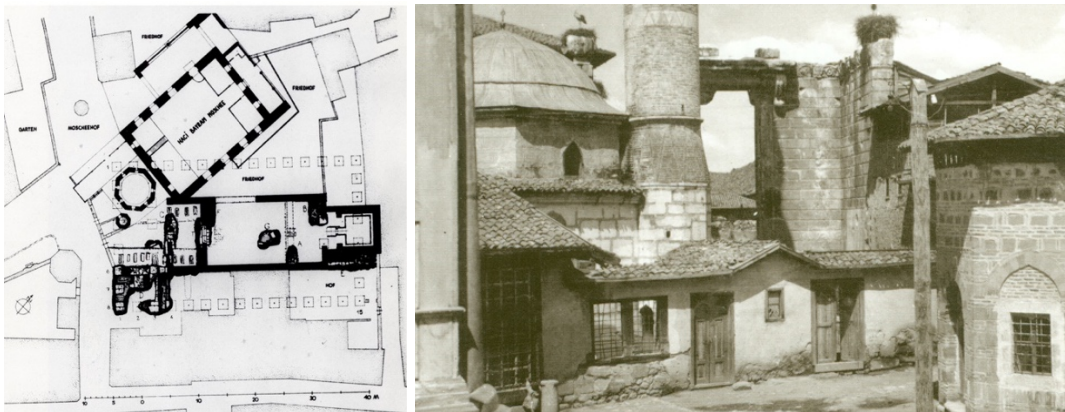


Figure 47 Hacı Bayram Mosque and Augustus Temple, The drawing on left is from German excavations in 1926. Source: Güven, 1998 (left). Hacı Bayram Mosque and Augustus Temple in dense urban fabric. Source: Koç University VEKAM Library and Archive (right)

As a result of the increasing interest in archeology after the establishment of the Republic of Turkey, Hacı Bayram Square, interventions that highlight the archaeological values that heritage place involves raised to the forefront. In the Jansen Plan, which was one of the first city plans of Ankara, it was suggested that the structures surrounding Hacı Bayram Mosque and Augustus Temple should be removed and the area should be turned into an open-air museum (Figure 48). When aerial photographs of the area dated to 1946 were examined, it was seen that buildings near and adjacent to Hacı Bayram Mosque and Augustus Temple were destroyed (Figure 49). Photographs taken in the area dated to the 1930s also show the excavation work in Augustus Temple (Figure 50, Figure 51, Figure 52, Figure 53), where the patrol archaeological artifacts were exhibited. According to these documents, it can be said that Hacı Bayram Square was organized as open-air museum as proposed in Jansen Plan.

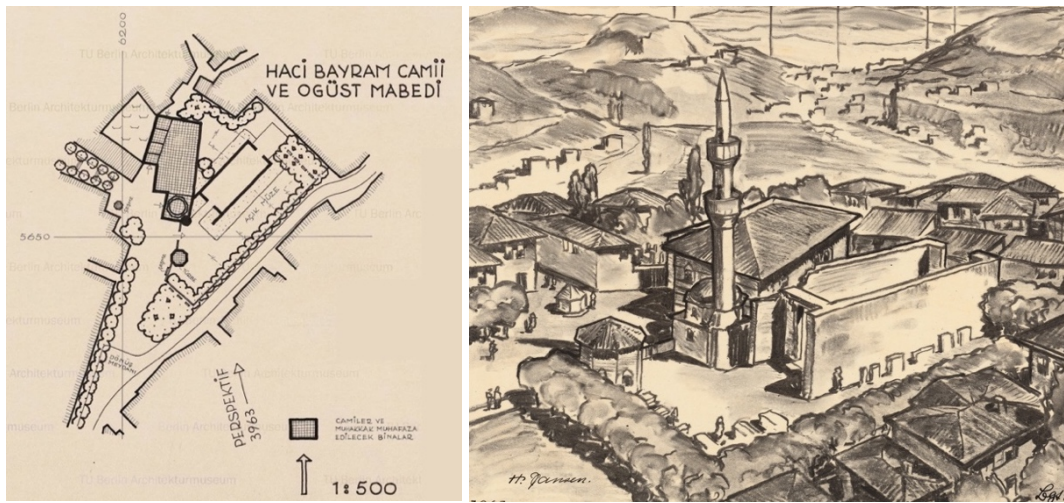


Figure 48 Jansen's Urban Design Proposal for Hacı Bayram Mosque, Augustus Temple and Its Surrounding in Jansen Plan dated 1936 (Source: Berlin Technical University, Online Architecture Archive)





Figure 49 1946 Aerial Photo. The boundaries are drawn on the map obtained from General Command of Mapping Archive.



Figure 50 Archaeological Remains around Hacı Bayram Mosque and Augustus Temple, 1939.  
Source: Koç University VEKAM Library and Archive



Figure 51 Archaeological Objects Displayed at the Courtyard of Hacı Bayram Mosque, 1939. Source: Koç University VEKAM Library and Archive



Figure 52 Installation of archaeological objects at the courtyard of Hacı Bayram Mosque to be displayed to public, 1939. Source: Koç University VEKAM Library and Archive



Figure 53 Hacı Bayram Mosque as open-air museum (Source: Sağdıç, 1993)





Figure 54 Hacı Bayram District from Bent Deresi, 1948.  
(Source: Koç University VEKAM Library and Archive)

In the aerial photographs of 1957 and 1963, it is observed that the destruction of the surrounding structures further widened to the south-west and the open area in front of Hacı Bayram Mosque and Augustus Temple was enlarged (Figure 55, Figure 56).

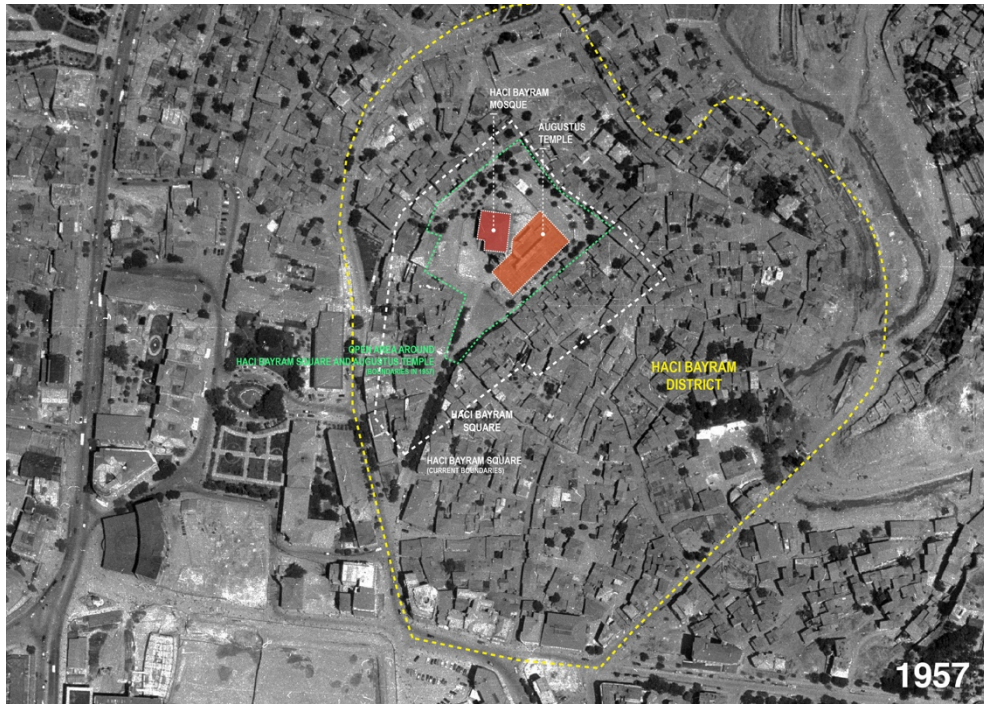


Figure 55 1957 Aerial Photo. The boundaries are drawn on the map obtained from General Command of Mapping Archive.



Figure 56 1963 Aerial Photo. The boundaries are drawn on the map obtained from General Command of Mapping Archive.

When it came to 1981, it was observed that the destruction was further enlarged and a wide open-area was created around Hacı Bayram Mosque and Augustus Temple (Figure 57). These interventions can be considered as an example of the liberation approach which can be defined as opening up the periphery of monumental structures and exhibiting them as museum objects.

During the destruction of the buildings in order to define an open-area around Hacı Bayram Mosque and Augustus Temple, the residential uses were replaced with the commercial ones. Due to its central location and existence of two important monuments which always attract visitors, Hacı Bayram Square always have a vibrant commercial life.<sup>55</sup> As the time passed, the open area in front of Hacı Bayram Mosque and Augustus Temple had started to be used as carpark.

<sup>55</sup> Contrary to vibrant commercial life in Hacı Bayram District, the traditional residential fabric at the north of Hacı Bayram Mosque and Augustus Temple lost its importance and its original owners at time being. Thus, original residents moved to other places in Ankara and the area started to be inhabited by the people who migrated from traditional rural areas and underdeveloped countries such as Afghanistan, Syria and Iraq due to cheap rents but central locations. In this way, the area started to be identified with



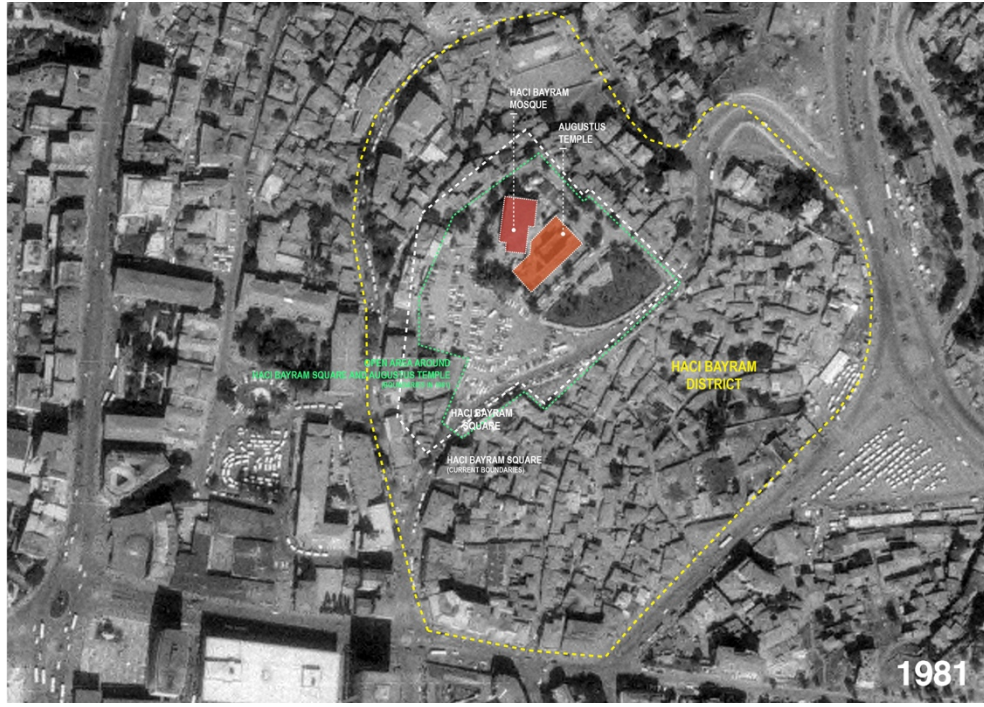


Figure 57 1981 Aerial Photo. The boundaries are drawn on the map obtained from General Command of Mapping Archive.

In 1986, Ankara Metropolitan Municipality initiated “Ulus Historical City Center Planning Competition”. The project team led by Prof. Dr. Raci Bademli won the competition and thus, the first conservation master plan of Ulus entitled "Ulus Historical City Center Conservation Improvement Plan” was prepared. Within the scope of “Ulus Historical City Center Planning Competition”, Hacı Bayram Square Urban Design Project was realized between 1989 and 1994. In this Project, open area arrangements (terraces, urban square and green park) and new buildings surrounding the square are constructed in Hacı Bayram Square (Figure 58).

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security problems and crime in recent years. The newspaper article published in 2015 claimed that the area was a living quarter of ISIS members in Turkey (“Hacıbayram: Adı IŞİD’le anılan semt”, 2015)



Figure 58 Hacı Bayram Square after the implementation of urban design Project  
(Source: Koç University VEKAM Library and Archive)

Contrary to urban design project that pedestrianized Hacı Bayram Square, the square became a depressed urban area due to municipality's policies that ignored and neglected the area. Until interventions in Hacı Bayram Square within the scope of Ulus Historic City Center Renewal Area, Hacı Bayram Square had been used as car park.



Figure 59 Hacı Bayram Square as a car park (Source: Chamber of City Planner Ankara Branch Archive)





Figure 60 2006 Aerial Photo. The boundaries are drawn on the map obtained from General Command of Mapping Archive.

All these interventions starting from the establishment of new republic until the declaration of Ulus Historic City Center Renewal Area in which Hacı Bayram Square is located at the very center illustrate that Hacı Bayram Square and its surrounding have become the subject of different interventions throughout the time. In the Early Republican period, interventions focused on the archaeological identity of the area, while in the following years the approach became destruction of more and more building in order to open up the square in front of Hacı Bayram Mosque and Augustus Temple. Contrary to destruction of the buildings, the archaeological remains above and below the ground in the square which are the representative of ancient past of the area was intact. However, the square was not used properly by pedestrians since it turned into car park in very short time.

Above all, in the year of 2005, Hacı Bayram Square was neglected and not safe for pedestrians due to being occupied by vehicles. The dilapidated condition of the square and co-existence of two monuments which represent the multi-layered and multi-religious past of the city make Hacı Bayram Square potential area for urban interventions. After the declaration of Ulus Historic City Center Renewal Area, Hacı Bayram Square and its surrounding was intervened through the use of rights obtained

by the renewal law. The local authority intended to create new religious center in Ankara by emphasizing the religious values resulting from Hacı Bayram Mosque instead of conserving the co-existence of Augustus Temple and the mosque (Figure 61, Figure 62).



Figure 61 Hacı Bayram Square and Its Surrounding Environment Today

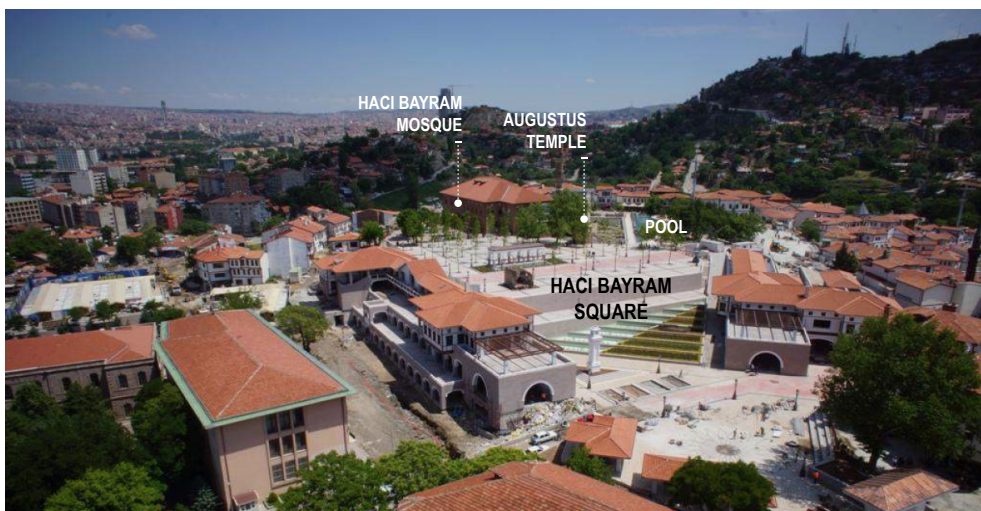


Figure 62 Hacı Bayram Square and Its Surrounding Environment Today



### 3.2.1 Renewal Process

Ulus Historic City Center urban renewal area was declared in **8 August 2005** with the decision of Council of Ministers (Decision Number: 2005/9289). The renewal area decision was published in Official Gazette on 7 September 2005. Ulus Historic City Center urban renewal area is the first renewal area which was declared after the enactment of renewal law. The renewal area is one of the largest renewal areas in terms of its approximate size of 210 hectares (Figure 63).

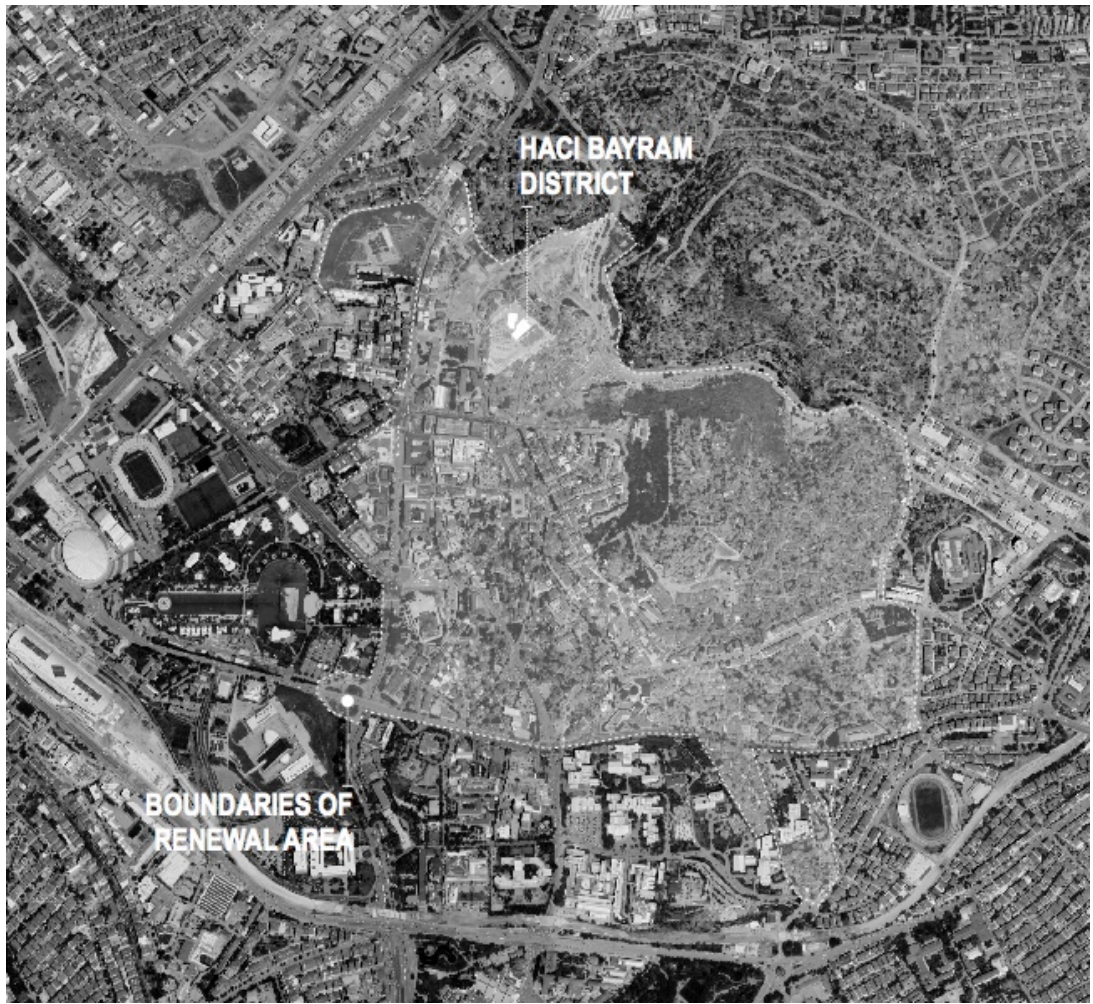


Figure 63 Boundaries of Ulus Historic City Center Urban Renewal Area and the Location of Hacı Bayram District at the Center

Metropolitan Municipality signed an agreement with architecture and engineering office HASSA for the preparation of “Conservation Master Plan for Ankara Historic City Center Renewal Area” on **23 March 2006**. HASSA conducted two participatory meetings on **31 August 2006** and **1 November 2006**. The representatives from

“Chamber of Architects” and “Chamber of City Planners”, as well as academicians from the universities in Ankara participated the participatory meetings and shared their ideas about the planning process. However, neither the contributions of representatives from chambers of city planners and chamber of architects nor academicians had been considered.

Conservation Master Plan for Ankara Historic City Center Renewal Area developed by HASSA comprised urban design proposal for Hacı Bayram Square. The proposal was to demolish the buildings surrounding the square and constructing new buildings in pseudo-traditional architecture.

On **3 October 2007**, Conservation Master Plan for Ankara Historic City Center Renewal Area was approved by Ankara Regional Conservation Board for Cultural and Natural Assets in Renewal Areas. Following the approval of conservation master plan (CMP), Chamber of City Planners, Ankara Branch opened law suit against Ankara Metropolitan Municipality for the cancellation of “Conservation Master Plan for Ankara Historic City Center Renewal Area”. The conservation master plan was cancelled on **19 November 2008** with the decision of the court.

On **17 February 2010**, the boundaries of renewal area were re-defined and the new boundaries were published in Official Gazette (Decision Number: 2010/88). In this decision, renewal area was divided into four sub-areas (Figure 64).

After the redefinition of renewal area boundaries, preparation of new conservation master plan (CMP) was for “new” renewal area assigned to UTTA. CMP prepared by UTTA was decided to be suspended for implementation by the court. Following the decision of suspension, the renewal area boundaries were re-defined on **28 June 2015**.

On **24 July 2015**, the right of expropriation for the properties within the renewal area was given to Ankara Metropolitan Municipality by the decision of the Council of Ministers. After the suspension of the Conservation Master Plan prepared by UTTA, it was also cancelled by court decision in 2016. Due to these cancellations, there is not any official conservation master plan for Ulus Historic City Center in Ankara renewal area.

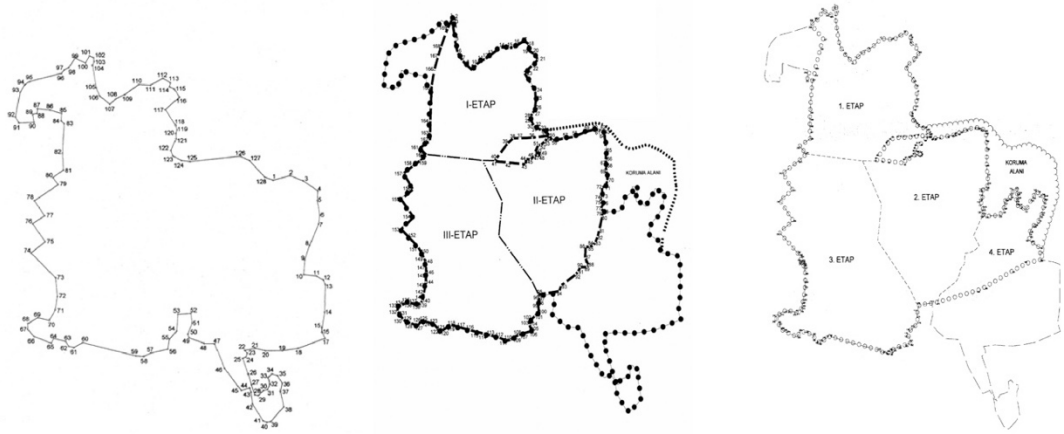


Figure 64 Changing Boundaries of Ulus Historic City Center Renewal Area (UHCCRA) following the Council of Ministers Decisions (Sources: Left: Official Gazette, Decision Number 2005/9289; Middle: Official Gazette, Decision Number 2010/88; Right: Official Gazette,

The renewal process in Hacı Bayram District is a complex one since the renewal area boundaries was cancelled two times and renewal areas with different sizes had been declared two times after each cancellation with the decision of the Council of Ministers. In addition, efforts of preparation of conservation master plan for the renewal area had not been succeeded since CMPs prepared by HASSA and UTТА have been cancelled by the court decisions. The last plan prepared by UTТА was cancelled on 2017 by the 7th Administrative Court in Ankara. After the cancellation of CMP, the chair of the Chamber of City Planners Ankara Branch Emre Sevim declared that “The conservation plans should require the conservation of historical texture. In the case of Ankara, the attitude of the municipality is to obtaining economic rent by using cultural assets there. The Ankara Metropolitan Municipality ruins the historical texture” (“Ulus plansız kaldı”, 2017).

Even though there is not any official conservation master plan for Ulus Historic City Center in Ankara, two projects were implemented in Hacı Bayram Square at different times. While the CMP prepared by HASSA was cancelled on 2008, the design principles proposed for Hacı Bayram Square were followed for the interventions in between 2008 and 2010. Hacı Bayram Mosque was enlarged and ablution fountain for women was constructed under the ground as designed in CMP prepared by HASSA in **2010**. Additionally, ornamental pool was constructed next to Augustus Temple as a part of the park. The design of an “archaeological park” next to

Augustus Temple was also proposed by HASSA, but the ornamental pool was not planned in the urban design project. In addition to the enlarging Hacı Bayram Mosque and construction of the pool, comprehensive **Hacı Bayram Square Urban Design Project** was prepared in 2012 and implemented between 2012 and 2014.



Figure 65 Ornamental Pool next to Augustus Temple (Source: ankara.bel.tr)

In the year of 2014, Hacı Bayram Square had totally different appearance. At that time, street rehabilitation project was also implemented for the buildings around the Hacı Bayram Square. In the following part of the thesis, the impact of urban renewal interventions in Hacı Bayram Square on Physical Setting, Social Environment and Economic Context of the area will be explained.

### **3.2.2 Interventions and their Reflections**

#### **3.2.2.1 Physical Setting**

The size of Hacı Bayram Square and its surrounding environment covers approximately 130.000 square meters area. In the huge area consisting of Hacı Bayram Square and its surrounding environment, different type of interventions to open and built up areas had been implemented.





Figure 66 Hacı Bayram Square and Its Surrounding

As a result of the different interventions focusing on different features of the heritage place, the impact of Hacı Bayram Square Urban Design Project was explained in five sub-areas. The sub areas are defined according to the degree of physical interventions in renewal project. The sub areas are determined as Hacı Bayram Square (Sub-Area 1) including the square (1a) and “traditional” Buildings at the North East (1b), Underground Carpark (Sub Area 2), Traditional Fabric which has been “conserved” by street rehabilitation project (Sub Area 3), Mini-Bus Stops (Sub Area 4) and Seljukid Mall construction site (Sub Area 5) (Figure 67).



- 1a | Hacı Bayram Square
- 1b | 'Traditional' Buildings at the North East
- 2 | Underground Carpark
- 3 | Traditional Fabric in which street rehabilitation project has been implemented
- 4 | Mini-Bus Stops
- 5 | Construction Site for 'Seljukid Mall'

Figure 67 Sub-Areas of Interventions in Hacı Bayram District

**Sub-area 1** covers 40.000 square meters area was the subject of very critical interventions as extension of Hacı Bayram Mosque by adding new space at the north. The architectural style of the new addition is the same with Hacı Bayram Mosque and new addition can be barely distinguished. This is problematic in terms of the authenticity of the building since the original state of the mosque is not recognizable. New spaces under the mosque for women to pray are also constructed.



Figure 68 The extension of Hacı Bayram Mosque and escalators to access underground spaces (Source: guzelyerler.com)

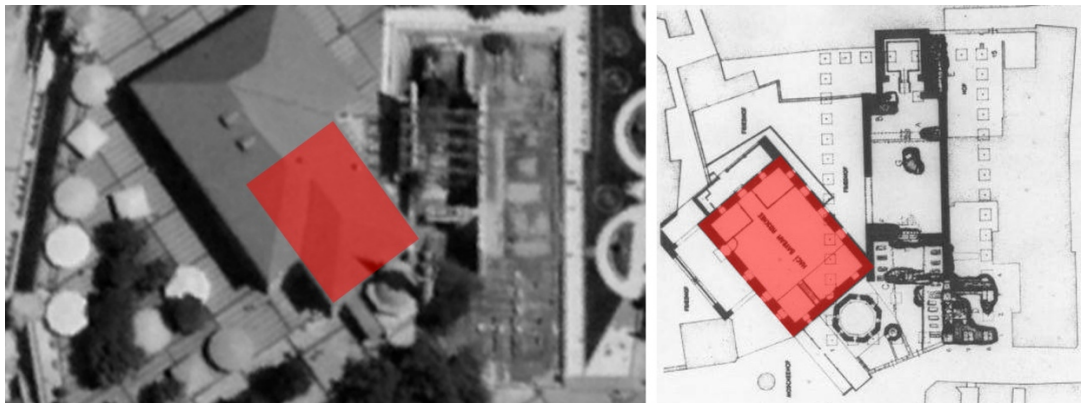


Figure 69 The comparison of the masses of Hacı Bayram Mosque; right, drawing dating back to 1924 (Güven, 1988)

The second intervention in Sub Area 1 is the construction of ornamental pool next to Augustus Temple. The water drops from the ornamental pool physically destroys the east façade of the temple on which “Res Gestae Divi Augusti” is carved. The third intervention in Sub Area 1 is demolition of commercial buildings at the west and south edges of the square and construction new ones instead of them. The architectural language of the new buildings is also critical since they reproduce traditional architectural elements of Seljukid and Ottoman Architecture.





Figure 70 Ornamental Pool next to Augustus Temple (Source: ankara.bel.tr)



Figure 71 New Buildings constructed in the places of previous ones (Source: ankara.bel.tr)

All these interventions necessitate different degrees of demolition in the area. As a result of these interventions, footprint having nearly 15.000 square meters area was demolished. 15.000 square meters corresponds to the 37% of the total area Sub-Area 1. As a result of all these interventions, archaeological remains under the ground probably had an irreversible damage.

**Sub-Area 2** is underground carpark area next to Hacı Bayram Mosque and Augustus Temple. The size of the sub-area 2 is 13.000 square meter. In order to construct underground carpark in this area, the area having the footprint of 8.000 square meters were demolished. In this process, archaeological remains underground were most probably irreversibly demolished. The archaeological remains are “most probably” demolished, because excavation work conducted behind the large panels that prohibit the view to the construction site. Additionally, registered buildings were also reconstructed after the destruction of the area in order to construct underground

car park. The demolition in the size of 8.000 square meters corresponds to 61% of the total sub area.



Figure 72 The demolition in Sub-Area 2 for the construction of underground carpark Source: A. Güliz Bilgin Altınöz Archive

In Sub-Area 3, 254 buildings were subject to interventions in different degrees. 104 buildings located along Güvercin, Eti, Eti Zafer, Sevim and Kutlu Streets were conserved in the scope of the street rehabilitation project, while 38 buildings were subject to comprehensive restoration (“Güvercin Sokak'ta Restorasyon Çalışmaları Tamamlanmak Üzere”, 2011).

Minibus stop is located in **Sub-Area 4**. Before the declaration of renewal area, the buildings in the area had been extinguished and the area had been already empty. Indeed, after the implementation of renewal project, the area started to be used as minibus stops. **Sub-Area 5** is now construction site for Seljukid Mall. Prior to construction of Seljukid Mall, the area was used as Minibus stop. Prior to the use of area as a minibus stop, there had been traditional residential buildings. Evidently, the construction of Seljukid Mall destroys the archaeological layer beneath since the history of the area surrounding Hacı Bayram Square dates back to Phrygian Period.

#### 3.2.2.2 Social Environment

Social survey was conducted in the site, because there was not any information regarding the social context in Hacı Bayram Square and its surrounding environment. Hacı Bayram Square and its surrounding is commercial district with shops selling chandeliers, religious products about islam such as holy books, dresses for pilgrimage activities and *zemzem* water about Islam, clothes for pilgrimage activities and

gastronomic facilities. The interview with the owners and the workers of commercial places have been done and the following two questions are asked:

- Since when you run your business in Hacı Bayram Square?
- If you move Hacı Bayram Square from another place in the recent years, what was the location of your previous business?
- Are you the tenant or owner of the property that you run your business?

24 of 40 interviewees declared that they have been in Hacı Bayram District even before 2005, the year that renewal area was declared. There are seven business owners which have been in and around Hacı Bayram Square more than 25 years. Nine of the 24 interviewees who have been Hacı Bayram District even before the declaration of renewal area said that they changed the location of their businesses within Hacı Bayram Square and its surrounding area after the declaration of renewal law. 15 interviewees said that they have not changed their places.

23 of the interviewees declared that they are in their current location for less than 10 years. They moved to their new places in/around Hacı Bayram Square after the implementation of urban renewal. But, 11 of 23 interviews said that they had been in/around Hacı Bayram Square before they move to their current location. Four of the interviewees said that they moved their businesses to the Hacı Bayram Square from another place in Ankara. One of the shop owners who have been in Hacı Bayram Square for four years declared that he was peddler before permanently moving his business Hacı Bayram Square.

24 of the interviewees out of 40 said that they are tenants while 14 of the interviewees declared that they are the owners of their properties. Two of the interviewees did not respond this question. Five of fourteen the tenants rented their places from different religious foundations. Four of the fourteen interviewees declared that they rented their places from the private owners.

As an outcome of the social survey, the responses of the interviewees and the location of the businesses are related and then mapped according to the sub-areas of interventions in/around Hacı Bayram Square. Consequently, it is observed that those who have stayed in/around Hacı Bayram Square even before the declaration of renewal area is mostly located in the Sub-Area 3: Traditional Residential Fabric. There are

mostly commercial uses in sub-area 3a, while most of the buildings are either owned by religious foundations or not in use in Sub-Area 3b.



Figure 73 Division Sub-Area 3 according to uses

Those who have been in/around Hacı Bayram Square after the declaration of the renewal area are mostly located in Sub-Area 1: Hacı Bayram Square. there were dense construction activities in the square between the years of 2010 and 2014. The traditional buildings at the northwest of Hacı Bayram Mosque (sub-area 1b) was reconstructed at that time. Interviewees who have businesses in the traditional buildings at sub-area 1 responded that they are in their places after the implementation of the renewal project.





Figure 74 “Traditional” Buildings in Sub-Area 1b

### 3.2.2.3 Economic Context

Hacı Bayram Square and its surrounding area is characterized with commercial the commercial uses since 1980.<sup>56</sup> From that year, there is a dense commercial activity, mostly related with the religious uses such as bookstores selling religious books, clothing stores selling hajj dresses, etc. In addition, there have been chandelier stores and gastronomic facilities in the area. Due to the vibrancy of commercial activities in the area for more than three decades, Hacı Bayram Square and its surrounding area has certainly not turned into a deprived urban area. As social survey conducted in the Hacı Bayram Square also showed that many of the shop keepers has been in Hacı Bayram for more than 20 years.

The rent increase in Hacı Bayram Square and its surrounding is evident between the years of 2005 and 2018, starting from the declaration of Ulus Historic City Center renewal area. The data on the value of unit square meters of land obtained for the years of 2005 and 2018 showed that average economic value of unit square meters of the land was 141,14 USD in 2005 while it is 381,75 USD in 2018. The increase in rent value is more than two times in Hacı Bayram District.

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<sup>56</sup> Before 1980, Hacı Bayram Mosque and it is surrounding was a residential district. At the time being, the open area in front of the



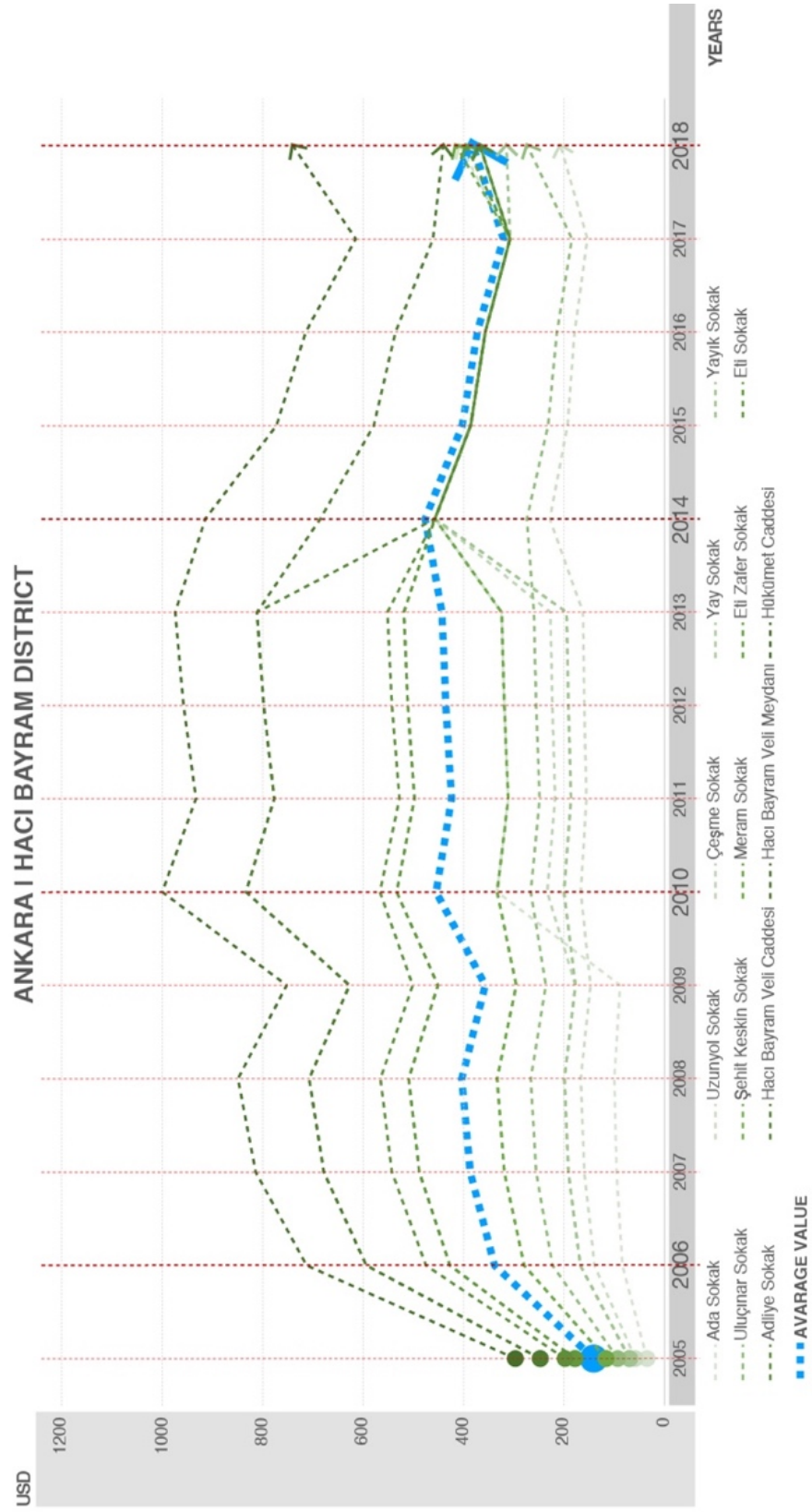


Figure 75 The change in the economic value of unit square meters of the land between 2005 and 2108 (Hacı Bayram District)

Once the increase in the average economic values and the timeline of interventions in Hacı Bayram District has been compared, the relation is detected. The most drastic increase is seen between the years of 2005 and 2006, just after the urban renewal area was declared within historic city center of Ankara. Between the years of 2006 and 2014 there was a slight increase in the rent value. 2014 is the year when implementation of renewal project in Hacı Bayram Square and its surrounding area was completed. Between the years of 2014 and 2017, there is a slight decrease in the rent value. Though the economic value of unit square meters were increased in TRY, the decrease in the value in USD is the result of the devaluation of TRY according to USD. In the year of 2018, the economic value increased according to the year of 2017.

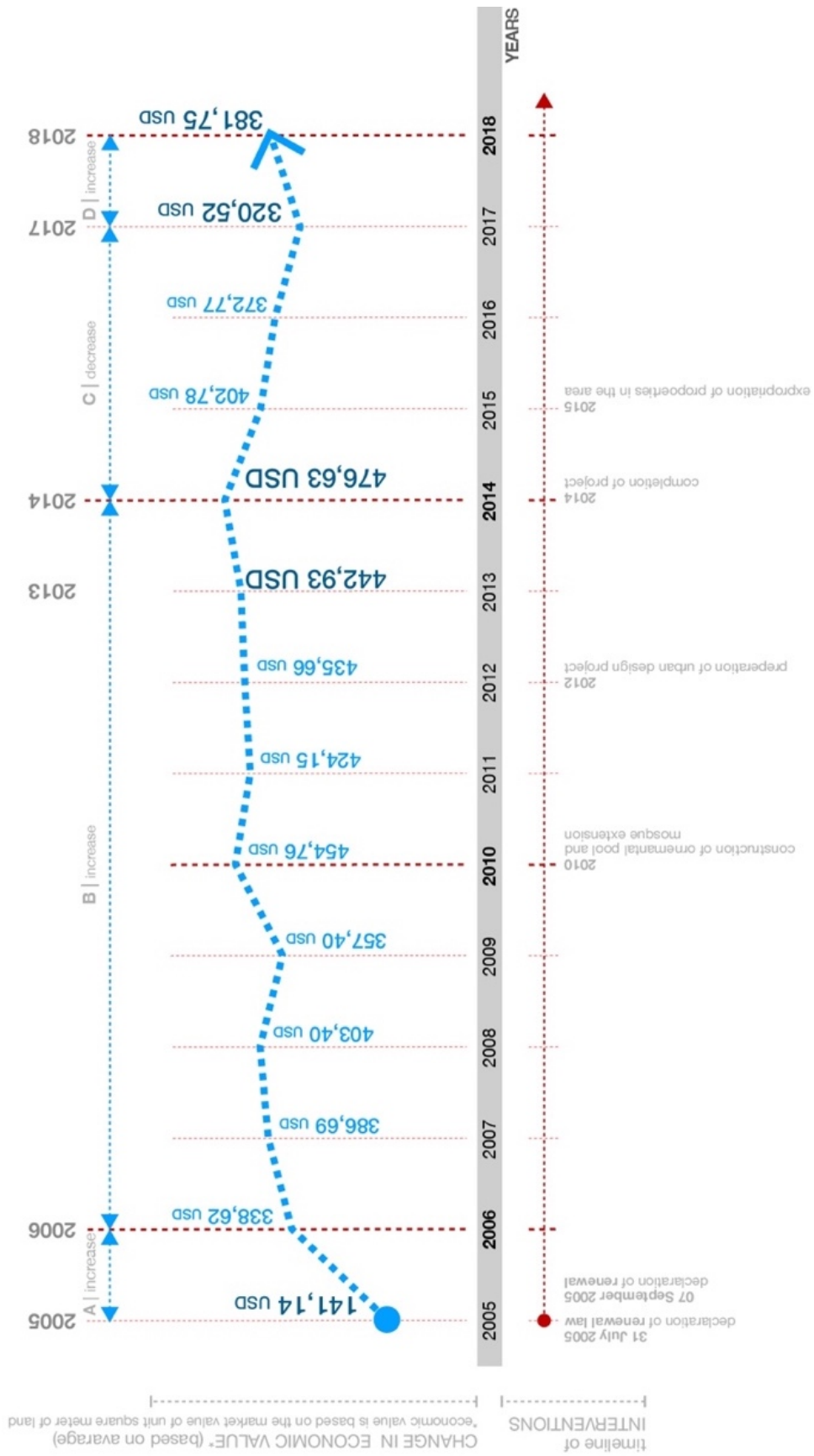


Figure 76 Interrelationship between the interventions and changes in the economic value (Hacı Bayram Square and its surrounding area)

### **3.3 Interventions through Participation: Kemeraltı – Konak, İzmir**

Kemeraltı-Konak renewal area, which composes the historic center of İzmir, consists of the traditional commercial center of the city and residential areas. It contains significant monumental buildings such as hans, churches and synagogues and thus the area has maintained its central location for many years. Kemeraltı and its surrounding area is the multi-layered built landscape with Kadifekale (the acropolis of the city), archaeological remains from Hellenistic and Roman Periods such as Agora, ancient theater and stadium; religious buildings of Islam (i.e. mosques and tombs), Christianity (i.e. churches) and Judaism (i.e. synagogues); residential buildings representing the architecture of different minority groups such as Rums and Jews and the traditional commercial buildings such as hans, workshops, shops, hotels, *hamams* and schools. There are more than 1500 registered building in the area. Contrary to distinctive architectural features of Kemeraltı-Konak, the historical city center of İzmir has significant social and spatial problems which can also be observed in many historic areas in the center of metropolitan cities currently such as Tarlaabaşı

Kemeraltı-Konak, which stood out as a prestigious living area in the historical city of İzmir, has turned out to be a depressed urban area since the 1930s, when the inhabitants of Kemeraltı-Konak had started to leave the area and moved to new districts in İzmir at different time periods. Instead of the inhabitants, people who migrated from the east and southeast provinces of Turkey and underdeveloped countries moved this place at time being. Deprivation throughout the time due to lack of proper care decreased the quality of urban environment and Kemeraltı-Konak became living quarters of urban poor due to low quality of urban environment and consequent decreases in the rents. The changes in socio-cultural profile had destructive impact on the physical features of the heritage place. As a result, Kemeraltı-Konak today is known as a living quarter of urban poor and a place where the needs of residents are not appropriately fulfilled. Thus, the heritage place is currently “enclosed” residential area that cannot integrate with the city as a whole (Birol Akkurt et al, 2017).

### 3.3.1 Renewal Process

İzmir has a different place from Istanbul and Ankara in terms of the municipal approach of local government. Kemeraltı-Konak region is located at the center of İzmir has been an intervention area, because the physical condition of the heritage places is not satisfying in terms of providing basic municipal services. In addition, the socio-economic profile of the inhabitants is not well enough to sustain their life. In the renewal project entitled İzmir History, İzmir Metropolitan Municipality has preferred to conserve the heritage places through considering the authenticity and integrity of physical setting and empowering the inhabitants in line with social and cultural concerns of the municipality.

In order to preserve **Kemeraltı-Konak** with its inhabitats and integrate this heritage place to Izmir, comprehensive planning of the area is required. In this manner, renewal area in Kemeraltı-Konak in İzmir was declared in **1 October 2007** by the Council of Ministers and the decision was published at the Official Gazette on 31 October 2007 (Decision Number: 2007/12668). The renewal area covers the whole conservation area and the size of renewal area is approximately 248 hectares. Following the declaration of renewal area in Kemeraltı-Konak, İzmir Metropolitan Municipality and Konak Municipality prepared “İzmir Konak Kemeraltı and Its Surrounding Renewal Area Project Phases and Programs” in July 2008.

On **24 October 2009**, Arts and Culture Workshop was organized by İzmir Metropolitan Municipality. The participants of the workshop were academicians, artists and representatives of NGO and IGOs and the aim of the workshop was defined to determine the cultural policy of İzmir in a participatory approach for making İzmir the city of arts, culture and design In this workshop, Cultural Heritage was also considered as one of the apparatuses of İzmir to be taken into consideration for developing cultural policy (İzmir Büyükşehir Belediyesi, 2009). In this way, cultural heritage in Kemeraltı-Konak and its conservation is considered in the broader cultural policy of the city contrary to focal interventions in Tarlabası and Hacı Bayram Square.

The democratic and participatory decision-making approach for integrating cultural heritage into broader cultural policy of the city defines the basis for the renewal project of İzmir Metropolitan Municipality in Kemeraltı-Konak. The renewal project entitled “İzmir History Project - Strengthening the Relationship of the

Residents of İzmir with History” was initiated by İzmir Metropolitan Municipality in 2013. The main aim of İzmir History Project is defined as to strengthen the relationship of the people living in İzmir with the city’s history. To strengthen the relationship between people and history, “memories of the people” are used as the main instrument. To recover the past memories of the citizens and encourage them to create new memories, cultural heritage of the city will be conserved and revitalized through incorporating historical buildings of different traditions and archaeological remains. Another aim of İzmir History Project is to prevent the destructive transformation of heritage places to deprived urban areas in the process of rapid urbanization.

Prior to the initiation of İzmir History Project, on 19 November 2012, Tarihi Kemeraltı A.Ş. (TARKEM) – Historical Kemeraltı Corporation was founded. TARKEM is a multi-partnered company established to provide funding for the conservation projects in Kemeraltı-Konak aiming to transfer the values of the city to future generations. TARKEM contributes to the improvement of social life and living standards in the deprived areas of historical Konak and Kemeraltı areas by developing necessary rehabilitation and renewal policies, depending on the historical characteristics of the area (“TARKEM”, 2018). Throughout İzmir History Project, TARKEM has been important actor for the implementation of the project and TARKEM positioned as investor and/or operator of different micro operations in the project. The collaboration between İzmir Metropolitan Municipality and TARKEM shows that İzmir Tarih Project adopts Public-Private Partnership as a tool to finance the implementation in renewal project.

The objectives of İzmir History Project determined as the revitalization and conservation of historical buildings, archeological heritage and cultural diversity in addition to empowerment of social structure and these objectives must be realized through sustainable approaches. To achieve the objectives, İzmir History Project Center was established by İzmir Metropolitan Municipality in 2013.

At the beginning of the renewal project, in 2013, a meeting was organized with attendance of academicians from different disciplines and the professionals from related fields was attended to make contributions to the conservation strategy of İzmir History Project. Following the meeting, İzmir History Project - Design Strategy Report was prepared by Prof. Dr. İlhan Tekeli and published in 2014 by İzmir Metropolitan

Municipality. As the outcome of the Design Strategy Report, the renewal area is divided into 19 sub-areas according to their conservation statuses, the conservation decisions on effective conservation master plans, official boundaries of districts and the cultural layers above and below the ground (İzmir Büyükşehir Belediyesi, 2014).<sup>57</sup>

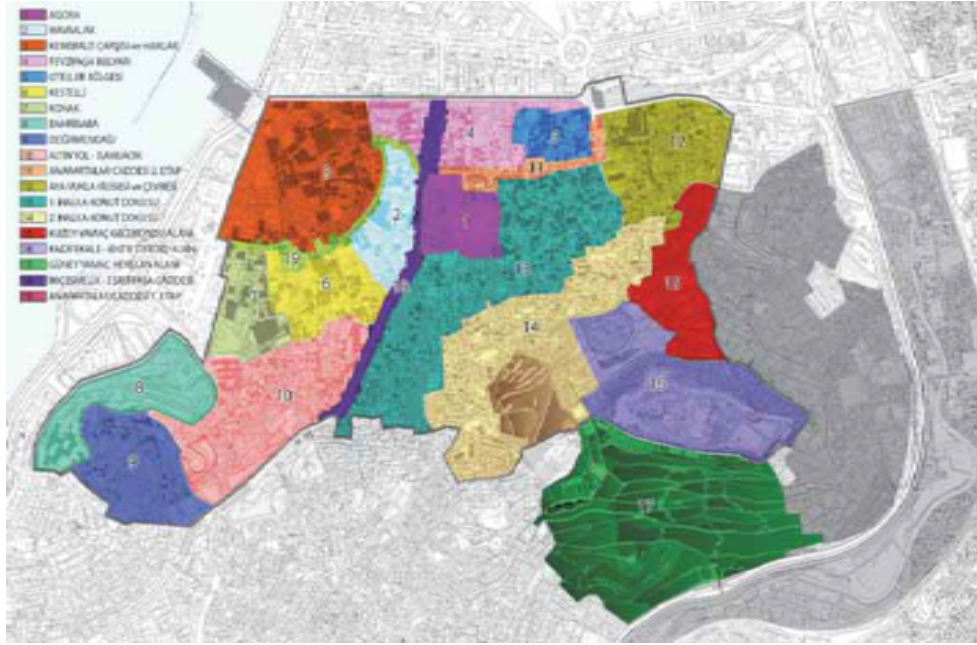


Figure 77 Sub-areas in İzmir Konak Renewal Area  
(Source: İzmir Tarih Projesi Tasarım Stratejisi Raporu)

İzmir History Project - Design Strategy Report suggests the establishment of *participatory platforms* where the active involvement of all the related actors is aimed. Participatory platforms were aimed to be established for each sub-areas prior to interventions to define revitalization, rehabilitation and conservation principles and actions. In this way, the suggestions of all actors for future the interventions in renewal areas have been heard and the consensus among different actors is expected to be built. At İzmir History Project, four *strategic orientations* are defined in order to achieve the aim of the project.

<sup>57</sup> The list of sub-areas are: 1. Agora, 2. Havralar District, 3. Kemeraltı Street and Hanlar District, 4. Fevzi Paşa Bulvarı, 5. Basmane Hotels District, 6. Kestelli District, 7. Konak District, 8. Bahribaba District, 9. Değirmendere District, 10. Altinyol-Damlacık, 11. Anafartalar Street, 12. Ayavukala Church and Its Surrounding, 13. First Degree Housing Area around Agora, 14. Second Degree Housing Area, 15. Squatter Housing Area on the North Side of Kadifekale, 16. Kadifekale Ancient Theater, 17. Landslide Area on the South Side of Kadifekale, 18. Settlement Band along İkiçeşmelik and Eşrefpaşa Street and 19. Settlement Band between Konak and Anafartalar Street.

The first strategic orientation is to replace the extinguished uses with the new prestigious ones to increase the potential of Kemeraltı-Konak in terms of visitation. In the participatory platforms where all the stakeholders shared their ideas on how to shape the renewal strategy, the consensus has been established in terms of introducing tourism and its related uses as generator function in Kemeraltı-Konak renewal area. According to first strategic orientation, the monumental buildings which are not in use such as hans or synagogues must be converted into places that generate new memories and experiences with innovative design approaches and proper managerial and organizational methods.

The second strategy is defined as to attract young people with activities related to higher education and accommodation facilities provided for university students. In line with this strategy, number and diversity of activities and cultural spaces that young population can spare time must be increased. As a conclusion of the second strategy, social projects for empowering uneducated young population living in the area who are whether working or unemployed must be provided through increasing their skills and improving their potential.

In Kemeraltı-Konak renewal area, there is a growing tendency in terms of leaving the existing commercial functions heritage place. In this respect, the third strategy is about taking necessary measures against the uncontrolled and unnecessary displacement of commercial activities and uses in the heritage place.

The fourth strategy is the rehabilitation and revitalization of residential building which constitute the large portion of the renewal area. The social structure in the heritage place must be balanced by ensuring people from different social and economic segments will live in the same place.

In order to realize the four strategies, emphasis will be given to the development of implementation programs that will stimulate socio-economic life in the heritage place while the cultural heritage of Kemeraltı-Konak renewal area is being preserved. *Operation plans* are introduced as a tool to realize the strategies for conservation of the heritage place. In the operational plans, actions to be taken in the renewal areas for the conservation of the heritage place is determined (İzmir Büyükşehir Belediyesi İzmir Tarih Proje Merkezi, 2015).





Figure 78 Visualization of decision making process based on interventions in İzmir History Project

The İzmir History Project, developed by İzmir Metropolitan Municipality, aims to re-integrate the historical city center with today's contemporary urban life and to strengthen the relationship of people living in with the history and historical city. Within the scope of the project, 19 sub-areas and priority intervention areas which have different characteristics have been identified along with participatory studies. Currently, *operational plans* were prepared for seven sub areas. For the preparation of *operation plans* for the selected sub-areas, two participatory platforms were organized.

The very first participatory workshop was organized on **13-14** August 2014, in order to prepare Operation Plans for Basmane Hotels District (Sub-Area 5), Havralar District (Sub-Area 2) and Anafartalar Street Second Phase (Sub-Area 11). The operation plan prepared in this workshop aimed to develop concrete proposals for revitalizing and rehabilitating the heritage place physically, socially and economically considering the historical characteristics and cultural values of each sub-area. All of the moderators of the workshop were chosen among the academicians from the universities in İzmir. The operation plans were published in January 2015. The topics to be covered in the operation plans for each sub-area had been defined as follows:

- **Basmane Hotels District (Sub-Area 5):** upgrading accommodation facilities, revitalization of the area and defining new experiences, developing scenarios for improving public spaces and understanding social structure
- **Havralar (Synagogues) District (Sub-Area 2):** religious and commercial memory, revitalization of the area and defining new experiences, developing scenarios for improving public spaces and understanding social structure

- **Anafartalar Street Second Phase (Sub-Area 11):** the culture of traditional commerce, revitalization of the area and defining new experiences, developing scenarios for improving public spaces and understanding social structure

Following the participatory workshop and publication of operational plans, *Dialogue Conference* was organized for sharing the proposed implementations defined in operational plans for Basmane Hotels District (Sub-Area 5), Havralar District (Sub-Area 2) and Anafartalar Street Second Phase (Sub-Area 11) with the public on **25 February 2015**. All the associated actors of renewal process attended the conference in order to assess the projects prepared for these areas. The actors include NGOs, representative from professional organizations such as Chamber of Architects and Chamber of City Planners, representatives of governmental organizations such as Governate of İzmir, academicians and inhabitants of the project area (“Şimdi Diyalog Zamanı”, 2015). As a conclusion of operational plans prepared according to participatory platforms and dialogue conference, renewal projects were ready to be prepared by the universities in İzmir.

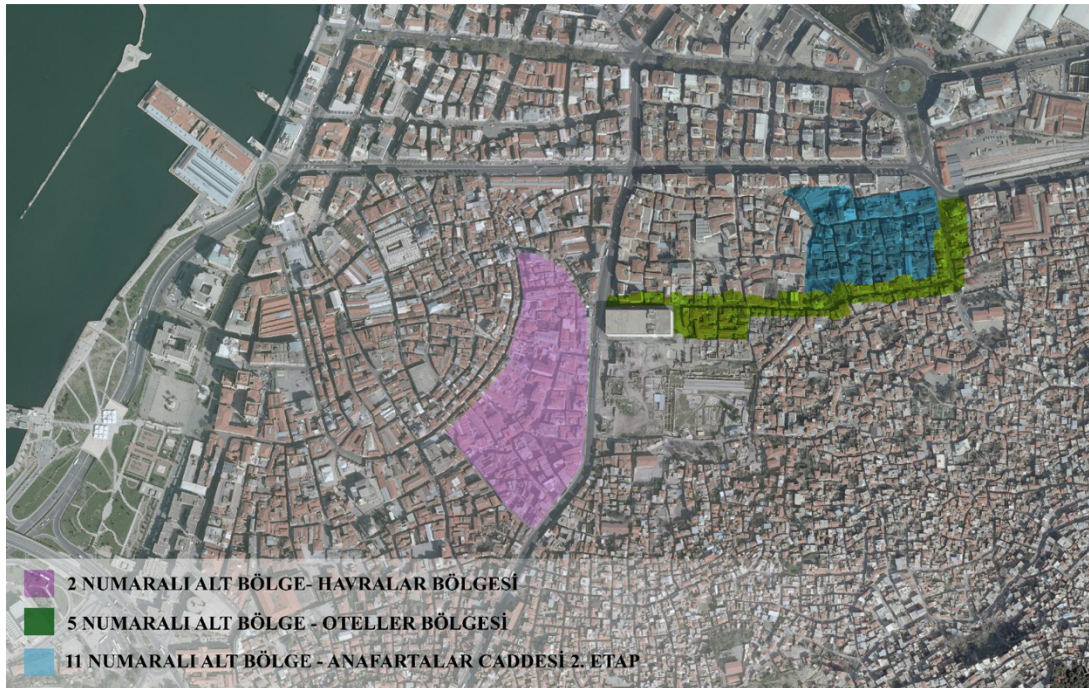


Figure 79 The area covered by the first operational plans (Source: Havralar Bölgesi, Oteller Bölgesi, Anafartalar Caddesi 2. Etap Bölgesi Operasyon Planları)

On **February 2015**, **İzmir History Design Workshop** was established.<sup>58</sup> Starting from its establishment, İzmir History has initiated different projects in renewal area in a participatory approach. Agora Park Workshop, Kök Basmane and predestination of Kemeraltı Street are examples of the projects of İzmir Design Workshop (“İzmir Tarih Tasarım Atölyesi”, 2018).

On **27 March 2015**, second participatory workshop was organized in order to prepare operational plans for four sub-areas: Agora (Sub-Area 1), Kadifekale (Sub-Area 16), First Degree Housing Area around Agora, Second Degree Housing Area (Sub-Areas 13 and 14). As in the first workshop, all of the moderators were chosen among the academicians from the universities in İzmir.

The Operational Plans prepared in line with the strategic orientations were published on December 2015 by İzmir Metropolitan Municipality. The topics to be covered in the workshop had been defined as follows:

- **Residential Uses / Physical Aspects:** To discuss new tools and methods to be developed for the revitalization, rehabilitation and restoration of buildings and physical conditions (superstructure, infrastructure, circulation/transportation, noise, lighting, etc...) of the heritage place.
- **Residential Uses / Social Aspects:** The determination of the requests of different user groups (inhabitants, shoppers, new-comers, refugees, visitors, etc...) for the revitalization, improvement and increase of accessibility of heritage place. Moreover, to develop strategies to satisfy the basic needs of inhabitants and empowering them by providing new skills.
- **Transportation / Access:** The assessment of different access, circulation and transportation alternatives which take the socio-cultural values of heritage place.

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<sup>58</sup> For more information about İzmir History Design Workshop, see <http://www.izmirtarih.com.tr/izmir-tarih-tasarim-atolyesi/>



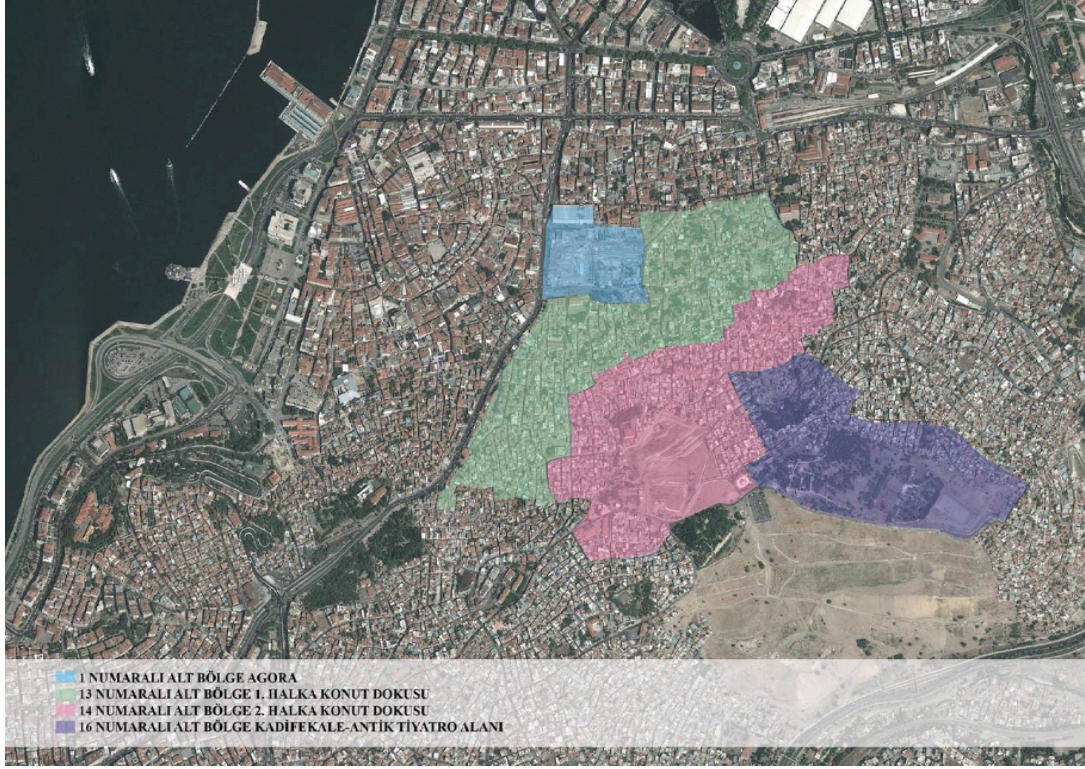


Figure 80 The area covered by the second operational plans (Source: Agora, Kadifekale, Birinci ve İkinci Halka Konut Bölgeleri Operasyon Planları)

With the request of TARKEM (Historical Kemeraltı Investment Trust) which is the financial supporter of İzmir History Project and the permission of İzmir Metropolitan Municipality which is the initiator of the project, preliminary projects were prepared in macro and micro scales on the operational plans. Anafartalar Street and Agora, Patlıcanlı Street and Synagogues (Havralar) District were determined as priority intervention areas and the projects were prepared by the academicians from universities in İzmir for the selected areas as follows:

- Anafartalar Street and Agora (Sub-Area 5 and 11) by Dokuz Eylül University
- Patlıcanlı Street (in 1<sup>st</sup> Degree Housing Area) by Dokuz Eylül University
- Synagogues (Havralar) District (Sub-Area 2) by IZTECH

In this study, in order to show the different approaches of two different higher education institutions, two renewal projects in **Patlıcanlı Street** and **Synagogues (Havralar) District** will be described in detail and their reflection on physical, social and economic milieu of heritage places will be explained.

### 3.3.2 Interventions and their Reflections

#### 3.3.2.1 Physical Setting

The project for Patlıcanlı Street entitled “**A Rehabilitation Model Responsive to Social Changes in Historic Districts**” prepared by Dokuz Eylül University aims to develop model for the social sustainability and empowerment of the residents living in the area by conserving physical and social aspects of the heritage place in a comprehensive manner (Birol Akkurt et al, 2017). The third project, which is entitled “**Revitalization and Development Project for Synagogues (Havralar) District**” prepared by IZTECH aims to introduce gastronomic experiences to visitors, preserve the synagogues and integrate them to tourism and cultural life, refunction the abandoned buildings and areas to attract young generation and artists (Çıkış et al., 2015). Although the projects have not been totally implemented yet, their impacts are currently visible on not only physical setting, but also social environment and economic context in the renewal area.

#### - **A Rehabilitation Model Responsive to Social Changes in Historic Districts at Patlıcanlı Street**<sup>59</sup>

The renewal project in **Patlıcanlı Street** focuses on social sustainability of the heritage place. In line with the social focus of the project, physical interventions aiming at improving the quality of open spaces are proposed in order to provide meeting places for residents and to strengthen the connection between them, encourage their sense of identity and promote their attachment to the heritage place.

In this way, improvements in infrastructure and interventions in public spaces were decided to be intervened first. Because, the lack of official conservation master plan caused lack of conservation standards and this makes new construction in heritage place and restorations of historic buildings more difficult. Physical interventions include small scale “urban acupuncture” which might trigger change, restorations of historical buildings, infill structures in the form of new buildings and rehabilitation of infrastructure such as installing street lighting elements to be carried out in the wider context. Along Patlıcanlı Street, where the street slope is so high, the street elements

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<sup>59</sup> Due to the social concerns of the project, detailed information on - A Rehabilitation Model Responsive to Social Changes in Historic Districts at Patlıcanlı Street is given in 3.3.2.2. Social Environment.

to divide pedestrian road and vehicular road is introduced and car parking along the street is prohibited by installing street elements. In order to encourage touristic visitors to use Patlıcanlı Street while walking to Kadifekale from Konak, the street elements are designed. The street elements are selling areas for residents of the area to sell their crafts or homemade dishes and resting areas for visitors to have rest on the sloping Patlıcanlı Street. The same architectural language is used for the design of selling and resting areas to visually integrate different intervention areas on the street (Figure 81 and Figure 82) (Akkurt Birol et al., 2017).



Figure 81 Selling Area on Patlıcanlı Street Designed at Area 1 (Source: Tarihsel Dokuda Sosyal Değişime Odaklı Bir Sağıklaştırma Modeli: Patlıcanlı Yokuşu. Presentation by Birol Akkurt et al., 2017)



Figure 82 Resting Area on Patlıcanlı Street designed at Area 3 (Source: Tarihsel Dokuda Sosyal Değişime Odaklı Bir Sağıklaştırma Modeli: Patlıcanlı Yokuşu. Presentation by Birol Akkurt et al., 2017)

The proposals have also been developed for raising awareness and making Patlıcanlı Yokuşu more visible and perceptible for different users (i.e. inhabitants, tourists, etc...) in the area. For example, important buildings are proposed to be emphasized with signage elements on the street with the use of information panels, iconographs and logos. Traditional daily life practices focusing on open-area uses and warm

climatic characteristics of the area necessitates the strengthening of the street life in the area through improvements in physical condition. The increased use of public spaces will create potential for interaction and communication between diverse social groups belonging to different socio-economic segments. Along Patlıcanlı Yokuşu, it is proposed to create viewing terraces in vista points and playgrounds for children in addition to cafes and tea garden which will be run by the residents themselves in order to empower them economically. Moreover, youth center, library and workshop for women are also proposed in Patlıcanlı Yokuşu in order to provide education opportunities for young people and women (Akkurt Birol et al., 2017).

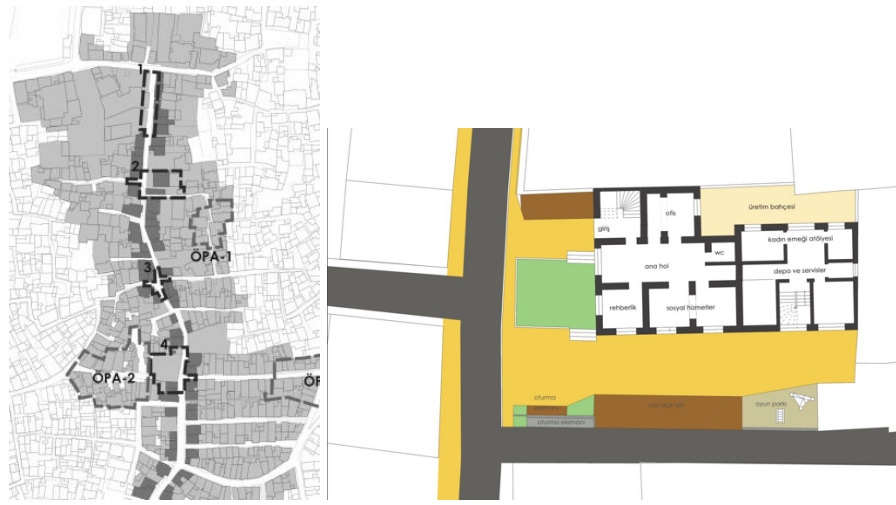


Figure 83 Social Building at Patlıcanlı Street: Youth Center, Library and Workshop for Women at Area 2 (Source: Tarihsel Dokuda Sosyal Değişime Odaklı Bir Sağıklaştırma Modeli: Patlıcanlı Yokuşu. Presentation by Birol Akkurt et al., 2017)

#### **- Revitalization and Development Project for Synagogues (Havralar) District**

The project in Havralar District proposes to present gastronomic experiences to the users of the heritage place, preserve the synagogues and provide their integration to cultural and touristic uses, re-functioning the abandoned buildings in heritage place and attract artists and young population to the area. These proposals are in line with the following strategies defined in the İzmir History Project: to introduce tourism as a prestigious activity, to attract young people and encourage them to visit to heritage

place and to emphasize uses and activities (including social and commercial) related with the experience.

The important landmarks in the area such as Synagogues, Hamam and Hans, Havra Street and the vibrancy of Kemeraltı in terms of commercial activities are defined as the values of the heritage place. On the contrary, the problems are described as poor physical environment, buildings in derelict condition, social structure and hygiene problems along Havra Street because of preparation of food and its selling in the spaces that are not suitable. Havralar District is a complex heritage place since it involves different uses. Havralar District mostly covers commercial buildings including *hans* in different sizes many of which are not in uses. There are also many synagogues many of which are not in use. Considering the central location of Havralar District at the very center of the traditional commercial center and the needs of different users (i.e. tourists, young people and the residents of the area) and empty commercial buildings and synagogues in the area, renewal project emphasizing commercial and touristic uses are proposed in Havralar (Synagogues) District by IZ TECH

The project of IZ TECH in Havralar District proposes to three intervention types:

- (i) To build new buildings with educational, social, cultural and touristic uses in the place of not-used buildings
- (ii) To restore historic buildings in order to be used as “tourism information center” and museums complex
- (iii) To rehabilitate and improve open areas for enhancing the comfort condition and experiences of different users in public spaces





Figure 84 Havralar District Project by IZ TECH – Site Plan (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)

In the scope of first intervention type which is (i) new buildings with educational, social, cultural and touristic uses in the place of not used buildings, “**Design, Architecture and Urban Studies Center**” of IZ TECH is designed along Eşrefpaşa Street on 203 Building Block (Figure 85) “**Tourism Information Center**” is also designed at the intersection between Eşrefpaşa Street and Havra Street next to Design, Architecture and Urban Studies Center (Figure 86). The location of Tourism Information Center was chosen at critical point in Havralar District. Since, the intersection between Eşrefpaşa Street and Havra Street works as the entrance gate to Havralar District of the visitors who visit Agora and want to go Havralar District. In this way, open area arrangement at the intersection of Havra Street and Eşref Paşa Street is arranged to mark the junction as the “entrance gate” of Havralar District (Figure 87). For the construction of “Design, Architecture and Urban Studies Center” and “Tourism Information Center” at Havralar District, nearly 30 building lots must be expropriated since they hold private ownerships. The project also proposes to change the cadastral pattern in the area. As seen in Figure 88, building lots are amalgamated and the one single building is proposed along the Eşref Paşa Street. In addition, new road is opened in order to provide access to inner courtyard of the building from Eşref Paşa Street. Expropriating the buildings and manipulating the cadastral pattern can be problematic in terms of conservation of cultural heritage since it changes the authentic urban pattern values of the heritage place. However, project team justifies their approach by declaring that any historical building does not exist

among these building lots that are demolished and none of the buildings located on these lots were registered.



Figure 85 “Design, Architecture and Urban Studies Center” of IZ TECH (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)



Figure 86 The Proposal for Tourism Information Center (before and after) (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)



Figure 87 Havra Street Eşrefpaşa Entrance Open Area Arrangement (before and after) (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)



Figure 88 Comparison of Existing Cadastral Pattern and the Ground Floor Plan of Proposed Project (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)

Another new building designed in the scope of first intervention type is “**Culinary Arts Academy**” is proposed on **926 Street** in order to enhance the gastronomic experiences of the visitors. In addition, new hotel and café buildings are proposed in

the places of abandoned buildings. For the construction of these buildings, expropriation is also needed since they are private properties.



Figure 89 Culinary Arts Academy (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)



Figure 90 Hotels and Cafes Proposal (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)

The area where many synagogues exist next to each other is converted into museum complex with “Book Museum” and “Museum of Jewish History”. There are also synagogues in the area which are still in use for religious purposes by Jewish Community in İzmir.



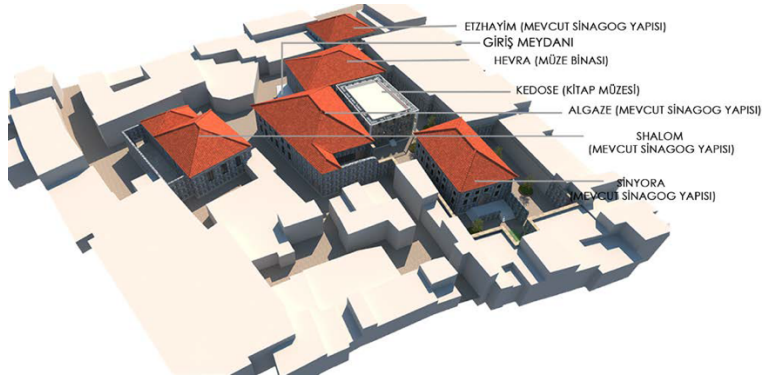


Figure 91 Museum Complex at Havaralar District (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)

The sales stands of commercial units have also been designed and proposals for street signs and selling stands were developed in the street rehabilitation project for Havra Street.



Figure 92 Sales Stand Proposal for Havra Street (Source: İzmir Tarih Havralar Bölgesi Canlandırma ve Geliştirme Projesi. Presentation by Şeniz Çıkış et al., 2015)

### 3.3.2.2 Social Environment

İzmir History Projects is different than other renewal projects in Tarlabası, İstanbul and Hacı Bayram Square for its emphasis on the participation of different stakeholders and empowerment of the inhabitants. In this way, renewal projects in Kemeraltı-Konak responses to needs of inhabitants and make them involve renewal process from project preparation to implementation.

The aim of the renewal project entitled “**A Rehabilitation Model Responsive to Social Changes**” in Patlıcanlı Yokuşu is beyond than strengthening the potentials of the heritage place and destroying the risks that heritage place confronts by intervening the physical setting. The project proposes to revitalize sense of collectivity and to reconstruct social identity. In that respect, renewal project in Patlıcanlı Yokuşu deserves special emphasize in terms of its approach on social structure.

The heritage place has been the area where different social groups are living together. In Ottoman Period, the area became the living area of Muslim population while after the declaration of republic, the original inhabitant left the area as a result of the changing urban and housing policy of the municipality which tended to define new areas for new settlements instead of upgrading the old living quarters. Starting from the 1940 and 50, the area has been subject of internal immigration of low-income families from different cities of Turkey in the search for new jobs. When internal immigrants first come to İzmir, they tend to settle living quarters where their relatives or fellows from the same town or city already live. In this way, the origins of the inhabitants in the place becomes not diverse. Thus, people from the cities of Konya (in central Anatolia) and Mardin (in southeastern Anatolia) live in Patlıcanlı Street according to social Survey (Birol Akkurt et al., 2017). In this way, the social environment in Patlıcanlı Yokuşu has been constantly transforming throughout the years.

The new-comers whose income levels increase, tend to leave the area in order to live in more prestigious quarters of the city. Thus, Patlıcanlı Street was considered as the stepping stone for the families who moved to İzmir. The process of the abandonment of Patlıcanlı Street by the families, the prosperity of whom increases become the main tendency. Thus, the vicious circle of rapid population exchange today characterizes Patlıcanlı Street. The change in population at the time being, result the

instability in the socio-cultural profile of the residents and weakens the attachment of the residents to the place and makes to establish sense of identity. In addition, the solidarity between different groups are weak in Patlıcanlı Street.

Community meetings were organized with the participation of residents in Patlıcanlı Street in order to understand the problems and the requests of the inhabitants. The resilience of inhabitants to the possible changes in the area resulting from the renewal interventions were also examined. As a conclusion of the meeting, it is determined that the inhabitants tend to support and collaborate to the social projects especially for the ones related with the empowerment of the residents in terms of labor and work. Together with the support of the inhabitants, “**A Rehabilitation Model Responsive to Social Changes**” has been proposed for Patlıcanlı Street (Bırol Akkurt et al., 2017).

The proposed model initially aims to solve the problems related with the quality of life in Patlıcanlı Street and its surrounding environment. In line with the aim of the project, the following assumptions are made:

- There will be an improvement in the components of environmental quality through the proposed physical interventions in open areas and thus, the living conditions of the inhabitants will be improved. In this way, the improvements in the socio-economic profile of the existing inhabitants will be triggered.
- The connection of Patlıcanlı Street to its surrounding and the relationship of the street with the city is improved
- The rehabilitation of the area will create new economic options for those living in the region
- Through the creation of a livable urban space, the awareness and consciousness for the history of the city will be provided for the residents of İzmir

According to these assumptions, the lower and upper limits of the interventions are determined and conservation strategies are defined accordingly. The upper limit is determined as “*to make heritage place prestigious without letting it gentrified*” while the lower limit is determined as “*to provide minimum life quality standards for the inhabitants*”. In line with upper and lower limits defined, the strategies for strengthening the potentials of the heritage place and ending the risks that heritage place confronts by empowering the needs of inhabitant are determined as:

- Transition from Social Capital to Economic Capital
- Rehabilitation of groups at risk
- To provide continuity of socio-cultural diversity (Birol Akkurt et al., 2017).

According to the social survey conducted at the site with the residents, the most important problems are defined as poverty and unemployment. Many of the people who have come to area with internal migration whether work in temporary jobs or are unemployed. Many of the young people living in the area work in low-salary jobs mostly in production industry. The social survey conducted on the site showed that men are willingness to have permanent jobs that they can work under suitable conditions and women are willingness to contribute to the family budget by converting their skills into an income by working in an environment appropriate to their culture. In line with the requests of the inhabitants, the strategy of **“transition from social capital to economic capital”** has been introduced. In this strategy, it has been suggested to initiate “economic gain circle” by making residents aware of the skills they have, building their capacities through improving their social skills, making their local craft meet with the creative sector and presenting their crafts to public with an innovative approach.

The second strategy is to provide economic sustainability in the area by **“rehabilitating the groups at risk”**. The groups at risk has been defined in the project as the elderly people, children, women. The existence of security problem and drug dealing in the region necessitate to include the youth in the strategy. Artistic and intellectual activities for children, and vocational training besides artistic an sportive activities for youth are proposed as a part of the strategy. For women, educations related to birth control, family health and workshops for developing their skills and improving their communication skills are proposed. For elderly, physical rehabilitation programs and workshops to develop hobbies are suggested.

The last strategy is determined as **“to provide continuity of socio-cultural diversity”**. On the other hand, cultural traditions of different groups and social relations between them constitute diversity in the area, but the relationship between different groups is not strong in Patlıcanlı Street. Thus, the strategy, also aimed to ensure that the inhabitants will not leave the area even if there is a change in the social and economic status of the inhabitants. In order to achieve this, the comfort condition

of the households, in which demands for a better life standard increase due to increase in the income and prosperity, must be enhanced. In this regard, strategies for rehabilitating existing buildings, adaptation of heritage buildings to current living standards, addition of necessary auxiliary spaces to satisfy the needs of inhabitants and improving the infrastructure of Patlıcanlı Street has been developed (Birol Akkurt et al., 2017).

In “**A Rehabilitation Model Responsive to Social Changes**”, the strategies related to providing sustainability in social structure in Patlıcanlı Street were developed. These strategies are (i) participation of the inhabitants must be provided and social cohesion must be established; (ii) “collective meaning” must be established by the residents; (iii) the street life must be revitalized, and (iv) inhabitants must be involved in the production of income generating goods (such as crafts) and the capital resulting from the intervention must return back to residents of the area. To provide participation and social cohesion, social activities such as *kermes* and *panayır* where inhabitants can meet and spend time together should be regularly organized. For creating collective meaning in Patlıcanlı Street, the opportunities for residents to live shared experiences and define shared aims must be created. Important people, events and buildings in the history of Patlıcanlı Street must be revealed. The connection between physical traces of important events must be highlighted by various tools such as placing a plate on the wall of the building, giving the name of a person, event or building to a place in the street. These events will help to create shared past for all the inhabitants in the area. For example, *İzmir Mevlevihanesi* building which was located on Patlıcanlı Street was demolished and could not reach today. In order to remind *İzmir Mevlevihanesi* to residents of Patlıcanlı Street and people living in İzmir, “The House in the memory of Mevlevihane” has been proposed (Figure 93) (Birol Akkurt et al., 2017).





Figure 93 House in the Memory of Mevlevihane, Plan View (Left). Location of the design is indicated as 4 (Right). (Source: Tarihsel Dokuda Sosyal Değişime Odaklı Bir Sağıklaştırma Modeli: Patlıcanlı Yokuşu. Presentation by Birol Akkurt et al., 2017)

To revitalize the street life and increase the shared spaces along Patlıcanlı Street is crucial, since the shared spaces will be potential meeting areas for people belonging to different social groups. The inhabitants in the area should have entrepreneurial role for benefiting from the income generated by the interventions in Patlıcanlı Street. Thus, the social uses proposed in the street include viewing terraces, playgrounds and cafes would not only revitalize the street life on Patlıcanlı Street, but also they will ensure that the residents in the area contribute to generate economic income by running these businesses. To achieve this, capacities of the residents in terms of their existing skill and expertise were identified. The organization of workshops and events that will help skilled individuals to meet with creative industries and their representatives are planned to be organized. It is also suggested that existing production practices of the residents should be embedded cooperation system between the residents themselves (Birol Akkurt et al., 2017).

To summarize, participatory approaches should be carried out with the residents living in the area for the successful implementation of the renewal project. In İzmir History Project, participation of different stakeholders has always been highlighted as an important constituents of renewal scheme in the way to success. The participatory meetings and workshops have already been arranged and residents in Kemeraltı-Konak renewal area have been involved in the planning, design and implementation of the projects conducted by İzmir History Design Workshop.



Figure 94 The logo of İzmir History Project (Source: izmirtarih.com.tr)

As an example of the participatory approaches of İzmir History Design Workshop, shelter and lightening project to be implemented for Havralar Street was initiated with the coordination of İzmir Mediterranean Academy and in collaboration with Association of the Conservation and Development of Urban Values of İzmir, İzmir Metropolitan Municipality İzmir History Project Center/Design Workshop, Konak Municipality, KA Participation Workshops and *Tasarım* Koop. The implemented design was chosen by the craftsmen who run businesses along Havralar Street among different proposals. In the scope of the project, four participatory meetings were organized. The project was carried out in two stages: "design and application activities with craftsmen", "participatory design workshops" and "participatory intervention workshops". In the project, which aimed at answering Havralar Street's current spatial problems with participatory approaches, solutions were sought for contemporary problems related with infrastructure, superstructure, cleanliness, waste management, public transportation and dense visitor traffic in the area. The relevant units of İzmir Metropolitan Municipality and Konak Municipality, in addition to other related stakeholder came together in order to take necessary steps for solving the problems and accelerating the processes for solving the problems (Figure 95) ("Esnafın Seçtiği Tasarım Havra Sokağı'nda", 2016).



Figure 95 Shelter and Lighting Design in Havralar Street (Source: izmeda.org)

Another example is the series of “local participation workshops”. Anafartalar Second Stage Local Participation Workshop, the first of 10 local participation workshops planned to be carried out within the scope of Izmir History Project, was held on September 27, 2017. The participatory workshop was arranged in a voluntary work carried out by 20 people. The residents of the area, craftsmen and visitors attended the workshop. Attendees were informed about the project and their feedback in terms of the value, problems and potentials of the site were taken during the workshop. At the end, their proposal for the solutions related to the problems of the heritage place were obtained (Figure 96) (“Anafartalar 2 Caddesi İçin Yerel Katılım Atölyeleri”, 2017).



Figure 96 Local Participation Workshop at Anafartalar Street (Source: “Anafartalar 2 Caddesi İçin Yerel Katılım Atölyeleri”, 2017)



Figure 97 Agora: My Park event poster (izmirtarih.com.tr)

Another example is the workshop entitled “Agora: My Park” which is organized for children living in Agora District. In February 2015, the Izmir History Design Workshop collaborates with the organization “KA – Participation Workshop” and together, they invite children living in the area in order to organize a participatory program in order to encourage children to adopt the environment they live in, strengthen their sense of belonging and define playgrounds for them. In “Agora: My Park” workshop, the playground was designed with the children considering their needs and following the design process the park was implemented together with children (Figure 98). These examples are very few of the efforts shown by İzmir History Design Workshop in terms of involving inhabitants to the renewal process.



Figure 98 Agora Park after the completion of intervention. Source: 7/70 Kültür Sanat

### **3.3.2.3 Economic Context**

In the “Design Strategy Report” of İzmir History project, the broader strategy for urban renewal is defined as enhancing living conditions of the inhabitants with minor and generator interventions and making existing residents benefit from the economic improvements in the area. The physical improvements in the area may create attractive spaces to live and lead to increases in rent and the displacement of residents. In this case, gentrification must be carefully examined (Tekeli, 2013).

Tekeli (2013) states that gentrification becomes very common tendency for the interventions in the heritage places which have deprived at the time being. Gentrification evidently becomes outcome of the interventions in heritage places, though interventions aim at preserving and upgrading deprived heritage places through empowering social structure. According to Tekeli (2013), selective renewal process in already dilapidated heritage places can be initiated through attracting people who have better socio-economic profile. But today, gentrification has not been supported in the professional and academic arena. The externalization and displacement of the inhabitants living in the heritage place is the subject of criticism.

In Kemeraltı-Konak renewal area, the results of social survey illustrated that the inhabitants are temporary residents and the population of these areas consists of tenants who move from one place to another very frequently. Property values in the renewal area have also decreased. For these reasons, gentrification may become probable in several sub-areas of Kemeraltı-Konak renewal area. According to Tekeli (2013) different urban strategies such as gentrification, rehabilitation and transformation should be benefited in different sub-areas and thus, a balanced social structure should be established.

Mostly, low-income people which do not have permanent jobs are the residents in İzmir-Konak renewal area. In Design Strategy Report, it is emphasized that low-income people having irregular salaries should not be excluded and displaced from the renewal area. In order to increase the livability of these areas, it is necessary to increase the number of public spaces which can be used for social and cultural activities. However, the socio-economic profile of the inhabitants in the area could not afford the conservation works in Kemeraltı-Konak renewal area. So, the costs of regeneration of these areas should be covered by public funds or subsidized to a considerable extent

(Tekeli, 2013, p.82). In this way, Kutlu (2015b, p.30) states, it is important that the financial support and incentive mechanisms should be put into effect for the interventions in different scale in order to ensure existing resident will primarily benefit from the possible increase in value.

Patlıcanlı Street clearly illustrates the inevitability of rent increases in heritage places contrary to strategies that are responsive to needs of inhabitants and aims at empowering them. The rent increase in Patlıcanlı Street is observable in the official data on the value of unit square meters of land. The data of the values of unit square meters between the years of 2005 and 2018 showed that there is an increase in the values at the time being. Figure 99 shows that the average economic value of unit square meters of the land was 46,02 USD in 2005 while it is 127,40 USD in 2018. The increase in rent value is almost three times in Patlıcanlı.



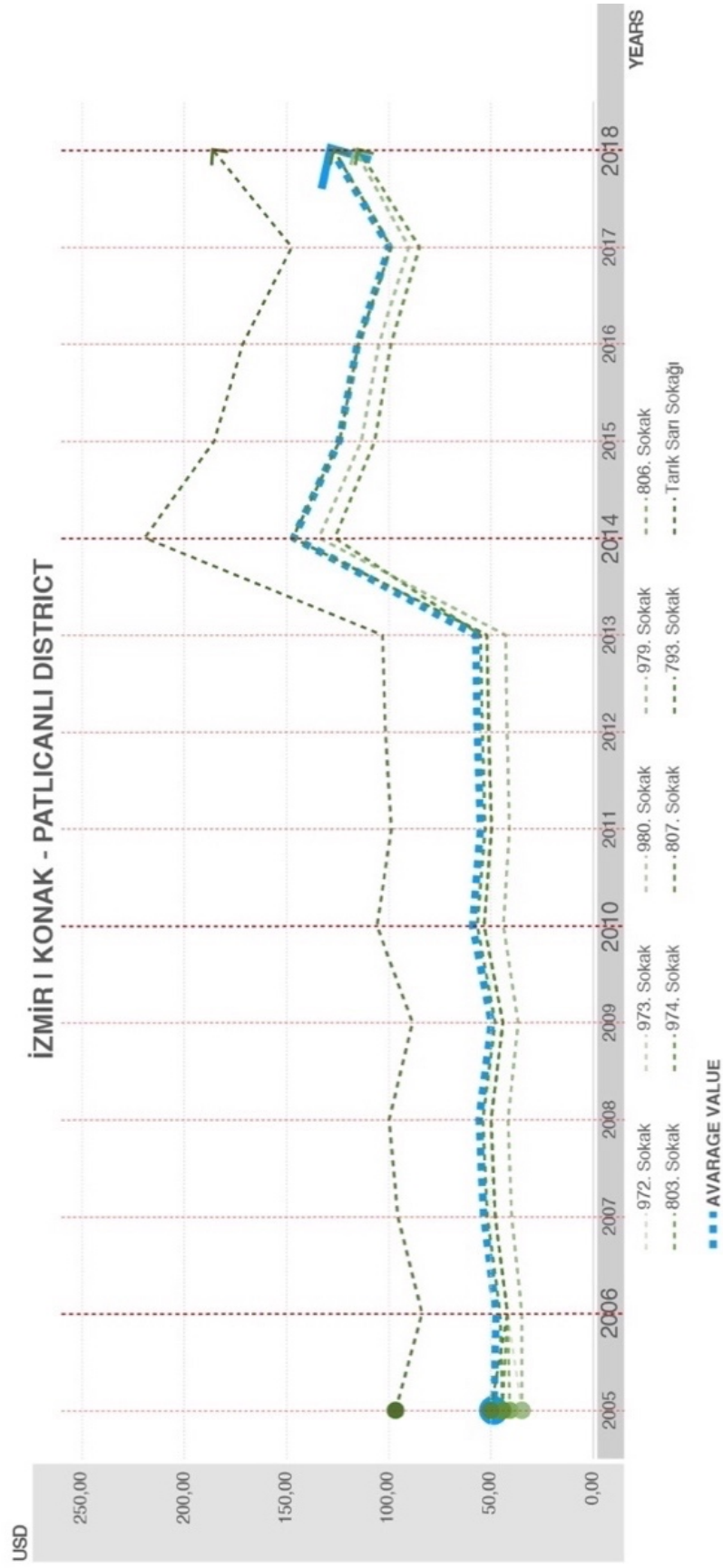


Figure 99 The change in the economic value of unit square meters of the land between 2005 and 2108 (Patlıcanlı Street)

Once the increase in the average economic values and the timeline of interventions in Patlıcanlı Street is compared, the relation is observed. The most drastic increase is seen between the years of 2013 and 2014, when İzmir History Project was initiated and the Design Strategy Report was published by İzmir Metropolitan Municipality. Since there was no intervention in Kemeraltı-Konak renewal area following the declaration of renewal area, the rent value neither increased nor decreased until the İzmir History Project Design Strategy Report was published. Between the years of 2014 and 2017, there is a slight decrease in the rent value in the currency of USD. The decrease can be explained as the devaluation of Turkish Lira between these years.



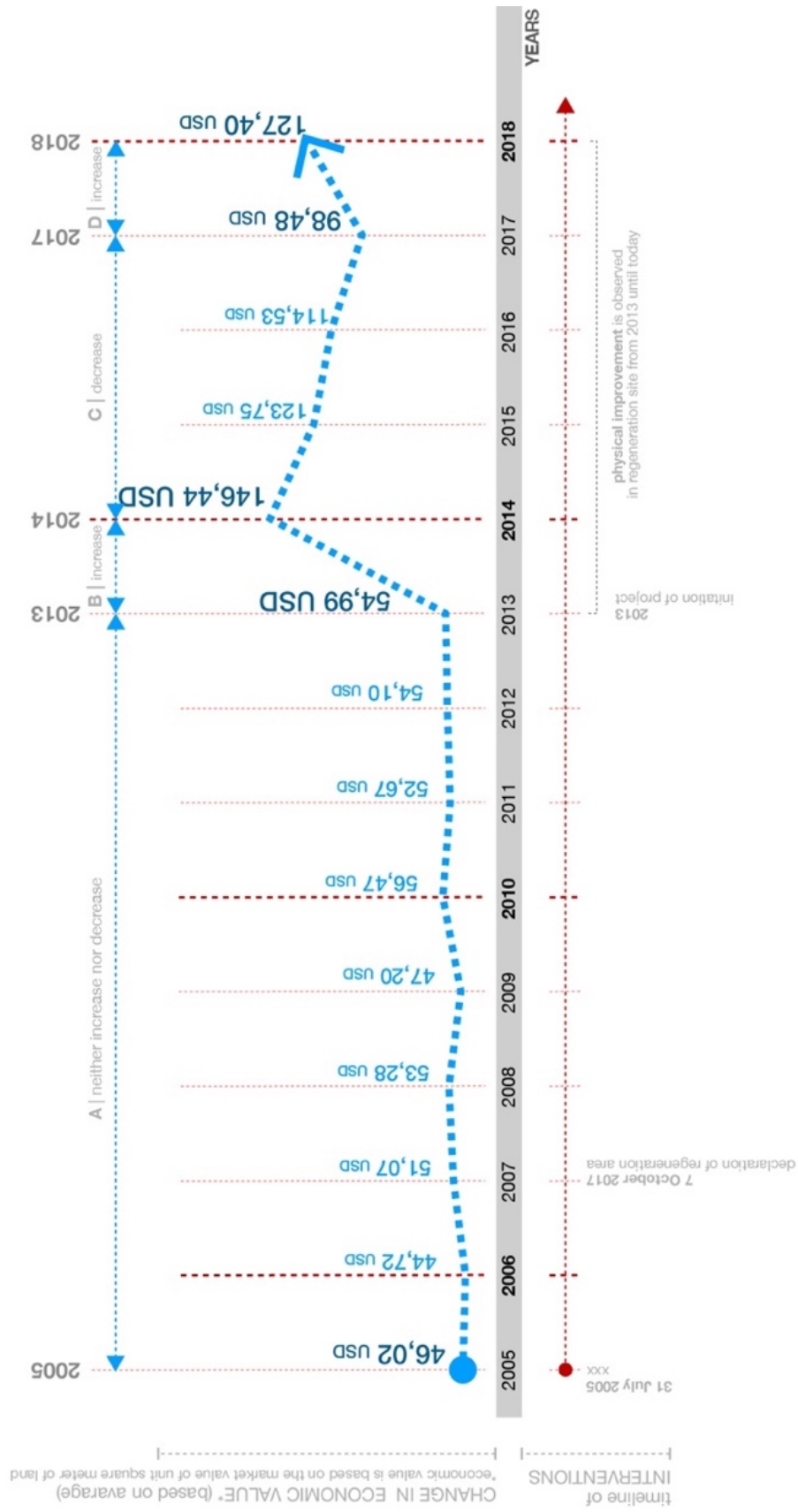


Figure 100 Interrelationship between the interventions and changes in the economic value (Patlicanli Street)

The interviews with the responsible people in İzmir Metropolitan Municipality and Ministry of Culture and Tourism declared that interest of the investors in Konak rises day by day. The investors look for historical buildings to buy in the area for future investment. There are also academicians and artists who bought historical buildings in Kemeraltı-Konak and restored the building in order to live in. The increase in the interest show that there is a risk of gentrification in Kemeraltı-Konak renewal area in the following years despite the social concerns of the İzmir History project. Currently, it is evident that in order to reduce the negative impact of rent increases and to direct the economic benefit resulted from the interventions to the residents, new strategies should be adopted.

### **3.4 Assessing the Pros and Cons of Interventions in Three Heritage Places**

In Tarlabası and Hacı Bayram Square, due to the demolishment of the heritage buildings and reconstructions of historic buildings, physical setting of the heritage places was degraded. However, in Kemeraltı-Konak, physical setting is almost preserved as a result of the restoration of buildings.

In terms of social environment, symbolic significance of Hacı Bayram Square which is characterized with the co-existence of Augustus Temple and Hacı Bayram Mosque is destroyed due to the emphasize on the mosque in the square. In Kemeraltı-Konak, the area is intended to be transformed into more prestigious heritage place by restoring the historic building through empowering the residents. In terms of economic context; increase in real estate values is evident in the three of the heritage places. In Table 10, the reflection of the interventions to physical setting, social environment and economic context of heritage places is listed.

Table 10 The Reflection of Interventions to Milieus

REFLECTION OF INTERVENTIONS TO MILIEUS				
	Physical Setting	Social Environment	Economic Context	
Tarlabaşı (İstanbul)	Demolishment of many of the historic buildings by keeping only the façade of them.	The displacement of residents	Residential, commercial and office units are sold with very high prices and there is a dramatic increase in real estate value. New commercial uses are also proposed.	
Hacı Bayram Square and its surrounding area (Ankara)	To enlarge Hacı Bayram Mosque and construct underground carpark, archeological remains underground were bulldozed. Some of the traditional buildings were reconstructed. New buildings with a contemporary architectural style were demolished and the ones with pseudo-traditional architectural language were constructed in their places.	The existing business owners were ignored and even not informed about the project. The location of many business did not change after the interventions in Hacı Bayram Square.	The increase in the real estate value is evident.	
Kemeraltı – Konak (İzmir)	The main approach for intervening physical setting is to restore historic buildings and construct new buildings with contemporary architectural language. However, the changes in the cadastral pattern and expropriations of several properties are for realizing intervention proposals.	Different users in the area such as residents and business owners are involved in the renewal process through the workshops, participatory meetings, etc.	Though control mechanisms are provided in order to avoid rent increases, the rent increase is observed in the heritage place	

### Concluding Remarks

In each heritage place, interventions have pros and cons once the reflections of interventions to physical setting, social environment and economic context are assessed considering the scope and the degree of interventions.

In Tarlabası, the heritage place will be more prestigious with the “improvements” in physical setting in terms of condition of office and apartment spaces and situation of the public spaces. But, the improvements are provided through physical interventions that cause irreversible damage to heritage itself such as demolition of many historic buildings and keeping only the façades of very few of them, amalgamation of building lots in order to define larger living spaces and opening up courtyards in the middle of building blocks. Interventions in social environment such as expropriation of private properties and displacement of residents are cons of the project. The increase in the rent value may be the pro of the project as soon as inhabitants in the area benefit from it. In Tarlabası, however, the beneficiary of the rent increase is the construction company and Beyoğlu Municipality.

In Hacı Bayram Square and its surrounding, the improvements of the physical setting would be considered as the pro of the project. Prior to the intervention the square was used as a car park and was not a pedestrian friendly urban area. As a result of the physical interventions, the pseudo traditional architectural language was used for the construction of new buildings and the archaeological layer was bulldozed in order to build an underground carpark and the extension of the Hacı Bayram Mosque. All these interventions are the “costs” of improving physical setting. In general, the assessment of Interventions in Hacı Bayram Square is negative given irreversible damage.

In Kemeraltı-Konak, the participatory approaches are amongst the pros of the interventions in the heritage place. The involvement of academicians both in the decision making and project preparation processes are other pros. However, the pace of the interventions is the limitation of the project. Even though many projects have been prepared in Kemeraltı-Konak and participatory meetings conducted in the heritage place, there are very few physical interventions in the area. The residents and business owners in Kemeraltı-Konak do not believe in the project due to its slowness.

## **CHAPTER 4**

### **ASSESSING THE THREE HERITAGE PLACES IN TURKEY: QUESTIONING THE INTERRELATION BETWEEN INTERVENTION APPROACHES AND CHANGING VALUES**

The intervention approaches are the apparatuses for measuring changes in the values, because interventions in different degrees result gradual changes in the values of heritage places. Resolving interventions into intervention approaches and understanding changes in heritage places through intervention approaches will assist to understand changes in the values of heritage places which will mean conservation or destruction.

In the first section of this chapter, relation between interventions and heritage values will be described then intervention approaches will be explained. In the second section, each intervention approach will be explained in reference to selected heritage places and different degrees of interventions in three heritage places will be described. In the third section, intervention approaches will be evaluated in terms of the changes in heritage values in-between conservation and destruction for Tarlabası, Hacı Bayram Square with its surrounding and Kemeraltı-Konak.

#### **4.1 Relating Intervention Approaches with the Values of Heritage Places**

Interventions to heritage places have a reflection at physical setting, social environment and economic context and the reflection of interventions is whether the conservation of heritage place or destruction. Three milieu of heritage places (physical setting, social environment and economic context) are the vessels of socio-cultural and economic values that heritage places involve and thus, interventions which alter the physical, social and economic milieu of heritage places have an also impact on the values of heritage places. The relationship between values and interventions are described in Table 11 by explaining the potential reflection of the interventions the values of heritage places.



Table 11 Interrelationship Between Values and Interventions

Value	Description of Value	Potential Reflection of Intervention(s) to Values
Age and Historic Value	Heritage places have age and historic value due to their age and oldness. The continuous presence of heritage place through different time periods in history and being representative of different time periods define age and historic values.	During the new interventions, a specific time period of the historic building can be chosen for its conservation instead of considering the periods that define the identity of the heritage place as an integral entity. In addition, the patina of the building representing the age of the heritage building may be altered through the use of brand new materials which give new look to the buildings. Age and historic value will be sustained if all the layers of heritage places will be conserved in a combined manner
Authenticity Value	Authenticity value depends on the originality, integrity and intactness of different components and elements of physical setting in heritage places.	As a result of the construction of new buildings looking like old, the authenticity and integrity of the heritage place will be destroyed. One of the common tendencies for intervening heritage places which is facadism will affect the integrity of the heritage places and thus, authenticity will be destroyed. The conservation of heritage places as an integrated entity with its all components such as urban form and plan layout through integrating contemporary elements will sustain authenticity of heritage places.
Architectural and Technical Value	Architectural and technical value is associated with the authenticity and intactness of architectural features of heritage places such as urban form and plan layout and continuity of technical aspects such as construction technique and building details in heritage places.	Excessive interventions such as demolition, reconstruction and facadism may lead to the loss of architectural and technical features of heritage places. Demolishment will result the loss of artistic and technical features in the heritage place. The reconstructions will lead to “fake” technical features which are replicas. The reproduction of the the craftsmanship past will give false information about today. Facadism which proposes to demolish the interior organization by keeping only the façade of the building will also lead to loss of architectural and technical values of heritage places. Adapting historic buildings to contemporary need by conserving architectural and technical features of the buildings will sustain architectural and technical value.
Document Value	Architectural and technical features of heritage places and their authenticity and integrity have document value, because these qualities are the evidences of the past and transfers information about the time period heritage places belong. The social environment which is identified with the heritage place also have document value.	Heritage places are the documents of the time periods that they represent due to their significant and distinctive urban and architectural features such as urban form, construction technique, plan layout, mass configuration and architectural elements. Interventions to physical setting will alter these elements and change the document values. Interventions to social environment which suggest the displacement of existing communities which characterizes the heritage places will also lead to destruction of document value. The interventions to physical interventions themselves are the documents of their times since they represent the conservation approach of the specific time period.
Aesthetic Value	Aesthetic values are related with the sensory experiences of users, the way of visually experiencing the heritage place and its “beauty”. In this way, aesthetic value is highly subjective and different aesthetic values may be attributed by different users.	Interventions in heritage places solely based on aesthetic concerns may result facadism, reconstructions and construction of new buildings in pseudo-traditional architectural language. Demolishment of new buildings in heritage places which are constructed with contemporary materials and new construction technique may be demolished due to aesthetic concerns of decision makers due to being un-aesthetic and un-harmonious with heritage place.
Identity Value	Historic buildings define the identity of heritage places with their architectural characteristics. Because, each period has its significant architectural features and distinctive character of each heritage place defines its unique identity. The identity of physical setting is also related with the connection of users to heritage place, because buildings belonging to different social and ethnic groups have different identity. Distinctive functions and uses that are identified with heritage places are also related with identity value.	The architectural language of new interventions such as pseudo-traditional language and reconstruction of traditional buildings as fakes have an impact on the identity of the heritage place. Because new “traditional” identity will be created in the heritage place. Interventions in heritage places also change the users’ ties and connection to heritage places, since the buildings belonging to different ethnic groups with their architectural languages and uses will be altered. The religious buildings belonging to different beliefs are the example of it.
Symbolic Value	The presence of an emblematic and representative structures in the heritage place such as religious buildings and monument defines the symbolic value of heritage places. In addition, the existence of social group which characterizes the heritage place defines the symbolic value pf heritage place. Symbolic value is also determined by significant and distinctive meanings that are attributed to the heritage place by the users.	Interventions that transform the significance of symbolic structures change the meanings attributed by the users to heritage place. For example, over-emphasizing one symbolic structure by physically enlarging and expanding it while underestimating the other symbolic structure while not intervening and leaving it decay in multi-layered contexts will result the transformation of the symbolic meaning of the place. Displacement of social groups characterizes the heritage place will also cause the loss of symbolic value.

Table 11 (continued)

Memory Value	Memory value is related with the memories created in the heritage place by different users through their interaction with the physical setting. It also refers to the remembrances of the memories of the users in the heritage place. In this way, memories and remembrances of memories connect users and heritage place and the ties and connection determines the memory value.	New interventions may result improvements in heritage place and thus, new memories can be created in the heritage places by their old and new users. However, if new interventions destroy the physical setting, the inhabitants will lose the physical traces of their previous memories that were created in the heritage place at time being. .
Prestige Value	Prestige value refers to the prestige and status that a community or person derives from having a particular heritage asset or living in the heritage place. Prestigious uses, activities and events in the heritage place such as traditional gastronomic facilities related with the taste of the place and festive events also contribute to prestige of the area.	The prestige that a person derives may increase or decrease due to the changes in the physical setting. This because, following the conservation works in the heritage place, the physical environment of the heritage place will be improved. In addition, new prestigious uses may replace the existing uses in heritage place as a result of the interventions.
Functional Value (as a proxy of Economic Value)	Functional value refers to the continuation of original uses of historic building in heritage place. It also refers to the adaptive re-use of consistent with the carrying capacity, historic features and socio-cultural aspects of heritage places.	New uses and functions might be replaced with the old ones which characterizes and identify the heritage place as a result of the interventions.
Real Estate Value (as a proxy of Economic Value)	Economic value includes use values deriving from the direct use of heritage such as buying historic buildings or paying rents or entrance ticket to a museum and non-uses values as option values, bequest values, existence values. In this study, economic value refers to real estate value of historic buildings in the heritage place.	It is inevitable that interventions in heritage place will change the real estate value because of improvements in the physical environment which make the heritage place more livable.



For understanding the changes of values in heritage places resulting from interventions, **seven intervention approaches** have been identified. The intervention approaches defined for measuring changes in the value changes are (i) governance approach, (ii) approach to urban land, (iii) approach to ownership, (iv) approach to existing uses and functions, (v) approach to existing social structure, (vi) approach to intervention and design and (vii) approach to post-intervention control mechanisms.

#### **(i) Governance Approach**

In the fields of conservation of cultural heritage and planning, governance refers to the decision-making process and the ways of dealing with the interventions in heritage places from policy (the uses of laws and regulation in each specific context) to practice (the ways of intervening physical, social and economic features of heritage place). Participations of different stakeholders are widely accepted and advocated to guarantee the sustainability of heritage values. Participatory approaches also increase the project's chances of success. For the interventions in heritage places, two contradictory **governance approaches** have been adopted: top-down/exclusive vs. bottom-up/inclusive. However, the mainstream governance approach is top-down and exclusive, which do not consider the involvement of different stakeholders. Involving a variety of the stakeholders, including local, national, regional, international, public and private actors in the urban development process and **orchestration among stakeholders** is important for the safeguarding.

Additionally, approach to regulatory systems is important since heritage places are not blank canvases and there are laws and regulations for their protection. The way of using laws and regulations define the rules for future interventions. In some cases, decisions try to find ways to overcome the rules.

Another topic in the governance approach is the **motivation of decision makers**. Decision makers may have social, political or economic motivations for interventions and as a result of these motivations, social and cultural sustainability will be provided or heritage place will be destroyed for the sake of economic benefit. Adoption of **method and scientific discipline** during interventions is also important for the sustainability of heritage places as Valletta Principles suggests:

[t]he safeguarding and management of a historic town or urban area must be guided by prudence, a systematic approach and discipline, in accordance with the principles of sustainable development.

[...] Safeguarding and management must be based on preliminary multidisciplinary studies, in order to determine the urban heritage elements and values to be conserved (ICOMOS, 2011b).

In this way, understanding historic context, documentation, understanding the attributes of heritage place and their authenticity and integrity within the urban context are important issues for the safeguarding of heritage places. In order to understand the historic context, **expert and local knowledge**, which are the important sources of information should also be taken into account.

There are different **financial tools** to adopt for the implementation of interventions. Valletta Principles suggests “to facilitate partnerships with players from the private sector in the conservation and restoration of the built environment”. However in some cases, too much involvement of the sector underlines the economic interest of private enterprises rather than public interest. The funding options can be listed from more public to more private as public funds (from local or central governments, international agencies, NGOs and IGOs), public private partnerships and privatization. For the implementation of small size projects, micro credits and flexible financing that support the local enterprises can be considered.

The **extent and the frequency of intervention** must be controlled in governance process in order to avoid too much change which extends beyond the limits of acceptable change.

#### **(ii) approach to ownership**

The ownership of the properties in heritage places are important input for the determination of way of intervening in heritage places. If the properties belong to public bodies - public ownership -, the interventions in urban scale becomes easier since local and central authorities who are the initiators of the projects intervene their own properties. In this case, there is no other stakeholder or shareholder in the heritage place to negotiate for the interventions. However, if the properties are under private ownership, the interventions become harder since the number of stakeholder and shareholders, namely the number of people who will be part of the project will increase. Currently, the large number of ownerships is problem for intervening heritage places, because it even becomes hard to find the real owner of the property in some cases or one small single unit is owned by lots of people. As result of lots of ownership or scattered ownership, intervening heritage places sometimes becomes

impossible. However, keeping the ownership pattern by informing and convincing all the shareholders about the intervention is must for social sustainability of the heritage places.

In terms of intervening ownership, the intervention approaches are listed from the most conservationist to most destructive as follows: keeping the existing ownership pattern, purchasing properties of residents by bilateral agreements and expropriation.

### **(iii) approach to urban land**

The object of interventions is the urban land. The urban lands is composed of lots, plots and roads - a cadastral pattern. The cadastral pattern is the outcome of continuous inhabitation in urban areas. Once old maps and historical maps are analyzed in each specific context, it will be seen that the cadastral patterns is almost totally conserved at time being. Urban pattern is also related with the character of the place, and thus it has a document value.

Existing cadastral pattern in heritage places is also altered through the interventions in heritage places. In heritage places, lots are mostly small and thus, existing cadastral pattern in is considered as an obstacle for future interventions due to limiting the extent of new interventions. In order to create new open areas and enlarging the construction areas for creating larger new spaces, existing cadastral pattern is manipulated and the lots have been either divided or amalgamated.

In terms of intervening ownership, the intervention approaches are listed from the most conservationist to most destructive as follows: keeping the cadastral pattern by conserving street/lot/plot relationship and amalgamation of lots.

### **(iv) approach to social structure**

The social structure which is composed of inhabitants in the heritage place is directly affected by the interventions. In many of the cases, inhabitants in heritage places are generally urban poor, marginalized communities as well as immigrants from rural areas or less developed cities. For this reason, main tendency in intervention strategies becomes the displacement of inhabitants to solve the social problems followed by the expropriation of their properties. However, in the places where inhabitants give harm to heritage buildings rather than providing its sustainability, the displacement might be justified. But displacement should be considered as the last option for intervening inhabitants. While displacement of inhabitants is the most destructive approach, there

are other approaches some of which suggests empowerment of inhabitants considering their needs.

In terms of intervening social structure, the intervention approaches are listed from the most conservationist to most destructive as follows: empowerment of inhabitants considering their cultural practices and traditions, informing inhabitant about the intervention, having feedback from them and responding their needs, informing inhabitants about the intervention not taking their feedback into account, ignoring inhabitants, displacement of inhabitants.

**(v) approach to uses and functions**

The needs of inhabitants in heritage places change at time being and the cities are in constant transformation. Likewise, the uses and functions in heritage places have been constantly changing. In this way, the intervention in heritage places also proposes new uses and functions. However, new uses and functions which are incompatible with the characteristics and carrying capacity of the heritage places result drastical transformation.

In terms of uses and functions, the intervention approaches are listed from the most conservationist to most destructive as follows: keeping the original uses and functions, introducing new functions compatible to the (new) meaning/significance and carrying capacity of heritage place, replacing uses and functions with the unsuitable/improper new ones.

**(vi) approach to intervention and design**

The degree of intervention and architectural design approach have direct impact on physical setting of heritage places. Intervention in heritage places is objective issue and refers to alterations to physical settings such as degree of destruction in the heritage place. However, design approaches are highly subjective and depends on the architectural style of the designer.

In terms of intervention and design, the intervention approaches are listed from the most conservationist to most destructive as follows: as for intervention, conserving the buildings in their own context. as for design, introducing contemporary elements (not being fakes and replicas) which are consistent with heritage place, keeping only the façade of the buildings and changing the whole plan layout and mass configuration by adding extra spaces, demolishing all the buildings and re-creating heritage places,

demolishing all the buildings and constructing new buildings in new setting by changing the whole cadastral pattern

**(vii) approach to rent increase and post-intervention control mechanisms**

It is inevitable that every intervention in heritage places will increase the rent value of the area and its wider context. As a result of the increase in rent value, the inhabitants may have to leave the heritage place, because they can not to afford living in the same place due to rent increases.

In terms of rent increases and post-intervention control mechanisms, the intervention approaches are listed from the most conservationist to most destructive as follows: controlling rent increase resulting from the intervention in order to avoid gentrification and provide social sustainability, displacement of resident and gentrification.

All the intervention approaches and the different degrees of interventions are visualized in Figure 101 by indication the relationship between interventions and conservation/destruction of heritage values.

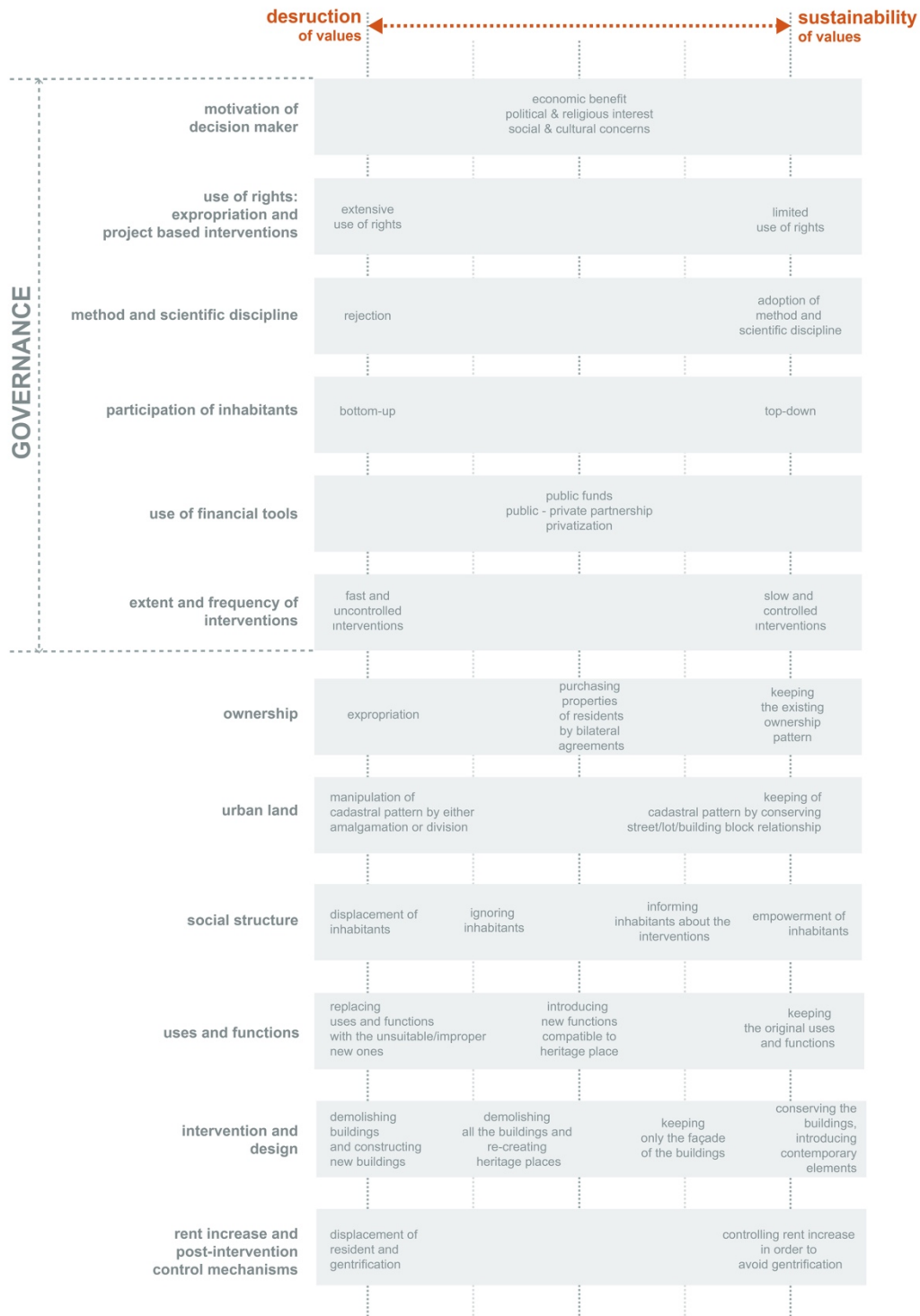
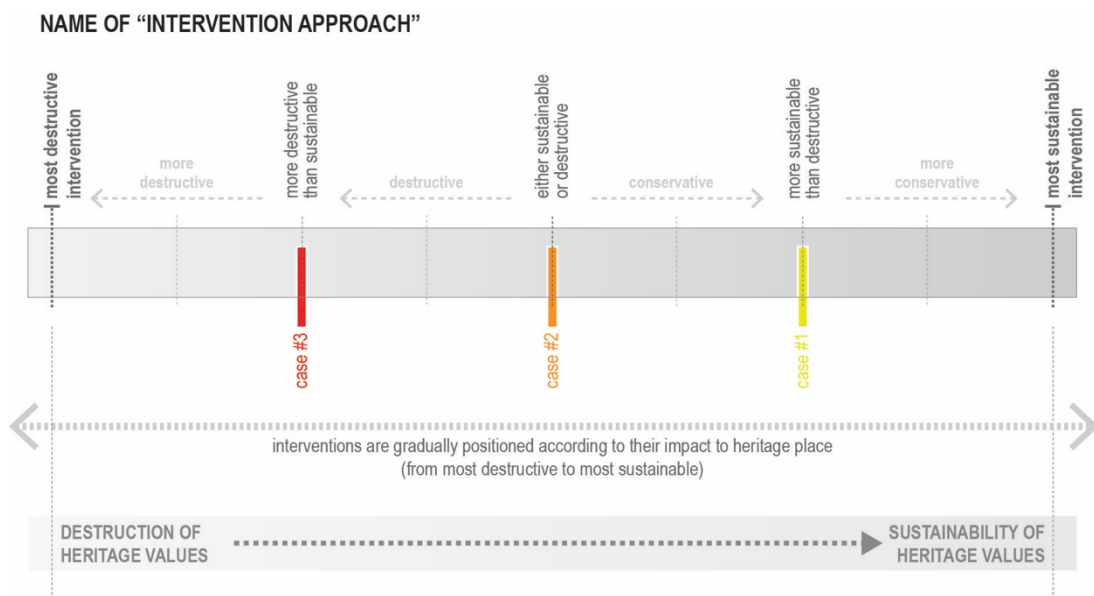


Figure 101 Intervention Approaches and the Degrees of Intervention in-between sustainable conservation and destruction

## 4.2 Impact of Intervention Approaches on Changing Values in the Three Heritage Places from Turkey<sup>60</sup>

Heritage places are subject to various interventions and these interventions are alterations to socio-cultural and economic values that heritage sites involve. In order to assess the value changes in heritage places resulting from the interventions, seven intervention approaches are determined. These approaches have been defined by resolving the interventions in the heritage places of Tarlabası, Hacı Bayram Square with its Surrounding and Kemeraltı-Konak. In addition, principles/strategies derived from international organizations and practices from international context are benefited for defining intervention approaches.

In order to understand the changes in the values of heritage place, **“bar for the gradual degrees of interventions”** are designed for each intervention approach in order to illustrate the impact of interventions in the selected cases. Two edges of the bars illustrate the interventions which are either the most conservative or the most destructive. The right-hand side of the bar refers to conservation, while left-hand side refers to destruction of the values. Degrees of interventions will be shown on the bar and the selected heritage place will be placed on each bar according to intervention implemented in the heritage place (Figure 102). In this way, the bar is a tool for measuring the changes in the values between conservation and destruction.



<sup>60</sup> This part is elaborated from Özçakır et al., 2017b which discusses the impacts of interventions in six different renewal areas in Turkey, including the three heritage places selected for the thesis.

Figure 102 Bar Chart for the Visualization of Intervention Degrees

After visualizing each intervention approach according to their degrees of conservation, overall evaluation for understanding the effect of interventions will be introduced. In the assessment section, three heritage places will be compared in terms of their state of preservation (whether conservation or destruction) through the use of intervention approaches.<sup>61</sup>

#### 4.2.1 Impacts of Governance Approach

Governance of interventions in heritage places refers to the management of process from the motivations of decision makers behind the initiation of interventions to extent/frequency of interventions during the implementation of the project. Governance approach determines the way of intervening heritage places and define the renewal strategy. Thus, governance approach is interrelated with other intervention approaches. Governance approach consists of

- motivation of decision-makers for interventions
- use of the rights given by renewal law – especially expropriation and project-based interventions,
- adoption of method and scientific discipline,
- participation of inhabitants,
- use of financial tools,
- extent and frequency of interventions

#### Motivation of Decision-Makers

Motivation of the decision-makers refers to the driving force in initiating the interventions. The motivations of decision makers for the interventions in Tarlabaşı (İstanbul), Hacı Bayram District (Ankara) and Konak (İzmir) are very different from each other. The motivation behind Tarlabaşı 360 project is to provide **economic**

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<sup>61</sup> The bar is used in the intervention approaches in which there are gradual degrees of interventions. For governance approach in which motivation of stakeholders and use of financial tools are included, bar for the degree of interventions is not benefited. Because, motivations of decisionmakers are very different than each other and decision makers choose how to finance their projects among different alternatives. In this way, interventions in motivations of decision-makers and use of financial tools are not comparable in themselves.



**benefit** by construction new mixed-use complex through displacing the inhabitants and increasing the inhabitable spaces at the very center of İstanbul, while renewal project in Konak takes **social and cultural concerns** into account by considering the needs of the inhabitants and sustainability of cultural heritage. The motivation behind the interventions in Hacı Bayram Square is **political and religious interest** since renewal project aims at defining new religious center in Ankara by enlarging the Hacı Bayram Mosque above and underground through consciously damaging archaeological layer of the area belonging to Roman Period and constructing new buildings with pseudo-traditional architectural language. The declarations of the mayors about the interventions, who are the principal decision makers for the interventions in renewal area, also evidently reveal the motivations behind the renewal projects.

**Ahmet Misbah Demircan**, the mayor of Beyoğlu Municipality, states that

With the Tarlabası Urban Renewal Project, the economic value of the dilapidated buildings has already increased by 40 times and the area has become one of the most valuable districts in the region. [...] Tarlabası will be a new center of attraction that will make us all proud in İstanbul thanks to its historical and cultural values. Tarlabası Urban Renewal project will valorize İstanbul in terms of tourism and add economic value. The Renewal Project will initiate a change for the entire region with the added value and commercial activities based on service sector (“Tarlabası'nda bina fiyatları 40 kat arttı”, 2014).

The statement of Demircan focusing on the value increase in Tarlabası and valorization of the wider area as a result of the urban renewal project clearly depicts the motivation of decision makers associated with economic benefit.



Figure 103 Demircan: Tarlabası yeniden yapılandırılıyor (Source: ekonomiservisi.com, 2016) – right, 'Tarlabası'nda dönüşüm durdu' iddiasına cevap, (Source: haber7.com, 2015)

**Melih Gökçek**, the mayor of Ankara Metropolitan Municipality at the time of interventions in Hacı Bayram District, declares that

We have renewed Hacı Bayram. We had a complete restoration. The old buildings were fully uncovered and we witnessed that the number of people coming to Hacı Bayram, the majority of which are tourists from out of Ankara increased four times. Therefore, for the first time, a serious step has been taken in Ankara for religious tourism. In Ankara, one of the poorest city in Turkey in terms of tourism according to the overall population of the country, the satisfying number of visitors will be achieved in the following three or four years (“Gökçek'e turizm ödülü”, 2011).



Figure 104 Başkan Gökçek yeni Ulus projesini anlattı Source: ilgazetesi.com – left. Hacı Bayram Veli Camii ve Çevresi Yenileme Projesi (Melih Gökçek Anlatıyor) (Source: vimeo.com, 2014)

As the statement of Gökçek implies, the renewal project in Hacı Bayram District focuses on religious tourism and thus, in addition to the religious and ideological benefit provided by the renewal of the heritage, the generation of economic value resulting from religious tourism emerges.

Aziz Kocaoğlu, the mayor of İzmir Metropolitan Municipality, defines the aim of İzmir History Project as to regenerate the historic center of İzmir, by organizing workshops in which architects, city planners, craftsmen, businessmen and academicians contribute to the project through participatory approach. In the historic center, there are dilapidated buildings which are in the need of urgent interventions. The historic center will be upgraded by the expropriations of private properties and introducing commercial functions. In addition to revitalization of the area in terms of commercial activities, social and cultural projects will be integrated to İzmir History Project (“Tarihi dokunuş”, 2016). Different than the stamenets of Demircan and Gökçek, Kocaoğlu mentions the integration of inhabitants in the process of renewal in addition to economic revitalization.



Figure 105 Aziz Kocaoğlu at Kemeralı. Source: “Tarihi dokunuş”, 2016

### Use of the Rights given by the Law

Heritage places are subject to various laws and regulations which control and limit the future interventions. In Turkey, renewal law gives two extensive rights to decision makers for the interventions in heritage places which have never given before: **expropriation** of properties belonging to private ownership and **project-based interventions** in large conservation areas. Prior to renewal law, the expropriation of private properties was only possible in the conditions that expropriation is necessary for the public interest (Constitution of Turkey, Article 46). However, in renewal areas, the private properties can be expropriated even if there is a private interest as in the case of Tarlabası. Moreover, project-based interventions have not been possible in registered conservation areas prior to renewal law, since all the interventions must be in line with comprehensive conservation master plans.

These two comprehensive rights are used differently in Tarlabası, Hacı Bayram and Konak. In terms of **project-based interventions**, the renewal interventions in three renewal areas are based on the renewal projects which are prepared apart from comprehensive conservation master plans. In the cases of Tarlabası in Beyoğlu and Hacı Bayram District in Ankara, there is not official conservation master plans (CMP) for the conservation area. In the case of Konak – İzmir, official CMP exists and the renewal project is prepared independent from CMP while rules and regulations for new interventions defined in the plan was considered. However, in some cases, the revision of CMP is requested from conservation council in the cases the proposal in renewal project contradicts with the plan decisions. For example, *kortejo*<sup>62</sup> building in Konak which are not used currently is proposed to be converted into hostel for youth. In line with this decision, the use of the building determined in the conservation master plan is proposed to be changed to “tourism oriented commercial use” (Figure 106).

<sup>62</sup> Kortejo is a house or a group of houses that Jewish people live together.



Figure 106 Kortejo Building in Konak, before and after

In terms of expropriation, the private properties the owner of which did not accept to sell their properties to GAP CC was expropriated in Tarlabası Urban Renewal Area. According to Beyoğlu Municipality, 30% of the properties in Tarlabası was expropriated which corresponds to the properties with 172 owners (“Tarlabası’nda kentsel dönüşüm düğümü halen çözülemedi!”, 2012). In Hacı Bayram District, Demiröz (2015, p.50 and 54) states that only 51 buildings among 213 buildings belong to private owners according to data obtained from Ankara Metropolitan Municipality. The ownership of 139 building belongs to Ankara Metropolitan Municipality and many of the ownerships were obtained by the urgent expropriation processes conducted by Ankara Metropolitan Municipality thanks to the decision of the Council of Ministers on 21 March 2007 (Official Gazette, Decision Number: 2006/11265) which assigned the right of expropriations of private properties in renewal area for the implementation of renewal project. Contrary to large number of expropriations in Tarlabası and Hacı Bayram, the limited number of private properties most of which are not in use currently have been proposed to be expropriated. For example, for the construction of Culinary Arts Center in Havralar District, IZ TECH proposes to expropriate the building lot on which vacant building exists currently.





Figure 107 Proposal for Culinary Arts Center in Havralar District

According to all these informations, the following table and the bar chart for the degree of the use of the rights given by the renewal law is obtained.

Table 12 Degree of Interventions in terms of the use of the rights

The name of the renewal area	Degree of Intervention
Tarlabaşı (TA)	Project-based interventions and expropriation of 30% of properties
Hacı Bayram District (HB)	Project-based interventions and expropriation of 63% of properties
Konak (KO)	Project-based interventions and few number of expropriations are proposed

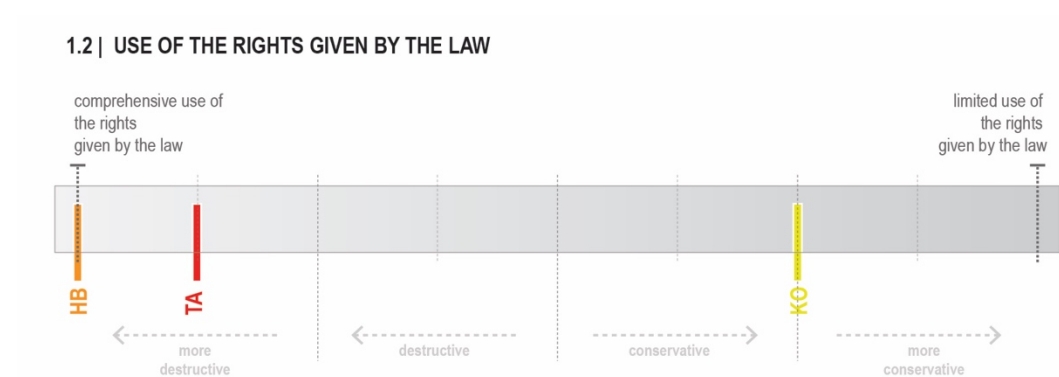


Figure 108 Degree of Interventions: Use of the Rights given by the Law

### **Adoption of Method and Scientific Discipline**

To understand historic context and its components by documentation, analysis and evaluation is important for the conservation of heritage places. In order to follow the method which starts with the analysis of heritage place and ends up with the decision making, information and know-how from different scientific disciplines should be adopted. The expert knowledge and local information are also important sources of data in order to introduce proper methodology and adopt scientific discipline for appropriate interventions in heritage places. The adoption of method and scientific discipline refers to the use of proper methods and scientific discipline for achieving the sustainable conservation of social and cultural aspects of heritage places.

In Tarlabası, Hacı Bayram District and Konak, the approaches to method and scientific discipline are different. In Tarlabası Renewal Project, the advisory board was established and academicians from different universities in İstanbul are the members of advisory board. Although, there are academic advisors in the project who are the members of architecture and city planning departments of the universities, the outcome of the project is controversial in terms of integrated conservation of cultural heritage. Because, Tarlabası 360 project proposes displacement of inhabitants, expropriation of historic buildings and transferring building rights to private company to construct new mixed-use complex and the amalgamation of building lots in order to obtain larger spaces.

The head of academic advisory board of renewal project in Tarlabası, disagrees with the criticism in terms of amalgamation. During the interview, she said that the building lots were amalgamated since existing building lots were too small for living spaces that satisfy the contemporary needs. The area was also identified with the insecurity and crime related to the social profile of inhabitants prior to implementation of renewal project. For this reason, instead of entering buildings from the streets, safer and controlled access to the buildings were provided from the courtyards which are defined in the middle of each building block. Another justification for renewal project is that the social profile of inhabitants who are mostly urban poor also did not have financial capacities to initiate urban transformation in the area. Thus, there was a need for investor to start the project.

In Hacı Bayram District, the method and scientific discipline were not adopted. In order to emphasize the Islamic character of the area related with Hacı Bayram

Mosque, the archaeological remains underground were ignored and destroyed. However, sustainable conservation refers to the conservation all the physical layers of heritage place belonging to different cultures. If the proper methods and scientific approach were adopted in Hacı Bayram District, the sustainable conservation would have been achieved.

In terms of adoption of method and scientific discipline, the renewal project in Konak (İzmir) is the most successful one. Starting from the very beginning of İzmir History Project, Prof. Dr. İlhan Tekeli from Middle East Technical University, Department of City and Regional Planning has been part of the renewal project and has defined the road map. The members of project team at İzmir History Project are also conservation experts. The Director of Historical Environment and Cultural Assets Division of İzmir Metropolitan Municipality, Dr. Gökhan Kutlu and the director of İzmir History Design Workshop Dr. Çağlayan Deniz Kaplan have PhD degrees in related fields. The number of responsible people who have expertise in conservation of cultural heritage show the importance given to expert knowledge in İzmir History Project. Additionally, Dokuz Eylül University and İZ TECH in İzmir were assigned to prepare the renewal projects in the area and the academicians worked to develop renewal projects in Konak. The projects prepared by the universities are based on the comprehensive analysis of social structure and cultural heritage in the area. The projects propose strategies for the integrated conservation of the heritage place considering the needs of inhabitants living in the area.

Even though the academicians are involved in the renewal projects at Tarlabası and Konak, the outcomes are different. The participation of the academicians does not guarantee the adoption of the proper methodology and scientific discipline through the renewal process. Because, the priorities of the academicians in terms of conservation approaches would be different in different cases.

Table 13 Degree of Interventions in terms of adoption of scientific discipline

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	adoption of method and scientific discipline, but the outcome is disputed in terms of sustainable conservation
HACI BAYRAM DISTRICT (HB)	rejection of proper method and scientific discipline
KONAK (KO)	adoption of proper method and scientific discipline

### 1.3 | ADOPTION OF METHOD AND SCIENTIFIC DISCIPLINE

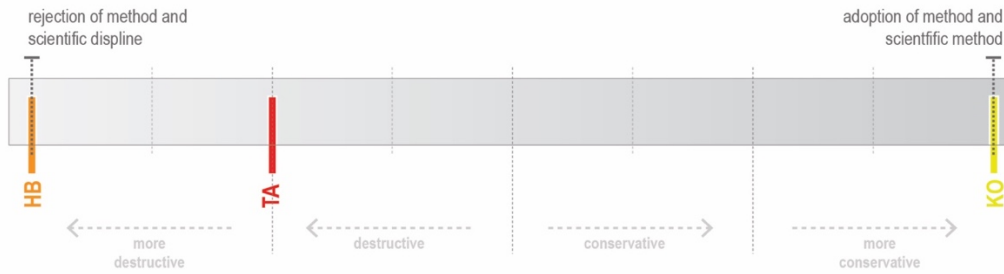


Figure 109 Degree of Interventions: Adoption of Method and Scientific Discipline

### Participation of Inhabitants

According to motivation of decision makers, interventions may vary from each other in terms of participatory approaches. If the motivation of decision maker is conservation of cultural in inclusive manner, the bottom-up strategies might be adopted and inhabitants are taken into consideration in renewal project. However, there are also cases where the inhabitants are ignored and top-down approach was adopted. Both of these contradictory renewal approaches (top-down/exclusive and bottom-up/inclusive) are benefited in the renewal projects in Turkey. In the renewal project in Tarlabası, the inhabitants were taken into consideration at the beginning of the project through the reconciliation meetings for providing common ground between the needs of the inhabitants of the area and the requests of the investor company. However, the reconciliation process has been finalized without setting an overall agreement between inhabitants and investors. From that time, the property owners who do not sell their properties to construction company were displaced from Tarlabası as a result of the expropriation of their properties. In Hacı Bayram District, the inhabitants in the area who are mostly shop owners are neither included in renewal process nor



displaced from their places as social survey conducted in the site showed. In the other words, the inhabitants were ignored during the implementation of renewal project.

In the case of Konak, the bottom-up approach has been adopted in terms of participation of inhabitants. The participatory meetings have been organized in Konak in order to get feedback from the residents and respond their needs. In addition, the projects have been developed and implemented in collaborative approaches as in the examples of *Parkım Agora* project and pedestrianization of Kemeraltı Street.

Table 14 Degree of Interventions in terms of “Participation of Inhabitants”

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	Top-down
HACI BAYRAM DISTRICT (HB)	The inhabitants were ignored, neither top-down nor bottom-up
KONAK (KO)	Bottom-up

#### 1.4 | PARTICIPATION OF INHABITANTS

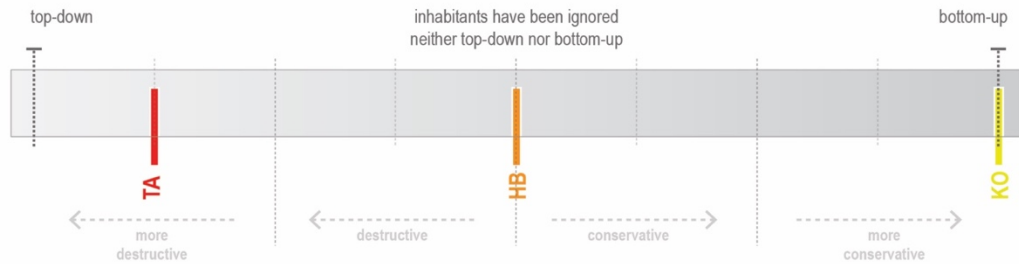


Figure 110 Degree of Interventions: Participation of Inhabitants

### Use of Financial Tools

Traditional mode of financing interventions in cultural heritage are public funds and government (either in local or central level) become the principal investor. Recently, alternative financing approaches that mix public and private funds have also been used for the interventions in heritage places. For the interventions in Tarlabası, Hacı Bayram District and Konak; two different funding mechanisms are used: public funding and public-private partnerships (PPP).

In Tarlabası and Konak, public-private partnership (PPP) has been used for financing the renewal project, but PPP was used differently in Tarşabaşı and Konak. In Tarlabası, the regulatory power of the local government in terms of expropriation and the economic support of private enterprises have been used in order to achieve economic benefit-oriented renewal objectives of the decision makers. In Tarlabası, tender agreement was signed with GAP CC by Beyoğlu Municipality. GAP CC is a private investor having various projects in heritage places in Turkey. In Tarlabası Renewal Project, the properties were expropriated by Beyoğlu Municipality and the ownership rights were transferred to GAP CC in order to implement the project. In Konak, TARKEM A.Ş. (Historical Kemeraltı Construction Investment and Trade Trust) which was established by the business people in İzmir many of whom have business in Kemeraltı. TARKEM is the partner of İzmir History Project as an investor. The difference between GAP CC and TARKEM A.Ş. is that while GAP CC is “outsider” and does not have a direct relationship between the property owners at Tarlabası, TARKEM was established by the business owners in Kemeraltı. In this way, İzmir History Project is funded by the beneficiaries of the renewal project in some extent. Thus, İzmir History Project can also be considered as bottom-up in terms of its investment model, while Tarlabası Renewal Project is top-down.

Conrary to Tarlabası and Konak, the local authority used its own fund in order to implement the renewal project. Here, it should be recalled that, Ankara Metropolitan Municipality always uses its own funds for the implementation of urban transformation, regeneration and renewal projects in different scales. In this way, the renewal project in Hacı Bayram District is not an exception and example for the mainstream approach of Ankara Metropolitan Municipality.

Table 15 The Use of Financial Tools in Renewal Projects

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	Public Private Partnership
HACI BAYRAM DISTRICT (HB)	Public Funds – Ankara Metropolitan Municipality’s own financial sources
KONAK (KO)	Public Private Partnership

### **Extent and Frequency of Interventions**

In order to see the result immediately, the pace interventions in the heritage places is too fast. For example, electoral periods become the criteria for the time period that interventions should be completed for the local authorities in order to benefit from the physical improvement in the heritage places in terms of increasing their votes. However, the extent and the frequency of interventions are related with the change in the heritage place since the faster interventions in wider intervention area mean more change in heritage place. Thus, extent and frequency of interventions must be controlled in order to avoid too much change which may have negative effect on the heritage place.

In Tarlabası, Hacı Bayram and Konak, the extent and the frequency of interventions vary. The fastest intervention in heritage place was observed in Hacı Bayram District. Because, the archaeological layer was bulldozed at the beginning of 2013 and the construction work have been finalized in mid-2014 with the new construction in the district. The extent of the intervention is also wide since huge area was bulldozed for extending the mosque above and under the ground, constructing the underground car park and new commercial buildings around the mosque.

In Tarlabası, renewal process is similar to Hacı Bayram District and the pace of interventions is fast while being slower than interventions in Hacı Bayram District. In Tarlabası, the project was started in 2006 and the renewal project was prepared at that year. Until 2010, negotiations with property owners were held and expropriations were conducted. The buildings in Tarlabası started to be demolished in mid-2012. At the beginning of 2016, all the buildings in Tarlabası was demolished. In this way, The extent of the interventions in Tarlabası is wide since many buildings were either totally demolished or only the façade of them was kept. Currently, new buildings are constructed and interventions still continue in the site. The renewal project is expected to be completed at the end of 2019.

For the pace of interventions in Tarlabası, Ahmet Misbah Demircan, the mayor of Beyoğlu declared that renewal process took their full 7 years, and it had been a long time. According to Demircan, it was not easy to do business by complying with the rules of law. In this way, he criticized the long duration of expropriation processes (“Misbah başkandan kentsel dönüşüm 'itirafı': Hukuk içerisinde iş yapmak zor”, 2015).

Contrary to Tarlabası and Hacı Bayram District, the pace of interventions is slow and the extent of interventions are limited and controlled. The projects are prepared according to design strategy report and operational plans in a participatory approach. In Konak, renewal area was declared in 2007 and the Design Strategy Report was published. In 2015, operation plans were published and then, the projects were prepared. Until today, there have been very few focal physical interventions in the renewal area such as construction of Fish Market and many social projects.

Table 16 The Use of Financial Tools in Renewal Projects

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
<b>TARLABAŞI (TA)</b>	The buildings started to be demolished in 2010 and implementation on the site still continue. The implementation of renewal project is expected to finish at the end of 2019.
<b>HACI BAYRAM DISTRICT (HB)</b>	All the construction work was completed in one and half year – the implementations started at the beginning of 2013 and ended at the mid-2014.
<b>KONAK (KO)</b>	The implementations still continue.

#### 1.6 | EXTENT AND THE FREQUENCY OF INTERVENTIONS

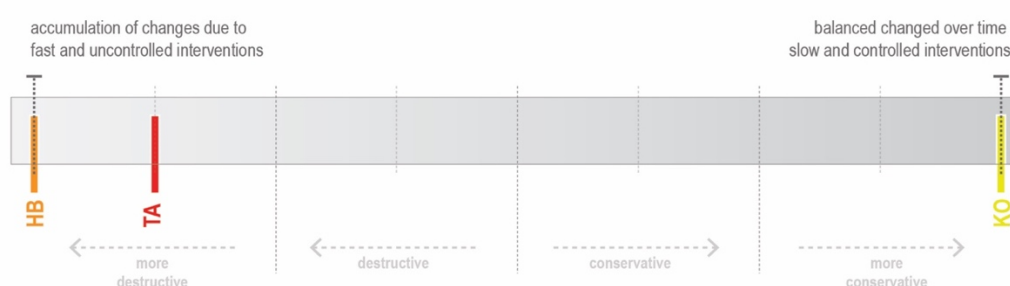


Figure 111 Degree of Interventions: Extent and the Frequency of Interventions

### 4.2.2 Impacts of Approach to Ownership

The ownership of the properties in heritage places are important input for the determination of way of intervening heritage places. If the properties belong to public ownership, the interventions become easier, because decision makers (local and

central authorities) who are the initiators of the projects intervene their own properties and there is not any other shareholder in the intervention. However, if the properties belong private ownership, the interventions become more difficult from the perspective of decision makers. Because, the number of shareholders increases and thus, the number of people who will be part of the project will increase. In order to make interventions in heritage places easier, the private properties can be expropriated. There are three approaches in terms of approaching ownership:

- (i) keeping the existing ownership pattern,
- (ii) purchasing properties of residents by bilateral agreements,
- (iii) expropriation

In Tarlabası, Hacı Bayram District and Konak; there are different approaches in terms of ownership. In Tarlabası, as a result of reconciliation process with the owners of the buildings, 70% of the owners sold their properties with bilateral agreements that they signed with the GAP CC. The properties which were owned by the remaining 30% were expropriated by Beyoğlu Municipality in order to transfer the ownership to GAP CC in order to implement the project. In Hacı Bayram District, 139 building among 219 were expropriated in the scope of the project which corresponds to %63,4 of all the buildings in the area. However, in Konak, the approach is to keep existing ownership pattern. However, in order to implement regenerator projects in the central locations at renewal area, expropriations of private properties are proposed.

Table 17 Approaches to Ownership

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	Expropriation and purchasing properties of residents by bilateral agreements
HACI BAYRAM DISTRICT (HB)	Expropriations
KONAK (KO)	Keeping the existing ownership pattern, but some of the properties are also expropriated for the implementation of generator projects

## 2 | OWNERSHIP

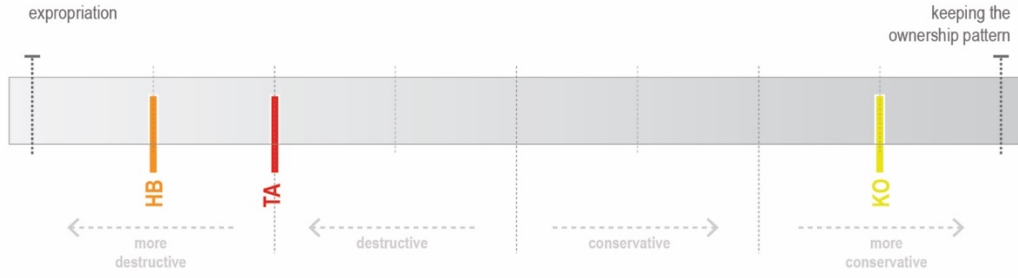


Figure 112 Degree of Interventions: Ownership

### 4.2.3 Impacts of Approach to Urban Land

The urban land is composed of street, lots and building, the totality of which produces cadastral pattern. The cadastral pattern is the outcome of continuous inhabitation in urban areas. Once old maps and historical maps are analyzed in each specific context, it will be seen that the cadastral pattern is almost conserved throughout the years. Urban pattern is also related with the character and identity of the place. However, cadastral pattern becomes the subject of interventions in renewal projects in Tarlabası and Konak.

In Tarlabası, the urban land is densely manipulated by amalgamating building lots in order to produce larger construction areas. In Tarlabası, lots are relatively small and the cadastral pattern which is composed of small lots densely located in building illustrates the character of the place. However, existing cadastral pattern was considered as an obstacle for future interventions due to limiting the extend of new interventions in Tarlabası Urban Renewal Project. In Hacı Bayram District, the urban land was not intervened on renewal project. But, the urban land was densely intervened between the years of 1940 and 1990 in order to create urban square in front of Hacı Bayram Mosque and Augustus Temple prior to renewal project. In Konak, the urban land is mostly conserved except some of focal projects aiming at upgrading renewal area with minor interventions. For example, in order to construct the accommodation facility in the renewal area, the building lots 2 and 73 are proposed to be amalgamated in the building lot numbered 382 (Figure 113).

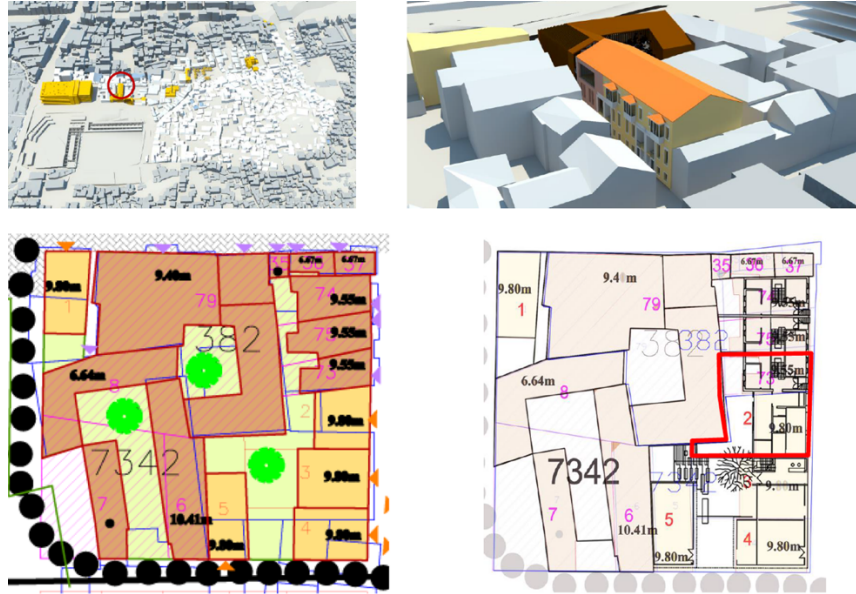


Figure 113 Amalgamation of 2 and 73 Lots in Building Block 382

Table 18 Approaches to Urban Land

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	manipulation of urban land by amalgamation of building lots
HACI BAYRAM DISTRICT (HB)	keeping the existing urban pattern. however urban pattern was already manipulated densely prior to implementation of renewal project because of destructions in order to define Hacı Bayram Square
KONAK (KO)	Keeping the existing ownership pattern, but some of the buildings lots are proposed to be amalgamated for exceptional cases such as the implementation of generator projects

### 3 | URBAN LAND

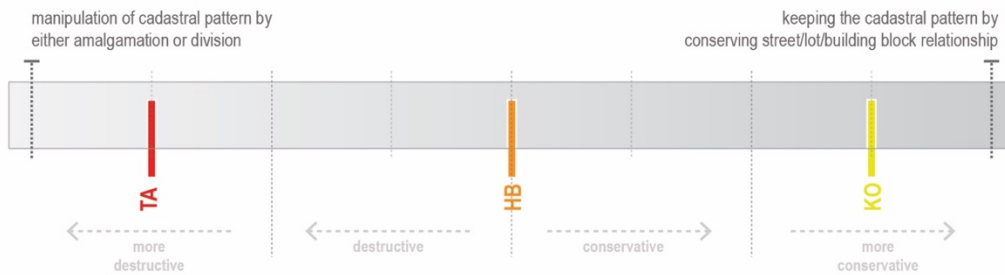


Figure 114 Degree of Interventions: Urban Land

#### **4.2.4 Impacts of Approach to Existing Social Structure**

The social structure in the renewal area which corresponds not only residents and inhabitants, but also users such as visitors are directly affected by the interventions in heritage places. In terms of approaching social structure, the ways of intervening heritage places are as follows: empowerment of inhabitants, informing inhabitants about the interventions and getting (or not getting) feedback from them, ignoring inhabitants or displacement of inhabitants.

In Tarlabası, at the very beginning of the renewal project, the property owners at Tarlabası were informed about the renewal project without getting feedback from them. After that, reconciliation meetings were conducted with property owners in Tarlabası. In the reconciliation process, Beyoğlu Municipality and GAP CC asked property owners to sell their properties to Beyoğlu Municipality or buy new apartments from the renewal Project. According to Beyoğlu Municipality, 70% of the property owners signed agreement with Beyoğlu Municipality and %70 of the owner who signed agreement decided to buy new apartments from renewal project. To summarize, 49% of the property owners bought new apartments in Tarlabası 360 project, %21 of the property owners sold their properties to Beyoğlu Municipality and GAP CC and the properties of 30% were expropriated. According to these numbers, it can be understood that %49 of the owners will stay in Tarlabası after the implementation of renewal project. However, 49% of the property owner will have an apartment in the renewal project. Social survey conducted in the area showed that %71 of the residents are tenants and the project offers residents one option: to buy properties in Kayabaşı Houses of Mass Housing Agency (TOKİ) in Turkey with 5% advance payment. Thus, 49% of property owners in the area corresponds to 14,2% percent of total population living in the area. These numbers suggest that the majority of the property owners will be displaced from the renewal area.

In Hacı Bayram District, the renewal project essentially ignored the inhabitants in the renewal area. The social survey conducted in the renewal area showed that 24 out of 40 business owners which corresponds to 60% of business owners stay in Hacı Bayram District after the implementation of the renewal project. However, the inhabitants in the area are proposed to be empowered by different activities for children, young and elderly people in Konak Renewal Area. For children, artistic and mental activities; for youth, artistic sportive activities and vocational training; for



women, educations related with birth control, family health and workshops for developing skills and improve their communication skills; for elderly, physical rehabilitation and workshops for hobbies and skill development are proposed.

Table 19 Approaches to Social Structure

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	Displacement of inhabitants
HACI BAYRAM DISTRICT (HB)	Ignoring inhabitants
KONAK (KO)	Empowering the inhabitants

#### 4 | SOCIAL STRUCTURE

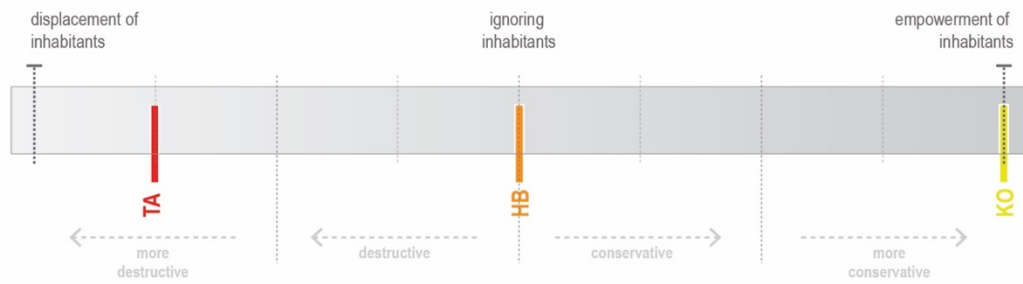


Figure 115 Degree of Interventions: Social Structure

#### 4.2.5 Impacts of Approach to Existing Uses and Functions

The needs of inhabitants change and cities are in constant transformation. Similarly, the uses and functions in heritage places are constantly changing. In this way, the interventions in heritage places also introduces new uses and functions. However, these new functions sometimes drastically change the heritage places. The approaches in terms of intervening heritage places are as follows:

- (i) keeping the original uses and functions
- (ii) introducing new functions compatible to the (new) meaning/significance and carrying capacity of heritage place
- (iii) replacing uses and functions with the unsuitable/improper new ones

In Tarlabası, uses and functions in the renewal area was dramatically changed. Prior to renewal project, the area was a residential district and there were commercial uses along the main axis, Tarlabası Boulevard. However, the renewal project proposes mixed-use complex consisting of the uses related with housing, commerce, tourism

and working. The weight of the different uses in Tarlabası Urban Renewal Project is 52% Housing, 17% Tourism, 14% Office and 12% Commercial.

In Hacı Bayram District, after the renewal project, the number of religious uses have increased in the area. The analysis of UTTA Planlama dating back to 2010, the analysis of Demiröz (2015) and the current situation of the area are compared, the increase in the number of commercial uses increased. In 2010, there had been residential and commercial uses at the south of the Hacı Bayram District and residential uses at the east of the area. In the year of 2015, there were not any residential building at the south of the renewal area and the residential uses at the east of the area were replaced with the uses related with the religious foundations. Today, the area is characterized with the commercial uses such as bookstores, chandeliers sellers, gastronomic facilities, religious uses such as foundation offices and functions related with the religious commerce such as sellers of religious books and pilgrimage dresses.

In Konak, the renewal strategy is to keep the uses and functions in the area as much as possible. But, in the renewal project, new functions and uses are also proposed in the area which is compatible with the carrying capacity of the area. For example, in order to attract the university students to the area, TAMİKAM building of IZ TECH is designed in the area. In addition, new hotel and restaurant buildings in addition to tourism information center is designed in the area in order to respond the need for visitors.

Table 20 Approaches to Uses and Functions

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	Replacing the uses and functions with the more income generating ones
HACI BAYRAM DISTRICT (HB)	Replacing the uses and functions with the ones related with commercial and religious activities
KONAK (KO)	Keeping the original uses and functions

## 5 | USES AND FUNCTIONS

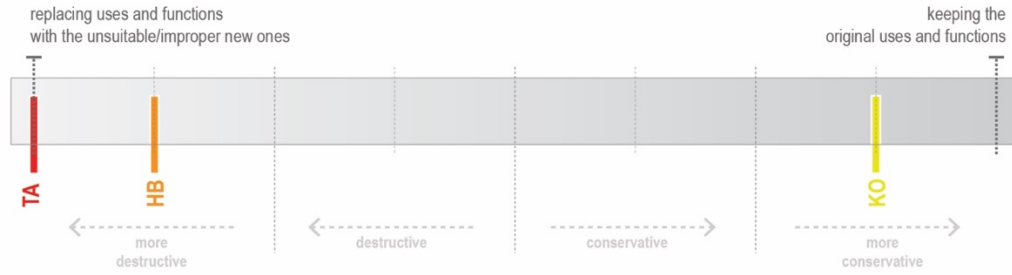


Figure 116 Degree of Interventions: Uses and Functions

### 4.2.6 Impacts of Intervention and Design Approach

The degree of intervention and design approach have a direct impact on physical setting of heritage place. While the design is subjective issue and it is related with the architectural approach of designer, the intervention is objective and has an impact in heritage place in terms of conservation or destruction of physical entities in the heritage place. In terms of intervention and design, there are four approaches:

- (i) as for intervention, conserving the buildings in their own context. as for design, introducing contemporary elements (not being fakes and replicas) which are consistent with heritage place
- (ii) keeping only the façade of the buildings and changing the whole plan layout and mass configuration by adding extra spaces
- (iii) demolishing all the buildings and re-creating heritage places
- (iv) demolishing all the buildings and constructing new buildings in new setting by changing the whole cadastral pattern

In **Tarlabası**, many of the buildings were demolished and only the façades of some of which are conserved. In this process, the cadastral pattern was also manipulated and new buildings were constructed in new urban setting. In addition, the whole plan layout and mass configuration of the heritage buildings in Tarlabası was changed by adding extra spaces and new floors. In **Hacı Bayram District**, buildings in the heritage place was demolished and they are reconstructed in pseudo-traditional architectural language. In this way, new buildings become the “copies” of the traditional buildings.



Figure 117 Comparison of Old and New in Tarlabası - Views from Tarlabası Boulevard

Contrary to destructive interventions in Tarlabası and Hacı Bayram District, the intervention and design approach in Konak is as for intervention, conserving the buildings in their own context. as for design, introducing contemporary elements (not being fakes and replicas) which are consistent with heritage place. Design Strategy Report of İzmir History Project (Tekeli, 2013, p. 74) states that

To provide a vitality and vibrancy in İzmir History Project Area and enrich the urban memory of people living in İzmir, new buildings designed in creative approaches should be encouraged in the renewal area. The revitalization of the renewal area and the strengthening the place of the heritage place in the memories of the pople requires the utilization of creative design at appropriate scale. This attitude will also be consistent with the claim that İzmir is a design city.

New buildings proposed in the renewal area is in line with this approach. The renewal project developed by Dokuz Eylül University for Anafartalar Street, Agora and Altınordu emphasizes the contemporary design approaches consistent with conservation principles.



Figure 118 Hotel, Row Houses, Arts and Culture Platform and Education-Communication Center in İzmir (Source: Birol Akkurt et al., 2016)

Table 21 Approaches to Intervention and Design

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
<b>TARLABAŞI (TA)</b>	keeping only the façade of the buildings and changing the whole plan layout and mass configuration by adding extra spaces
<b>HACI BAYRAM DISTRICT (HB)</b>	demolishing the buildings and re-creating heritage places
<b>KONAK (KO)</b>	as for intervention, conserving the buildings in their own context. as for design, introducing contemporary elements (not being fakes and replicas) which are consistent with heritage place

## 6 | INTERVENTION AND DESIGN

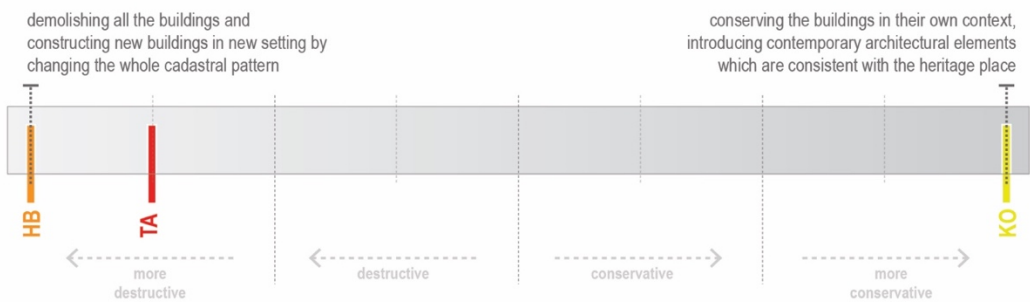


Figure 119 Degree of Interventions: Uses and Functions

#### 4.2.7 Impacts of Approach to Rent Increase and Post Intervention Control

##### Mechanisms

It is inevitable that every intervention in heritage places will increase the rent value of the area. While the interventions aim at increasing rent value in order to gain economic benefit in some cases, the rent value of the area unintentionally increases in the heritage places as a consequence of interventions which can be predictable. As a result of the increase in rent value – whether intentionally or unintentionally, the inhabitants may have to leave the heritage place. There are two tendencies for interventions: controlling rent value in order to avoid gentrification and displacement of inhabitants and gentrification:

- (i) controlling rent increase resulting from the intervention in order to avoid gentrification and provide social sustainability
- (ii) displacement of resident and gentrification

In Tarlabası, the rent value increased more than five times. In Hacı Bayram District, the rent increase is almost two times and in Konak, rent increase is nearly three times. Accordingly, the rent gap between the pre-intervention and post-intervention states of the renewal areas is the in the case of Tarlabası, İstanbul. The second most increase is observed in the case of İzmir contrary to empowerment of inhabitants and the need of control mechanisms is mentioned in the renewal project. The rent gap is minimum in terms of ratio in Hacı Bayram District comparing to other cases. This may be because the political and ideological interest related motivation of decision maker. Another reason may be declared as the area has always been the vibrant commercial and residential area throughout the time due to existence of Hacı Bayram Mosque. However, Tarlabası and Konak become living quarter of urban poor throughout the time, which made the area dilapidated day by day.

TARLABAŞI   İSTANBUL	103,03 USD -----> 577,44 USD
	increase in rent as <b>more than five times</b>
HACI BAYRAM IANKARA	141,14 USD -----> 381,75 USD
	increase in rent as <b>nearly two times</b>
KONAK   İZMİR	46,02 USD -----> 127,40 USD
	increase in rent as <b>nearly three times</b>

Figure 120 Rent Gap in three renewal areas

Table 22 Approaches to Rent Increase and Post-Intervention Control Mechanisms

THE NAME OF THE RENEWAL AREA	DEGREE OF INTERVENTION
TARLABAŞI (TA)	Increase in rent value, displacement of residents and gentrification
HACI BAYRAM DISTRICT (HB)	Increase in rent
KONAK (KO)	Increase in rent, but control mechanisms are introduced in order to avoid gentrification

#### 7 | RENT INCREASE AND POST-INTERVENTION CONTROL MECHANISMS

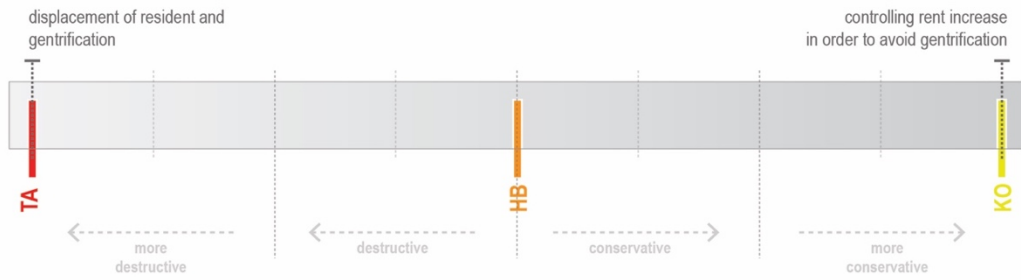


Figure 121 Degree of Interventions: Rent Increase and Post-Intervention Control Mechanisms

### 4.3 Assessing the Interrelation Between Intervention Approaches and Changing Values

Aforementioned interventions have an impact on the values of heritage places in different degrees. It is seen that the interventions that destroyed the values of heritage places most are implemented in Tarlabası, İstanbul and Hacı Bayram Square, Ankara. However, the most conservative interventions in terms of their effect on heritage values is in Kemeraltı-Konak, İzmir.

Figure 122 visualizes changes in the values of the heritage places in-between conservation or destruction resulting from different interventions through the use of intervention approaches. In this way,

Figure 122 represent the comprehensive evaluation of changes in heritage values.



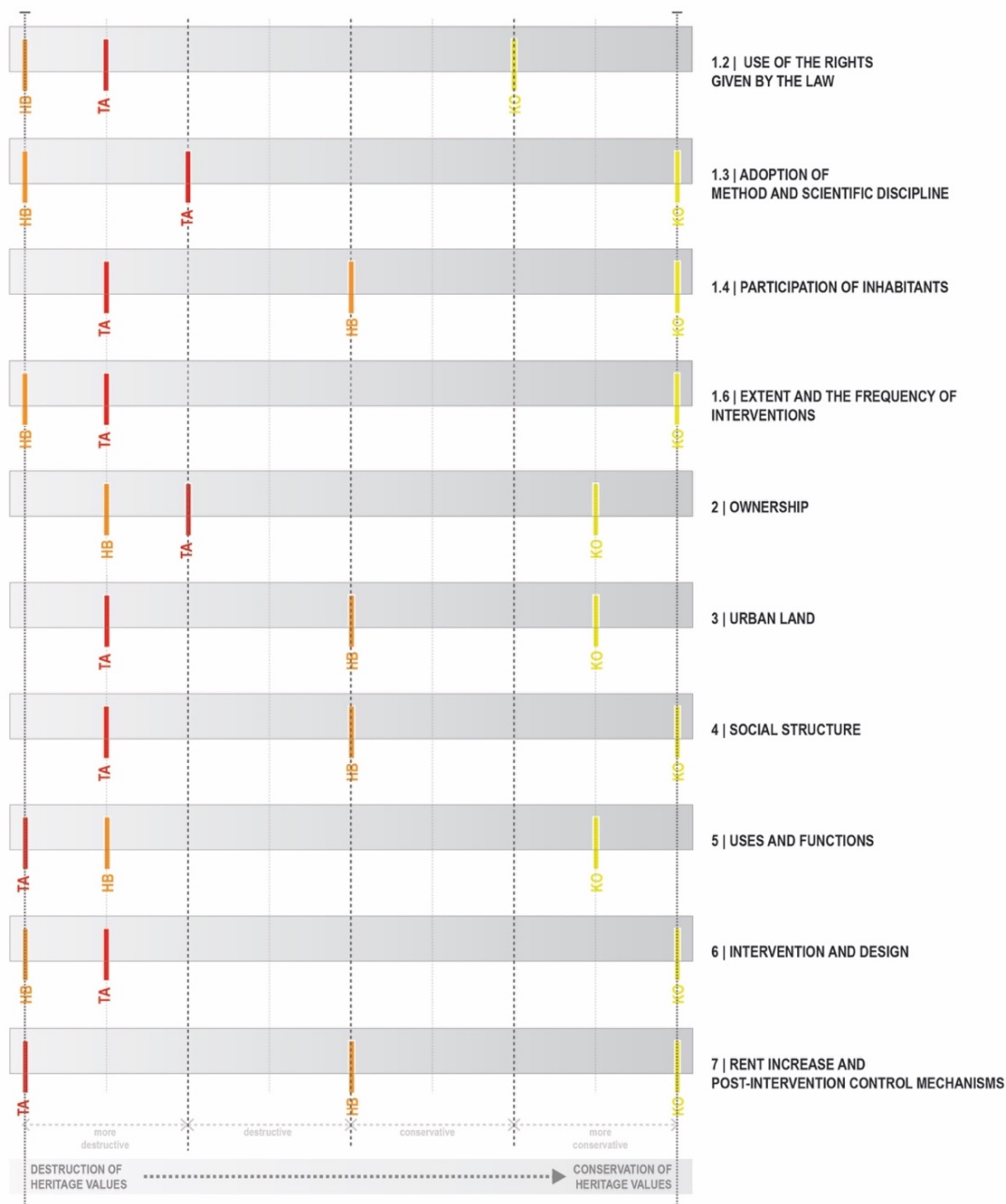


Figure 122 Overall Assessment of Intervention Approaches

Below, three heritage places and the value changes resulting from the interventions are described. For the description of the value changes resulting from the interventions, five types of changes are described as *increased* (increase or enhancement of the value, i.e. increase in the rent value), *remained* (no change in the value), *transformed* (meaning of the value has changed though value itself remains), *emerged* (new value which have not existed before appeared in the heritage place after the intervention) and *destroyed* (loss of value in heritage place after the intervention). In addition,



intervention approaches that change the values after the interventions are indicated. Overall changes in the values must be recognized following the assessment of the changes in each value in urban heritage places. The overall assessment is needed, because increase in a single value (such as increase in prestige value or real estate value) does not mean that heritage place is preserved and vice versa.

### **Tarlabaşı**

Prior to interventions, Tarlabaşı was a dilapidated heritage place in terms of its physical setting. Tarlabaşı had its authentic architectural features and integrity of the heritage place was sustained contrary to its poor conservation state. In terms of social environment, Tarlabaşı was a living quarter of the urban poor and the rent values of the heritage place were relatively low contrary to its central location. Tarlabaşı was a residential district, but there were also few commercial uses related with the production and storage of foods to be sold by peddlers. Due to significant architectural features, but poor state in terms of physical, social and economic aspects; Tarlabaşı became the place for intervention.

Tarlabaşı had age & historic value, authenticity value, architectural and technical value, document value due to the integrity and intactness of the heritage place. It had also identity value and memory value related with the social structure of the heritage place. It had also economic value but it was below its potential due to poor physical condition of the heritage place (Table 23).

As a result of the interventions that proposed to demolish the heritage place by only keeping the façade to construct high-end mixed-use building complex with residences, commercial spaces and office uses; age and historic, authenticity, architectural and technical, document, identity and memory values are decreased. The document value of Tarlabaşı has decreased, but the current intervention itself has a document value in terms of recording the mainstream interventions in heritage places in Turkey. After the interventions, real estate value of the area which refers to economic value of Tarlabaşı increased and prestige value has emerged.



Table 23 Values of Tarlabası Before and After Interventions

BEFORE THE INTERVENTIONS		AFTER THE INTERVENTIONS		
Values that Heritage Place Involve	Definition of the Value - Why the heritage place had this value?	Change in Value	Intervention Approach(es) that Change(s) the Value <sup>63</sup>	Description of the Intervention
<b>Age and Historic Value</b>	Tarlabası, in its current form, was inhabited starting from the late 19 <sup>th</sup> century.	<b>Destroyed</b>	Urban Land Intervention and Design	Destructions in Tarlabası decreased age and historic value, since it created new place where only the façade of the many of historic buildings were kept.
<b>Authenticity</b>	Tarlabası was still intact and integrated in terms of its urban form, mass organization, plan layout and architectural elements contrary to unqualified interventions to the buildings done by their residents.	<b>Destroyed</b>	Urban Land Intervention and Design Social Structure	keeping only the façade of the building and demolishing all other remaining components such as plan layout have a negative impact on the integrity of the heritage place
<b>Architectural and Technical Value</b>	With its urban form, mass organization, plan layout, open-built up area relations, Tarlabası shows the urbanism and building technology of late 19 <sup>th</sup> century. In terms of architectural elements, Tarlabası had architectural and technical value not only because of their aesthetic qualities, but also their craftsmanship.	<b>Destroyed</b>	Urban Land Intervention and Design	Due to the loss of authentic features of Tarlabası, architectural and technical value was decreased.
<b>Document Value</b>	Tarlabası is representative of late 19 <sup>th</sup> century architecture in Beyoğlu and İstanbul in terms of its urban setting, mass organization, plan layout, open-built up area relations.	<b>Destroyed</b>	Ownership Urban Land Intervention and Design	The document value of Tarlabası decreased, because of the changes in authenticity and architectural and technical value
<b>Aesthetic Value</b>	The buildings in Tarlabası had aesthetic value, because they had the aesthetic understanding (i.e. art nouveau) of the time that they were built.	<b>Transformed</b>	Intervention and Design	Renewal project in Tarlabası keeps only the façade of the historic buildings, because it emphasizes the aesthetic qualities of the heritage place. But, mass additions to historic buildings and new buildings in Tarlabası transforms the aesthetic value due to the changes in the perception of the people.
<b>Identity Value</b>	Identity value of Tarlabası was twofold. Firstly, the identity value of Tarlabası refers to its physical aspects. Tarlabası has its distinctive architectural characteristics. Secondly, residents of Tarlabası and their connection with heritage place defines identity value in Tarlabası.	<b>Transformed</b>	Social Structure Intervention and Design	The ties of new-comers to Tarlabası will be different.
<b>Memory Value</b>	Tarlabası had memory value with its intact and authentic condition. Because, it was the memory place with its intact physical form for both of previous and existing residents as a place where memories generated in the past and new memories generate currently.	<b>Destroyed</b>	Social Structure Intervention and Design	Memory value is related with the remembrance of the past events related with the heritage place. Demolishment in Tarlabası disconnected existing and previous residents from their past.
<b>Real estate value</b>	As an urban land, Tarlabası had an real estate value. However, it was below its potential.	<b>Increased</b>	Ownership Uses and Functions Rent Increase and Post-Intervention Control Mechanisms	Real estate value increased in the heritage place
<b>Prestige Value</b>	-	<b>Emerged</b>	Uses and Functions Intervention and Design	New interventions intend to define more “prestigious” living quarter in Tarlabası. The construction company also considers Taksim 360 project as prestige project now. The name of the project was Tarlabası 360, then the name of the project changed to Taksim 360. This change also refers to non-prestigious characteristics of Tarlabası, because even the name of the project was changed after the project. The name of the project does not refer directly to its context currently. Instead, it refers to wider context in central İstanbul which Tarlabası is located within.
<b>Functional Value</b>	The uses and functions in the heritage places was mostly residential and there were also commercial uses in the heritage place. The basic needs of inhabitants are not satisfied in residential units and there were hygiene related problems in commercial units.	<b>Increased</b>	Uses and Functions	New residential and commercial spaces in Taksim 360 project satisfy the contemporary needs.

<sup>63</sup> Governance Approach is not included in the table, since it determines the way of intervening heritage places and define the renewal strategy. Thus, governance approach is interrelated with other intervention approaches.



### **Hacı Bayram Square and Its Surrounding**

Hacı Bayram was a multi-layered heritage place with the co-existence of Augustus Temple and Hacı Bayram Mosque. Until 1980s, dense housing area surrounding Augustus Temple and Hacı Bayram Mosque was demolished year by year in order to define a Hacı Bayram Square. Meanwhile, the uses in the area turned into commercial from residential. Prior to interventions in Hacı Bayram Square, the area had age and historic, authenticity, relative artistic and technical, document, aesthetic, symbolic, identity, memory. The area had economic values, because of the commercial activities around the Hacı Bayram Square.

As a result of the interventions that bulldoze the archaeological layer beneath the Hacı Bayram Square to enlarge the Hacı Bayram Mosque and build underground car park, by addition of new section which has a similar architecture, reconstruct the historic buildings and construct new buildings in pseudo-traditional architectural language; age and historic, authenticity, relative artistic and technical, document and symbolic values of Hacı Bayram Square destroyed. After the interventions, real estate value of the area which refers to economic value of Hacı Bayram Square with its surrounding increased. The identity and aesthetic values of the heritage places has been transformed (Table 24).



Table 24 Values of Hacı Bayram Square with Its Surrounding Before and After Interventions

BEFORE THE INTERVENTIONS		AFTER THE INTERVENTIONS		
Values that Heritage Place Involve	Definition of the Value - Why the heritage place had this value?	Change in Value	Intervention Approach(es) that Change(s) the Value <sup>64</sup>	Description of the Intervention
<b>Age and Historic Value</b>	Hacı Bayram Mosque was constructed in 15 <sup>th</sup> century and Augustus Temple was constructed in Roman Period. There are also archaeological remains under ground. The surrounding residential buildings are the representative of the traditional residential architecture in Anatolia	<b>Destroyed</b>	Intervention and Design	The archaeological layer belonging to Roman Period demolished.
<b>Authenticity Value</b>	The co-existence of Hacı Bayram Mosque and Augustus Temple defines the unique and authentic character of the heritage place.	<b>Destroyed</b>	Intervention and Design	With the destruction of the archaeological layer, the integrity of the side destroyed. Also, the pseudo-traditional language of the new buildings makes impossible to distinguish old and new.
<b>Architectural and Technical Value</b>	Architecture of Hacı Bayram Mosque is the example of mosque architecture in 15 <sup>th</sup> century. Masque and Augustus Temple dating back to Roman period with <i>Res Gestae Divi Augusti</i> carved on the wall of the temple have relative artistic and technical value, because they represent the religious building of their times. In addition, residential building has relative artistic and technical value, since the residential buildings in addition to Hacı Bayram Mosque and Augustus Temple illustrate the relative artistic and technical features of specific building categories and the time period that they built.	<b>Destroyed</b>	Intervention and Design	The reconstruction of the historic buildings will lead to artistic and technical features in Hacı Bayram District.
<b>Document Value</b>	Augustus Temple, Hacı Bayram Mosque and residential buildings around had document value due to their authentic, artistic and technical features.	<b>Destroyed</b>	Ownership Urban Land Intervention and Design	With the demolishment of the archaeological layer, the source of information belonging to specific period has been diminished. The loss of authenticity in the heritage place which makes harder to distinguish old and new also destroys the authenticity value.
<b>Aesthetic Value</b>	The monumental and residential buildings in Hacı Bayram Square and its surrounding has aesthetic value. Because, the building with their architectural language and building elements show the aesthetic understanding of their times.	<b>Transformed</b>	Intervention and Design	The aesthetic value of the area has transformed. Before the interventions, new buildings in the area showed the post-modern aesthetic understanding of the time that they were constructed. Today, new buildings have pseudo-traditional architectural language which reminds Seljukid and Ottoman architecture.
<b>Symbolic Value</b>	The co-existence of Hacı Bayram Mosque and Augustus Temple as two religious buildings belonging to different religions and culture next to each other determines the symbolic value of Hacı Bayram Square and its surrounding.	<b>Destroyed</b>	Social Structure Intervention and Design	Prior to interventions Hacı Bayram Square have symbolic value in terms of the existence of two monumental building belonging to different religions. However, new interventions emphasized the Hacı Bayram Mosque and intends to suppress the physical remnants belonging to Roman Period through demolishing archaeological layer and construction of ornamental pool facing to Res Gestae divi Augusti
<b>Identity Value</b>	Multi-religious identity of Hacı Bayram Square and its surrounding was shaped by Hacı Bayram Mosque and Augustus Temple.	<b>Transformed</b>	Social Structure Intervention and Design	With the construction of new buildings with pseudo-traditional architectural language and the existence of the businesses related with the selling of religious items, multi-religious identity of Hacı Bayram Square and its surrounding transformed.
<b>Real Estate Value</b>	The area had economic value in terms of its use value and real estate value. Commercial uses in Hacı Bayram Square and real estate value as an urban land define the economic value of the area.	<b>Increased</b>	Ownership Uses and Functions Rent Increase and Post-Intervention Control Mechanisms	The rent value of the Hacı Bayram Square is increased after the implementations.

<sup>64</sup> Governance Approach is not included in the table, since it determines the way of intervening heritage places and define the renewal strategy. Thus, governance approach is interrelated with other intervention approaches.





### **Kemeraltı - Konak**

Kemeraltı-Konak is a multifaceted heritage place consisting of historic buildings in different types including residential buildings belonging to different social groups, commercial buildings such as *hans* and *hamams* and religious buildings such as mosques, churches and synagogues. As a result of existence of many commercial buildings, there is a vibrant commercial life in Kemeraltı-Konak. There are also archeological remains belonging to Roman Period. Contrary to richness in terms of its cultural heritage, the social structure in Kemeraltı-Konak is low-income population who considered the area as a temporary living quarter until they get better jobs. Prior to interventions in Kemeraltı-Konak, the area had age and historic, authenticity, relative artistic and technical, document, aesthetic, symbolic, identity, memory. The area also had functional and economic values due to diverse uses in the heritage place but it was below its potential.

The interventions in Kemeraltı-Konak has social and cultural concerns, and thus interventions aim to conserve the historic buildings in their own context, improve the physical setting and empower the social structure. In this way, interventions in Kemeraltı-Konak sustains the following values that heritage place involves: age and historic value, authenticity value, architectural and technical value, document value and aesthetic value. Additionally, prestige value emerges in the heritage place, because Kemeraltı-Konak will become the place where people feel the status of living in after improvements in physical setting.



Table 25 Values of Kemeraltı – Konak Before and After Interventions

BEFORE THE INTERVENTIONS		AFTER THE INTERVENTIONS		
Values that Heritage Place Involve	Definition of the Value - Why the heritage place had this value?	Change in Value	Intervention Approach(es) that Change(s) the Value <sup>65</sup>	Description of the Intervention
<b>Identity Value</b>	Identity value of was twofold. Firstly, the identity value of Kemeraltı is shaped by its physical, social and economic features in terms of architectural characteristics, existence of buildings having different types such as commercial and religious and vibrant commercial life. However, the physical setting of Kemeraltı-Konak is dilapidated and it is mostly the living quarter of immigrants and urban poor. Secondly, the users (residents, visitors, business owners, ...) of Kemeraltı-Konak and their connection with heritage place defines the identity value of heritage place.	<b>Transformed</b>	Social Structure Intervention and Design	The identity of Kemeraltı-Konak will be transformed from dilapidated heritage place to respected living quarter as a result of the improvements in physical setting.
<b>Memory Value</b>	Kemeraltı-Konak had a memory value with its intact and authentic condition. Since, it has been the memory place with its authentic for both of previous and existing residents as a place where memories generated in the past.	<b>Increased</b>	Social Structure Intervention and Design	Memory value is related with the remembrance of the past events related with the heritage place and formation of new memories. Improvements in physical setting will attract new people, and thus new memories will be generated in Kemeraltı-Konak.
<b>Real Estate Value</b>	As an urban land, Kemeraltı-Konak had an economic value.	<b>Increased</b>	Ownership Uses and Functions Rent Increase and Post-Intervention Control Mechanisms	Real estate value increased in the heritage place.
<b>Prestige Value</b>	-	<b>Emerged</b>	Uses and Functions Intervention and Design	New interventions intend to define more “prestigious” living quarter in Kemeraltı-Konak due to the improvements in physical setting resulting from restoration works and introduction of new functions which will attract people from different socio-economic segments.
<b>Functional Value</b>	There are different uses and functions in Kemeraltı-Konak which also have a contribution to the identity of heritage place. However, the residential buildings in the area are not sufficient in terms of satisfying the needs of residents.	<b>Increased</b>	Uses and Functions	The renewal project proposes new functions in Kemeraltı-Konak according to the needs and carrying capacity of the heritage place to create more vibrant area. With the restoration interventions, the residential buildings will be improved and adapted to contemporary life.

<sup>65</sup> Governance Approach is not included in the table, since it determines the way of intervening heritage places and define the renewal strategy. Thus, governance approach is interrelated with other intervention approaches.



## CHAPTER 5

### **TOWARDS THE SUSTAINABILITY OF URBAN HERITAGE PLACES: A PROPOSAL FOR ASSESSING THE IMPACT OF INTERVENTIONS TO ESTABLISH COMMON GROUND BETWEEN SOCIO-CULTURAL AND ECONOMIC VALUES**

Interventions on heritage places have an impact on the physical setting, social environment and economic context of heritage places. There is an interrelationship between interventions and values that heritage places involve, since milieus of heritage places (physical setting, social environment and economic context) are the vessels of the values. Tripartite relationship between milieu of heritage places, intervention and values are conceptualized and a framework for revealing these interrelationship is introduced in this thesis. The study reveals three sets of relationship: (i) Intervention Approaches and Values, (ii) Intervention Approaches and Milieu and (iii) Values and Milieu (Table 26).

Table 26 Relation Between Milieu, Interventions and values



The relation between milieu of heritage places, values and interventions are provided by the use of intervention approaches. The intervention approaches are defined as the tools for understanding the changes in heritage values in-between conservation and destruction. After realizing the relationship between milieu, values and intervention approaches; a tool for assessing the impact of interventions on milieus and values is introduced: Heritage Value Circle (HVC). This assessment tool can be used by decision makers, architects and city planners to foresee and predict the impact or potential impacts of interventions on heritage values. Social and cultural concerns tend

to be omitted and economic interest are prioritized during the interventions, the contradiction between socio-cultural and economic values becomes, thus, evident. This tool helps to identify the values that will be conserved or destroyed following the interventions.

In the first section of this chapter the relation between milieu of heritage places, interventions on heritage places and the values of heritage places will be illustrated. In the second section, the Heritage Value Circle (HVC) and its area of use will be described as a tool for assessing the impact of interventions on heritage values. In the third section, HVC will be illustrated through its use in Tarlabası, Hacı Bayram Square and its Surrounding and Kemeraltı-Konak.

## **5.1 The Proposal of Conceptual Framework based on the Tripartite**

### **Relationship Between Milieu of Heritage Places, Interventions and Values**

Cultural heritage places are complex environments where various values are embedded in the physical setting, social environment and economic context. Heritage places become the subject of various interventions due to the values that they involve. Economic, political, ideological or socio-cultural concerns of the decision makers becomes the main determinants of the interventions in heritage places. Thus, interventions in heritage places evidently have an impact on the physical, social and economic milieus of heritage places and the values that they involve. To understand impact, heritage places are divided into their physical, social and economic aspects – called milieu.

In this study, three milieus of heritage places are considered **(i) Physical Setting, (ii) social environment and (iii) economic context**, in order to assess the impact of interventions on the values of cultural heritage (Figure 123). Physical, social and economic milieu of heritage places are assessed with the use of different analytical tools and methods due to their distinctive intrinsic features. In this way, this grouping of milieus defines a comprehensive and integrated approach for the assessment of the impact of interventions on the heritage places and aims to cover all tangible and intangible features of heritage places. Thus, interventions in heritage places evidently have an impact on the physical, social and economic milieus of heritage places and the values that they involve.

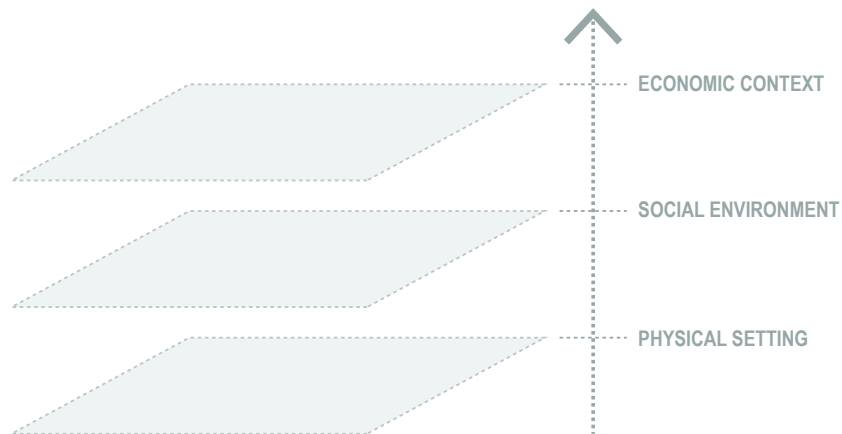


Figure 123 Three Milieu of Heritage Places

The first milieu, which is **the physical setting**, corresponds to the physical component of urban areas and buildings in different scales from building blocks to architectural elements. Xi'an Declaration (2005) emphasizes the contribution of physical setting to the significance and distinctiveness of the heritage place. The **social environment** as second milieu corresponds to the users of the physical setting such as inhabitants, residents, users, visitors and tourists and their relation with the physical settings and the meanings that they attribute to it. The third milieu, **the economic context** is related with the economic value of the heritage place as well as uses and practices of different users in heritage place. Moreover, economic context is also related to social environment, since the use and practices of different users such as residents, inhabitants and tourists contribute to the economic lifecycle of the heritage place. The values of cultural heritage are situated at the very core of the milieus, since “value” is a notion that determines the milieus of heritage places. In the other words, there would not be any milieu in heritage places without values embedded in them.

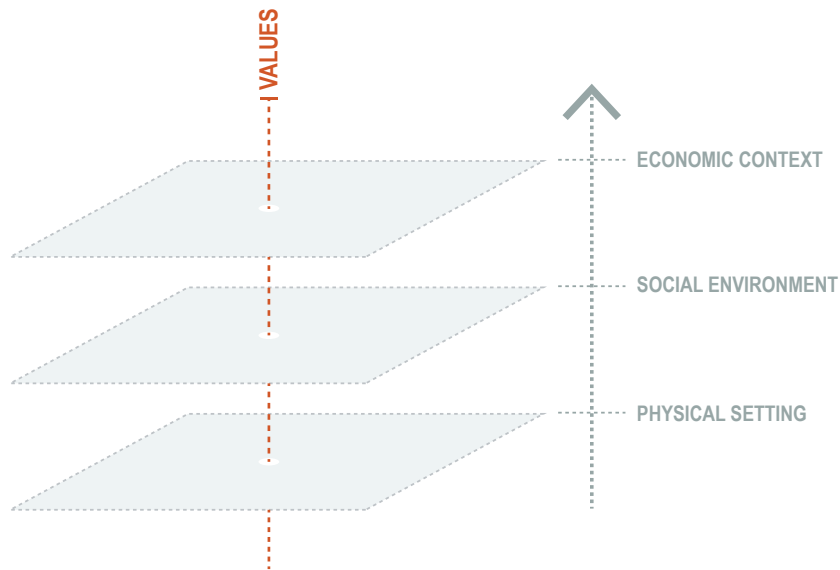


Figure 124 Interrelationship Between Values and Milieus of Heritage Places

The three milieu of heritage places help to assess the impact of interventions on the values of heritage places. Different tools are needed to assess the changes in the different milieu of heritage places and the associated values. The uses of different tools to understand the changes in heritage places will reveal the impact of interventions on heritage places in a comprehensive manner.

The physical setting is mainly related to the natural and man-made context and so, the impact of interventions on values are obviously visible and perceptible in physical setting. Thus, the change in the physical setting resulting from the interventions are assessed by analyzing the physical components of the physical setting.

As a result of the intervention on a building and building groups in heritage places, users of the heritage places are also affected. Since the change in the social environment is not visible and observable because it is intangible, questionnaires and interviews are needed to assess the change in the values in the social environment. Similar to changes in the social environment, the impact of interventions on the economic context are not observable and various quantitative information sources such as unit price of land and rent value are needed to assess the changes in the economic context. Additionally, change in diversity of different functions and uses/practices of users may help to assess the impact of interventions on the economic context. Thus,



three milieus constitute the basis for the assessment of the multi-dimensional impacts of interventions on heritage places and their associated values. In Table 27, the milieu of heritage places, their definition and the elements of each milieu are explained.



Table 27 The Milieus of Heritage Places and Their Associated Values

Components	Definition	The Elements of Components <sup>66</sup>	The Values of the Components	Relation Between Milieu and Value	Potential Impact of Intervention(s) to Value
<b>Physical Setting</b>	physical setting means natural and man-made elements of heritage places that form their tangible environment	Topography, geomorphology, natural environment, landscape, urban structure – land use pattern and spatial organization (building block and building lot), landmarks, buildings (both historic and contemporary), open spaces, interior organizations of buildings, architectural elements, archeological remains, perceptions and visual relationships, panoramas, skylines, view lines, perceptions and visual relationships	<b>Age and Historic Value</b>	heritage place has age and historic value due to its age/oldness, the existence of heritage place through different time periods in history and representing the physical evidences/remnants of time periods that have passed	During the new interventions, specific time period of historic building can be chosen for its conservation instead of different time periods that define the identity of the heritage place as an integral entity. In addition, the patina of the building representing the oldness of the heritage building may be altered through the use of brand new materials which give new look to the buildings.
			<b>Authenticity Value</b>	authenticity value depends on the originality and integrity of the components/elements of physical setting	as a result of the construction of new buildings looking like old, the authenticity of the heritage place will be destroyed. Common tendencies in heritage places like facadism will affect the integrity
			<b>Architectural and Technical Value</b>	architectural and technical value is associated with the artistic features and technical milieus of heritage assets	excessive interventions may lead to the loss of artistic and technical features of the buildings such as demolition and reconstruction. Demolishment will result the loss of artistic and technical features in the heritage place. The reconstructions will lead to “fake” technical features which are replicas. The reproduction of the the craftsmanship past will give false information about today.
			<b>Document Value</b>	physical setting of heritage places are the documents of the past and transfers information about the time period it belongs	Heritage places are the documents of the time periods that they represent due to their construction technique, architectural elements, plan layout or mass configuration. Interventions to physical setting will alter these elements and change the document values. The interventions to physical interventions themselves are the documents of their times since they represent the conservation approach of the specific time period.
			<b>Aesthetic Value</b>	aesthetic values are related with the sensory experiences in physical setting	interventions in heritage places solely based on aesthetic concerns may result facadism, reconstruction and construction of pseudo-traditional buildings
			<b>Identity Value</b>	The buildings with their architectural characteristics define the identity of the place, since each period has its significant architectural features. In this way, the distinctive character of each heritage places defines its identity value.	the architectural language of new interventions in the heritage place and the ways of intervening heritage place will have an impact on identity
			<b>Symbolic Value</b>	The presence of a symbolic structures in the heritage place defines the symbolic value.	excessive interventions to symbolic building in heritage places may change their meaning

<sup>66</sup> The components listed are adopted from The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (ICOMOS, 2011b) and the Recommendation on the Historic Urban Landscape (UNESCO, 2011a).

Table 27 (continued)

<b>Social Environment</b>	the users of the physical setting such inhabitants, residents, visitors and tourists and their relation with the physical settings and the meanings that they attribute	social and cultural practices, rituals, activities, diversity of inhabitants and residents, symbolic and historic functions, identity, traditions, memories, cultural references	<b>Memory Value</b>	Memory value is related with the memories created in the heritage place by the residents through their interaction with the physical setting. It also refers to the continuity of the memories of residents in the heritage place.	New interventions may suggest places where new memories can be created. However, if new interventions destroy the physical setting, the inhabitants may lose the memories that they create in the heritage place.
			<b>Identity Value</b>	identity value is related with the ties and connection of the users to heritage place. Functions in heritage place, spatial behavior of the users in the heritage place, their daily practices and using patterns also define the identity value of the heritage place.	interventions in heritage places change the ways of inhabitants' ties and connection to heritage places due to the alterations in physical setting
			<b>Symbolic Value</b>	symbolic value is determined by the meanings that are attributed to the heritage place by the society. in addition, existence of social group which is characterized with the heritage place defines symbolic value	interventions that transform the meaning of symbolic structures change the meanings attributed to heritage place. the displacement of social groups characterizes the heritage place will cause the loss of symbolic value
			<b>Aesthetic Value</b>	aesthetic value determined by the sensory experiences of the users to the physical milieus of the heritage place	change in aesthetic milieus in heritage place resulting from interventions will change the aesthetic perception of the users
			<b>Prestige Value</b>	prestige value refers to the prestige and status that a community or person derives from having a particular heritage asset or from living in the heritage place	due to the interventions in heritage place, the prestige that a person derives may increase or decrease due to the changes in the physical setting and alterations in the uses/functions in the area
<b>Economic Context</b>	the worth of the heritage place as well as uses and practices of different users in heritage place.	uses and functions in heritage place, economy related activities, rent value / market value of land, prestige	<b>Prestige Value</b>	the prestigious uses, activities and events in the heritage place also contribute to prestige value	interventions in heritage place may propose more prestigious activities instead of the existing uses
			<b>Functional Value</b>	it refers to the continuation of original use of historic building or heritage place. It also refers to the adaptive re-use of consistent with its values and carrying capacity.	new uses and functions might be replaced with the old ones as a result of the interventions
			<b>Real Estate Value</b>	real estate value of the historic properties is part of the economic value <sup>67</sup> that heritage place involves.	interventions in heritage place will change the real estate prices due to improvements in the physical environment

<sup>67</sup> Real estate value (or rent value) is one of the proxies of economic values. Economic value is a broad concept which includes use values deriving from the direct use of heritage such as buying building or entrance ticket to a museum and non-uses values as option values, bequest values, existence values.

Table 27 shows the relation between milieu and values and table describes the (potential) impact of interventions on each heritage value. **Physical setting** refers to natural and man-made elements of heritage places forming their tangible environment.

*Age value* will be altered as a result of the interventions, because the interventions may sweep old appearance of heritage places and cause heritage to lose its relationships with the past. The demolition of the heritage building and its reconstruction with new material is an example of losing the old appearance. Selective conservation which mean to demolish only one of the layers belonging to a specific period throughout time period make lose the connection of the heritage place with the past. Moreover, bulldozing the heritage place causes the total loss of age and historical value, since there will be nothing historic at the end of the demolition.

*Authenticity value* depends on the originality and integrity of heritage places. Conservation approaches such as facadism which suggests to conserve only part of the building will destroy the integrity of the heritage place. Moreover, creation of fake environments which look like old will have a negative impact on the authenticity of the heritage place, because old and new could not be distinguished.

*Architectural and technical value* is related with artistic features such as ornamentations and technical milieus such as construction technique. Excessive interventions may result in the loss of artistic and technical features of the historic buildings due to the removal of architectural elements or the reconstruction of the historic building with contemporary construction techniques. As a result of the reconstruction of the buildings, technical values will be destroyed, but aesthetic values will not be affected as much as technical value. Since aesthetic values are related with the sensory experiences of the people, new buildings-looking like old will please the experiences of the users in heritage places. In this way, aesthetic value may be preserved even if the architectural and technical value is destroyed in the heritage place.

Heritage places are the documents of the periods that they represent due to their construction technique, architectural elements, plan layout or mass configuration. Interventions on physical setting will alter these elements and change the *documentary values*. Distinguishing architectural features of the heritage place belonging to different time periods define *identity value*. Interventions that propose to demolish the

features of specific time period and introduce new buildings which are incompatible with the identity of the heritage place will destroy the identity value.

Existence of the symbolic structures in the heritage place defines the *symbolic value* of the heritage place. Excessive interventions on symbolic buildings will alter the symbolic values of the heritage place.

**Social environment** of heritage place refers to all the users of physical setting such as residents, visitors and tourists, and the relation with the physical setting and meaning that all the users attribute to the heritage place. Thus, interventions on social environment will have an impact on *memory*, *identity*, *symbolic*, *aesthetic* and *prestige values*. *Memory value* is related with the memories that users have created in the heritage place. Interventions in the physical setting may either define new places to create new memories or demolish the heritage places that may result in the loss of memories collected in the place. *Identity value* is related with the connection of the users to the heritage place, because identity value is also defined by the spatial behavior of the users in the heritage place, their daily practices and using patterns. The interventions in heritage places will change the users' practices in the heritage place. *Symbolic value* is determined by the meanings that society attributes to the heritage place and the existence of social group which is identified with the place. The changes in the social environment will alter the symbolic value, since new-comers may attribute different meaning to heritage places. The *aesthetic value* related with social environment, because society's aesthetic understanding will determine the aesthetic value. *Prestige value* refers to the status that a community or person derives from the heritage place and thus, the members social environment will be beneficiaries of the prestige value.

**Economic context** of heritage places refers to the worth of the heritage place as well as uses and practices of different users in heritage place. In this way, interventions on the economic context will alter the *prestige value*, because improvements in the physical setting may make resident feel admired in terms of living in the heritage place. As a result of the increasing prestige, new-comers will be attracted. The *economic value* of the heritage place will also change, because the real estate value of heritage place will evidently increase after the interventions. As a result of the increase in the real estate value and formation of more prestigious urban

environment, new uses and functions will replace the old ones and thus, the *functional value* will be changed.

Table 28 Relation Between Milieu and Values

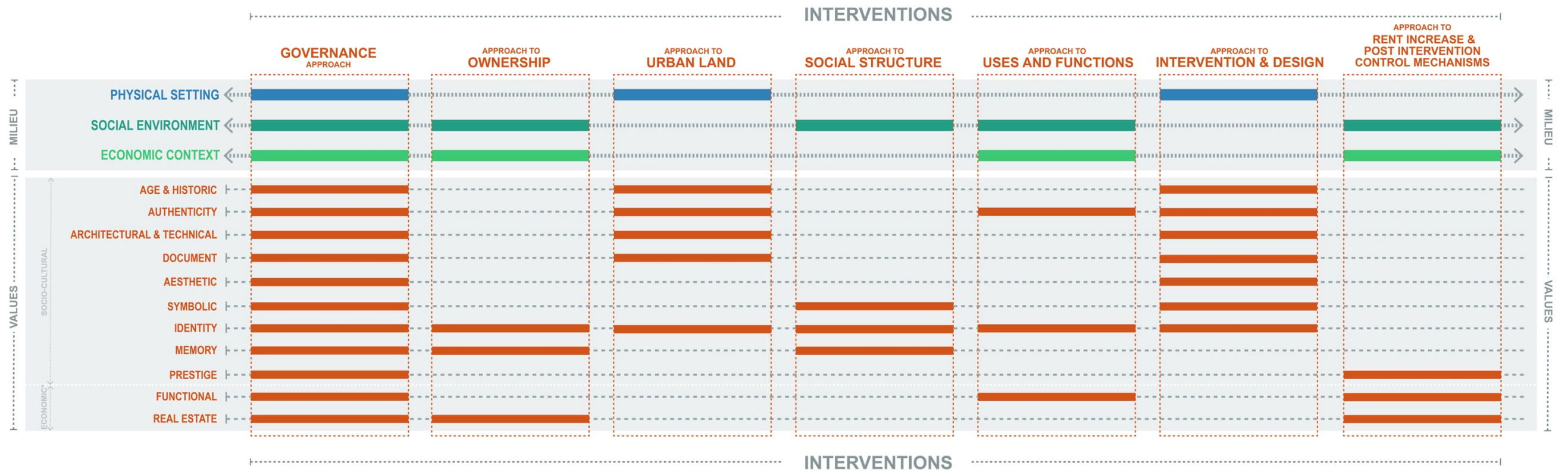
	MILIEUS		
	Physical Setting	Social Environment	Economic Context
<b>VALUES</b>	age and historic authenticity architectural and technical document aesthetic identity symbolic	memory identity symbolic aesthetic prestige	prestige functional economic

Interventions will have an impact on the milieu and the values of heritage places. In order to assess the changes in the values resulting from the interventions, intervention approaches are defined in this study and each intervention approach is already described in Chapter 4 by referring to selected three heritage places.<sup>68</sup> The intervention approaches resolve the interventions in heritage places according to the extent and impact of interventions to tangible and intangible features. In Figure 125, intervention approaches and the heritage values that are affected by each intervention approach is given. As shown in the figure, each intervention approach effects more than one value. Afterwards, each intervention is explained separately by referring to its relation with the milieu of heritage place and heritage values.

<sup>68</sup> The intervention approaches are (i) governance approach, (ii) approach to urban land, (iii) approach to ownership, (iv) approach to existing uses and functions, (v) approach to existing social structure, (vi) approach to intervention and design and (vii) approach to post-intervention control mechanisms.







\* Economic value refers to wider concept that includes non-use (existence value, bequest value, option value) and use values.  
Functional value and real estate value are only two proxies of use values.  
In this study, these two values are taken into account due to its focus on urban heritage places.

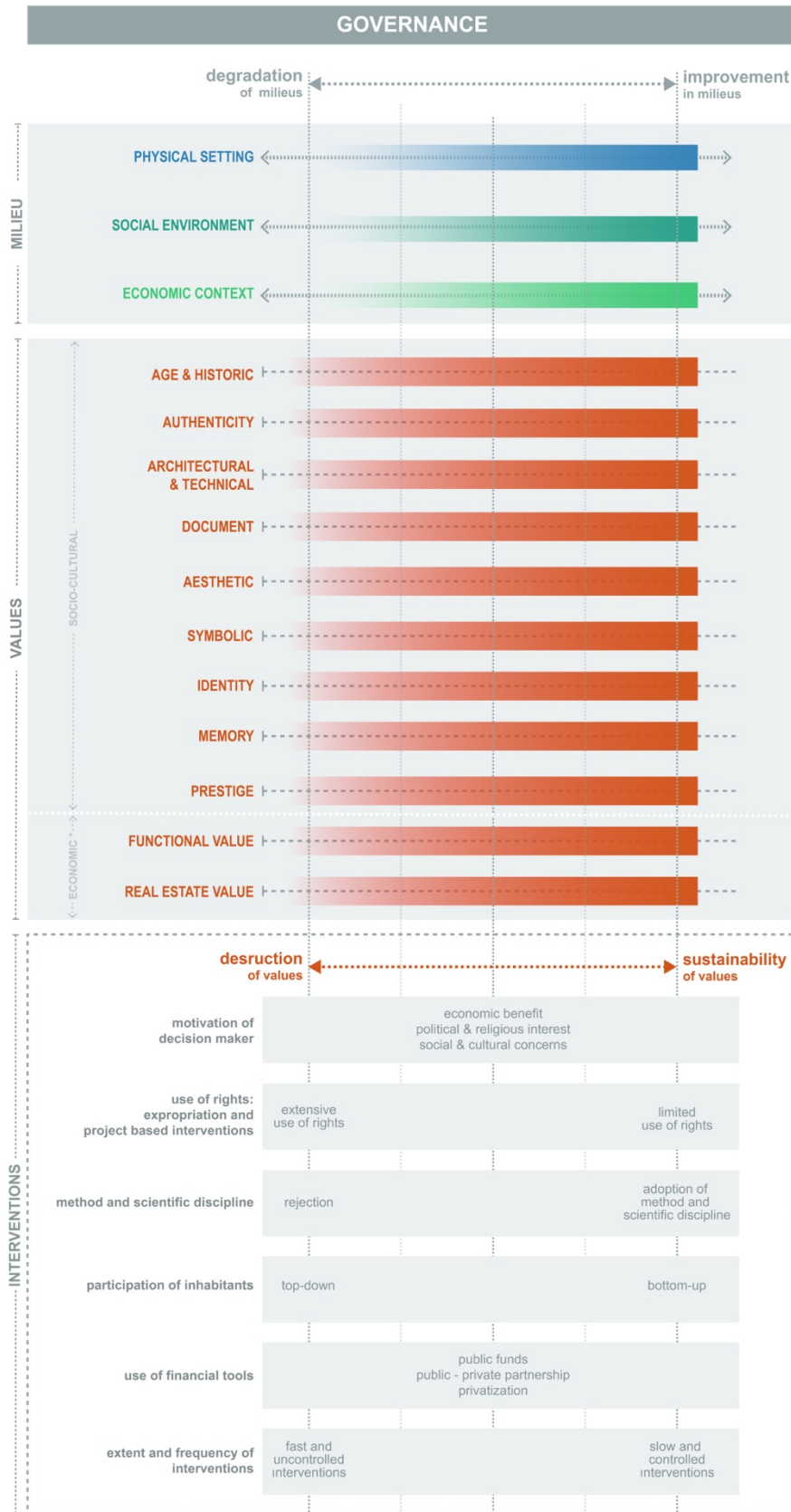
Figure 125 Interrelationship Between Values, Milieus and Intervention Approaches



### **Governance Approach and Its Relation with Milieus and Values**

The governance of renewal process defines the overall attitudes and tactics for interventions in heritage places from the beginning to the end by determining the motivation behind the renewal (i.e. economic benefit, ideological and political interest or social and cultural concerns), use of the rights provided through legal instruments the use of which may conflict with the rights of existing residents (i.e. right of ownership), the methodology of renewal interventions in terms of benefiting from expert opinion, participation of inhabitants, way of financing the heritage and the frequency and extent of the interventions which may result in excessive changes in the heritage place. Thus, all the milieus and values are affected by the interventions done from the governance approaches (Figure 126).

In Figure 126, the relationship between the degree of interventions of each approach is also given. As much as the social and cultural concerns are prioritized and economic/political interest are omitted, the expropriation that violates ownership rights are not used, focal interventions that do not consider the surroundings of heritage place are avoided, expert opinion is counseled through the adoption of a scientific approach, inhabitants are encouraged to participate to intervention process with a bottom-up intervention approach and accumulation of changes are avoided by controlled interventions; physical, social and economic milieus of heritage places will be improved and the values of the heritage place will be conserved and the sustainable conservation of the heritage places will be achieved.



\* Economic value refers to wider concept that includes non-use (existence value, bequest value, option value) and use values. Functional value and real estate value are only two proxies of use values. In this study, these two values are taken into account due to its focus on urban heritage places.

Figure 126 Governance Approach: the impact of interventions to milieus and the values

### **Approach to Ownership and Its Relation with Milieus and Values**

In heritage places, the intervention approach to ownership is (i) to keep the existing ownership pattern by respecting property rights of the residents, (ii) to purchase the properties of residents by bilateral agreements and (iii) the expropriations of the buildings and to transfer the ownership of the properties belonging to private agents by expropriation.

Interventions on ownership pattern alter the social environment and economic context, because they change the owners of the properties by buying or expropriating through paying an amount of money according to the worth of the property. As a result of the change in owners, the residents may be displaced and thus, the social environment of the heritage place will be altered. The change in ownership pattern by displacing the residents from their places voluntarily by selling the properties or enforced by expropriation will lead to the displacement of the residents from the heritage place. In this way, the interventions will have an impact on *identity*, *memory* and *symbolic values* of heritage places.

*Identity value* is interrelated with the ties of residents to a heritage place and their connection to heritage. Since change in ownership will result in the loss of physical ties between the residents and heritage place due to the displacement of residents, identity value will be changed and the sense of belonging of residents to heritage place will vanish. In terms of *memory value*, as a result of the changes in owners, the memories that residents have created throughout their lives in the heritage place will be changed and the continuity of the memories of people in their places will be transformed. In terms of *economic value*, the worth of the property will be defined to buy the property from its owner or expropriate the property. Thus, the economic value of the property that emerge will most probably be changed after the interventions. If the ownership pattern of the heritage places is sustained during the interventions, the milieus will be improved and the values of the heritage place will be conserved.

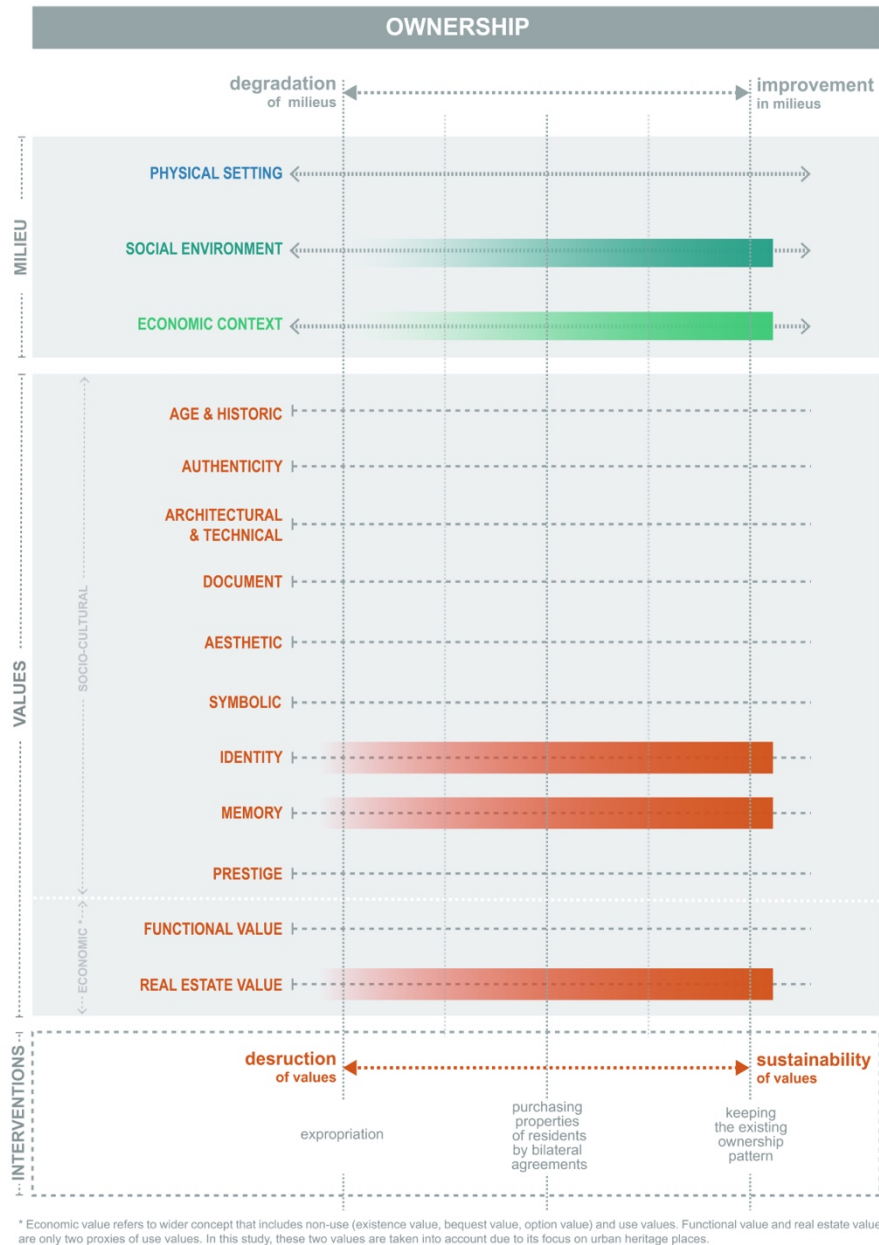


Figure 127 Approach to Ownership: the impact of interventions to milieu and the values

### **Approach to Urban Land and Its Relation with Milieus and Values**

In heritage places, intervention approaches to urban land tend to keep the cadastral pattern by conserving street/lot/building block relationship and manipulate the cadastral pattern through amalgamation or division of building lots.

Intervention on urban land is alterations to physical setting of the heritage place, because interventions change the cadastral pattern of the heritage place which is formed by the continuous inhabitation of heritage places throughout time. As a consequence of change in urban land, the historic and authentic characteristics that define the identity of the heritage place will be destroyed due to the alterations in urban land which result in the amalgamation or division of the lots that historic buildings stand on. In addition, technical milieus will be altered since the urban pattern shows the system of the cities through their planning and development throughout time. The totality of the cities with their urban forms are the physical evidences of the time period that they represent. In this way, they document the past and interventions that manipulate the urban land changes the how the heritage place is documented today. Thus, interventions to urban land have an impact on *age & historic, authenticity, architectural & technical, document and identity values*.

*Age and historic value* results from the physical evidences of the past and urban form represents the planning understanding of historical time period that it belongs. In this way, alterations in urban form changes the historical characteristics and thus age & historic value of the heritage place. *Authenticity value* will also be changed, because, the original state of the heritage will be manipulated by either amalgamation or division. Due to the fact that planning of the urban settlements which illustrate the technique of urban development of the cities, *architectural & technical values* will also be altered. Urban form of the cities which document the urban character of their times are altered and thus, *document values* are changed. Finally, the **identity value** of heritage places is altered because the urban form of the cities and the relationship between built up-open areas (streets, street section, squares, etc...) define the identity of the place.

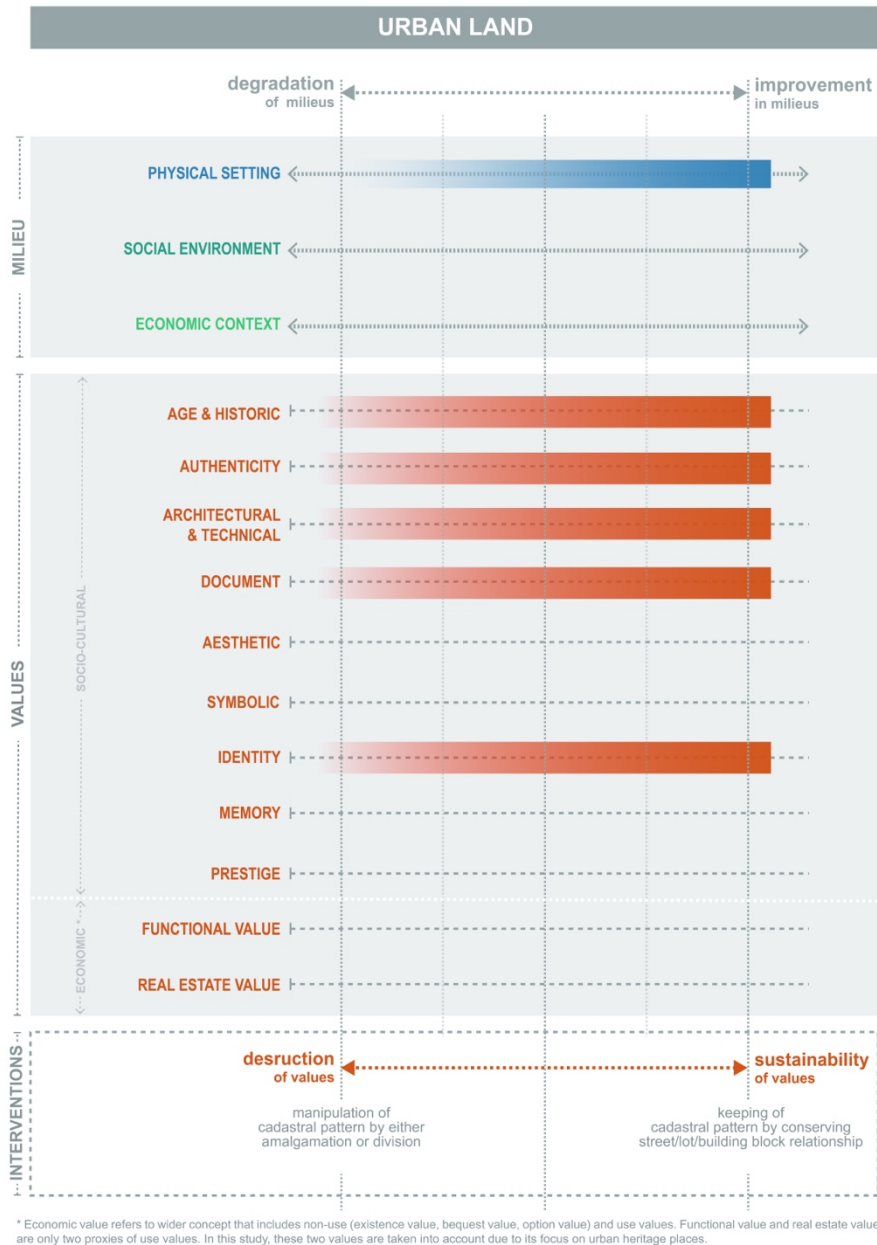


Figure 128 Approach to Urban Land: the impact of interventions to milieus and the values



### **Approach to Existing Social Structure and Its Relation with Milieus and Values**

In heritage places, five intervention approaches to the social structure are defined as to empower inhabitants considering their cultural practices and traditions; inform inhabitant about the intervention, having feedback from them and responding their needs; inform inhabitants about the intervention not taking their feedback into account; ignoring inhabitants and displacing inhabitants.

During the interventions on the social structure, the social environment of heritage places is affected. Intervention on the social structure is related with keeping the residents in the heritage place, strengthening the capacity of residents and involving them in the interventions process through participatory meetings, capacity building programs through education activities/vocational courses and first-hand experiences in terms of design and implementation of the projects. In this way, interventions on the social structure alter *symbolic*, *identity* and *memory values* of the heritage places. In terms of the social environment, symbolic value is related with the meanings that are attributed to the heritage place by society and the existence of the social group that characterizes the social environment. Due to the changes in the residents, the meanings that new residents will attribute to the heritage place will be different than the previous residents. In addition, if the heritage places is identified with its residents, their displacement will change the *symbolic value* of the heritage place. As *identity value* is related with the ties and connection of the users of the heritage place, empowerment of social structure will strengthen ties of inhabitants to the place, while displacement will result the disconnection of ties between place and society. Thus, identity value will either be sustained or destroyed depending on the way of intervening heritage place. *Memory value* is related with the memories created in the heritage place by the residents through their interaction with the physical setting. It also refers to the continuity of the memories of residents in the heritage place. The displacement of the residents from the heritage place will cause disconnection between the memories of residents who lived in the heritage place and the heritage place itself. It should also be mentioned that new-comers will create new memories in the heritage place as soon as the physical setting is conserved and intact.

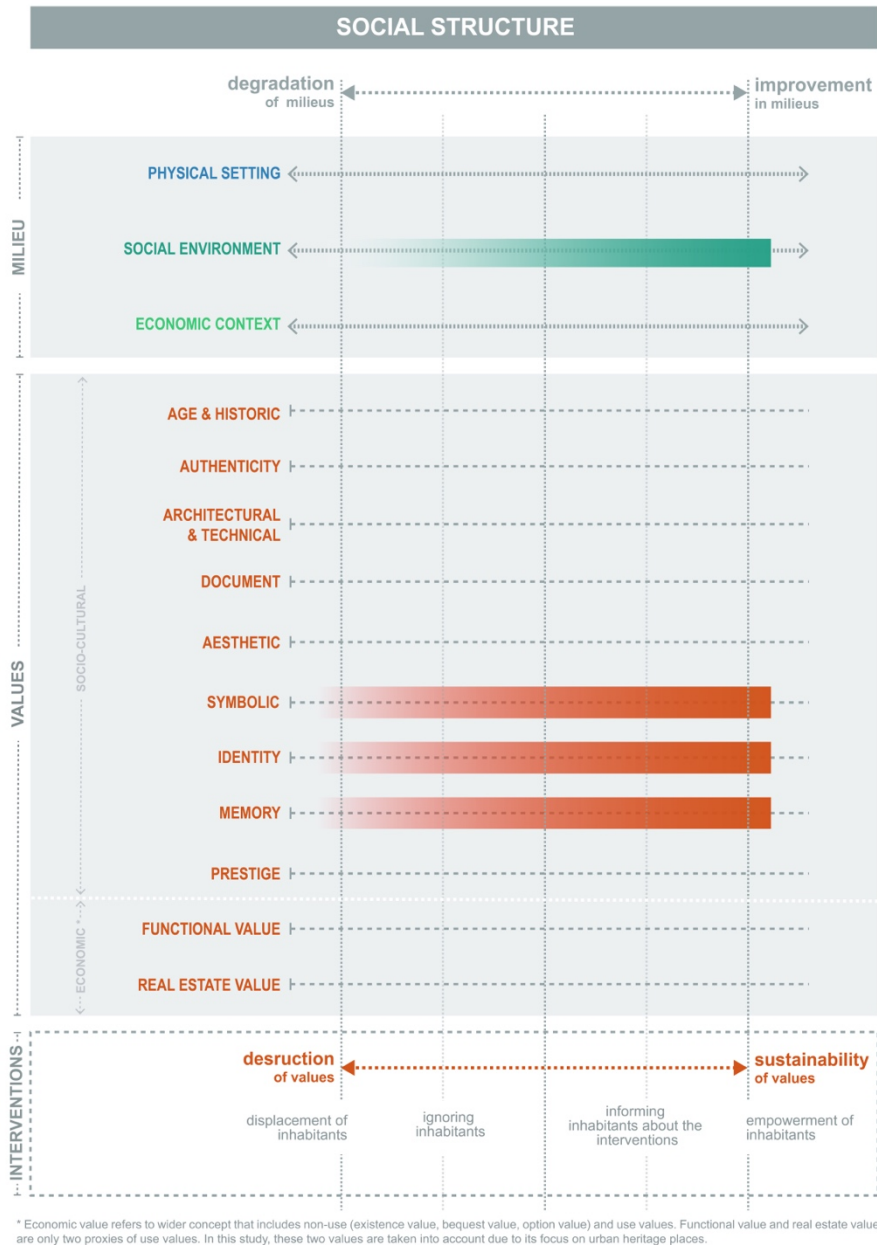


Figure 129 Approach to Social Structure: the impact of interventions to milieus and the value

### **Approach to Existing Uses and Functions and Its Relation with Milieus and Values**

Intervention approaches to uses and functions in heritage places are to keep the original uses and functions, to introduce new functions compatible to the (new) meaning/significance and carrying capacity of heritage place, to replace uses and functions with the unsuitable/improper new ones. During the interventions on uses and functions in the heritage places, the social environment and economic context of heritage places will be changed. Because, the introduction of new uses and functions which are incompatible with the meaning and significance of the heritage place by replacing the authentic uses and functions characterizes the identity of the heritage place will change the daily life practices of the residents and other users in heritage place. Introduction of new functions which may generate more economic profit rather than the existing uses and functions will also result in changes in the economic context. In this way interventions to uses and functions alter *authenticity*, *identity* and *functional* values of the heritage places.

*Authenticity value* refers to sustaining the original state of heritage places in terms of their physical, social and economic milieus. If existing uses and functions in the heritage are replaced with the new ones, *authenticity value* will be changed. For *identity value*, which may be defined in relation with the distinctive uses and functions in the heritage places that define its character and identity, is also changed due to changes of the typical uses and functions in the heritage place. In addition, if the existing uses and functions change in the heritage place, the ties and connection of the users to the heritage places will be transformed, since new activities will be made with the users and heritage places after the changes. *Functional values* are related with the continuation of original use of historic building and existing functions in heritage places. In this way, interventions on uses and functions directly affect the functional values. Sustaining existing functions will result in the conservation of the functional values, while changes in them will result in the discontinuity of uses and functions and the destruction of heritage values.

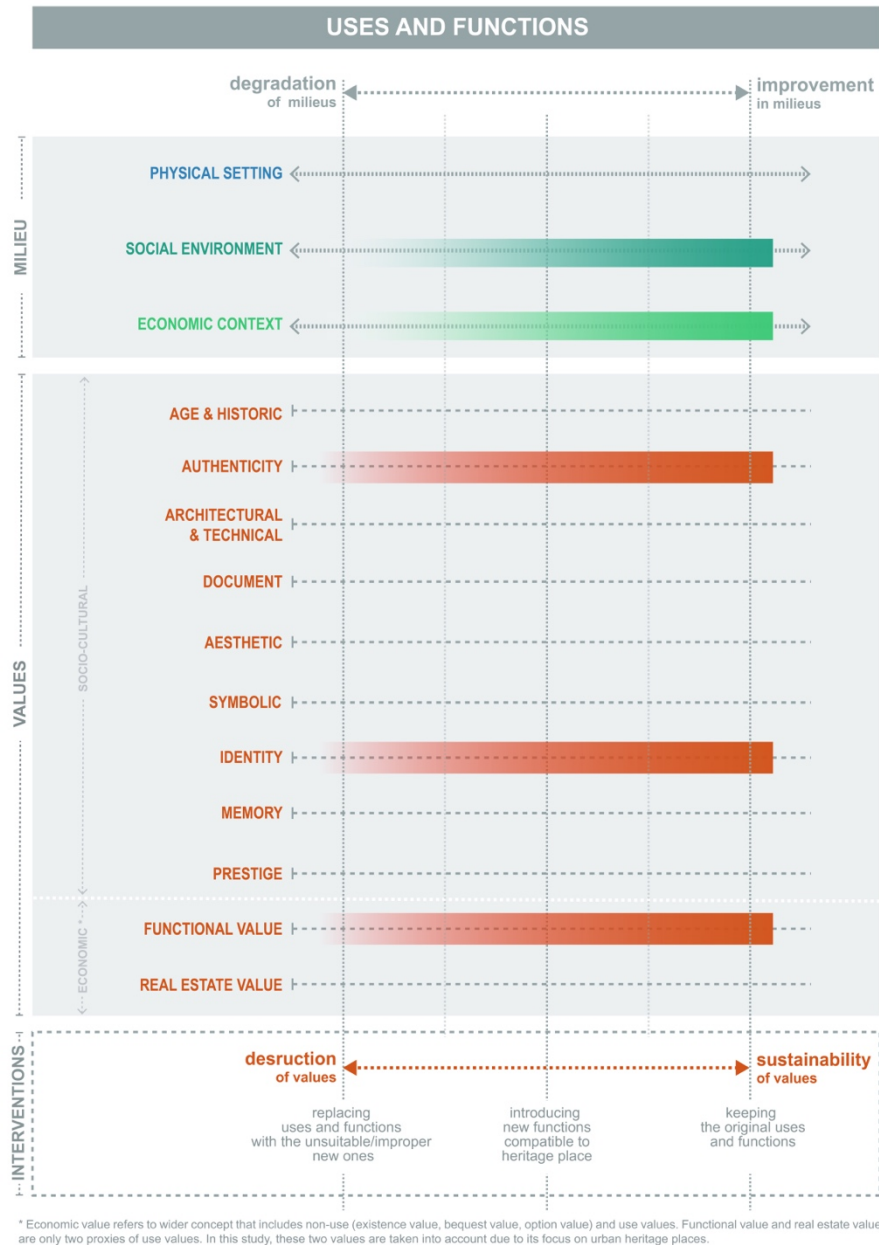


Figure 130 Approach to Uses and Functions: the impact of interventions to milieus and the value

### **Intervention and Design Approach and Its Relation with Milieus and Values**

In terms of intervention and design, there are four intervention approaches. These interventions are to conserve the buildings in their own context and to introduce the contemporary which are neither fake nor replica elements in harmony with the heritage place, to keep only the façade of the building and demolish all remaining components (i.e. facadism), to demolish the buildings and re-create the heritage place and to demolish the buildings and construct new buildings by changing the urban setting. All these interventions have an impact on the physical setting of heritage places, because the interventions have a potential for transforming the buildings' architectural elements such as ornamentation by removing or altering them or by changing the interior organization of the buildings. In this way, intervention and design alters *age & historic, authenticity, achitectural & technical, document, aesthetic, identity* and *symbolic values* of the heritage place.

Age and historic values refer to the oldness and existence of the heritage through different time periods. The physical traces and remnants of different periods are visible on historic buildings in the forms of patina or the existence of distinctive architectural elements. During the new interventions, specific time period of historic building can be chosen for conservation instead of the different time periods that define the identity of the heritage place as an integral entity. In addition, the patina of the building representing the oldness of the heritage building may be altered through the use of brand new materials which give new look to the buildings. Thus, *age & historic value* will be changed by interventions.

New interventions which propose to construct replicas of traditional forms will have an impact on the authenticity of the heritage place, since a fake heritage place will be created. In addition, facadism in heritage places will have a negative impact on the integrity of heritage places due to the fact that the entirety of the building will not be maintained at the end. For these reasons, the *authenticity value* will also be altered. *Architectural and technical value* is associated with artistic features of the architectural elements and the technical aspects of heritage assets in terms of construction technique. For example, interventions aiming to construct new buildings which look like traditional and the removal of the ornaments which refer to the architectural taste of the period the building was constructed will alter the architectural and technical values of heritage places. Similarly, the removal of the architectural elements and

ornamentations of the historic buildings will affect the *aesthetic values* of heritage places in a negative direction. Heritage places are the concrete documents of the time that they represent due to their construction technique, architectural elements, plan layout or mass configuration. Interventions on heritage places will alter these elements and change the *document values*. The buildings with their architectural characteristics define the identity of the place, since each period has its distinctive architectural features. The distinctive character of each settlement defines its identity. In some cases, interventions on physical setting propose to demolish the features of specific time period and introduce new buildings which are incompatible with the original identity. In this way, *identity value* of the heritage places will be affected in a negative way. The identity of the heritage places defined by their distinctive character also symbolizes the heritage places. In addition, the symbolic structures in the heritage place such as monumental buildings also determines *the symbolic value* of the heritage place. Interventions on the identity of the heritage place and symbolic structures will have an impact on symbolic value.

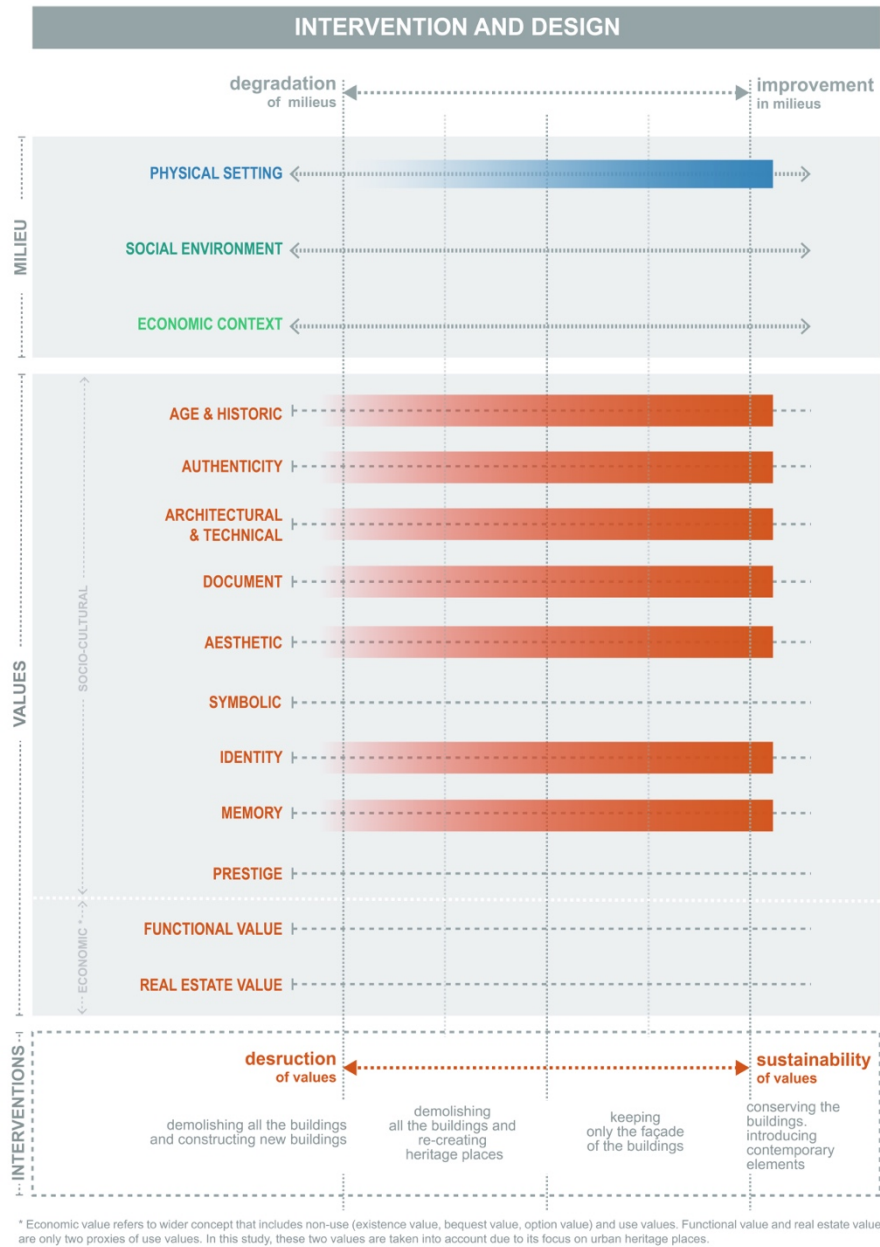


Figure 131 Approach to Intervention and Design: the impact of interventions to milieus and the value

### **Approach to Rent Increase and Post-intervention Control Mechanisms and Its Relation with Milieus and Values**

In terms of rent increase and post-intervention control mechanisms, there are two main approaches: to control the rent increase resulting from the intervention in order to avoid gentrification and provide continuity of the uses and social sustainability, or the displacement of resident and gentrification. Economic context of the heritage place is also altered, because the rent value in the area changes as a result and the “use” of heritage places in terms of their functions. Due to interventions to the social structure and economic context, *prestige value*, *functional value* and *real estate value* are changed.

*Prestige value* refers to the status that people derive from having heritage asset or living in the heritage place. In this way, improvements in the heritage places resulting from interventions will increase the *prestige value* of the heritage place. However, as a consequence of increase in prestige that people feel resulting from improvements in the heritage place, new people will be more interested in living in the heritage place. This further interest in living in the heritage place will have effect both on their functional and the economic features. As a result of the growing demand, real estate value of the heritage places will also increase in the heritage places. In some of the cases like Tarlabası (İstanbul), expropriation of historic properties in order to “restore” and sell them at higher prices to new owners become the purpose of the intervention. In this way, real estate value of the heritage places also increases. *Functional value* refers to the continuation of the uses in heritage place, as a result of the changes in the prestige of the heritage place and of rent increase resulting from the interventions, new uses and functions which respond to the needs of new-comers may appear in the heritage place. This will lead to the replacement of existing businesses with new ones and change uses and functions in the heritage place.



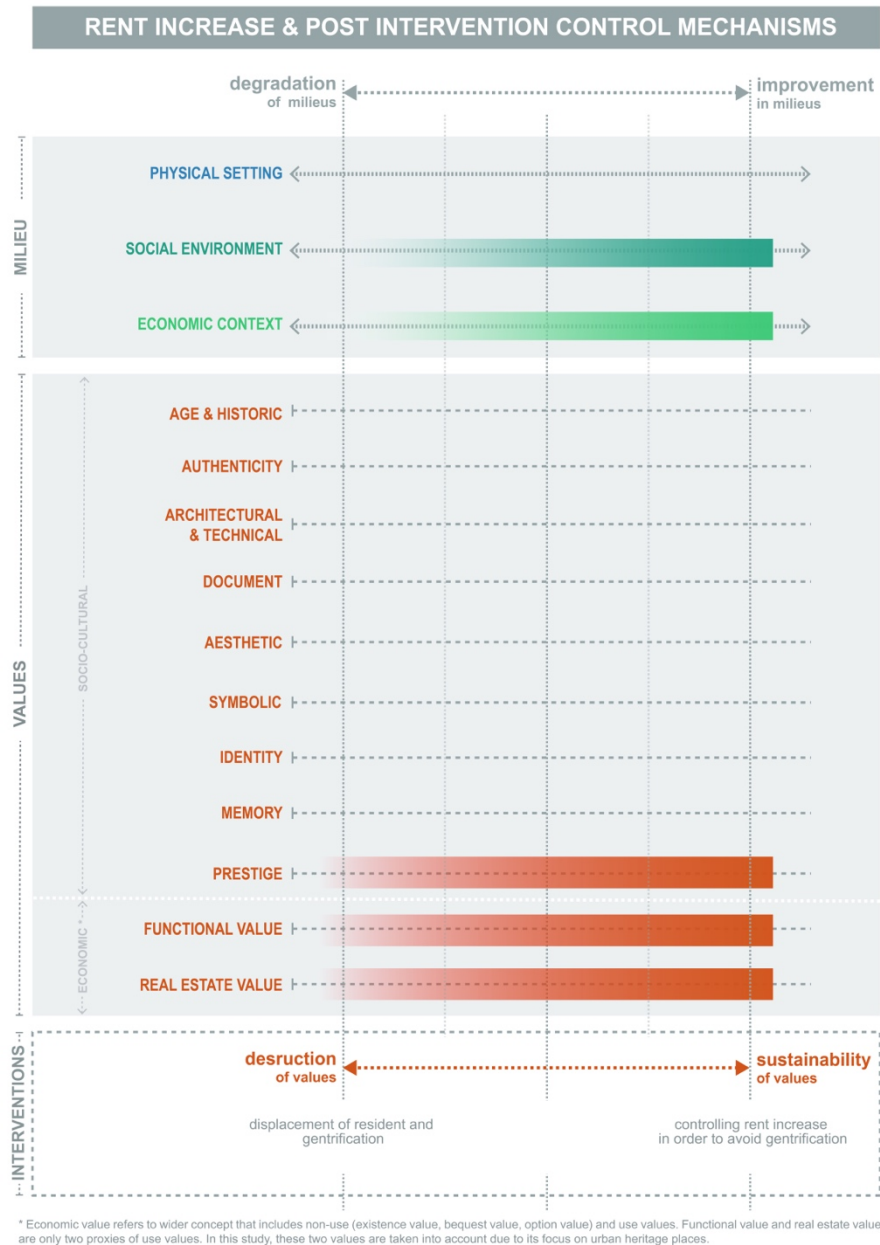


Figure 132 Approach to rent increase and post-intervention control mechanisms: the impact of interventions to milieus and the values

To summarize, Figure 133 aims to represent the conceptual framework of the thesis by illustrating the interrelationship between intervention approaches, the milieus of heritage places, the values. In this way, the figure aims to visualize the “destruction” and “conservation” of heritage values and the “improvement” / “degradation” of each milieu of the heritage places resulting from different interventions in heritage places.

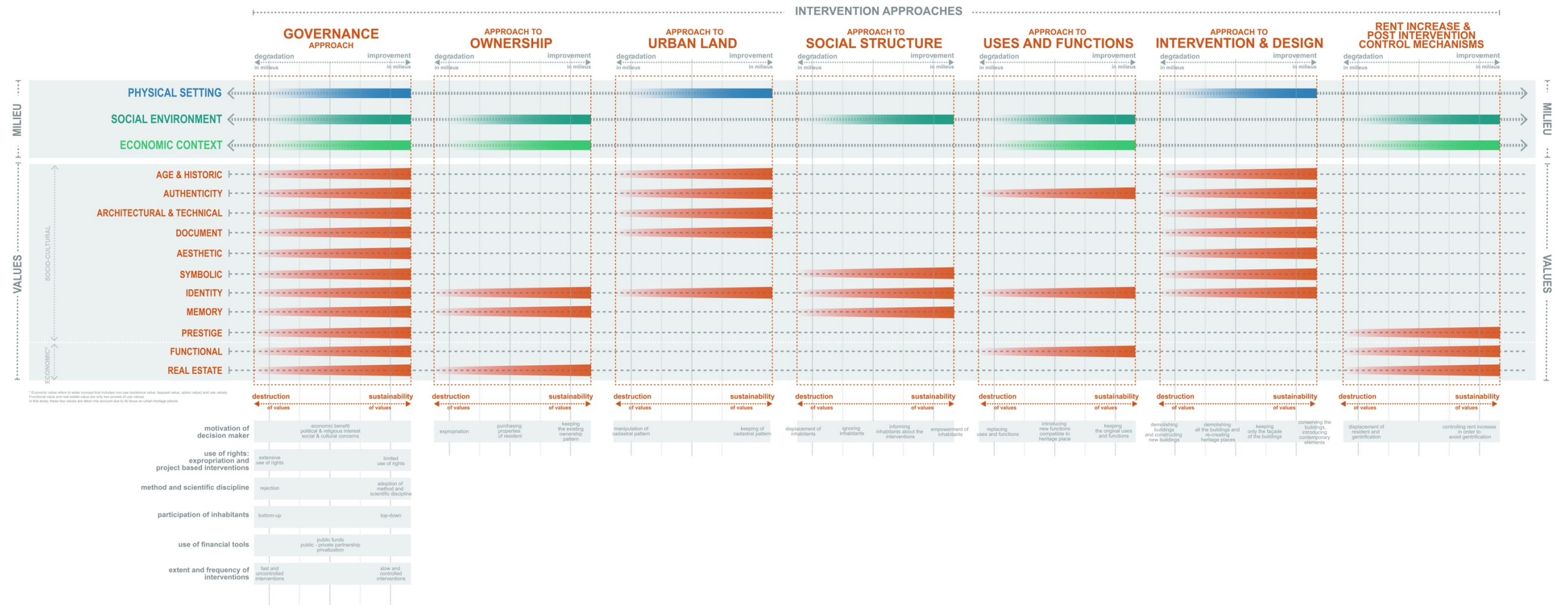


Figure 133 Interrelationship between the interventions in each intervention approach, the milieus of heritage places, the values that heritage places involve.<sup>69</sup>

<sup>69</sup> The figure aims to visualize the “destruction” and “conservation” of heritage values and “improvement” and “decline” of milieus of heritage place resulting from different interventions.



## **5.2 Heritage Value Circle (HVC): A Tool for Assessing the Impact of Interventions to Heritage Values**

There is a multidimensional relationship between the milieu of the heritage place, the values of the heritage place and the intervention approaches. Because, interventions have an impact on both the values that heritage places involve and the milieu of the heritage places. Also, the milieu of the heritage place and the values are related, since different values correspond to different milieus of heritage places. To visualize the relationship between interventions, values and milieus and assess the impact of intervention on heritage values, “Heritage Value Circle (HVC)” is introduced (Figure 138). In “Heritage Value Circle (HVC)”, the values are situated at the very center, not only because the values relate to both components and intervention approaches, but also the study aims to assess the value changes after the interventions on the heritage places.

HVC is an assessment tool for decision makers, architects and city planners who make decisions on the interventions to cultural heritage to reveal the potential impact of interventions on heritage places. In addition, this tool can be used for researchers, academicians and decision makers to monitor/understand the impact of interventions on heritage places in terms of which values are preserved or which values are destroyed.

The left-hand side of the HVC indicates the relationship of the values that heritage places involve and the values associated with each milieu. The right-hand side of HVC illustrates the values of the heritage place that interventions affect in addition to the impact of interventions on milieu of heritage places. HVC is a tool that integrates three sets of relations for assessing the impact of interventions on values in heritage places:

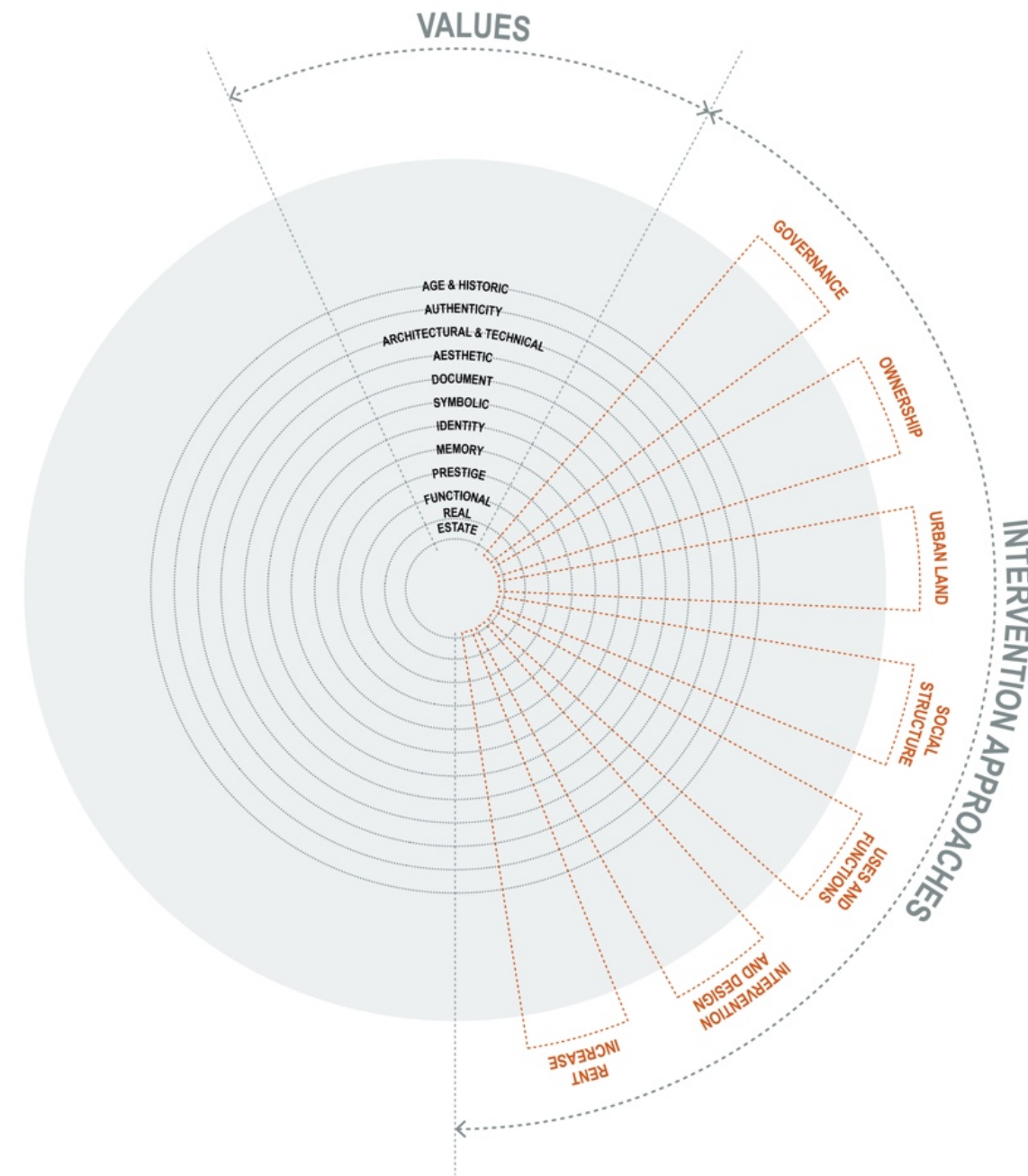
- (i) Relation #1: Intervention Approaches and Values (Figure 135)
- (ii) Relation #2: Intervention Approaches and Milieu (Figure 136)
- (iii) Relation #3: Values and Milieu (Figure 137)





VALUES OF HERITAGE PLACES

Figure 134 Values in Heritage Value Circle (HVC)



RELATION #1  
INTERVENTION APPROACHES AND VALUES

Figure 135 Relation #1 in Heritage Value Circle (HVC):  
Intervention Approaches and Values



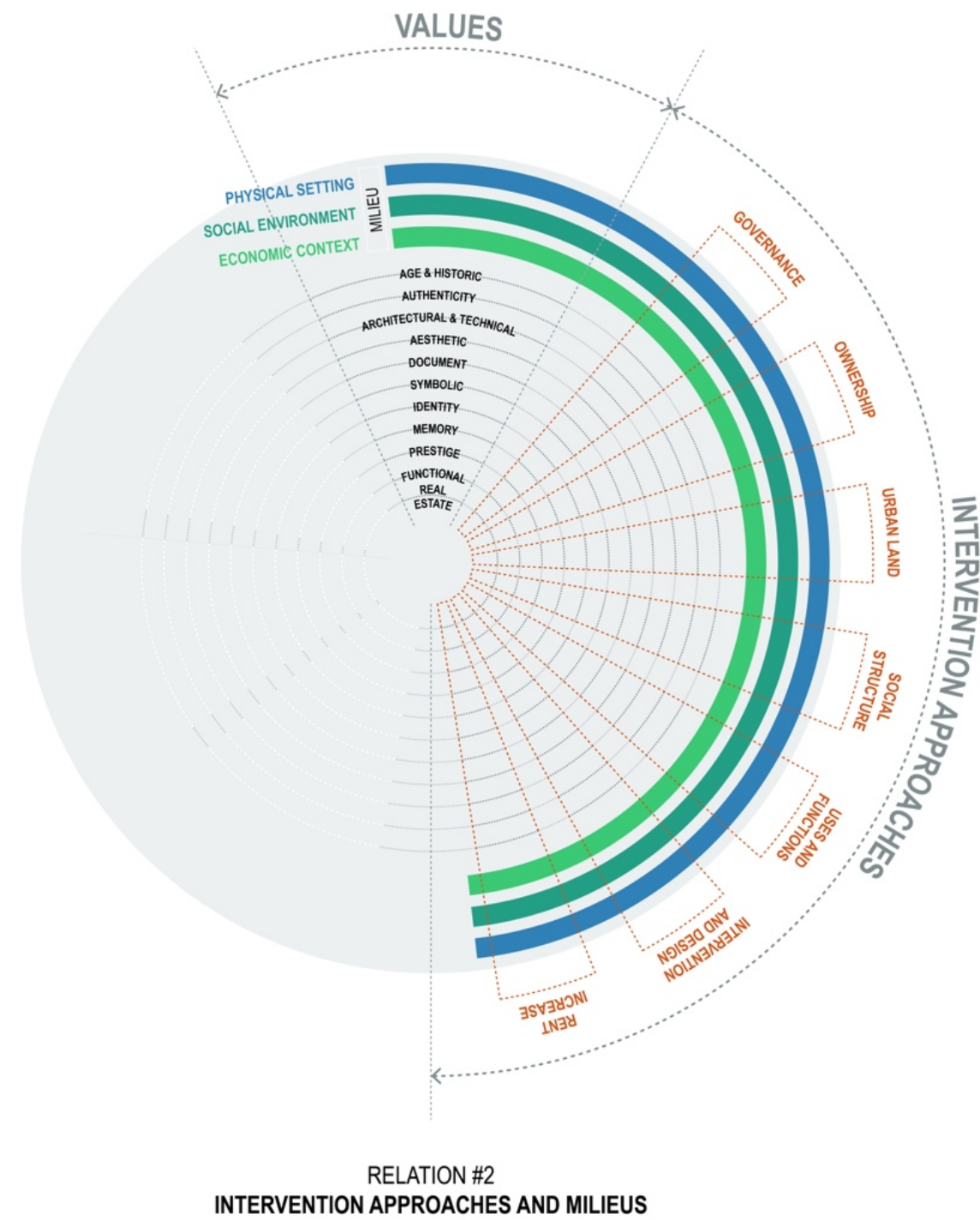


Figure 136 Relation #2 in Heritage Vale Circle (HVC):  
Intervention Approaches and Milieu

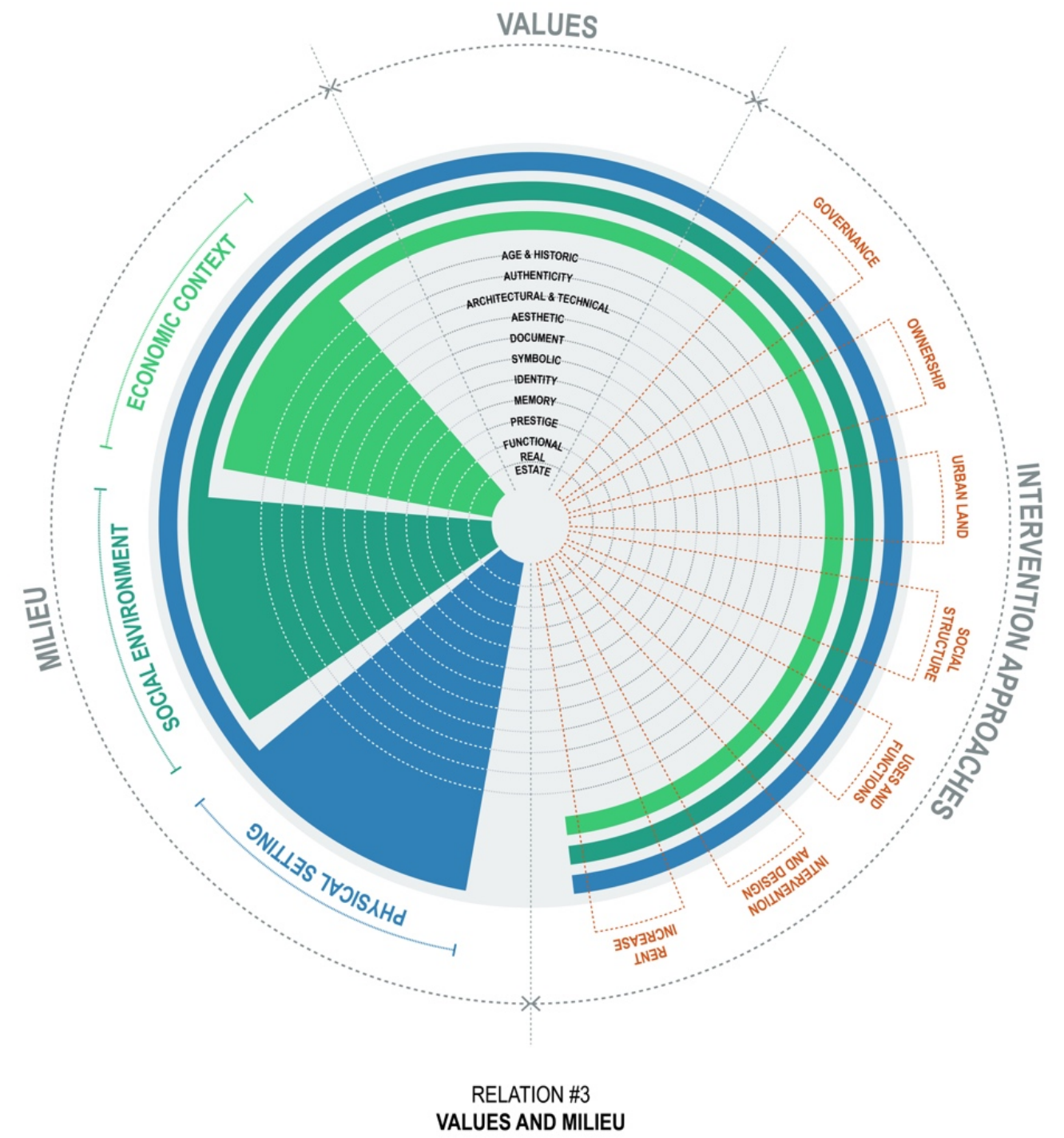


Figure 137 Relation #3 in Heritage Value Circle (HVC):  
Values and Milieu



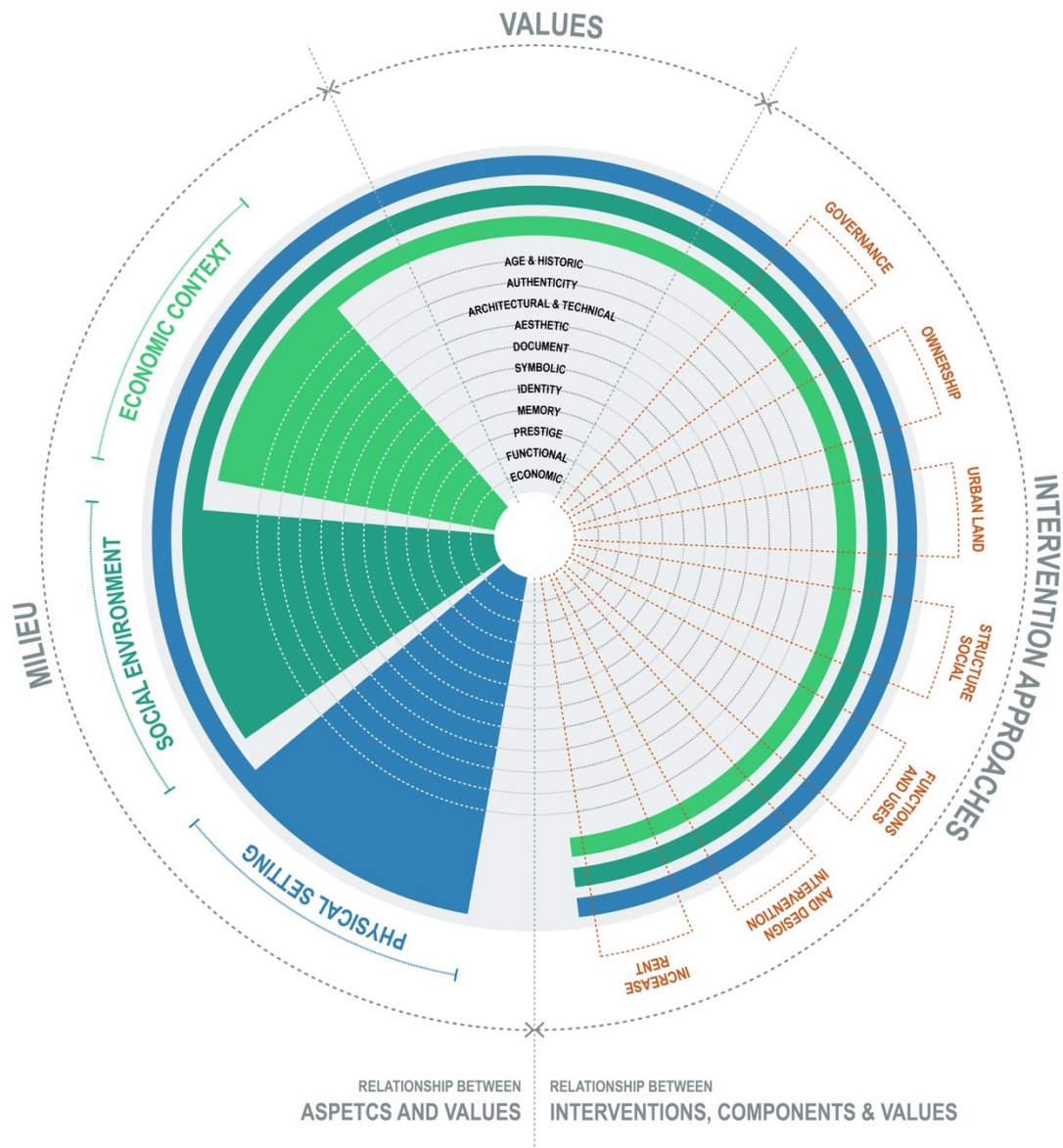


Figure 138 Heritage Value Circle (HVC)

### How to use the HVC (Heritage Value Circle)?

In order to illustrate the impact of interventions on heritage places, two separate HVCs will be prepared in order to compare the pre-intervention and post-intervention state of heritage places. In the HVC prepared for pre-intervention state, existing condition of the heritage place will be visualized by marking the values that heritage place involve (Figure 139). In Figure 139, the relation between (i) values and intervention approaches, (ii) milieu and intervention approaches and (iii) values and milieus is

visualized based on their relation as depicted in Figure 133. On the HVC visualizing pre-intervention state of heritage places, only the values that the heritage place involves will be marked.

In the second HVC which depicts the post-intervention state of the heritage place, changes in the values will be marked according to the legend defined for each of three sets of relation.

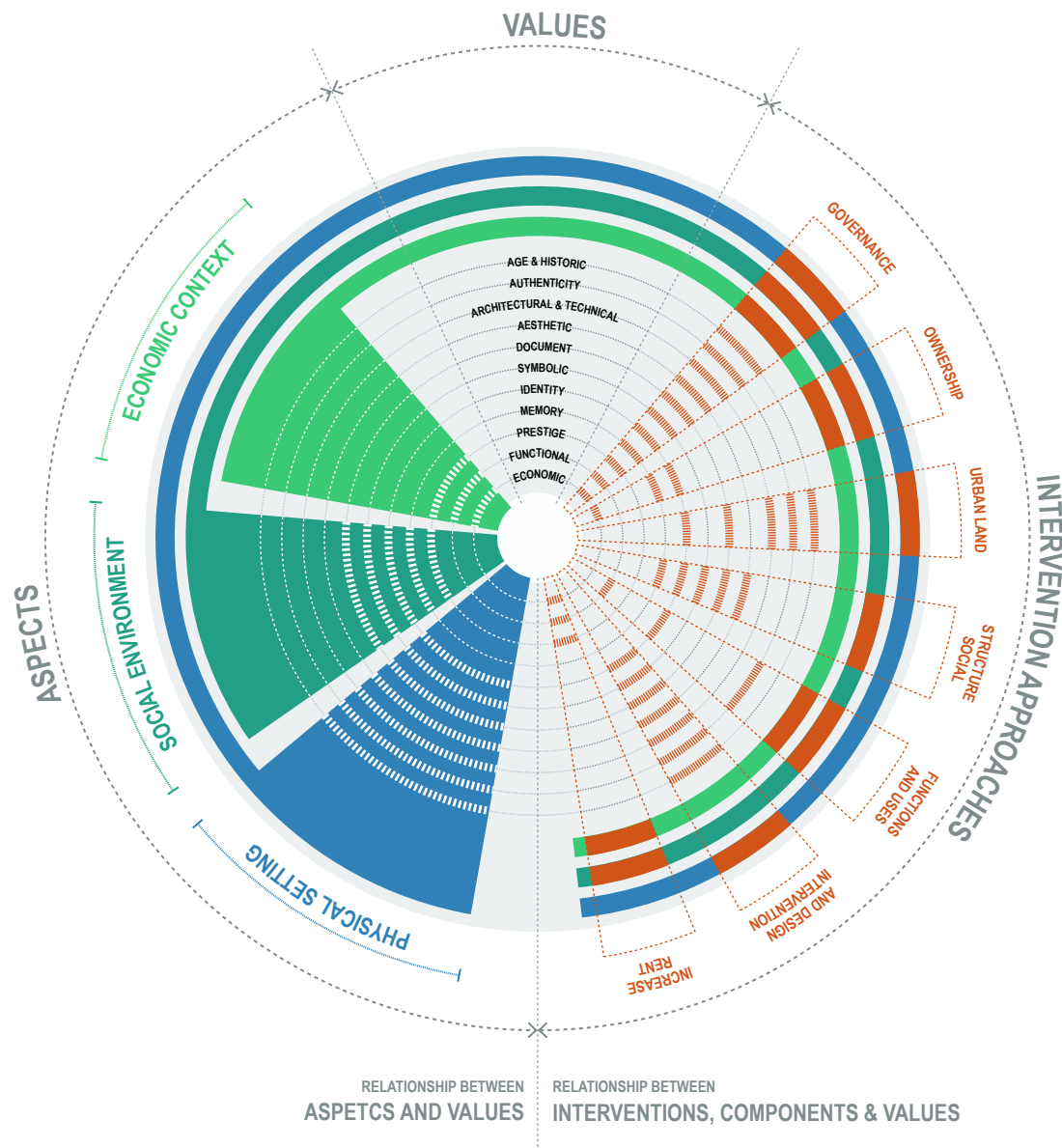


Figure 139 Heritage Value Circle (HVC) as a tool

### Relation #1: Intervention Approaches and Values

In this study, It is stated that interventions on heritage places change the values of urban heritage places. In addition, the meaning of the value may be transformed after the interventions in the heritage place. New values also emerge after the implementation of renewal projects. In this way, the legend that indicate the changes in the values are listed below (Figure 140).

- *Increased*: increase or enhancement of the value, i.e. increase in the rent value,
- *Unchanged*: no change in the value,
- *Transformed*: meaning of the value has changed though the value itself has not,
- *Emerged*: new value which did not exist before, appeared in the heritage place after the intervention
- *Destroyed*: loss of value in the heritage place after the intervention

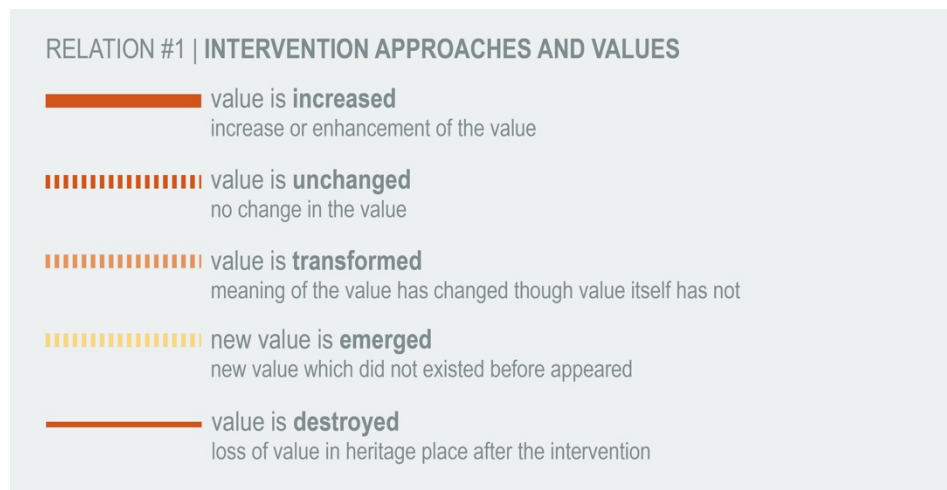


Figure 140 Legend for Interrelationship Between Approaches and Values

### Relation #2: Intervention Approaches and Milieu

Each intervention approach has an impact on the milieu of the heritage places. In terms of the impact of interventions to milieu of heritage places, the legend for changes are prepared as follows:

- *Improved*: increase or enhancement of the milieu
- *Unchanged*: no change in the milieu
- *Transformed*: meaning of the milieu has changed though milieu itself has not
- *Declined*: loss of milieu in the heritage place after the intervention



Figure 141 Legend for Interrelationship Between Intervention and Milieu

### Relation #3: Values and Milieu

Interventions on heritage place may either improve the milieu of heritage places or decline resulting from the changes in the values. In this way, four types of changes in the values associated with the milieu are introduced in the legend.

- *Improved*: increase or enhancement of the milieu
- *Unchanged*: no change in the milieu
- *Transformed*: meaning of the milieu has changed though milieu itself remains
- *Declined*: loss of milieu in the heritage place after the intervention



Figure 142 Legend for Interrelationship Between Values and Milieu

### **5.3 From Proposal to Practice: Illustrating the Use of the Heritage Value Circle (HVC)**

In the thesis, the use of the Heritage Value Circle (HVC) is illustrated in the three heritage places selected for this study. In Tarlabası, as described in Table 23, age and historic, authenticity, architectural and technical, document value and memory value are destroyed. Aesthetic value and identity value are transformed. Economic value and functional value are increased and prestige value is emerged. In Figure 143, the values of Tarlabası before the interventions and changes in the values in Tarlabası after interventions are compared and visualized through the use of the Heritage Value Circle (HVC).

In Hacı Bayram Square and its surrounding, as described in Table 24, age and historic, authenticity, architectural and technical, document value and symbolic value are destroyed. Aesthetic value and identity value are transformed; economic value increases. In Figure 144, the values of Hacı Bayram Square and its surrounding before the interventions and changes in the values in Hacı Bayram Square after interventions are compared and visualized through the use of the Heritage Value Circle (HVC).

In Kemeraltı-Konak, as shown in Table 25, the age and historic, authenticity, architectural and technical, document value, aesthetic value and symbolic value unchanged. Memory value is transformed; economic and functional value increase and prestige value emerges. In Figure 145, the values of Kemeraltı-Konak before the interventions and changes in the values in Kemeraltı-Konak after interventions are compared and visualized through the use of the Heritage Value Circle (HVC).





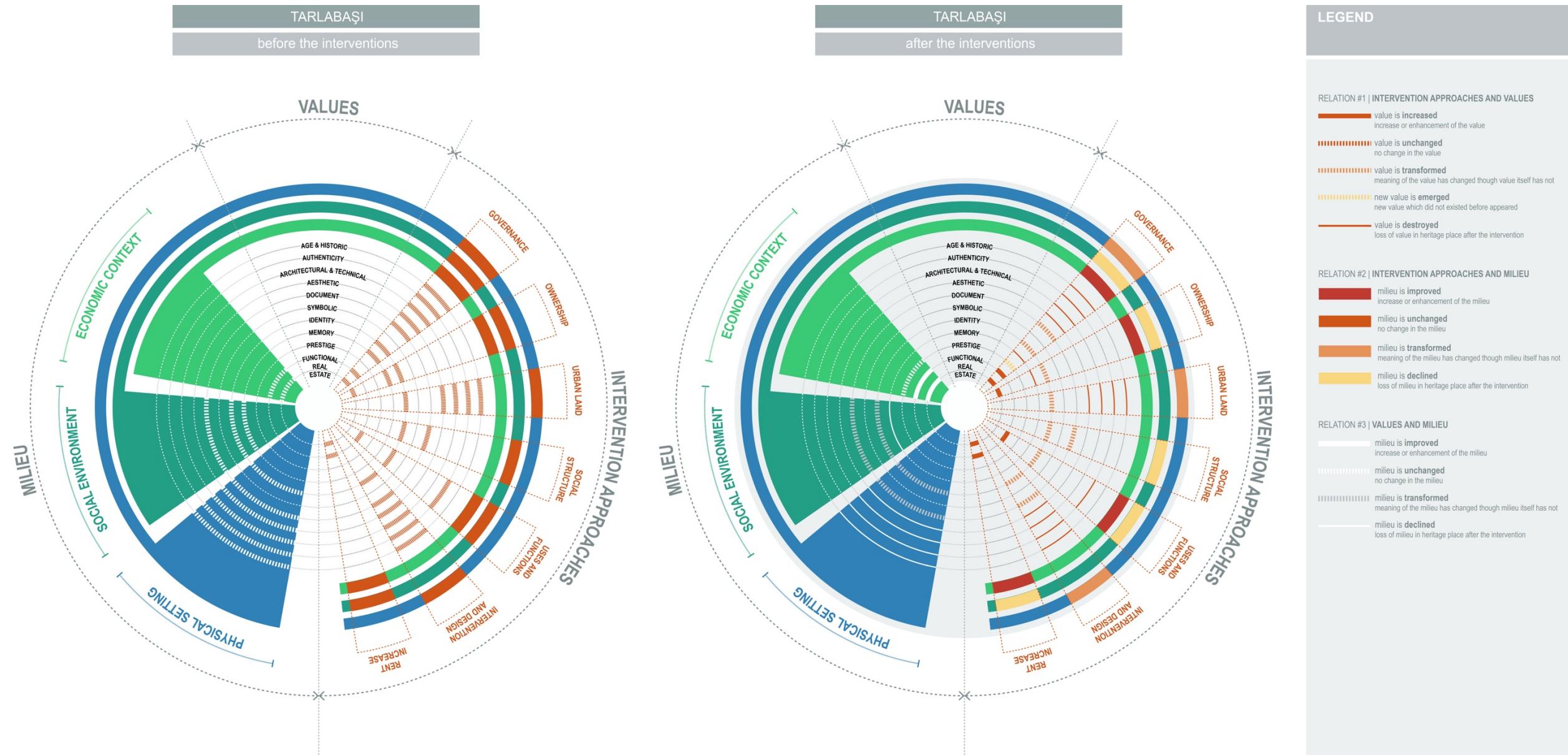


Figure 143 Changes in Values in Tarlabası: Before and After

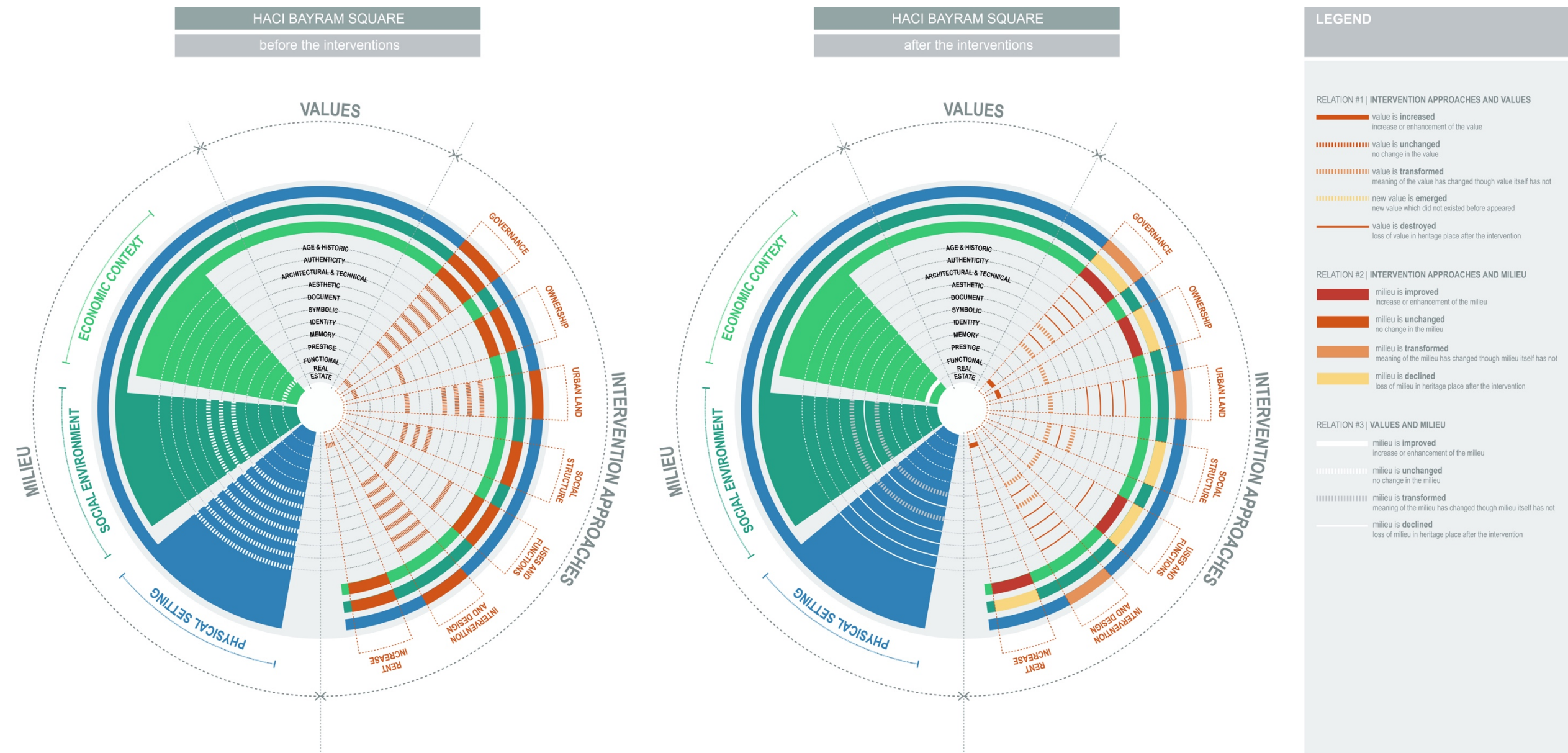


Figure 144 Changes in Values in Hacı Bayram Square: Before and After



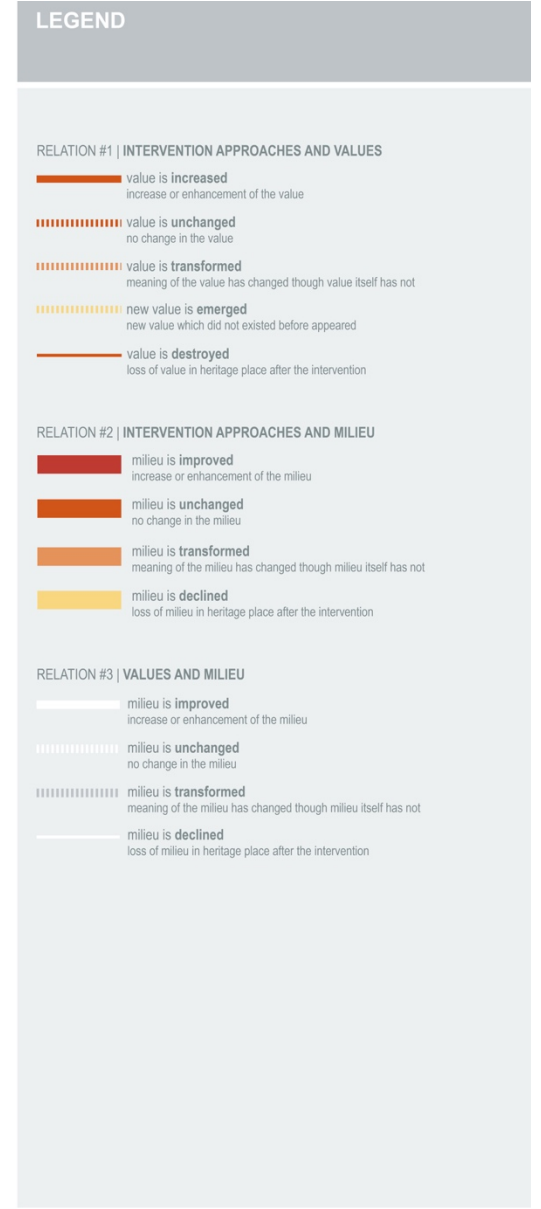
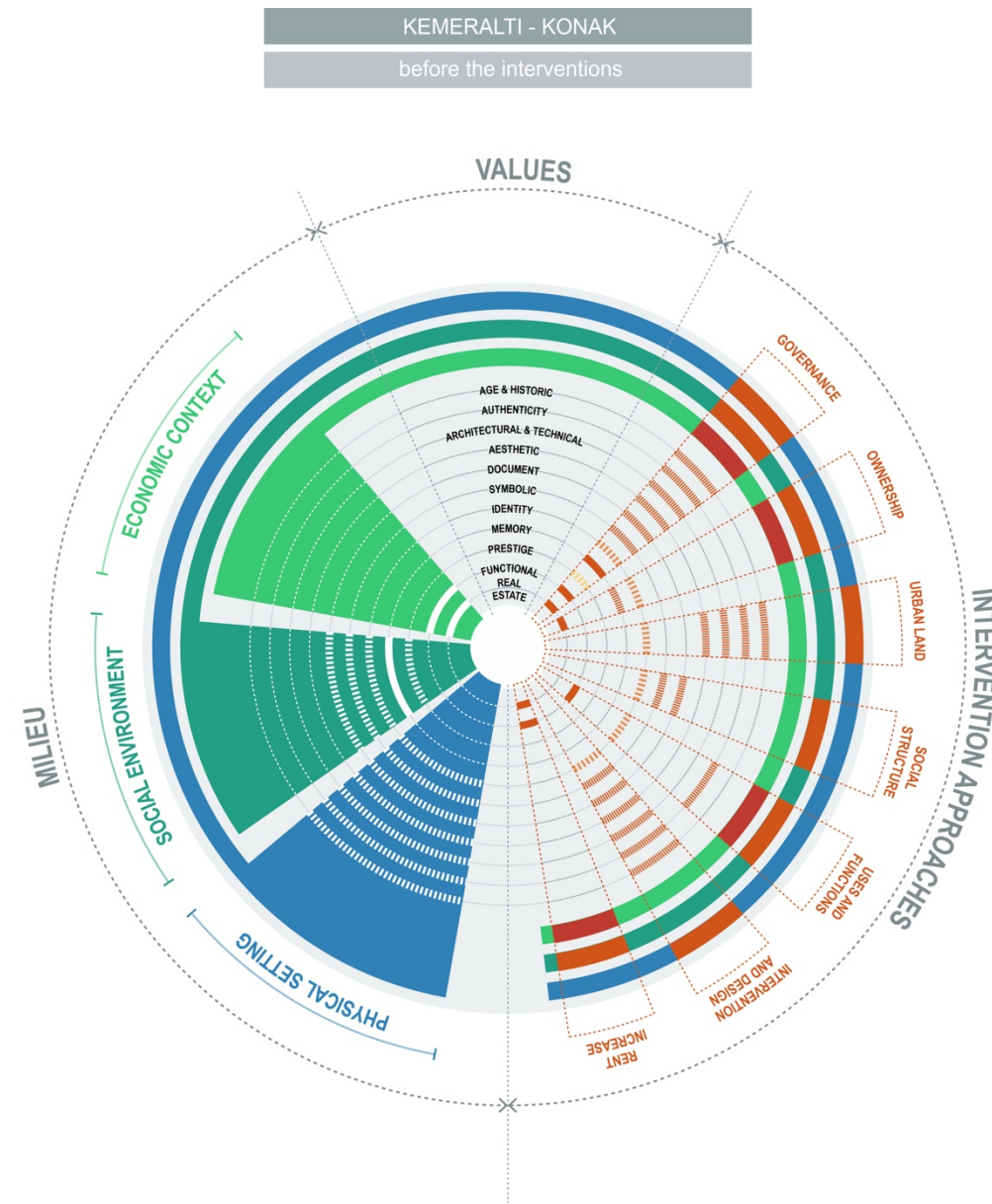
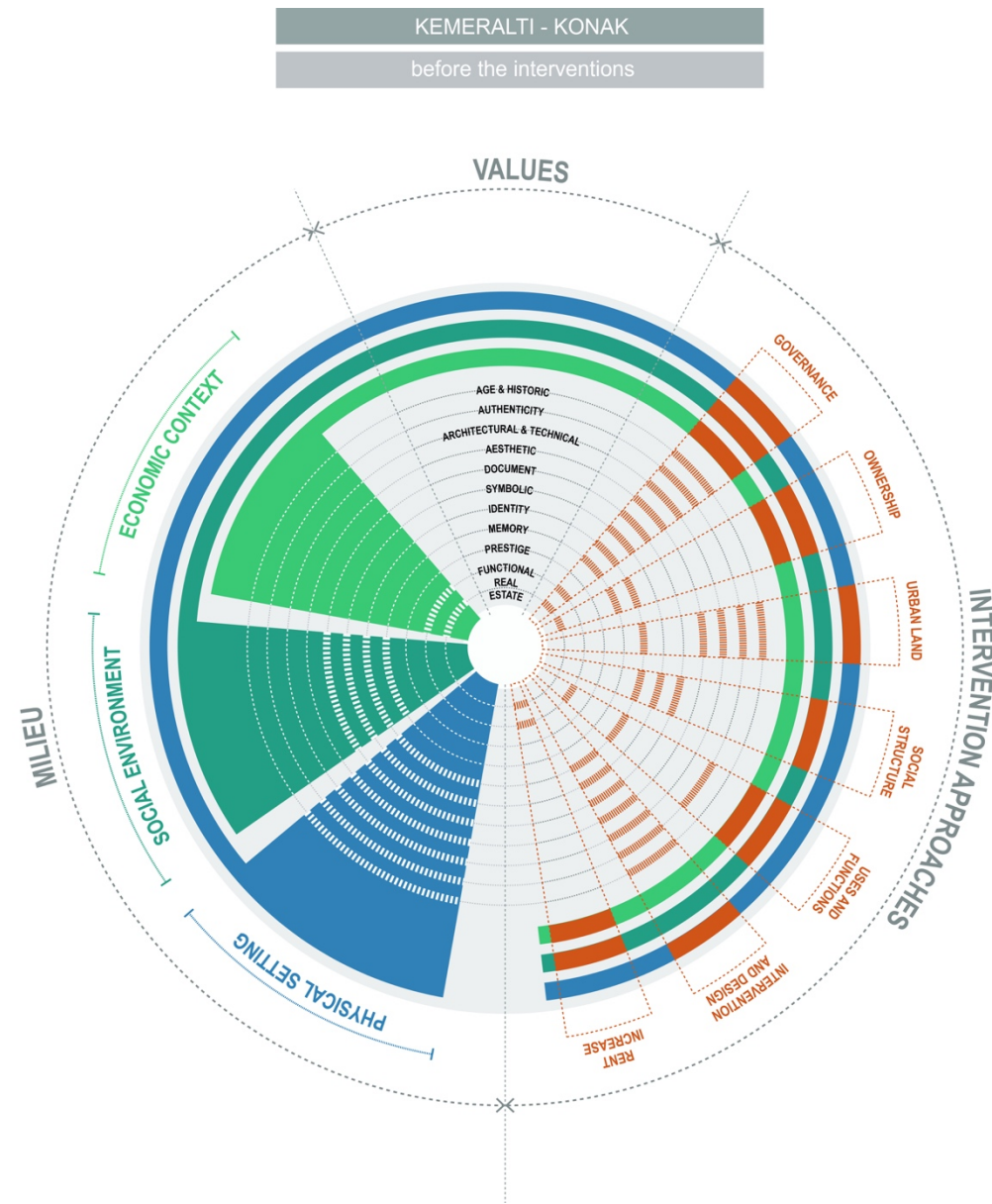


Figure 145 Changes in Values in Kemeraltı - Konak: Before and After



## **CHAPTER 6**

### **CONCLUSION**

In the contemporary world, cities confront different problems mostly caused by the rapid urban development. Urban heritage places which are located at the heart of the cities, are also affected by the uncontrolled urban development. They become the subject of different degree of interventions ranging from conservation with the participation of inhabitants to demolition to create new spaces for new constructions. These interventions can have both positive and negative impacts on the physical setting, social environment and economic context as well as on the social, cultural and economic values of the heritage places. Based on this challenge that urban heritage places face today, the thesis has focused on the case of Turkey to understand the impact of interventions to the values of urban heritage places.

Different agents are involved in the process of decision making for intervening on urban heritage places. They are all the stakeholders including different users such as residents and tourists as well as decision makers. When intervening on urban heritage places, the motivations and priorities of decision makers prevail in terms of 'conservation'. Thus, the different motivations and priorities of decision makers (financial return, ideological and political interests or social/cultural concerns) determine various ways of intervening in urban heritage places. Being aware of the different motivations and priorities of the decision makers, the thesis underlines the continuity of the values by bridging the gap between preservationist and economist approaches for the sustainability of urban heritage places. Once the values that heritage places are destroyed, the significance and meaning of heritage places will be lost since the values are non-renewable. The thesis also emphasizes the need to provide a balance between socio-cultural and economic values regardless of the characteristics of urban heritage places for the conservation and sustainability of urban heritage places.

### **Concluding Remarks in the Case of Turkey**

In Turkey, in line with the global urban trends in terms of rapid and uncontrolled development, urban heritage places become the subject of various interventions. Heritage places are preserved through laws and regulations which are considerably strict in Turkey, thus the degrees of interventions are limited for the conservation and the sustainability of the heritage places. However, starting from the 2000s, new legal instruments have been introduced in the Turkish legislation, to overcome the existing strict rules and regulations for intervening on heritage places. Therefore, the number of interventions which have a negative impact on urban heritage places has increased after the 2000s. These interventions affect the physical, social and economic milieu of urban heritage places. In addition, these interventions have an impact on the social, cultural and economic values that heritage places involve. The rising number of destructive interventions in Turkey as a consequence of changes in legal tools after the 2000s suggests that interventions on heritage places must be discussed by considering legal and administrative tools.

The Law No. 5366/2005 on Renovating, Conserving and Actively Using Dilapidated Historical and Cultural Immovable Assets – so called renewal law – is one of the legal instruments that makes intervention easier in urban heritage places. In renewal areas which are declared according to the rights assigned to local authority, different motivations of decision makers shaped by their economic and political priorities are evident. Three heritage places among 36 existing renewal areas have been chosen in thesis to exemplify the different motivations of decisionmakers for intervening in heritage places:

- (i) Tarlabası in İstanbul to represent the motivation of providing economic benefit;
- (ii) Hacı Bayram Square and its surrounding in Ankara to represent the motivation of political and ideological interests,
- (iii) Kemeraltı-Konak to represent the motivation of social and cultural concerns.

In Tarlabası, in order to construct up-market mixed use complex in urban heritage place; historic buildings were either bought by the construction company or

expropriated, residents of the area were displaced and only the façade of the buildings were kept. Although these interventions increased the economic value in terms of real estate prices, they caused an irreversible impact on the socio-cultural values in Tarlabası. In Hacı Bayram Square and its surrounding, Ankara Metropolitan Municipality aimed at establishing a new religious center in the capital of the secular Republic. In this way, the enlargement of Hacı Bayram Mosque through the demolition of archaeological remains underground exemplifies only one of the destructive interventions in Hacı Bayram Square. Political and ideologic priorities-oriented interventions in the heritage place transformed its symbolic meaning from a multi-layered cultural landscape to a single-layered urban heritage place. In Kemeraltı-Konak, social and cultural concerns determine the intervention decisions. Thus, the aim of the interventions in Kemeraltı-Konak became the conservation of cultural heritage and the empowerment of the residents living in the area. Kemeraltı-Konak exemplifies the possibility of preserving urban heritage places by providing a balance between different values.

In Turkey, interventions in renewal areas are led by the state and thus, the outcome of the interventions is determined by the central and local authorities. In line with the priorities of decision makers, the objectives of interventions have been determined by economic, political and ideological interests of decision makers. As interventions in İstanbul, Ankara and İzmir show, decision makers – the mayors of the cities – may have different priorities in terms of intervening urban heritage places.

As these three heritage places indicate, different forces such as stakeholders and laws/regulations determine intervention decisions. The use of Law No. 5366 on Renovating, Conserving and Actively Using Dilapidated Historical and Cultural Immovable Assets in three selected cases illustrate the possible use of Law No. 5366 for the conservation of urban heritage places. Although these three laws assign extensive rights to local authorities in terms of intervention on urban heritage places including expropriation that lead to the destruction of heritage values as in the cases of Tarlabası and Hacı Bayram Square, sustainable conservation is still possible by using same instrument. As interventions in Kemeraltı-Konak indicate, the extensive rights including project-based interventions and expropriation can also be used for public benefit.

The very first issue to be highlighted is the necessity of control mechanisms. For example, PPP (public-private partnership) is used as a financial tool to finance the interventions both in the cases of Tarlabası and Kemeraltı-Konak. However, there is a need for proper control mechanisms to limit the excessive benefit of private companies that override community benefits. Without control mechanisms, heritage places may be used or abused by decision makers for economic, political, ideological aims.

Transparency in the governance of the intervention process is another issue to be considered. In Turkey, interventions in heritage places are not transparent in many terms such as publicity of intervention proposal and the financial mechanisms for realizing the project. In this way, it becomes impossible to have an idea about the aim and scope of interventions before the implementation starts. Additionally, it is almost impossible to understand the impact of interventions on physical setting, social environment and economic context of heritage places before the interventions for the same reason. Although there are documents in conservation councils and municipalities, the responsible authorities are not willing to share the information in many cases. Since any information that they share may result in legal cases that might postpone or even cancel the interventions.

There are many agents/stakeholders in urban heritage places. However, these emerging laws consider the state – both central and local levels – as a main agent and state-led interventions come to the forefront. Thus, the state becomes the decision maker and main agent who makes intervention decisions regardless the needs of inhabitants and other users. Heritage places are complex environments with their physical, social and economic aspects. In this way, heritage places are valuable with their different users. The emerging laws must be used in a way that they involve different users and respond to their needs. The decision makers must be aware of the needs of the inhabitants for the sustainable conservation of heritage places.

### **Heritage Value Circle (HVC): A Tool to Assess Value Changes in Urban Heritage Places**

The Heritage Value Circle (HVC) is proposed as a tool for assessing and visualizing the value changes in the heritage places in this study. The Heritage Value Circle (HVC) is based on the impact of interventions on three different set of interrelationships

between (i) values and intervention approaches, (ii) intervention approaches and milieus of heritage places (physical setting, social environment, economic context) and (iii) values and milieus.

The tool can be used to provide awareness about the impact of interventions in heritage places following the interventions. With the use of HVC, decision makers or designers (architects, planners, etc...) may understand the impact of proposed interventions in urban heritage places. Or, HVC can be used to understand the potential impact of the proposed interventions to urban heritage places. In this way, the impact of the interventions can be foreseen and predicted prior to their implementation.

### **From Contradiction to Consensus: Policy Recommendations for Establishing Common Ground Between Socio-cultural and Economic Values**

The thesis discusses the interrelationship between interventions in heritage places and heritage values. Interventions can change the values of the heritage places. Thus, it is important to assess and foresee the possible changes before the interventions take place in order to foresee their potential impact of them. It is also important to understand the changes in the values following the interventions to reveal which values are destroyed or sustained as a result of the intervention. There are also cases where new values have emerged after the interventions.

Changes in heritage values are the consequences of different interventions determined by the decision makers. Decision makers should consider social and cultural concerns, while their economic benefit-oriented interests should also be incorporated into intervention strategies. In this way, it becomes important to establish consensus between socio-cultural and economic values for the sustainability of heritage values.

Each heritage place has its own specific conditions related to the physical setting, social environment, administrative and economic context on which it stands. In each specific context, the conservation of cultural heritage necessitates the careful examination of each case through the analysis and evaluation of the physical setting, social environment and economic context. For this reason, "broad" generalizations may be superficial. However, there are some guiding strategies that should be considered for intervening on urban heritage places to establish consensus between

socio-cultural and economic values. In order to establish some consensus between these two contradictory and complementary value groups (socio-cultural and economic), the following guiding strategies and tools should be considered.

(i) Governance Approach

Governance approach refers to the motivation of stakeholders, the use of the rights given by legal and administrative tools, adoption of method and scientific discipline considering expert opinion, participation of the inhabitants, analysis financial models in order to find proper funding solution and extent and pace of interventions in heritage place.

The principal motivations behind the intervention must be cultural and social sustainability of heritage places through their conservation. The public interest must also be emphasized rather than private interest. The rights given by the legal and administrative tools must be used carefully and especially for the extensive rights such as expropriation.

Localization of decision-making and assigning extensive rights to local authorities is important since it fastens the intervention process. The reasons behind the use of extensive rights must be justified and there must be control mechanisms (internal and external) to check the necessity of the use of the rights. The scientific process must be followed, multidisciplinary studies must be conducted and expert and local knowledge should be considered.

Starting from the very beginning of interventions, the collaborations between universities, NGOs and IGOs dealing with the conservation of cultural heritage must be established and other academic and scientific organization should be consulted. Additionally, professionals responsible for the preparation and implementation of interventions in heritage places should be chosen among the professionals who are masters and have an expertise in conservation of cultural heritage.

Bottom-up and participatory approaches should be adopted for the social sustainability of heritage places. Participation of inhabitants includes meetings with inhabitants, getting feedback from them about the project prior to its implementation, empowerment of social structure with vocational training courses, etc... Innovative strategies for involving inhabitants should also be considered.



The traditional modes of financing heritage investments are public funds, such as grants, loans and incentives. Provision of public funds must be priority for financing interventions. But, the funds of public bodies may not be sufficient especially in the countries where there are many heritage buildings. In that cases, alternative approaches mixing public and private financing can be used.

The extent and the frequency of interventions must be controlled in order to avoid too much transformation which result in the changes that extend beyond the carrying capacity of the heritage place. The effects of interventions must be periodically monitored and in case of drastic changes resulting from the pace of interventions, precautions must be taken.

(ii) Approach to Ownership

The motivation of stakeholders becomes the main factor for determining the way of intervening on heritage places. If the motivation is conservation, the existing ownership pattern is kept. However, if the motivation of decision-makers is to get economic benefit, the properties of residents are expropriated. In the case of expropriation, property rights are transferred to government or private companies. Expropriation of properties with relatively cheap prices is followed by the forced eviction of residents from their houses. However, in very obligatory cases, heritage assets might be purchased or expropriated for the public benefit without destroying the ownership rights of the property owners.

The ownership pattern must be kept and existing owners must be included in the intervention process. However, dealing with ownership are one of the most challenging phases during the interventions. Lots with multiple ownerships make interventions in heritage places difficult, since an agreement must be reached with all the shareholders. Thus, solutions for solving this problem must be found without result in the loss of the property rights of the owners.

(iii) Approach to Urban Land

The cadastral pattern – as the traces of continuous inhabitation of urban areas throughout the years – must be conserved, because it defines the character of the heritage place. However, in necessary and compulsory conditions, the urban land might be manipulated by divisions and amalgamations in order to define larger intervention areas for new uses.

#### (iv) Approach to Existing Social Structure

The existing social structure should be included in the intervention strategy. In this way, inhabitants must be informed about the interventions and they must be involved in the decision-making process. In heritage places where inhabitants belong to low socio-economic groups, they could be empowered through education programs and vocational courses.

In some cases, existing inhabitants destroy the values of cultural heritage because of their interventions which do not respect the heritage characteristics of the buildings. In these cases, first, they should be informed about the values of the heritage place. If they still destroy the values of heritage place, displacement might be considered as a strategy.

#### (v) Approach to Existing Uses and Functions

The original uses and functions which are compatible with the heritage place must be conserved as much as possible. However, keeping the original uses in heritage place may not be the best option, because existing functions may not be suitable. In these cases, new uses and functions compatible with the character of the heritage place should be introduced. In these cases, the character of the heritage place, the carrying capacity of the buildings and the needs of different users (residents, visitors, business owners, etc...) must be carefully analyzed.

#### (vi) Intervention and Design Approach

In heritage places, preserving the buildings in their own context must be a priority instead of demolition. Introducing contemporary elements (not being fakes and replicas) which are consistent with the heritage place can be adopted as a conservation strategy. The interventions should respect all the historical layers of the sites and reconstruction of the old must be avoided. All layers must be conserved and "selective" conservation approaches which emphasize specific layers should be avoided in the heritage place.

#### (vii) Approach to Rent Increase and Post-Intervention Control Mechanisms

In heritage places, rent increases resulting from the interventions must be controlled in order to avoid gentrification and provide social sustainability through control mechanisms such as tenure agreements which ensure that tenants will stay in their places for a while after the interventions.

### **Further Studies**

Based on the value changes in the heritage places, this thesis aimed at proposing tools for assessing the impact of interventions on the values that heritage places involve. Within this context, the contributions of the thesis are determined as follows:

- The thesis considers both the conservationist and economist ways of thinking through the supervision of two academicians from the two disciplines.
- The study attempts to reveal the interrelationship between interventions on heritage places, milieus of heritage places and the values that heritage places involve.
- The thesis proposes a tool (Heritage Value Circle – HVC) to assess the impact of interventions on the values that heritage places involve. The proposed tool can be used to assess the impact of the interventions either before the interventions to foresee the potential impact or after the completion of interventions for post-intervention assessment.
- The thesis stresses the necessity to establish common ground between socio-cultural and economic values in the decision-making process for the sustainability of urban heritage places emphasizing the role of cultural heritage in sustainable development.

Tarlabaşı in İstanbul, Hacı Bayram Square and its surrounding in Ankara and Kemeraltı-Konak are useful cases that could be a subject of further studies from various disciplines (political science, economy, history, sociology, engineering, architecture, urban planning, architectural history, archaeology, media, etc.) with their physical, social and economic milieus and the values that they involve. These three case studies were selected among the six of 36 renewal areas in Turkey in which interventions were already implemented or being implemented. Other renewal areas can be further studied. In this thesis, the three renewal areas are studied in a comparative manner. However, each of the renewal area can be studied separately for assessing the interventions in more detail.

To assess the impact of interventions on the economic context, the value of unit square meters is used for comparing the increase in the real estate values in the

selected heritage places. The real estate value is one of the proxies of use values and the impact of the interventions on the economic context of the selected urban heritage places can be further studied by including the methodologies for measuring use and non-use values.

This study focuses on renewal areas located at the center of three metropolitan cities in Turkey. The impact of interventions in renewal areas in smaller cities may also be studied, because the problems and potentials of cultural heritage in smaller cities are different than the ones in metropolitan cities. While there is not any intervention in the renewal areas located in the small cities, the vision and conservation approach of local authority for the transformation of renewal areas can be understood and assessed through the renewal projects.

There are different agents for the interventions in renewal areas. These agents are decision makers in central and local administrative levels, residents in urban heritage places, visitors, investors, real estate developers and so on. The role of different agents in the decision-making process and the power relationship between different agents may be also the topic for another study.

Last but not least, the thesis focuses on urban heritage places. Rural heritage places which have very different characteristics and values comparing to urban heritage places, also confront problems resulting from new constructions, abandonment of the original residents and excessive cultural tourism. The impact of interventions on rural heritage places and their physical, social and economic milieu as well as the values that they involve may be the subject of other studies.

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UNESCO – United Nations Educational, Scientific and Cultural Organization

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## APPENDICES

### APPENDIX A

#### **The Cases on Intervening Urban Heritage Places through UNESCO's Historic Urban Landscape (HUL) Approach**

##### **1. Ballarat (Australia)**

In Ballarat, the program was led by local government authority of the City of Ballarat and funding was provided by the city's existing budget as well as the supports from partners and advisors. The program was initiated in May 2012 and is still ongoing. The program partners are WHITRAP<sup>70</sup>, Federation University Australia and Deakin University.

Key challenges of Ballarat program were to facilitate potential growth in the historic city. The rate of increase in population between 2015 and 2040 is projected as 60%. On the other hand, the climate change, which will create a hotter and drier climate in the region, is another issue for the city and needs to be solved. In this case, the most difficult task to solve is the expected population growth in the city and deal with the impact of a climate change without destroying character of the place, lifestyle and cultural identity in a sustainable manner.

The main objective for the application of the HUL model in Ballarat has been to build a framework to provide a *sustainable change*. In this way, long term conservation strategy in Ballarat was to balance heritage values and community identity through sustainable development in a fast-growing society. The conservation strategy was

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<sup>70</sup> "WHITRAP is a non-profit organization dedicated to strengthening the implementation of the World Heritage Convention in the Asia-Pacific region. WHITRAP builds the capacity of the professionals and bodies involved with World Heritage site conservation and management in the Asia-Pacific region, conducts training and research, and facilitates dissemination of information and network building. Since 2013 WHITRAP (Shanghai) and Tongji University's Advanced Research Institute for Architecture and Urban-Rural Planning, in cooperation with UNESCO's World Heritage Centre, are facilitating the implementation of the 2011 UNESCO Recommendation on the Historic Urban Landscape by promoting and undertaking research and training, as well as developing pilot projects in the region" (UNESCO, 2016).

organized consistent with the HUL principles and key objectives of the project. The strategy was defined as a community initiative through an engagement program entitled *Ballarat Imagine*. Ballarat Imagine was organized as an open invitation for sharing the ideas of those who had something to say for the future of Ballarat with the community and city council.<sup>71</sup>

The range of collaborations and events organized as a part of the conservation strategy such as international symposiums featuring notable practitioners and community forums that ensured the participation of inhabitants to the process. The project has been directed by the City of Ballarat and the research partnership with different research institutes have been established for this project. Intern placements, PhD scholarships, fellowships and visiting researchers were programmed and the development of memoranda of understanding was signed with these partnerships.

The development of online tools has also been priority of actions throughout Ballarat project. Two web pages *hulballarat.org.au* and *visualisingballarat.org.au* have been introduced not only to provide a collaboration platform and decision support mechanisms containing a range of information about the city, but also to establish an easy access to the project for wider community, practitioners and researchers. In the scope of the program, a set of integrated and participatory “local area plans” which include HUL principles into the local conservation policies are prepared.

The local authority has placed “localization” at the heart of the conservation program to deal with the change. Local identity, local distinctiveness, local values and localized approaches have been considered throughout the project. With this policy, all these community-based issues have been non-negotiable components of Ballarat’s sustainable future. In addition, people-centered approaches, partnerships and collaboration, providing new types of knowledge about Ballarat and building a culture-based framework for a creative problem-solving have been the central principles of Ballarat strategy.

## **2. Shanghai (China)**

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<sup>71</sup> For more information on Ballarat Imagine, see.  
[http://www.ballarat.vic.gov.au/media/1333682/ballarat\\_imagine.pdf](http://www.ballarat.vic.gov.au/media/1333682/ballarat_imagine.pdf)

In Shanghai, the program was led by the sub-district office with the cooperation of enterprises and local residents. The program was initiated in 2006 and is still ongoing. The HUL is a key tool for the one phase of the whole development project. The program partners are WHITRAP and University of Pennsylvania. The funding was provided by the rent of the properties paid by enterprises and investment of creative companies. The HUL approach has been applied in Shanghai to shift the target of conservation from historic buildings to urban area. In addition, new constructions, new fabric and new spaces are intended to be included to regeneration of heritage place as positive elements. Key challenges of the program are to improve the living conditions of inhabitants by upgrading the basic facilities in historic buildings, social and economic recession in the area and uncontrolled urban redevelopment.

Hongkou District is located in the central part of downtown Shanghai. In recent years, the redevelopment of Hongkou District has an impact on the existing buildings and environment in terms of improving the poor facilities in historic buildings (shared kitchens and bathrooms), the lack of modern appliances and damages in building structures. The rapid development causes social and economic recession, which leads to closure of factories and businesses, and thus the number of low-income population increased due to unemployment. Urban development such as road-widening and real estate development, which does not consider the historic fabric, demolishes heritage buildings. As a result of all these challenges, the need of change in the physical and social environment (e.g. repaving of the roads, maintenance of rivers, enhancement of facilities in residential buildings, reuse of factories as places for creative industries, etc.) has been increased.

In the scope of the project, “public participation” is used as the strategy to respond to the needs of change. To integrate the uses related with creative industries have been introduced as an important instrument for revitalization and the economic development of the cities. Industrial heritage in the area has been the places of creative industry-based transformation. Idle factories and warehouses were converted into buildings with creative uses in order to attract new social groups, which result positive change in the social structure of the area.

The result of the program is the shift from monument-based conservation to area-based conservation for the development of wider urban area. New spaces for new uses are also introduced as the positive elements for the regeneration of heritage places.

### **3. Suzhou (China)**

In Suzhou, the HUL program was led by “Research Institute of Urbanization, Xi’an Jiatong – Liverpool University (XJTLU)” and implemented between the years of 2015 and 2016 in Wujiang District. Wujiang District is an agricultural area of Suzhou where silk production thrived. 40% of the population earn money by the production of textiles in their houses by selling their products online.

The key challenges of the project included top-down attitude of decision makers in terms of transforming the fishponds to agricultural land, gradual decline of textile industry which is the main business in the area, the degradation of the public realm and abandonment of traditional housing.

According to the survey in Suzhou, local people identify water system (canals, fishponds and the big Tai Lake) as the source of local richness. On the other hand, the top-down decision of conversion of the half of the fishponds to arable lands has a potential negative impact in terms of losses in farmers’ income. As a response to threat of conversion fishponds to arable land, principles have been set based on the HUL approach. Firstly, instead of fast transformation of the land-use, gradual transformation of fishponds until the year of 2019 was suggested to keep the identity of historic water landscape. These proposals have been supported by the improvements in the public spaces through designing pathways along the main canals, conservation of historic buildings and introduce agricultural cultivations than can generate economic benefit and further profit in the area. Suitable pavements and greens areas for slow mobility were also aimed at Suzhou. Moreover, branding and rural tourism have been proposed as a strategy for attracting economic activities in the area by the conservation of historic buildings and profitable cultivations such as rose gardens, rose tea houses and greenery. In addition, proposals for supporting local textile activities were also developed in the program.

In the decision-making process, local people were engaged and the ideas for the sustainable management of the village had been collected through participatory

sessions. In these participatory sessions, proposals for local heritage conservation and measures on supporting local textile activities within a comprehensive development framework were recommended.

As a result of all these conservation and development efforts, the village was declared as “China Beautiful Village”.<sup>72</sup> The first achievement of the program was the implementation of pedestrian friendly “green roads” system.

#### **4. Cuenca (Ecuador)**

The HUL program has been led by University of Cuenca in the historic center of Cuenca and its surrounding. The project has been funded by both University of Cuenca and Netherlands Funds-in-Trust at World Heritage Centre. The key challenges of Cuenca program are to bring solutions to extreme urban development, socioeconomic changes (gentrification) in the city, emigration and immigration, conservation of heritage buildings in danger, negative effects of tourism and conservation of abandoned heritage buildings belonging to modern period. Moreover, reducing the negative effects of the real estate development, solving the problems regarding pedestrian and vehicular traffic and poor contemporary architecture were other challenges that must be considered.

Trade has always been an important traditional activity in Cuenca. Municipal Markets in the traditional historic center and informal food, arts, crafts and clothes markets in the streets show the importance of trade activities in Cuenca. These activities both form the intangible heritage of the city and become the main touristic activities. However, intense touristic activities, which have been accelerated following the inclusion of Cuenca’s historic center to the World Heritage List in 1999, have negative effects on the heritage place. On the one hand, tourism activities and arrival of foreign retirees improve the economy, however on the other hand it increases the price of housing, rent values, cost of the medical care and the number of restaurants. These increases result displacement of local inhabitants. As a result of the displacement of inhabitants, intangible elements other than traditional commerce; such as festivals, religious events, gastronomy and handicrafts are also under the risk of disappearance.

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<sup>72</sup> ‘China Beautiful Village’ is a title granted to rural areas in China. The title grants increase in local budget for the improvements in public realm.

In order to solve these social and economic problems and ensure conservation of historic buildings, an interdisciplinary research team, which include experts from different disciplines as environment, economy, anthropology, archaeology, geology, architecture and sociology, has been formed. The research team proposed a program in three phases. The first phase is on the analysis of urban context and in this phase, sixteen citizen workshops were organized in order to understand the values of inhabitants. Moreover, *Visionary Conference* was organized in May 2015 to exchange HUL experiences in the cities of Edinburg, Zanzibar, Ballarat and Cuenca. In these events, shared-values were tried to be established between citizens and researchers. In the second phase, the characteristics of heritage place was illustrated by cultural mapping and thus, the research team established the degrees of protection in heritage place based on the information derived from cultural mapping. In phase three, all information that was gathered and cultural values, heritage resources, recommendations and necessities of heritage place was identified. As a result, the project team defined the intervention criteria that define the action plan for the conservation.

The most of important success of Cuenca program has been the organization of *Visionary Conference*, which helped to raise awareness about the diverse and complex heritage values in Cuenca. Moreover, dissemination of information related to Cuenca program by research papers, participation in the international conferences and the publications have been other achievements.

## **5. Rawalpindi (Pakistan)**

In Rawalpindi, the program has been initiated by National College of the Arts and partnered by WHITRAP and City District Government Rawalpindi. The Rawalpindi Historic Urban Landscape Program (RHULP) has been applied since July 2013 in the historic inner-city of Rawalpindi, a dense urban area consisting of bazaars, traditional houses and religious places. In RHULP, first three stages of the HUL approaches have been used in order to understand the heritage place and define the basis for future interventions of the HUL approach in it.<sup>73</sup>

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<sup>73</sup> First three stages of HUL are (i) to undertake comprehensive surveys and mapping of the city's natural, cultural and human resources; (ii) to reach consensus using participatory planning and



The challenges that Rawalpindi Historic Urban Landscape Program faced was to develop responses to the issues like lack of legal conservation statuses such as enlisted buildings or areas; the lack of responsible bodies for the conservation in regional level; the fragile, old and under-maintained character of historic buildings with poor infrastructure; loss of cultural diversity and leave of young arts and crafts artisans due to loss of profit and aggressive construction of malls; pressures of urban density and drastic spatial changes in the city resulting from planning decisions disregarding cultural heritage. Moreover, the old city of Rawalpindi has never planned, designed or conserved at any point. However, despite these problems, the physical setting and sense of place have been sustained throughout the years due to the residents' effort for maintaining their lifestyle.

In the case of Rawalpindi, inventories of built heritage have been prepared and studies for the understanding of intangible dimension of heritage places such as street names, traditional foods and soundscapes were carried out. In the second step, consensus between various stakeholders including residents, shopkeepers and various level of government and high-level meetings with stakeholders were tried to be established. In this step, seminars and extensive street level consultations were organized. As a result of these efforts, the different values of the historic city were determined and the attributes that must be conserved is defined. In the third step, the vulnerability of the attributes to social and economic pressures was assessed by focusing on built heritage, traditional jobs and bazaar resilience, cultural diversity and the religious landscape.

The achievement of HUL approach in the case of Rawalpindi is to create "heritage awareness" in a country where there are very few experiences in cultural heritage conservation. As a result of RHULP, the basic principles of HUL for safeguarding cultural heritage are automatically accepted by all stakeholders from the residents of historic site to planning authorities in central governmental.

## **6. Zanzibar (Tanzania)**

In Zanzibar, the program was partnered by national and international bodies such as Department of Urban and Rural Planning in Zanzibar, Government of Zanzibar; Stone

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stakeholder consultations on what values to protect; (iii) to assess vulnerability of these attributes to socio-economic stresses and impacts of climate change (UNESCO, 2011).

Town Conservation and Development Authority; Zanzibar Municipal Council; City of Amsterdam; Stadsherstel; AAmatters. The project was implemented between October 2015 and June 2016 with the inter-governmental funding from Government of Zanzibar and Government of Netherlands. The main challenges of the program were to integrate Stone Town World Heritage Site with the broader urban area, which was disconnected. The World Heritage Site in Zanzibar had problems related with excessive population growth, uncontrolled development in the buffer zone and the lack of proper guidelines for the conservation.

Urban development in Zanzibar was dense in its historical center, The Stone Town. The Stone Town is located along the creek and on the other side of the creek there is a settlement called Ng'ambo. These two places have been disconnected and spatially divided after Stone Town's inscription in the UNESCO World Heritage List in 2000. This lack of linkage between these two places was a problem that need to be addressed. In order to solve the dysconnectivity through the use of HUL approach, the social and cultural values of Zanzibar town were understood by the public in a meeting, which was organized in 2014 for informing the public about the results. Additionally, in this meeting, the need for inclusive partnerships for the sustainable development was emphasized as well as the importance of "planning by the people" approach was highlighted. Finally, "[t]he implementation of HUL approach in the Ng'ambo Tuitakayo project was an occasion to develop a Local Area Plan (LAP)<sup>74</sup> - a tool for spatial strategy and urban planning - to make culture a driver and enabler of sustainable development in Zanzibar" (UNESCO, 2016b).

## **7. Naples (Italy)**

The program in Naples was led by city of Naples between the years of 2010 and 2011. The program was funded by the Municipality of Naples through the funding from European Union and partnered by national and international organizations. The key challenge of the program was the conservation of historic significance and cultural identity of the city.

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<sup>74</sup> A Local Area Plan (LAP) defines strategies for the planning and sustainable development of a specific area within a local authority and for a timescale as specified by the authority.

In Italy, inclusion of culture as a primary source for the sustainable development is widely shared, advocated and accepted. For this reason, in Naples, different sectors of creative industries such as sewing, gastronomy and handicrafts were considered as the opportunities for generating economic value in the historic city. For this reason, combination of tangible and intangible was considered together for balancing development for the safeguarding the significance of the city. The actions for the safeguarding cultural heritage should enforce linkages between territorial systems and touristic sectors which have strong potential to be developed and qualified. In addition, the linkages between historic spaces of the city and their users (inhabitants and users) must be provided thorough concrete measures and the actions as “[...] to sustain young entrepreneurship, capacity building in the creative sectors, incentivising the reuse of historic areas in the city center for hosting new start up initiatives [...]” (UNESCO, 2016b).

In Naples, the city with high social problems to be solved, the HUL approach might be further benefited for the integration of entire concept of culture to sustainable development policies for the prosperity of disadvantaged communities (UNESCO, 2016b).



## APPENDIX B

### The Types of Interventions for Each Building Lots in Taksim 360 Project

Taksim 360 project covers the building blocks numbered 593, 594, 360, 361, 361, 363, 385, 386 and 387. The information regarding intervention types could not be retrieved for the building blocks number 593 and 594, thus the intervention approaches will be given for the building blocks 360, 361, 361, 363, 385, 386 and 387.

Table 29 Proposed Intervention Types for Building Lots in Block No. 360. Source: İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets Archive. Document Number: 01250, Date: 15.06.2011

Number of Building Lot	Intervention Type
3	Not Registered (NR) / Demolishment
4	Not Registered / Demolishment
5	C
6	Not Registered / Demolishment
7	B
8	Not Registered / Demolishment
9	Not Registered / Demolishment
10	A
11	C
12	C
14	Not Registered / Demolishment
16	Not Registered / Demolishment
17	E
18	C
19	Not Registered / Demolishment
20	C
21	C
22	Not Registered / Demolishment
23	Not Registered / Demolishment
24	C
25	Not Registered / Demolishment
26	E
27	E
28	E
29	E
30	E
31	C
33	E
35	Not Registered / Demolishment

As shown in the table, there are 29 building lots in Building Block Number 360. 12 out of 29 building lots are not registered, and thus they are demolished in the project. **Type B** intervention is proposed for 1; **Type C** intervention is proposed for 8; **Type E** intervention is proposed for 7 building lots.

Table 30 Number of Types of Interventions for Block 360

Block 360	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg.	Not Incl.
	1	1	8	-	7	-	-	12	-

Table 31 Proposed Intervention Types for Building Lots in Block No. 361. Source: İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets Archive. Document Number: 01395, Date: 19.10.2012

Number of Building Lot	Intervention Type
1	D
2	Not Registered / Demolishment
3	Not Registered / Demolishment
4	Not Registered / Demolishment
5	C
6	A
7	E
8	E
9	C
37	Not Registered / Demolishment
40	Not Registered / Demolishment
10	C
11	E
12	E
13	Not Registered / Demolishment
14	Not Registered / Demolishment
15	Not Registered / Demolishment
16	C
17	E
18	E
19	C
20	E
21	E
22	A
23	A
24	Not Registered / Demolishment
39	E
38	C
27	C
28	Not Registered / Demolishment
29	C
30	C
31	A

Table 31 (continued)

32	A
33	C
34	Not in the Scope of the Project
35	C
36	C

As shown in the table, there are 38 building lots in Block Number 361. 10 out of 38 building lots are not registered, and thus they are demolished in the project. **Type A** intervention is proposed for 5; **Type C** intervention is proposed for 12; **Type D** intervention is proposed for 1, **Type E** intervention is proposed for 9 building lots. There is a building lot which is not included to the project due to being church and belonging to the foundation of church.

Table 32 Number of Types of Interventions for Block 361

	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg.	Not Incl.
Block 361	5	-	12	1	9	-	-	10	1

Table 33 Proposed Intervention Types for Building Lots in Block No. 362. Source: İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets Archive. Document Number: 01184, Date: 17.09.2012

Number of Building Lot	Intervention Type
1	C
2	C
3	C
4	C
5	C
6	C
7	C
8	C
9	E
10	C
11, 12, 13, 14, 15, 16, 17	Lots Belonging to “Assyrian Church Foundation” – Not in the Scope of the Project
18	C
19	A
20	A
21	Not Registered / Demolishment
22	E
23	C
24	C
25	A

Table 33 (continued)

26	E
27	E
28	E
29	E
30	A
31	E
32	E
33	Not Registered / Demolishment
34, 35, 36, 37	Lots Belonging to “Assyrian Church Foundation” - Not in the Scope of the Project
38	B
39	C
40	C
41	C
42	C
43	C
44	Not in the Scope of the Project
45	B

As shown in the table, there are 45 building lots in Building Block Number 362. 2 out of 45 building lots are not registered, and thus they are demolished in the scope of the project. **Type A** intervention is proposed for 4; **Type B** intervention is proposed for 2; **Type C** intervention is proposed for 17; **Type E** intervention is proposed for 8 building lots. There are 13 building lots which are not included to the project due to being owned by “Assyrian Church Foundation”.

Table 34 Number of Types of Interventions for Block 362

Block 362	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl
	4	2	17	-	8	-	-	2	12

Table 35 Proposed Intervention Types for Building Lots in Block No. 363. Source: İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets Archive. Document Number: 556, Date: 12.11.2013. Document Number: 221, Date: 18.02.2016

Number of Building Lot	Intervention Type
1	C
2	C
3	C
4	E
5	Not Registered / Demolishment
6	A
7	C



Table 35 (continued)

8	C
9	E
10	C
11, 12, 13, 14, 15, 16, 17, 18, 19	Lots Belonging to “Assyrian Church Foundation” - Not in the Scope of the Project
58	C
57	C
59	Not Registered / Demolishment
23	C
24	C
25	D
26	C
27	C
28	Not Registered / Demolishment
29	C
30	Not Registered / Demolishment
31	A
32	Not Registered / Demolishment
33	C
34	C
35	C
36	C
37	C
38	C
39	Not Registered / Demolishment
40	Not Registered / Demolishment
41	C
42	C
43, 44, 45, 46, 47, 48, 49, 50, 51	Lots Belonging to “Assyrian Church Foundation” - Not in the Scope of the Project
52	C
53	C
54	C
55	C
56	D

As shown in the table, there are 56 building lots in Block Number 363. 7 out of 56 building lots are not registered, and thus they are demolished. **Type A** intervention is proposed for 2; **Type C** intervention is proposed for 25; **Type D** intervention is proposed for 2; **Type E** intervention is proposed for 2 building lots. There are 18 building lots which are not included to the project due to being owned by “Assyrian Church Foundation”.

Table 36 Number of Types of Interventions for Block 363

	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Inc.
Block 363	2	-	25	2	2	-	-	7	18

Table 37 Proposed Intervention Types for Building Lots in Block No. 385. Source: İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets Archive. Document Number: 128, Date: 28.04.2014

Number of Building Lot	Type of Intervention
1	Not Registered / Demolishment
2	Not Registered / Demolishment
3	B
4	B
5	B
6	Not Registered / Demolishment
7	C
8	B
9	B
10	B
11	C
12	C

As shown in the table, there are 12 building lots in Block Number 385. 3 out of 12 building lots are not registered, and thus they are demolished in the project. **Type B** intervention is proposed for 6; **Type C** intervention is proposed for 3 building lots.

Table 38 Number of Types of Interventions for Block 385

	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl
Block 385	-	3	6	-	-	-	-	3	-

Table 39 Proposed Intervention Types for Building Lots in Block No. 386. Source: İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets Archive. Document Number: 128, Date: 28.04.2014 and Document Number: 428, Date 29.07.2013

Number of Building Lot	Type of Intervention
1	C
2	C
3	E

Table 39 (continued)

4	Not Registered /Demolishment
5	E
6	C
7	C
8	Not in the Scope of the Project
9	C
10	C
11	C
12	C
13	C
14	Not Registered /Demolishment
15	Not Registered /Demolishment
16	Not Registered /Demolishment
17	A
18	C
19	B
32	Not Registered /Demolishment
33	Not Registered /Demolishment
20	C
21	C
22	C
23	C
24	C
25	C
26	C
27	C
28	C
29	Not Registered /Demolishment
30	Not Registered /Demolishment
31	Not Registered /Demolishment

As shown in the table, there are 33 building lots in Block Number 386. 9 out of 33 building lots are not registered, and thus they are demolished in the project. **Type A** intervention is proposed for 1; **Type B** intervention is proposed for 1; **Type C** intervention is proposed for 19; **Type E** intervention is proposed for 2 building lots. There is a building lot which is not included to the project.

Table 40 Number of Types of Interventions for Block 386

Block 386	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg	Not Incl.
	1	1	19	-	2	-	-	9	1

Table 41 Proposed Intervention Types for Building Lots in Block No. 387. Source: İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets Archive. Document Number: 01147, Date: 10.09.2012

Number of Building Lot	Type of Intervention
1	B
2	E
3	Not Registered /Demolishment
4	Not Registered /Demolishment
5	B
6	B
7	B
8	Not Registered /Demolishment
9	C
10	Not Registered /Demolishment
11	B
12	A
13	C
14	Not Registered /Demolishment
15	C
16	B
17	B
18	G
19	G
20	C
21	C
22	C
23	C
24	E
25	Not Registered /Demolishment
26	Not Registered /Demolishment
27	Not Registered /Demolishment
28	E
29	C
30	Not Registered /Demolishment
31	B
32	C
33	E
34	B
35	C

As shown in the table, there are 35 building lots in Block Number 387. 9 out of 35 building lots are not registered, and thus they are demolished in the project. **Type A** intervention is proposed for 2; **Type B** intervention is proposed for 8; **Type C** intervention is proposed for 10; **Type E** intervention is proposed for 4; **Type G**

intervention is proposed for 2 building lots. There is a building lot which is not included to the project.

Table 42 Number of Types of Interventions for Block 387

Block 387	Type A	Type B	Type C	Type D	Type E	Type F	Type G	Not Reg.	Not Incl.
	2	8	10	-	4	-	2	9	-

There are 22 building lot in Block Number 593 and 7 building lot in block Number 594. Three building lots in Block 593 and three building lots in 594 are not registered. Thus, they are demolished according to the project. For the remaining building lots, there is not any information obtained from the archive of İstanbul Renewal Areas No. 1 Directorate of Regional Board for the Protection of Cultural Assets. However, during the field survey, it is observed that all of the buildings are totally demolished. For this reason, Type A interventions have not been proposed for the building lots in Building Block Number 387.



## CURRICULUM VITAE

### PERSONAL INFORMATION

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### EDUCATION

<b>Institution</b>	<b>Degree</b>	<b>Years</b>
METU, Department of Architecture Conservation of Cultural Heritage	Ph.D.	2012-2018
METU, Department of Architecture Conservation of Cultural Heritage	M.Sc.	2009-2012
METU, Department of Architecture	B.Arch	2005-2009
Ankara Atatürk Anadolu Lisesi	High School	2001-2005

### RESEARCH

<b>Institution</b>	<b>Affiliation</b>	<b>Years</b>
Erasmus University Rotterdam Arts and Culture Studies	Visiting PhD Student	2015-2016
University of Catania Business and Economics Dept.	Visiting PhD Student	2015-2016

### PROFFESIONAL EXPERIENCE

<b>Year</b>	<b>Institution</b>	<b>Affiliation</b>
2010-2018	METU Department of Architecture	Research Assistant

### PUBLICATIONS

#### Thesis

- 2018      Özçakır, Özgün. “In-Between Preservation and Economics: Establishing Common Ground Between Socio-Cultural and Economic Values for the Sustainability of Urban Heritage Places in Turkey,” unpublished Ph.D. Thesis, METU. Supervisor: Assoc. Prof. Dr. A. Güliz Bilgin Altınöz, Co-Supervisor: Dr. Anna Mignosa.
- 2012      Özçakır, Özgün. “Interpretation and Presentation of Natural and Cultural Heritage Sites: Environmental Design Project for Göreme Open Air Museum,” unpublished Master’s Thesis, METU. Supervisor: Prof. Dr. Neriman Şahin Güçhan.

### Article in Journal

- [Online] Özçakır, Özgün, Bilgin Altınöz, A. Güliz, Mignosa, Anna. "Political Economy of Renewal of Heritage Places in Turkey," *METU Journal of Faculty of Architecture*. DOI: 10.4305/METU.JFA.2018.1.10
- 2017 Özçakır, Özgün, Bilgin Altınöz, A. Güliz, Mignosa, Anna. "An Alternative Approach for the Regeneration of Cultural Heritage in Turkey: İzmir History Project." *Urbanistica Informazioni*, 272 (pp. 406-410).

### Oral Presentation and Full Paper in Conference and/or Symposium

- 2017 Özçakır, Özgün, Bilgin Altınöz, A. Güliz, Mignosa, Anna. "The Impact of Politics and Ideology on the Transformation of Heritage Values: Hacı Bayram District in Ankara, Turkey," in M. Menezes, D. R. Costa, & J. D. Rodrigues (eds.), *IMaTTe 2017 Proceedings* (pp. 241-252). Paper presented at IMaTTe, 2017 – Intangibility Matters: International Conference on the Values of Tangible Heritage, 29-30 May 2017, Lisbon, Portugal.
- 2016 Özçakır, Özgün. "In-Between Preservation of Cultural Heritage and Economics: The Values of "Renewal Projects" in Cultural Heritage Sites in Turkey." ACEI 2016, 19th International Conference on Cultural Economics, 21 – 24 June 2016, Valladolid, Spain.
- 2011 Özçakır, Özgün, Şahin Güçhan, Neriman. "Analysis and Assessment of Presentation Problems in Göreme Open Air Museum," 1<sup>st</sup> International Symposium of Nevşehir History & Culture, 16-19 November 2011, Nevşehir, Turkey.

### Oral Presentation and Abstract in Conference and/or Symposium

- 2018 Özçakır, Özgün, Bilgin Altınöz, A. Güliz, Mignosa, Anna. "The inevitability of post regeneration rent increases in heritage places: The assessment of two urban renewal projects from Turkey" in *The 20th International Conference on Cultural Economics Book of Abstracts* (pp. 63-64) Paper presented at ACEI 2018, 20th International Conference on Cultural Economics, 26 – 29 June 2019, Valladolid, Spain.
- 2016 Özçakır, Özgün, Bilgin Altınöz, A. Güliz, Mignosa, Anna. "The Dilemma Between Conservation and Economic Benefit: Designation of the Heritage Places as 'Renewal Areas' in Turkey" in *Association of Critical Heritage Studies, Third Biennial Conference, Book of Abstracts* (pp. 253-354). Paper presented at Association of Critical Heritage Studies, Third Biennial Conference, 3-8 June 2016, Montreal, Canada.

### Oral Presentation in Conference and/or Symposium

- 2018 Özçakır, Özgün [Invited Speaker]. "'Preservation' for What?, for Whom? Three Contexts, Three Renewal Areas, Three Different Intervention Approach / Ne için, Kim için 'Koruma'? Üç Bağlam, Üç Yenileme Alanı, Üç Farklı Müdahale Yaklaşımı," in the event entitled



*Emre Madran'ın İzinde: Edep Ya Hu Buluşmaları - 5*, organized by TMMOB Ankara Chamber of Architects, 26 September 2018, Ankara, Turkey.

- 2018 Özçakır, Özgün [Invited Speaker]. “Which values prevail? The Drivers of Intervening in Urban Heritage Places in Turkey,” in the event entitled *Our Heritage Where Past Meets Future | Confrontation of Heritage & Economics: Challenges and Opportunities*, organized in collaboration with Middle East Technical University and ICOMOS Turkey, 14 September 2018, Ankara, Turkey.
- 2017 Özçakır, Özgün [Invited Panelist]. “Values and Problems of Historic Rural Settlements and Their Conservation (*Tarihi Kırsal Yerleşimlerin Değerleri, Sorunları ve Korunması*),” in collaboration with Salihli Municipality and Middle East Technical University, 10 March 2017, Salihli, Manisa, Turkey.
- 2017 Özçakır, Özgün [Invited Speaker]. “Cultural Heritage and Economy. The Meaning, Tools and Applications of Conservation of Cultural Heritage in Turkey (*Kültürel Miras ve Ekonomi. Türkiye’de Kültürel Miras Korumanın Anlamı, Araçları ve Uygulamaları*),” in collaboration with İzmir Katip Çelebi University and Middle East Technical University, 8 March 2017, İzmir, Turkey.

#### **Abstract in Conference**

- 2017 Özçakır, Özgün, Bilgin Altınöz, A. Güliz, Mignosa, Anna. “Legal Instrument, Two Opposite Approaches for ‘Urban Renewal’: Inclusiveness vs. Exclusiveness in the Regeneration Process of Two Different Heritage Places in Turkey,” in *19<sup>th</sup> ICOMOS General Assembly & Scientific Symposium 2017: Heritage & Democracy Book of Proceedings* (p. 297).

#### **Translated Books**

- 2011 Winter, E., Blömer, M., *Kommagene*, Özçakır, Ö., Naycı N., Tuna Yüncü Z., Kabasakal Coutignies, S., Aykaç P., Güney Ö. (trans.), İstanbul: Homer Kitabevi, 2011.

#### **WORKSHOPS**

- 2014 “International Summer School in Cultural Economics 2014: Values of Culture,” Amsterdam, Netherlands.
- 2011 “New Technologies and Land Protection: Survey to Design,” Presicce, Italy.
- 2008 Urban Exchange Studio ’08, Joint Studio with University of Adelaide Australia at METU, Ankara, Turkey.
- 2007 Documentation of Tokmakçılar Konağı in Mardin Historic City, Mardin, Turkey.

## **HONOURS & AWARDS**

### **Scholarships**

- 2012-2018 The Scientific and Technological Research Council of Turkey (TÜBİTAK) National Scholarship Programme for PhD Students
- 2014 “International Summer School in Cultural Economics 2014: Values of Culture,” The Scientific and Technological Research Council of Turkey (TÜBİTAK) Grant Programme for Attending International Scientific Meetings

### **Publication and Research Grants**

- 2017 Koç University Vehbi Koç Ankara Studies Research Center (VEKAM) Research Award  
“Politika’dan Uygulamaya: Hacı Bayram Meydanı’nın Değiş(tiril)en Kültürel Miras Değerleri”
- 2013 2011-2012 Academic Year, METU Graduate School of Natural and Applied Sciences Thesis Award  
“Interpretation and Presentation of Natural and Cultural Heritage Sites: Environmental Design Project for Göreme Open Air Museum”

### **Awards in Architectural Project Competitions**

- 2015 Beylikdüzü Cemevi [National Competition]: 2<sup>nd</sup> Prize  
Project Team: Eren Başak, Meral Özdengiz Başak, Deniz Dilan Kara.  
Consultants: Prof. Dr. Ali Uzay Peker, Özgün Özçakır.
- 2013 Ministry of Education Kütahya Tavşanlı High School Education Campus [National Competition]: 3<sup>rd</sup> Prize  
Project Team: Eren Başak, Meral Başak, Doğuşcan Aladağ, Deniz Dilan Kara, Özgün Özçakır, Yiğit Acar.
- 2013 Ministry of Education Kahramanmaraş High School Education Campus [National Competition]: 3<sup>rd</sup> Prize  
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## **REASEARCH INTERESTS**

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