

WORLD HERITAGE



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in Turkey

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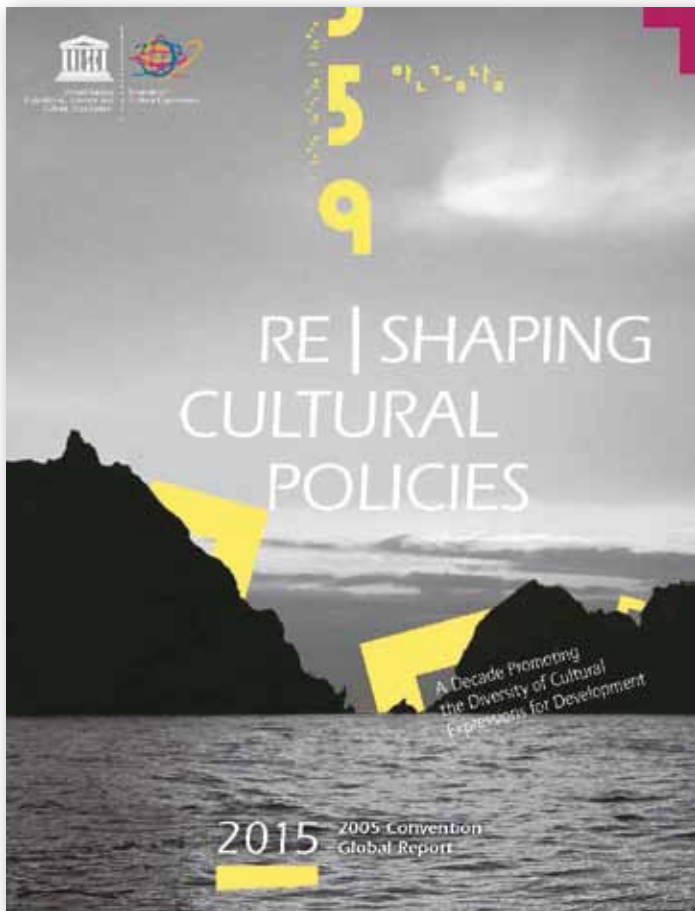
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Re | Shaping Cultural Policies

A Decade Promoting the Diversity of Cultural Expressions for Development



€ 45.00, 2015, 236 pages, photos, 21,5 x 28 cm, Paperback,
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■ Have the countries that ratified the 2005 Convention, adopted at UNESCO ten years ago, stepped up their support for cultural creation, encouraged diversity for the media, opened their markets to cultural goods from developing countries? These are some of the questions addressed in the report *Re | Shaping Cultural Policies*.

■ UNESCO's first follow-up on the implementation of the Convention worldwide, *Re | Shaping Cultural Policies* takes stock of developments in the cultural and creative industries. It also looks at the trade in the cultural products, notably between developed and developing countries.

■ The Report gives numerous examples of initiatives in different parts of the world: the establishment of a guaranteed income for artists in Norway, providing quality television for children in Argentina, the establishment of a Maori television in New Zealand and the implementation of policies promoting books and book reading in Côte d'Ivoire.

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Cover: Blue Mosque, Hagia Sophia and Topkapı Palace: masterpieces of Istanbul.

The 40th session of the World Heritage Committee is taking place in Istanbul from 10 to 20 July 2016, and we are extremely grateful to Turkey for generously hosting this session.

Turkey is a country at the crossroads between Europe and Asia, with a diverse heritage of civilizations that have been a cultural and historical influence worldwide. It is home to fifteen World Heritage sites, thirteen cultural and two mixed properties of both cultural and natural values. These include the Historic Areas of Istanbul, the Archaeological Site of Troy, Pergamon and its Multi-Layered Cultural Landscape, and many others.

Istanbul in particular plays an important role in heritage conservation. I had the privilege of participating in a number of missions to assist in the safeguarding of its historic urban landscape. Integrated management, including tourism and visitor management, is of vital importance for Istanbul as one of the most popular tourist destinations in Europe. This issue presents the challenges of Istanbul's preservation and transmission of heritage, as the foundation for a globally important destination.

Visitor management is a major concern at the majority of Turkish properties inscribed on the World Heritage List and the Tentative List, many of them archaeological sites. The sites date from different periods, from prehistory to the Middle Ages, and the article by Zeynep Aktüre outlines visitor and local community engagement strategies for maintaining the sites while the public learns about them. Cevat Erder describes the World Heritage Convention as it is reflected in Turkey, and Yonca Kösebay Erkan explains how partnerships provide innovative solutions in protecting sites.

In a country where the fifteen sites are all cultural or mixed, there are also exceptional natural sites that could potentially be inscribed on the World Heritage List in future, and they are described here by Zeki Kaya.

It is a great pleasure to publish an interview with Lale Ülker, Chair of the 40th Committee session, where she discusses how heritage can contribute to international dialogue and reconciliation. We also feature special messages from Nabi Avcı, Minister of Culture and Tourism, and Kadir Topbaş, Mayor of Istanbul, who cover the unique heritage of Istanbul and Turkey and their contribution to heritage preservation worldwide.

I hope you will enjoy this issue and the wealth of information it provides about this exceptional country.

Mechtild Rössler
Director of the UNESCO World Heritage Centre



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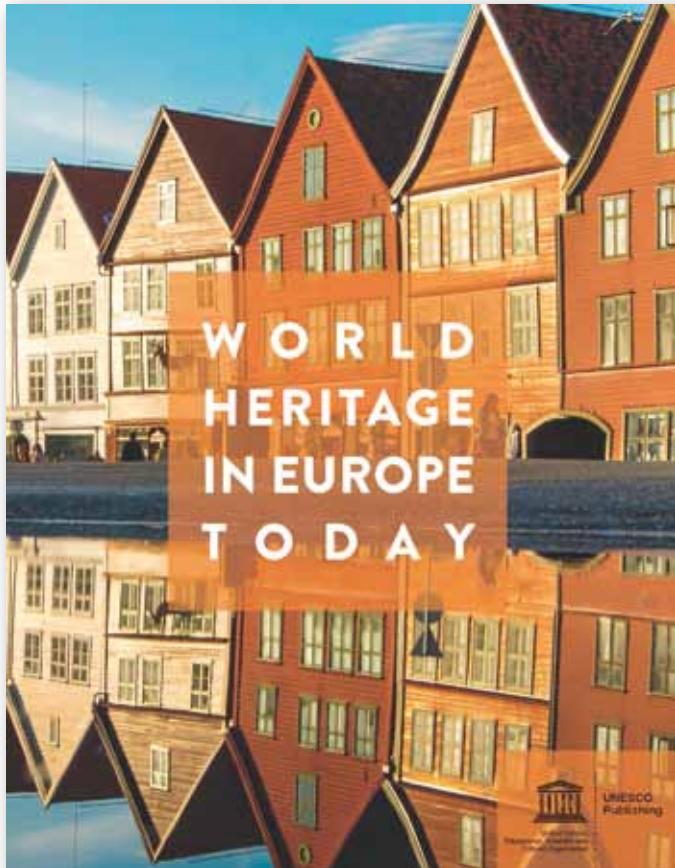
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Message by Irina Bokova, Director-General of UNESCO

It is my pleasure to introduce this issue of *World Heritage* dedicated to the outstanding heritage of Turkey, generous host of the 40th session of the World Heritage Committee.

Turkey is a fascinating multicultural country, uniquely placed as a crossroads of cultures, where Eastern Europe meets Western Asia. With its strategic location on the Bosphorus Strait between the Balkans and Anatolia, the Black Sea and the Mediterranean, the city of Istanbul alone has long served as an open book on the cultural diversity of humanity.

Turkey is currently home to fifteen sites inscribed on the World Heritage List. These include Bursa and Cumalıkızık, an outstanding example of the urban and rural system of the early Ottoman Empire, and Pergamon, one of the foremost hubs of the Hellenistic period. There is the superb architecture of the Historic Areas of Istanbul, the archaeological site of Hattusha, with the rich ornamentation of the Lions' Gate and the Royal Gate, and Nemrut Dağ, the mausoleum of Antiochos I, with a lineage of kings that can be traced through two sets of legends, Greek and Persian. All of these sites, many of which are located on the Silk Roads, bear witness to a multilayered history and testify to the power of culture to bring people together around shared heritage carrying Outstanding Universal Value.

Culture is who we are – far more than stones and buildings, it carries identities, aspirations and living heritage. Monuments cannot be delinked from the intangible cultural heritage and the vibrant traditions of Turkey. These include the Âşıklık (minstrelsy) tradition and public storytelling of Arts of the Meddah, the whirling dances of the Mevlevi Sema ceremony, the Nevruz celebrations, the Turkish coffee culture and tradition, and Ebru, the colourful art of decorative marbling, which testify to the all-encompassing power of cultural heritage and its living traditions.

All this highlights the unique contribution of the people of this land to the history of humanity. It is also a resounding call to strengthen our commitment to the protection of heritage today. In this spirit UNESCO and Turkey are working together to craft effective tools and stronger policies for the sustainable development of historic cities. The UNESCO Chair on Management and Promotion of World Heritage Sites, recently created at Kadir Has University, is key in this joint endeavour. Culture is under attack today and in too many countries around the world it is being neglected, destroyed or looted, weakening social fabrics and deepening the suffering of peoples. With this 40th session of the World Heritage Committee in Istanbul, I am confident that Turkey will provide a venue to bring all Member States together, united for the safeguarding of World Heritage. 



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Special Message

Nabi Avcı, Minister of Culture and Tourism, Republic of Turkey

The geography of our region has been central to the many civilizations whose heritage has left its mark on various stages of history. This strategic location is a rare gift that many countries do not enjoy. In a sense, every civilization that has lived in these lands has become a *raison d'être* for contemporary societies and their successors. While this cultural wealth, now seen as the common heritage of humanity, is an exceptional privilege for the Republic of Turkey, it also brings major responsibilities towards heritage conservation, protection and management.

Protecting the knowledge and traditions that have evolved through our common history is one of the main goals directing our cultural policies within the Ministry of Culture and Tourism. For this reason, we like to think of the term 'cultural heritage' as a cultural 'legacy' or 'inheritance' that we are obliged to protect, conserve and pass on to future generations.

Although individuals and the community both have ownership over this heritage, the concept of 'legacy' or 'inheritance' and the obligation to protect restrict this right to ownership. Under these circumstances, how can we achieve a balance between rights and obligations? At this stage, the need for legal tools to address significant cultural and natural resources becomes inevitable.

The earliest legislative measures relating to the conservation of historic properties in Turkey date back to the 19th century with the Antiquities Statute (*Asar-ı Atika Nizamnamesi*, 1869). The *vakıf* system of religious endowments, extensively used for the restoration, protection and maintenance of cultural properties in the Ottoman period, also reflects a strong commitment towards the protection of our common heritage. According to certain academic circles, this system was also practised in earlier periods of history, just as it is widespread today.

The international legislative arrangements for the protection of cultural heritage emerged after the Second World War as a reaction to the mass destruction in nearly all regions. UNESCO was founded in 1945 for the purpose of bringing nations together through education, science and culture to prevent future conflicts and secure world peace. The Republic of Turkey demonstrated its strong



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commitment from the beginning, as one of the first states to ratify the UNESCO Constitution.

The 1972 World Heritage Convention is a profoundly unique document concerned with recognizing and protecting both cultural and natural heritage. The responsibility of the World Heritage Committee towards its implementation is thus crucial. We believe that the commitment of States Parties to the Convention to share this responsibility will shape our future policies towards the protection of our common heritage.

The World Heritage Committee, apart from supporting the protection of cultural heritage, is one of the major organizations influencing the national heritage policies of States Parties, including both cultural and environmental factors, and their integration with the urban way of life.

This year, Turkey is hosting a World Heritage Committee session for the first time. It is a great honour to share our heritage in Istanbul with the participants at the 40th session of the Committee. On behalf of our country, I would like to thank all who have contributed to the preparation of this special issue of *World Heritage* dedicated to Turkey's heritage. I hope that the session will be an opportunity for all States Parties to take a bold step forward to ensure the better protection of our common heritage. 🌐

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Special Message

Kadir Topbaş, Mayor of Istanbul

Istanbul is proud and honoured to host the 40th session of the UNESCO World Heritage Committee. UNESCO, aiming to protect the cultural heritage of humanity that has developed through the ages, is one of the most significant of the United Nations organizations established to promote peace and welfare after the ideological struggles and wars of the first half of the 20th century.

There is no doubt that all these steps taken to promote human dignity, democracy, mutual understanding and respect will bear successful results, as their guiding principle is to foster a commitment to future generations.

Tangible and intangible cultural values, universal assets from stages in the history of humanity, could be considered as leverage towards future progress. Thus any efforts to preserve and further develop these social and cultural riches are worthy of our admiration and respect.

As all the colours and patterns of this mosaic of civilizations depend on the preservation of authentic local as well as universal values, Turkey does its best to support and assist the work of UNESCO.

Raising awareness of these values is a priority in a city as unique as Istanbul – dating back 8,500 years according to recent archaeological findings – a city that has hosted various civilizations and lived through great historical events. The metropolitan centre

has witnessed the finest examples of peaceful co-existence over the centuries and disseminated these values around the world.

Some conservation theories and applications are exclusive to this city. Istanbul needs original solutions in order to maintain a balance between the protection and utilization of its heritage. The city authorities aim to carry out urban infrastructure, communication and transportation works without negative impacts on World Heritage sites, and we are openly committed to the protection of the environment.

Another aspect of our work is the development of public and civil renovation projects to maintain the characteristic features of sites that have lost their original functions, through initiatives from academic research as well as practical applications.

The Site Management Plan prepared under the supervision of the Istanbul Site Management Directorate in 2011 for the Historic Areas of Istanbul was revised in 2015. The activities of the Directorate of Conservation, Implementation and Supervision of Cultural Assets, a training and implementation centre, are supported by workshops with traditional equipment and techniques. The Department of Cultural Assets also carries out comprehensive inventories and studies in order to protect Istanbul's cultural heritage for future generations.

I hope that our meetings and this special issue produced for the 40th Committee session will make a fruitful contribution to the protection of both Istanbul and World Heritage. 🌐



Historic Areas of Istanbul was one of the first Turkish sites to be inscribed on the World Heritage List in 1985.

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Interview with Her Excellency Ambassador Lale Ülker, Chair of the 40th session of the World Heritage Committee



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World Heritage:

Turkey is a country at the crossroads between Europe and Asia, with a diverse heritage of civilizations that have shaped cultural and historic development. What role does World Heritage play in this respect?

Lale Ülker: Indeed Turkey has been a cradle for many civilizations. This land at the junction where continents meet has been inhabited since the Palaeolithic. From an inheritance of traditions and cultures of earlier civilizations we have created our own diverse culture. Our current territories have hosted many empires, ranging from the Sumerians to the Hittites, the Lydians to the Byzantines and the Seljuk Turks to the Ottomans.

In fact Turkey's fifteen World Heritage sites not only represent a geographical balance between the different regions, but also reflect the multilayered character of our culture: the Neolithic and Chalcolithic in Çatalhöyük, Hellenistic and Roman background of Pergamon, Hierapolis-Pamukkale and Xanthos-Letoon, the Hittites at Troy and Hattusha, early Christianity in Cappadocia, the Seleucid dynasty at Nemrut Dağ, the cult of the Virgin Mary at Ephesus, the Seljuk in Divriği, the Byzantine and Ottoman empires in Istanbul, stellar examples of Ottoman culture in Edirne, Safranbolu and Bursa, and finally Hellenic, Latin, Syriac, Armenian and Arabic written culture at Diyarbakır Fortress.

These properties are only a small representative portion of Turkey's heritage of Outstanding Universal Value.

WH: Istanbul is one of the most visited tourist destinations in Europe: how can heritage conservation and popular sites work hand in hand?

LÜ: Tourism is one of the world's largest industries. It can bring a number of benefits, including the enhancement of economic opportunities through increasing jobs and incomes. Tourism can also help to enhance intercultural understanding and local peoples' evaluation of their culture, heritage and traditions.

However, the World Heritage Committee is concerned about sites that are negatively affected by tourism-related activities. The impacts of tourism are not always positive. I think the critical balance between the health of heritage and the wealth of tourism lies with

the wise management of all elements on board when designing and implementing tourism projects.

In 2015, roughly 12.5 million tourists visited Istanbul. The number of visitors to Hagia Sophia alone surpassed 3.4 million. Meeting the expectations of this vast number of tourists while making sure this influx does not harm this unique city is a challenge. As a result, the budget earmarked by the Ministry of Culture and Tourism for overall work of protection in Istanbul this year amounts to €22.33 million. The Istanbul Metropolitan Municipality also makes significant resources available annually to undertake protection, restoration and maintenance projects.

I therefore believe that tourism in Istanbul, in line with the Global Code of Ethics for Tourism, is well adapted to the conservation of natural and cultural heritage.

Turkey's fifteen World Heritage sites not only represent a geographical balance between the different regions, but also reflect the multilayered character of our culture.

WH: There is an increasing focus among States Parties to the World Heritage Convention on new nominations to the List. What do you see as the challenges in this?

LÜ: The early 1970s were a time when cultural and natural heritage was increasingly threatened with destruction. The 1972 Convention, drafted in this context, is now considered as one of the most effective international instruments to protect natural and cultural heritage because it is designed to encourage States Parties to meet certain standards. In this respect, the importance of the World Heritage List as a leverage for protection cannot be overemphasized. In addition, based on the Convention, no one can deny a State Party the right to submit new nominations.

Nevertheless, I feel not only reticent about a possible imbalance between new nominations and conservation, but also and perhaps more strongly about the unfair representation between groups of



Troy is one of the most famous archaeological sites in the world.

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countries. We need to make sure that the List does not become a tool for ‘touristic prestige’. My feelings may illustrate the complexity of the debate we have been having for some time. But I believe there is a growing need for both the Committee and States Parties, which understand how the Convention operates in terms of nomination, monitoring and conservation, to cooperate more with all local stakeholders in order for them to better grasp the raison d’être of the List.

WH: Heritage can be the key to international dialogue and reconciliation, especially in times of conflict in many regions. How could this aspect be enhanced?

LÜ: This is indeed a key issue of our time. Cultural heritage is the physical trace of history, and our history and heritage are part of who we are. It is the strongest bond between people, albeit of different nationalities. Consequently, protecting and sharing our heritage is vital for fostering mutual understanding and a more accurate knowledge of each other’s lives.

In my view, everything begins and ends with education. Through education we pass on to our children the culture of living together in harmony, respect for others’ values, tolerance and the virtue of democracy.

Let us look back to our history and think about heritage sites. Some of them played a part in war and the following calls for peace themselves, such as the Auschwitz Birkenau German Nazi Concentration and Extermination Camp in Poland, the Hiroshima Peace Memorial (Genbaku Dome, Japan), the Old Bridge at Mostar in Bosnia and Herzegovina or the sunken fleet at Bikini Atoll Nuclear Test Site (Marshall Islands). Do these not stand as a call for peace and reconciliation?

As we see, the story of each and every World Heritage site may have something to say about different cultures, religions and beliefs. I am convinced that cultural and natural heritage has an important role in enhancing mutual understanding and respect.

WH: The first meeting of the chairpersons of the committees of all six UNESCO culture conventions (Bonn, Germany, 2015) drew up a joint statement. Do you see specific links with other culture – and biological diversity – conventions?

LÜ: I believe UNESCO’s culture conventions need to reinforce one another in the face of contemporary challenges and disturbing trends. In fact, they are linked with and complementary to each other. For example, the 1972 Convention which protects sites that are also Ramsar-listed and Biosphere Reserves, contributes greatly to the conservation of world biodiversity, ecosystems and habitat. The Bonn initiative is also relevant to the United Nations Post-2015 Development Agenda, whose implementation will require strong links between culture, sustainable development and lasting peace.

I also believe that we need to preserve the genuine character of each of these six Conventions that respectively address a different dimension of the complex task of understanding, protecting, safeguarding and transmitting cultural and natural heritage.

Above all, the adequate implementation of each convention, the renewed commitment of States Parties, increased representativity and enhanced financial sustainability seem crucial to me.

WH: Is there a specific message you want to convey during your mandate?

LÜ: We must stop armed conflict, looting and illicit trafficking targeting the common cultural heritage of humanity. Culture is more than monuments and books and built heritage is more than stones and buildings. Cultural heritage is a vital link with history and a crucial component of our identity. In this effort, every one of us is a stakeholder and everyone holds responsibility. We in Turkey will continue to do our utmost to address and eradicate the various threats to the world’s heritage. ☺

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Mount Nemrut:

Watching sunset and sunrise with gods

'I have set up these divine images of Zeus and of Apollo Mithras-Helios-Hermes and of Artagnes-Heracles-Ares, and also of my all nourishing homeland Commagene; and from one and the same quarry, throned likewise among the deities who hear our prayers, I have consecrated the features of my own form, and have caused the ancient honour of great deities to become the coeval of a new Tyche. Since I thereby, in an upright way, imitated the example of the divine Providence, which as a benevolent helper has so often been seen standing by my side in the struggles of my reign', says the Commagene King Antiochos I and invites you to Mount Nemrut, the 8th wonder of the ancient world, to celebrate his birthday (Audnaios - December 16) and crowning (Laos - July 10), express your gratitude to the gods by bowing down and witnessing the most fascinating sunsets and sunrises.



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The World Heritage Convention as reflected in Turkey

Cevat Erder
Faculty of Architecture, Middle East Technical University, Ankara
Board Member, ICOMOS Turkey National Committee

Göreme National Park and the Rock Sites of Cappadocia.

© Robert M. Knapp





The Red Hall was built in the lower city of Pergamon at the foot of the hill on which the ancient city's acropolis stood.

© Özel Çakabey Okulları

The Turkish Ministry of Culture and Tourism (MoCT) is the main authority in the implementation of the World Heritage Convention, managing issues relating to cultural and natural properties, including tourism. The Ministry of Environment and Urbanism is also involved, as the Convention also deals with natural properties and sites.

Turkey was elected as a member of the World Heritage Committee for the first time between 1983 and 1989, and again in 2013 for four years. The experts in the Turkish delegation come from various backgrounds, such as architecture, restoration, urban planning, archaeology and art history.

Multifaceted collaboration

A number of important initiatives have been taken in relation to World Heritage processes since Turkey ratified the Convention in 1983. The Turkish National Commission for UNESCO (one of the oldest National Commissions, dating from 1949), set up a Cultural Heritage Committee in 1984 as one of these initiatives. This committee was renamed the Tangible Heritage Cultural Committee in 2007 and a new Natural Heritage Committee was established in 2014. Members of

these committees are academics or representatives of relevant ministries and institutions. Apart from consulting with ministries or other stakeholders concerning World Heritage, they are active in capacity-building, communication and awareness-raising, as well as community involvement through projects, seminars, workshops, training programmes and publications.

In 2009 the MoCT set up a World Heritage Sites Division under the General Directorate of Cultural Assets and Museums. The nine experts now working in the division are responsible for suggesting properties for the Tentative List, preparing nomination files in collaboration with relevant stakeholders, and providing consultancy services in relation to World Heritage processes.

The ICOMOS Turkey National Committee (established 1974), the Cultural Awareness Foundation (2003), and Europa Nostra-Turkey (2010) are among the NGOs active in both the cultural and natural heritage fields. With their support and resources from the private sector, local administrations have made great progress in the conservation of World Heritage properties, notably in historic towns. Other NGOs are also effective in increasing public awareness of World Heritage through capacity-building

activities, communication or community involvement projects.

Turkey's achievements in fulfilling the Strategic Objectives of the World Heritage Convention can be summed up under three general headings: conservation, management plans, capacity-building and communication.

Conservation policy

Legislation on conservation goes back to late Ottoman measures against the illicit trade and exportation of antiquities dating from 1869. A second measure in 1874 apparently responded to the German archaeologist Heinrich Schliemann's exportations from Troy, while the third in 1884 followed the transfer of the Altar of Zeus from Pergamon to Berlin, and was prepared by Osman Hamdi Bey (1842–1910) as director of the Ottoman Imperial Museum (Müze-i Hümâyun). The most recent Ottoman law (1906) remained in force until the Republic of Turkey's first Law on Antiquities (1973), published the year after the World Heritage Convention was adopted. Turkey's ratification of the Convention also coincided with the second Law on the Conservation of Natural and Cultural Property (1983), which is still in



Safranbolu's architecture influenced urban development throughout much of the Ottoman Empire.

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Turkey was elected as a member of the World Heritage Committee for the first time between 1983 and 1989, and again in 2013 for four years.

force after a series of amendments. The 1973 Law was initiated by members of the Higher Council for Antiquities and Monuments (now the Higher Council for the Conservation of Cultural and Natural Property), set up in 1951 specifically for heritage protection. Ever since, Turkey has been diligent in the field of conservation, and the distinction of World Heritage status has always encouraged best practice.

As with the early heritage legislation, academics provided the link for the implementation of Turkey's internationally approved conservation charters, taking part in crucial discussions in distinct local contexts and drafting an ICOMOS Turkey Charter that was published in 2014. The aim of the charter is to transpose the internationally approved heritage framework that is best represented in the World Heritage Convention to the specific context of Turkey, in the spirit of the Resolutions of the Fifth General Assembly of ICOMOS (Moscow, 1978), the Australia

ICOMOS Charter for Places of Cultural Significance (Burra, 1979), and the Nara Document on Authenticity (1994). One important outcome of this effort has been to introduce vocabulary in the Turkish language designating cultural and natural heritage, while acknowledging a shift in the international context from 'monuments and sites' to 'property and assets', finally arriving at the concept of 'beings with a spirit' (intangible heritage).

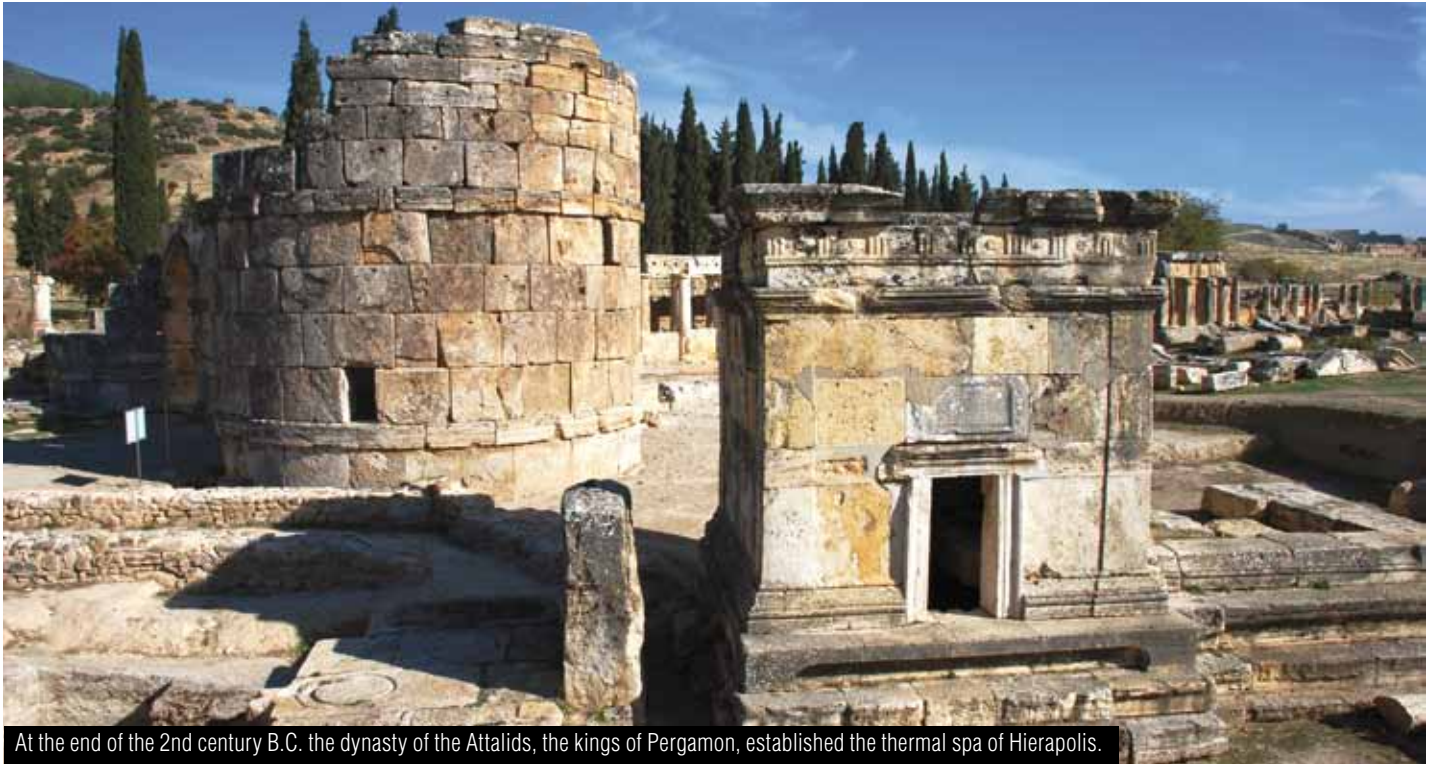
The Higher Council for the Conservation of Cultural and Natural Property defines the framework for heritage conservation in Turkey. Along with the MoCT, the General Directorate of Foundations and its local branches take responsibility for restoration and controlling all immovable World Heritage properties belonging to the General Directorate of Foundations: the Great Mosque and Hospital of Divriği, Selimiye Mosque and its Social Complex, and various historical buildings within other listed sites. At municipal level

KUDEB (Directorate for the Inspection of Conservation Implementations) is responsible for the conservation and restoration of registered civil architecture, control of restoration practices, laboratory analyses and conservation proposals for building materials, consultancy, training and publications. All these institutions deal with the conservation of listed properties at different levels, thus conservation has a well-developed structure based on the improved legal framework, which despite some shortcomings has developed in accordance with international legislation and conservation principles.

Developing management plans

In 2004, the concept of site management was included in amendments to the 1983 legislation, a promising development for Turkish World Heritage sites. The amendments introduced the terms 'site management', 'management area' and 'management plan' to conservation literature. A further regulation in 2005 was a significant step in defining clear objectives and the administrative and legal grounds of site management.

A best practice example is Nemrut Dağ, the funerary mound of the 1st century BC



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King Antiochos, sited on one of the highest peaks of the Eastern Taurus mountain range and inscribed on the World Heritage List in 1987. The management plan was drawn up by a committee of experts from the Middle East Technical University (METU). METU's success was built on a background of institutional coordination in a salvage operation before and during the construction of the Keban Dam in eastern Anatolia – the largest project of its kind to date.

Information on the archaeological areas now submerged under the dam, as well as the rural settlements that had to be relocated, is currently available through the regular publications in METU's Keban series that have proved exemplary for later operations of a similar type. The sociological and anthropological research on the resettled rural communities, for its part, improved the management planning at Nemrut through a conservation and development programme that involved the local communities of the province in which the property is located. These and other initiatives at local level have highlighted the impossibility of conserving and managing the country's natural and cultural heritage without a deep

understanding of assessments by the local population. This led to a social research project on the topic of enhancing the role of communities among the Strategic Objectives. Today, eight of Turkey's listed sites have management plans, and others are in the pipeline.

Capacity-building and communication

World Heritage training programmes in Turkey are conducted by various stakeholders such as relevant ministries, the General Directorate of Foundations, the Turkish National Commission for UNESCO, universities and NGOs.

In Istanbul, for example, Koç University has recently launched the first Museum Studies and Cultural Heritage Management Graduate Programme, and Bilgi University is offering an M.A. in Cultural Management. Some of the conservation, restoration and archaeology departments have introduced cultural heritage management courses focusing on World Heritage in their curriculums. The National Commission has developed a grant programme to support young scholars working on a Master's or Ph.D. thesis relating to UNESCO fields of activity.

Since 2014 the MoCT has organized staff training programmes on conservation/restoration theory and practice. In 2012, the National Commission ran a workshop in collaboration with the Directorate of Bursa Metropolitan City Municipality on sharing experiences in relation to the preparation of management plans at World Heritage sites. The National Commission has organized seminars since 2013 with the members of the Children's Assembly in Ankara in order to raise young people's awareness of the World Heritage concept. The General Directorate of Foundations focuses more on restoration practices and has run restoration seminars since 1987 throughout Turkey. The Association of Conservation and Restoration Firms (2003) also works in the heritage field and has trained technical staff in the conservation and restoration processes of cultural heritage since 2005. All these training programmes contribute to better conservation and management practices.

As ICOMOS is one of the Advisory Bodies to the World Heritage Committee, its National Committee contributes to the preparation of nomination files by the Turkish authorities and local administrations, such as that of Selimiye Mosque (inscribed 2011), Bursa and



Excavations at Ephesus have revealed grand monuments of the Roman imperial period including the Library of Celsus and the Great Theatre.

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Cumalıkızık (2014) and Diyarbakır Fortress and Hevsel Gardens (2015). In addition, members of the National Committee have been involved in management plans and restoration projects for the Historic Areas of Istanbul (1985), Göreme National Park and the Rock Sites of Cappadocia (1985), the Great Mosque and Hospital of Divriği (1985) and Nemrut Dağ (1987). Every year the National Committee celebrates the International Day of Monuments and Sites with seminars, exhibitions or other activities with a different heritage topic. In 2015, the 50th anniversary of ICOMOS, the National Committee organized various activities throughout the country.

The Turkish National Commission for UNESCO has taken various World Heritage initiatives since its foundation, notably National Awareness and Inventory Work on

Natural Heritage, and organized activities such as Proposal Submission to the Tentative List (2012), Determining New Biosphere Reserve Areas (2013), Proposal Submission to the National Geoparks List (2015).

As communication is an important instrument to enhance the role of communities in the implementation of the Strategic Objectives, various publications, as well as translated UNESCO resources and press releases, have been launched by the National Commission and the ICOMOS National Committee. The topic of World Heritage was included in the 2015 celebration of International Museum Day by the International Council of Museums, in collaboration with the MoCT and the National Commission, whose experts delivered talks in museums in the regions of the listed properties. Celebrations of the

anniversary dates of site inscriptions are also encouraged by the ministry as well as by the National Commission.

Community involvement

Turkey continues to integrate the Strategic Objectives of the World Heritage Convention in its planning processes at national level, and would like to contribute further towards sustaining it in the future. As the role of communities has become increasingly important for the implementation of the Convention, dialogue between national or local authorities and the community on the conservation and management of World Heritage properties is essential for all States Parties. In this respect, Turkey will continue to raise awareness through different activities and projects focused on community involvement. 🌐

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Istanbul



Blue Mosque from Hagia Sophia, Istanbul.

© Şeniz Özbeý



Historic cultural landscape of Istanbul

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Panorama from the Anatolian side showing the Historic Peninsula in the foreground - Sultanahmet Mosque, Hagia Sophia, Topkapı Palace, Süleymaniye Mosque, Fatih Mosque - from the Sea of Marmara to the Golden Horn.

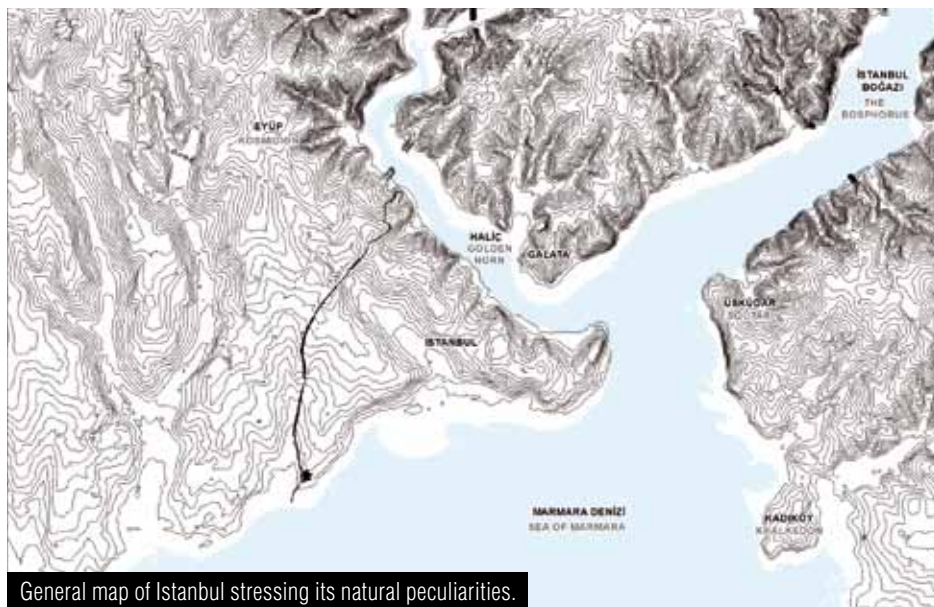
© İhsan İlze

The Historic Peninsula is an impressive example of the interaction between civilizations and 'cultural continuity'. Istanbul is strategically located on this peninsula surrounded by the Golden Horn (Haliç) natural harbour to the north, the Bosphorus Strait to the east and the Sea of Marmara to the south. Its unique position between the civilizations of the Mediterranean and Asia has sustained its function as a prosperous commercial city during the major historical events of over 2,500 years, adopted as the capital of the great empires that flourished before the Industrial Revolution.

This cultural continuity was made possible through the diversified economy of the time and the location at the hub of trade routes that led to the co-existence and interaction of a heterogeneous population with different cultural heritages. The city's symbolic monuments and architectural masterpieces range from the ancient Hippodrome of Constantine to the 6th-century Hagia Sophia and the 16th-century Süleymaniye Mosque.

Geographical advantages of the site

This site was chosen as much for the stimulating topography of hills and valleys overlooking the water as for the climate. The temperate Mediterranean climate in the Marmara region interacting with the humid climate of the Black Sea, prevailing winds from the north-east and south-west, the vigorous winds from the steep slopes funnelling through the Bosphorus, lead to wide differences in temperature, rainfall and vegetation over the land area. Thanks to these natural features the shores of the Sea of Marmara and the Golden Horn were favoured for urban settlements – Istanbul itself, the Genoese 10th-century colony of Galata (Beyoğlu, considered as 'modern' Istanbul during the late Ottoman period), the Byzantine Kosmidion (Eyüp district) around the Golden Horn on the Rumelian (Balkans) side, and Scutari/Skoutarion (Üsküdar) and Khalkedon (Kadıköy) in a natural shelter on the Anatolian (Asian) side of the Bosphorus. There were also ancient rural settlements in the northern zone of forests and natural water basins.



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Istanbul is strategically located on this peninsula surrounded by the Golden Horn (Haliç) natural harbour to the north, the Bosphorus Strait to the east and the Sea of Marmara to the south.

Changing urban morphology

The local topography reflected in the city's founding and development phases has been one of the leading factors in forming Istanbul's identity. The ruling civilizations (from the building of Hagia Sophia to the second half of the 20th century) have respected and crowned the natural features, furnishing the slopes with splendid monuments arranged hierarchically and equipping the main thoroughfares running through the valleys with open or covered meeting places consistent with the natural features.

The 7 km long land walls, for example, setting the boundaries and protecting the integrity of the Historic Peninsula, together with the sea walls and waterfront, were built across the valleys (starting in the 5th century AD) to isolate the peninsula from the mainland. Although the defensive walls were shifted westwards in time, the city was contained within them from the 7th century BC until the 19th century. It developed within these boundaries, growing denser and changing shape under the rule of various governors and cultures, surviving wars and disasters. However, no significant

urban developments, such as places to live and work, communication networks or other infrastructure, were made outside the land walls, thus forging strong links between the various districts of the city. This was important because the city spanned an area of about 700 ha by the 4th century, too large to negotiate on foot. So the early settlers built roads wide enough for horse-drawn carts, the Acropolis – the seat of administrative and ecclesiastical power dominating the city – the Palace of the Roman Emperor, monumental indoor and outdoor infrastructure, residential areas, a commercial centre, piers, city gates, cemeteries and monasteries.

The roads were laid out to connect the neighbourhoods springing up both on the hillsides and in the city centre. As the main colonnaded thoroughfare (25 m wide) was equidistant from the shores of both the Sea of Marmara and the Golden Horn, it was called the Mese (Middle). Considering that the city had expanded to around 1,600 ha by the time additions to the walls were built by Theodosius II in the 5th century AD, this east-west axis was further than could be covered on foot and the road system helped to ensure integrity of scale.



View from the south of the Historic Peninsula - the Sphendone in the foreground, Hippodrome / Sultanahmet Square, Sultanahmet Mosque, Hagia Sophia, Topkapı Palace and Gülhane Park.

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World Heritage silhouetted on seven hills

Geographers number the seven hills from the seaward tip of the peninsula, inland along the Golden Horn, the last where the land walls reach the Sea of Marmara. The Mese started at the Milion monument, the Byzantine zero-mile marker from which the roads to the cities of the empire were measured. The Roman Acropolis built on the first hill and the sacred monuments of Hagia Irene and Hagia Sophia dominate the Augusteion forum (4th century AD). Hagia Sophia (from the Greek, 'Holy Wisdom') was reconstructed after the fires of the 5th and 6th centuries and the new temple held symbolic importance. Imperial coronation ceremonies were held there after the city was chosen as the seat of the Eastern Orthodox Church in the 6th century. Hagia Sophia was converted into a mosque after

the 1453 conquest of Constantinople by the Ottoman Turks under Sultan Mehmet the Conqueror. A charitable foundation was set up to preserve and maintain the church's architectural and artistic features, which became even more impressive after buttresses and minarets were added as part of the chief architect (Mimar) Sinan's consolidation and restoration work following major earthquake damage in 1509. Hagia Sophia remained a mosque until the 1930s, when it was secularized and opened to the public as a museum under the Turkish Republic. This most impressive structure of the historic core of Istanbul – part of the Bosphorus, Golden Horn and Marmara panoramas – dominates the silhouette as the 'crown of the city'. The construction of the Süleymaniye Mosque and the other hillside complexes further emphasized the unity and harmony of the city skyline.

The square in front of Hagia Sophia and the Hippodrome (constructed in AD 190 with stands capable of holding 100,000 spectators, known as Horse Square in the Ottoman era and Sultanahmet Square in the 20th century) has been a meeting place, celebration venue and site of rebellions throughout its history. The curved section of the Hippodrome (Sphendone) can still be seen to the south between the Sultanahmet Mosque (Blue Mosque, 1617) and the Eastern Orthodox Church of Saints Sergius and Bacchus (converted into Küçük Ayasofya Mosque – Little Hagia Sophia), erected near the ancient harbour in the 6th century by the Byzantine Emperor Justinian.

Roman to Ottoman

The Magnum Palatium adjacent to the Hippodrome, and the Byzantine Bucoleon Palace on the sea walls, show that the south-



The Mese axis / Divan Yolu - the Column of Constantine / Çemberlitaş (bottom left), the Bedesten and Covered Bazaar between Nuru Osmaniye Mosque in the foreground and Forum Tauri / Beyazıt Square.

© Ihsan Ilze

west slopes of the city were occupied by the ruling group in Roman times. After the Ottoman conquest in the 15th century, the Acropolis was fortified by the Sur-i Sultani walls and Topkapı Palace (New Palace) was built. The palace served as an executive centre of the Ottoman state during the 16th and 17th centuries (the Enderun school where the empire's administrators were educated was within the inner fortress). The Imperial Rescript (Noble Decree) of Gülhane, the beginning of Ottoman attempts at Westernization, was proclaimed in Gülhane Gardens (today's Gülhane Park) to the north of the court and government offices.

The Mese ceremonial route departs from Seraglio Point, the promontory separating the Gold Horn and the Sea of Marmara, near the Bab-ı Hümayun gate of Topkapı Palace, Hagia Sophia and the Fountain of Ahmed III (1728). This section of the Mese,

the 'reception area' for visitors to the Historic Peninsula that was referred to as the Divan Yolu (Road to the Imperial Council) or Avenue of the Janissaries in subsequent periods, heads westwards towards the Çemberlitaş (Column of Constantine, AD 328) erected at the Forum Constantine on the second hill. Bâb-ı Âli, Palace of the Grand Vizier and Office for the Council of Viziers in the late Ottoman era, near Sultanahmet-Çemberlitaş, survived after the imperial administration moved out

of the Historic Peninsula. The palace retained its administrative function in the Republican period as the Istanbul Governor's Office, and the district around it served as a press centre until recently.

Growth of the Grand Bazaar

The road at right angles to the Mese (running up to the third hill) joins the harbour at Marmara, embellished by the Küçük Ayasofya Mosque (formerly Sergius

'Historic Peninsula'

The term 'Historic Peninsula' has been used since the 1970s to indicate the significance of the core of the metropolis, which over the centuries has been given a range of names. When ancient Byzantium was inaugurated as capital of the Roman Empire in AD 330 it was known variously as Nova Roma, Sekondu Roma and Konstantinopolis (Constantinople). Other names were derived from Latin, Ottoman Turkish, Persian and Arabic, as the city was invaded by different peoples, influences also reflected in the names of places and buildings on the peninsula.

and Bacchus church). The commercial and financial centre of the imperial capital was established between the start of the Mese and the third hill, along the streets leading to the gates and wharfs of the Golden Horn sea walls that had been active since the Byzantine era. The vaulted section of the market (Bedesten) was built here in the 15th century during the reign of Fatih and the Grand Bazaar and several inns and other facilities grew up around it. Thus most of the facilities of the Historic Peninsula were within walking distance of Sultanahmet, Süleymaniye and Beyazıt districts and the harbours and wharfs, forming the core of metropolitan Istanbul until the 1980s. The main buildings, in hierarchical order, are the 18th-century Nuru Osmaniye Mosque, the Mahmut Paşa complex, inns, and the Rüstem Paşa Mosque on the waterfront.

The Mese continues under the Triumphal Arch at Forum Tauri (Forum of the Bull) in Beyazıt Square to the south of the third hill. The square identified with the Old Palace built during the reign of Mehmet the Conqueror (15th century), the Beyazıt complex, administrative buildings, the Beyazıt Tower (fire control tower, 1749) and also had a madrasa, library and antiquarian bookshops. The Old Palace, converted to the Ministry of Warfare during the Ottoman Tanzimat ('reorganization') reforms of the 19th century, and the site of Istanbul University since the Republican period, hosts meetings, cultural events and manifestations.



View of the port of Istanbul from the heights of the Golden Horn.

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Stupendous design

A 40 m high plateau is the foundation for the first, second and third hills. The impressive monumental buildings on the city skyline are set above the plateau. The Süleymaniye complex (1557), nestling between two branches of the Mese leading to the Golden Horn waterfront, is a masterpiece of the architectural and aesthetic expertise of its time, drawing attention to the Ottoman capital with its contribution to this unique urban landscape.

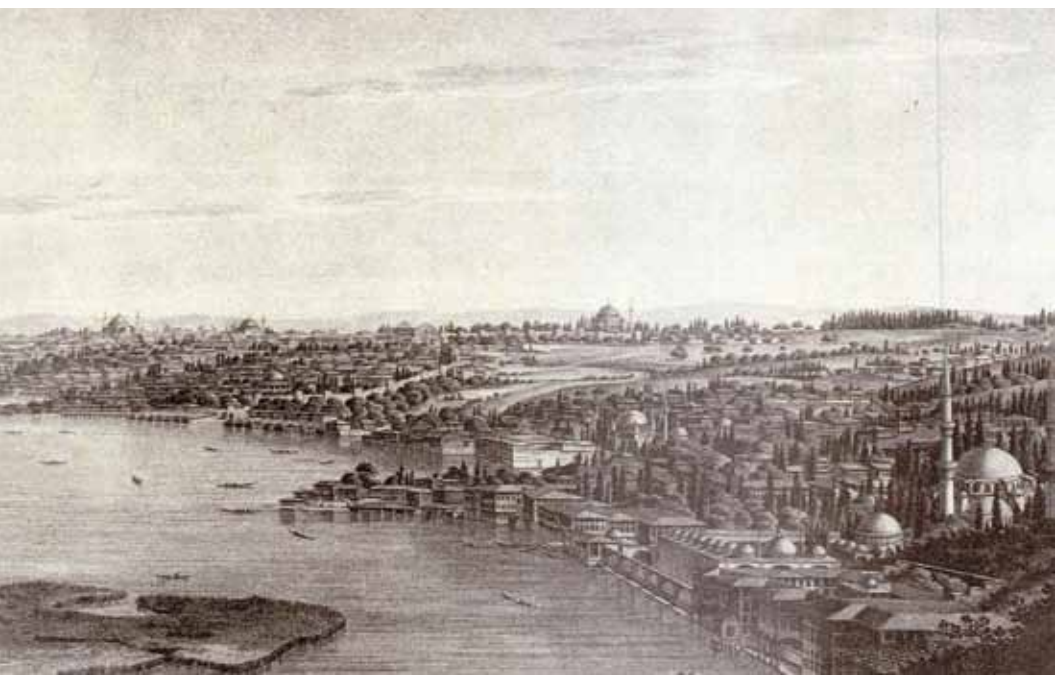
The Mese divides into two west of Forum Tauri. The southern branch continues towards the Golden Gate passing by the ridge of Lykos Valley (now Vatan Boulevard) through Forum Bovis (Forum of the Ox, now Aksaray Square) and Forum of Arcadius (where the emperor's column used to stand) on the seventh hill, looking towards the Sea of Marmara. The part of the Mese between Forum Tauri and Forum Bovis was home to libraries and educational buildings that still function as religious and cultural facilities today. The Cerrahpaşa



View from Piyer Loti, Eyüp, towards the Golden Horn.

ORAMA VOM GALATATURM AUS. IM VORDERGRUND GALATA LÄNGS DES GOLDENEN HORN, LINKS DER EINGANG ZUM MARMARA-MEER MIT

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fourth hill where the Havariyyun Monastery, allocated to the Patriarchy for a short while, once stood. The Pantocrator Monastery (now Zeyrek Mosque) is on the same hillside. The prestigious residential area around Süleymaniye and the Zeyrek neighbourhood, on the opposite slopes of the valley, overlook the Golden Horn and Galata.

The Yavuz Selim Mosque (1522) was built on the eastern slopes of the fifth hill next to the Aspar Cistern. To the west was the Pammakaristos Monastery (12th century, Fethiye Mosque 16th century) which also housed the Patriarchate for a while. The Petron (Fener) neighbourhood lies on the terraces of the hillside facing the shore; the Orthodox Patriarchy and Greek School are the prominent buildings of this district and form part of the Golden Horn silhouette.

The now ruined Byzantine Palace of Tekfur Saray, built on the sixth hill, was an annex to the great Palace of Blachernae, and this cosmopolitan neighbourhood was coveted after the palace complex ceased to be the permanent imperial residence. As the emperors arrived here by sea, the gate at the sea walls was known as the Balat Kapı (Palace Gate). Landmarks of the sixth hill are the Chora Monastery–Mosque (Kariye Museum), famous for its mosaics, and the Mihrimah Sultan Mosque (16th century), at the highest point of the Historic Peninsula north-west of the Aetius Cistern. Jewish immigrants settled around the Anemas Dungeons (Ayvansaray), now restored as a cultural venue.

and Koca Mustafa Paşa neighbourhoods developed around this axis. The Silivri Kapı (Gate of Pegae) opens onto the Balıklı Rum Manastırı (monastery), still revered as a place of pilgrimage.

This part of the Mese ends at Yedikule Fortress (1457), built close to the Golden Gate and used as a treasury and dungeons in Ottoman times, where it joins the Via Egnatia (imperial road to Rome). The high altitude of the Golden Gate and Yedikule is particularly striking in the Marmara silhouette of Istanbul. Victorious Roman

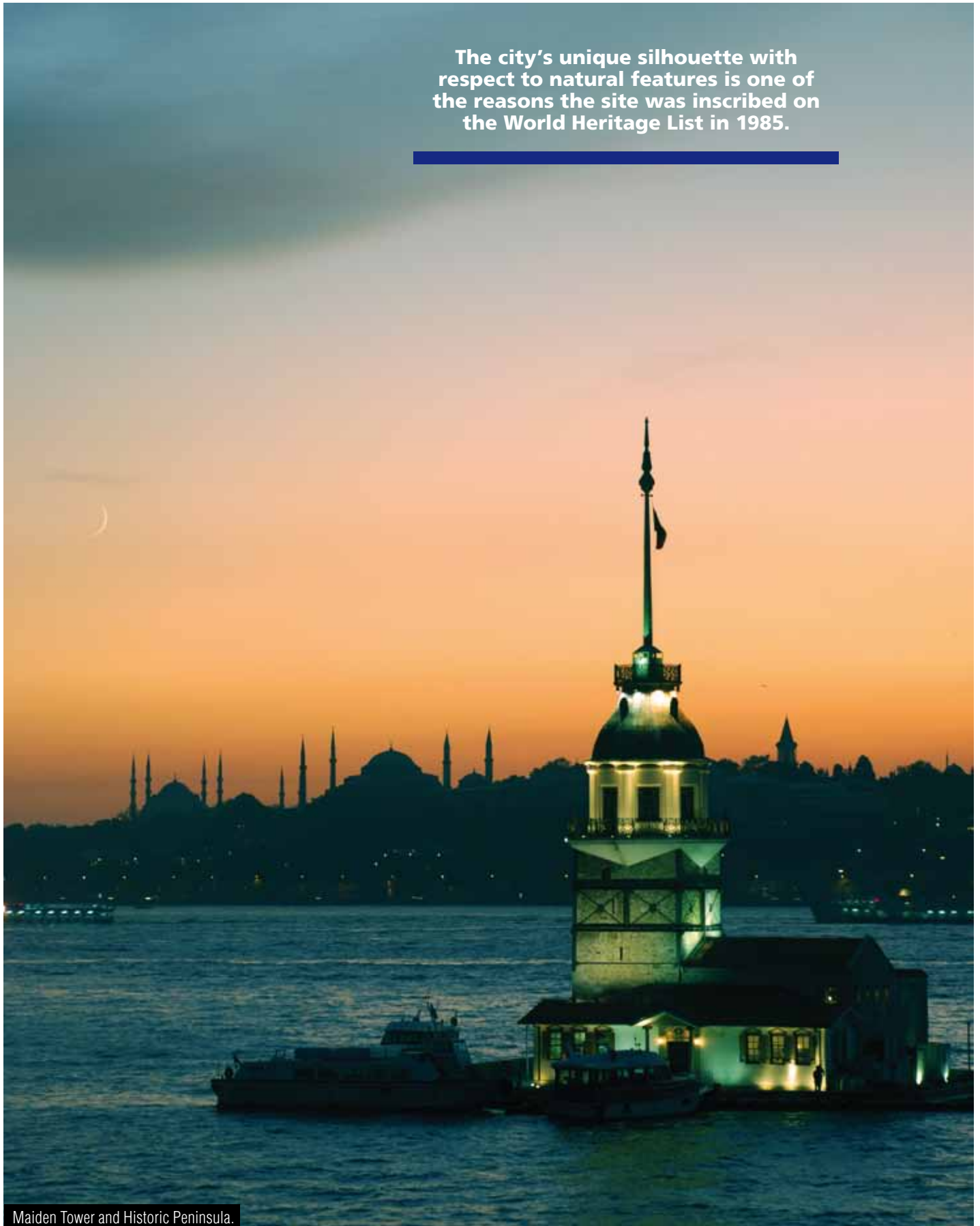
emperors made their triumphal entry to the city through the Golden Gate on their way to Hagia Sophia and the Magnum Palatium. The land walls end on the Marmara shores at the Marble Tower lookout point.

Prestigious neighbourhoods

The northern branch of the Mese follows the ridge linking the hills leading to the Golden Horn. It skirts the Şehzade Mosque complex (16th century) to the south of Valens aqueduct (4th century) between the third and fourth hills. The Fatih complex is on the



The city's unique silhouette with respect to natural features is one of the reasons the site was inscribed on the World Heritage List in 1985.



Maiden Tower and Historic Peninsula.

© Umut Özdemir

The nearby Edirnekapı (Gate of Adrianople) is where the victorious sultans entered the city or passed through on their way to Eyüp Sultan Mosque for the sword-girding ceremony of accession to the throne and Friday worship. Thus the northern part of the Mese became a ceremonial route during the Ottoman era, just as the Byzantine emperors had used it to access the Blachernae church for the blessing before war. Seaside palaces were built for the sultans along the Golden Horn sea route back to Blachernae.

Land and water

The coastal settlements of Mediterranean civilizations overlook the harbour and the shoreline. As regards settlement patterns, land was put to new use at the waterfront as the city's commercial functions intensified. Religious and commercial buildings, wharfs and dockyards, were constructed along the shore in harmony with the inland layout—the streets run straight down to the sea, which is part of daily life.

Besides its economic and administrative aspects, the Ottoman urban environment was strengthened culturally and spiritually through the following principles:

- positioning the sultans' complexes on hilltops taking into account the topography and the arrangements of the foundations devoted to these facilities;
- reflecting the hierarchy between buildings forming the silhouette and drawing attention to the centres or focal points of the various districts;
- influencing the perception of the city and providing guidance on the settlement pattern;
- in short, developing a master plan of the city sensitive to natural features.

This interpretation was a refinement of the achievements of the civilizations that the Turks encountered and emulated on their way to Anatolia, compatible with the urban



The Golden Horn waterfront showing Yeni Mosque and Galata Bridge.

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plan foreseen by the Romans during the 4th century. The administrative units supporting these principles were established around Ayasofya and the complexes on the hills and usually named after them. At the next level in the hierarchy were the facilities in the city centre, and a lower level that included sanctuaries, fountains, primary schools and other such neighbourhood services.

The exceptional silhouette of Istanbul is based on the above principles. It started with the construction of the Fatih complex on the fourth hill and continued (in chronological order) with the Yavuz Selim complex on the fifth hill, the Süleymaniye complex on the third hill leading to the Golden Horn, and the Sultanahmet Mosque (Blue Mosque) joining the magnificence of the Hagia Sophia and Yeni Mosque on the shore at the Golden Horn frontage of

the commercial district. Whether leaving the ferry at Eminönü-Sirkeci seaport, at the Golden Horn gateway to the Historic Peninsula, approaching on foot via Galata Bridge, or looking over from the other side or from the sea or the hillsides of Eyüp, these series of monumental structures with their domes and minarets on the hilltops offer a meaningful and integrated architectural ensemble.

The term 'cultural landscape' is defined as a representing the 'combined works of nature and of man'. In the case of Istanbul this definition could be adapted to 'modulation of the built environment on the basis of the natural landscape'. The main condition is the sustainability of the city's unique silhouette with respect to natural features – one of the reasons why the site was inscribed on the World Heritage List in 1985. 🌐

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Conservation experience within rapid development dynamics and the 'Istanbul model'

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Blue Mosque, Istanbul.

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Establishment and morphological changes that cities have gone through date back 10,000 years. In urbanology terms, a city is defined as ‘an inhabited place that organizes, supervises economic activities under its influence, that is home for a specialized workforce and different social groups, that meets the needs of this population, that undergoes social development at all times and that reflects its characteristics onto its physical outlook’ (*Urban Terminology Dictionary*, Keleş, Ruşen, 1998). This definition incorporates the concepts of social development and the continuous nature of needs since the earliest societies. Such continuous changes in urban spaces, concepts and meanings, as well as in social and physical structures, all have direct reflections on the urban morphology.

Since cities were first founded they have been evolving in line with construction technologies, urban policies, social tendencies and accumulated cultural information, migrations, wars, disasters and conquests, architectural and planning decisions. As citizens may not have been able to transmit the urban heritage inherited from previous inhabitants to the next generation, change has always been part of the urban heritage. However, a balance must be struck between what has been accumulated and transmitted by the previous inhabitants and the needs of today’s society – the dynamics that change or transform a city – based primarily on three concepts: *conservation*, *development* and *strategy*. These concepts incorporate three different time zones: *past*, *present* and *future*.

Memory and identity

The transmission of heritage depends on the existence, continuity and sustainability of previously accumulated traces. Therefore the heritage associated with the past becomes continuous through the action of conservation and its existence is secured in terms of quality and quantity. The heritage of a city is the collective memory of all the societies that once had and still have influence over it. Each period aims to produce its own discourse and leave traces in order not to be forgotten over time. However, societies have left traces



Topkapı Palace.

© Cem Kamaoğlu

The heritage of a city is the collective memory of all the societies that once had and still have influence over it.

not only in the structures they have built but by the destruction of ancient structures that they could not reproduce. Loss of ancient traces is the loss of urban memory and thus the loss of identity. Continuation of the transmission of urban memory to future generations is possible through conservation and enrichment rather than neglecting or demolishing the urban fabric.

Despite the conservation movement, this targeted transmission is interrupted by the vector of urban policies. Transmission of heritage into the future requires continuity, on which the very existence of a city is also based. Continuity can only be sustained through attempts to achieve development. The integrity and vibe of a city can be interrupted by economic structural changes taking place through various networks rather than by development within the spatial entity. Developments that cross the boundaries of the peripheries of a city and that cover an area beyond the city itself turn it into a place without boundaries. Some of the factors that threaten the current existence and past heritage of a city are actually the moving force behind a city’s sustainability and development

prospects. However, in order for a city to survive and preserve its heritage, growth and development must be controlled and well adjusted.

While struggling to balance development and conserve its original identity, a city also has to cope with the forces of globalization. Technological advances, economic breakthroughs and fast-changing demographics leave deep traces on urban planning policies. In addition, the hasty construction of unplanned settlements creates a negative image of a city. A network of compatible connections between development and conservation policies can help to prevent all this.

Sustainable conservation

Cities, dependent on the global market where economic growth is the primary objective and where the consumer society is welcomed or even dominant thanks to advanced technology, disregarding the ecological balance and erasing past records from their memories, are no longer places where the *culture and power of a community are concentrated and the outcomes are accumulated over time*.



Court of Blue Mosque.

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Topkapı Palace.

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Urban policies, although constrained by global or local capacities from a commercial point of view, should however aim to offer social equality; increase economic capacity in line with environmentally friendly technologies, ecological growth and compatible development; be human-oriented, changing people's behaviour through the provision of open and green spaces; offer a participatory and collective decision-making mechanism; and provide guidance for urban planning that preserves the heritage of the city as a whole.

In 1987 the concept of sustainable development was defined as 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs' in *Our Common Future* (Brundtland Report), published by the United Nations World Commission on Environment and Development. This concept has since been reflected in urban policies and has become part of the administrative agenda.

With such a step taken at international level, strategies were required to manage rapid development while meeting current needs, in order to transmit the core elements of a city to future generations while conserving cultural heritage. The sustainable development model gave an added impetus to work being done within the remit of national and international legal and administrative bodies.

Urban renovation has been on the European agenda from the late 1990s, as various countries have established common platforms and become party to international conventions for the conservation of cultural heritage and historic structures. The objective has been to develop common urban renovation policies through new partnerships. The work of commissions set up to design common strategies to solve the problems identified in European cities has gained momentum. Policies that have been recognized internationally after the experience gained in Europe have impacted

on national policies, as countries regulate their specific approaches and organizations in line with international treaties such as UNESCO's World Heritage Convention.

As conservation, improvement or renovation policies have secured a place on the international agenda and even started to compete with one another, strategies to balance them have also been developed. One of the most complex issues in a management plan with so many components is strategy development. Until the 1990s, formal fiction was taken as the basis of strategies focusing on internal and external environment analyses, long-term planning and financing.

However, strategies for today's cities cannot be based upon previous understanding due to the constantly changing situation brought about by economic trauma, social divisions, housing pressure from an increasing population, the values imported or lost with migration, or inward investment. Shaping a strategy



Obelisk of Theodosius.

© Şeniz Özbey

based on experience gained and lessons learned has been found to produce far better results for a modern city than a designed strategy and may even expand the scope of intervention and capacity-building. A strategy derived from ongoing actions could balance conservation and development policies if it is flexible and controllable rather than rigid and rational.

The Historic Peninsula

In addition to national reflections on conservation and development policies, the strategic experiences shared on international platforms are crucial for historic cities of global importance. This holds true for Istanbul as a historic city suffering from the threat of globalization and of losing its individual identity. As a city that has its cultural identity and cultural heritage on the agenda at all times, one

of Istanbul's main aims is to establish a connection between the historic urban fabric and the newly developed areas, despite the fact that housing pressure are extending its boundaries.

The facts that heritage is destroyed by wars, that the owners of that heritage move to other geographical areas, that Istanbul, one of the most popular cities in the world, is under the influence of a dense migration wave, that its citizens have not developed a sense of belonging to that city and that their feelings of belonging to a specific city are weak or non-existent, pose problems not only for Istanbul but for the whole world. Cultural heritage can enjoy the right to coexist in an environment that turns local collaboration into international collaboration to which all countries contribute through their accumulated know-how.

As a cosmopolitan city, Istanbul is threatened by various factors: the unearned income of investors changing the city as a spatial entity, the effects of internal and external migration, the existence or degree of cultural heritage awareness, the historic city centre exposed to the deleterious influence of tourism, the daytime and night-time population disparity on the Historic Peninsula, insufficient relevant infrastructure, and renovation projects incompatible with conservation policy. To deal with these threats, an Istanbul Site Management Directorate was set up in 2006 in line with changes to the relevant legislation. A holistic management plan was approved on 28 October 2011 for the World Heritage site and revised in late 2015. The unifying power of the Site Management Directorate, the search for new funds for cultural properties, the



Historic Peninsula from the top of Galata Tower.

© Julien Sunyé

archaeological excavations that literally bring to the surface the historic journey of the city, the awareness raised about cultural heritage and the active participation and work of NGOs, the identification of cultural itineraries and the administrative experience gained, all hold out hope for Istanbul and its heritage.

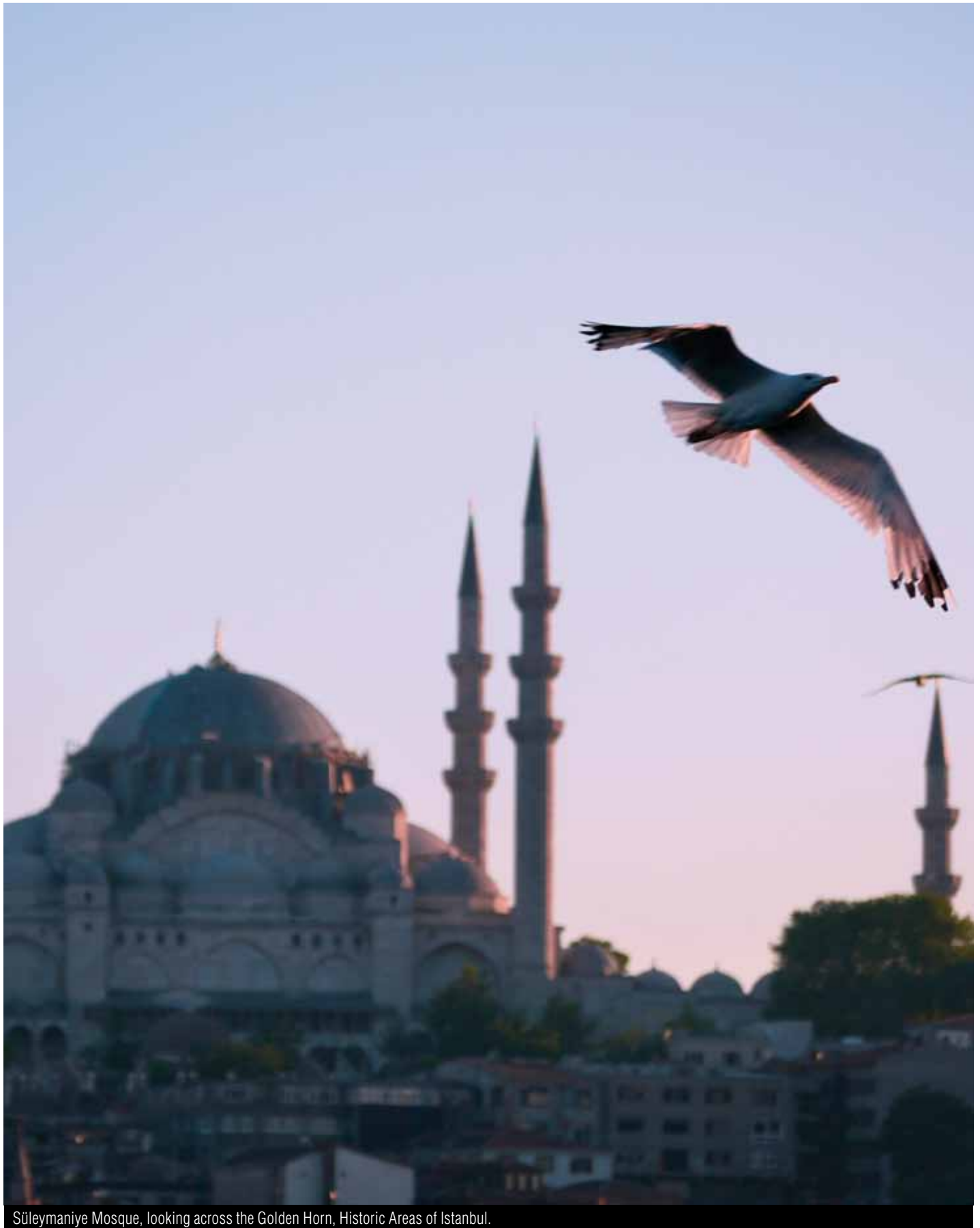
The Istanbul model

These positive developments are the outcomes of shared international experience and accumulated national know-how. The methodology popular at international level for the conservation of World Heritage is based on a series of theoretical values defined through the concepts of 'site management' and 'management plan', rather than an actor-network theory in which different elements are related in a continuously changing whole. However,

site management practices accepted as the common denominator at macro level vary depending on legal and administrative traditions. The site management plan here is different to those of other cities around the world not only because the legal and administrative traditions are different. A 'threat' listed in the SWOT (strengths, weaknesses, opportunities, threats) analysis carried out for the management plan, that 'there is no holistic approach to the site and there are segmented practices' does not refer to local legal and administrative traditions but to the conservation tradition. The design of the Istanbul model was a blend of past – local, national and international – conservation experience and the site management plan, which had a theoretical approach. Out of past conservation experience, the 'segmented approach' of the national experience is

close to the actor-network theory, which is why it is seen as a threat.

The role of every stakeholder was defined in the local conservation tradition of the past. This is similar to the actor-network approach to social theory and research, based on the waqf system that has built and maintained cities in this region. According to Ottoman tradition, the waqf system was not only in charge of the construction and repair of covered bazaars, marketplaces, mosques, fountains, baths, inns and caravanserais, churches, bridges, social complexes, monasteries, madrasas, dervish lodges or tombs. These institutions had funds for social, cultural, economic and healthcare activities to support the poor for the purposes of social solidarity and peace, offering solutions and balancing commercial activities. Every waqf, Muslim or non-Muslim, and the network of relations that



Süleymaniye Mosque, looking across the Golden Horn, Historic Areas of Istanbul.

© Our Place – The World Heritage Collection



Inside Hagia Sophia.

© Ihsan Ilze

it established, is analogous to the actor-network approach as it undertook the mission of today's civil society organizations and part of the responsibilities of some state organizations. This approach solved the problem of losing cultural heritage over centuries of urban growth by offering a segmented solution to a problem while avoiding failure of the whole system.

Examples of civic architecture, one of the elements that constitute urban heritage, were included within the scope of conservation measures at quite a late period at both national and international levels. This has led to the permanent post-disaster loss of urban fabric, as the buildings were often made from timber as a reflection of the philosophy of life, or they were abandoned as they aged and the centres of attraction moved elsewhere in the urban plan.

Inherited Ottoman traditions

Records in Ottoman archives known as 'repair books' indicate how sophisticated the conservation tradition was. Despite

this great detail and the sensitivity shown by changing regimes, the national conservation process was unsustainable. In fact, incorporating the conservation tradition into the inherited centralized administration tradition of the past created a deadlock in areas of authority and responsibility. For this reason, the weaknesses of the management plan are said to be 'the conflict arising from the uncertainty of areas of authority and responsibility and the lack of coordination, communication and mismanagement of funds' and the 'conflict of authority and bureaucracy' (2015 Revision Plan SWOT Analyses).

The segmented conservation experiences that have dominated the urban heritage of Istanbul in the past are based on an integrated series of theoretical values today. The tradition of central management has continued, but as there has never been a single authority many conflicts of interest have arisen. So although the traditional methods of conservation and the organization of management may have

changed, the centralized administrative structure still exists. The challenging aspects of the Istanbul model are the vast area of the Historic Peninsula, the fact that it is directly influenced by urban dynamics, and that it has carried over the diverse traces of past cultures and thus harbours various meanings. Finding a balance between the city's past millennia and its future investment potential means associating development parameters with conservation objectives. Istanbul cannot be managed based on a strategy designed around the core components, which would lead to even more loss of heritage. The 2015 management plan supports this finding, so work has focused on revision and settlement as well as collaboration strategies. Results to date can be seen in annual internal reports.

The resulting Istanbul model methodology, coordinated by the Istanbul Site Management Directorate, is associated with the city's identity and preserves the original urban fabric while allowing for rapid development dynamics and providing continuity in heritage. 🌀



3
La Patum

You are cordially invited to jump up and down in Sant Pere de Berga plaza and spin to the cadenced rhythm of the drum until the *plens*, 100 devils covered in grass, fill the night with fire and glow. This is Patum de Berga. Fire, music and symbolic characters are the key players in this festivity, dating back to the 14th century, which today transforms the entire city and draws everyone in to take part.

www.lapatum.cat



4
Palau Güell

In Barcelona, near the Rambla, Eusebi Güell commissioned Gaudí to design a palace that is currently listed as UNESCO World Heritage – the Palau Güell. You will see how light and space were manipulated in a completely new way for the first time in a family home. In addition to guided visits, other options will make you feel like a special guest.

www.palauguell.cat



5
Fia Faia

'Fia-Faia nostro senyor ha nascut a la paia'. Every Christmas Eve this chant accompanies neighbours, the young and the old, in the small Pyrenean villages of Bagà and Sant Julià de Cerdanyola, a tradition listed by UNESCO as Oral and Intangible World Heritage.

Festivities where fire is the central theme are commonplace in Catalan folklore, and while most are celebrated during the summer solstice (feast of St John), in some Pyrenean villages, such as Bagà and Sant Julià de Cerdanyola, the ritual of flames marks the start of the cold winter. This unique tradition, whose origin is as ancestral as it is unknown, repeats the same ceremony year after year: gathering of purifying grasses one week before, plaiting them into the shape of torches or *faies* (up to 4 m long!), a procession from the mountain, chanting, praying, bell ringing... a ritual that culminates – but does not end – with burning of the *faies*.

www.elberqueda.cat



6
Los Castells (human towers)

Witnessing a *casteller* day, where incredibly high human towers are built, will make your hair stand on end. Floors are built up from the base, accompanied by music of the *gralles*, until the tower is crowned. There is a tense feeling of anticipation until the *enxaneta*, one of the youngest members of the team, reaches the summit and raises his or her hand. At that point elation takes over. You can feel the solidarity and effort, enthusiasm of men and women that raise these formations of up to ten levels. The best places to experience this are Vilafranca del Penedès, Vilanova i la Geltrú, Terrassa and Mataró, but they also build towers in the squares of many other towns and villages. In Berga, pay the Casa de la Fiesta a visit, and live the ambience of Sant Pere square, and in Vilafranca del Penedès you will be given the chance to build a virtual *casteller* for a while.

www.cccc.cat

www.castellersdevilafranca.cat

www.castellersdeterrassa.cat



www.barcelonaismuchmore.com

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United Nations
Educational, Scientific and
Cultural Organization



World Heritage
in Spain

Regulatory framework for managing World Heritage cultural sites in Turkey

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Xanthos-Letoon represents the most unique extant architectural example of the ancient Lycian civilization, which was one of the most important cultures of the Iron Age in Anatolia.

© Ministry of Culture and Tourism





The City of Safranbolu is a typical Ottoman settlement, with unique buildings and streets, which played a key role in the caravan trade over many centuries.

© Umut Özdemir

In Turkey, cultural heritage is managed against a legal background, in that policies and processes are defined by legislation prior to any administrative regulations and/or technical studies.

The earliest institutional and legislative actions relating to conservation of historical properties in Turkey date back to the early 19th century. Comprehensive or minor changes have been applied to legislation since then in order to meet current requirements. Today's management and administrative systems are mainly based on the 1983 Conservation of Cultural and Natural Heritage Act No. 2863 and its amendments (see box), a framework law that includes provisions for the institutional, technical and financial aspects of conservation of cultural heritage.

Heritage management responsibilities

Although some responsibilities with regard to cultural heritage conservation have recently been transferred to local government, the Ministry of Culture and Tourism (MoCT) with its central, regional and local branches is still the primary agency with management authority in heritage conservation. It is, for example, responsible for implementing the legislative

framework and making the necessary revisions, designating cultural properties to be protected and managing the national inventory, determining policies with regard to visitor management and coordinating scientific excavations at archaeological sites, and monitoring conservation works for registered cultural properties.

Categories of sites and monuments

A legal framework for World Heritage sites does not exist per se in the current legislation or its supplementary regulations, but these areas are registered with the Cultural Heritage Inventory as individual 'monuments' and/or one or more types/categories of 'sites' according to their size and characteristics.

Çatalhöyük, for example, is legally protected as it is designated as an archaeological 'site', as is the Great Mosque and Hospital of Divriği, designated as a 'monument'.

Other sites, such as Safranbolu, Istanbul, Selimiye Mosque Complex, Pergamon, Bursa-Cumalikizik and Diyarbakır are designated as 'sites' and have additional protection by means of listing individual buildings of outstanding value. The World Heritage sites of Nemrut Dağ, Hierapolis-Pamukkale, Göreme National Park and the

Rock Sites of Cappadocia, Archaeological Site of Troy, Xanthos-Letoon, Hattusha: the Hittite Capital, and Ephesus, are subject to conservation and tourism legislation as they are designated as 'sites', 'special environmental protected areas', 'culture and tourism conservation and development zones' or 'national' or 'nature' park.

Each category of designation has its own planning system, with mandatory plans prepared on different scales:

- sites: conservation development plans by relevant municipalities;
- national or nature parks: long-term development plans by the General Directorate of Nature Conservation and National Parks (Ministry of Forestry and Water Affairs);
- special environmental protected areas: environmental plans by the General Directorate of Spatial Planning (Ministry of Environment and Urbanism);
- culture and tourism: conservation and development plans by the General Directorate of Investments and Enterprises (MoCT).

As long as a cultural property is affected by different laws, as for example Cappadocia, Nemrut Dağ and Hierapolis-Pamukkale, the preparation of each plan is a legislative requirement to ensure a hierarchy and degree of integration among their provisions.



The necropolis at Hierapolis affords a vast panorama of the funerary practices of the Graeco-Roman era.

© Özel Çakabey Okulları

Any plans and projects regarding registered cultural properties require the approval of regional conservation councils – MoCT scientific boards composed of academics and representatives of relevant institutions, with the participation of observers from chambers of architects and urban planners.

Complying with the Operational Guidelines

Yet Turkey is also aware that once a site is on the World Heritage List special requirements come into force to ensure that its values will be protected and conserved for the benefit of future generations. One of the main ways of achieving this is through good management and planning as well as the development and implementation of a management plan. This is reflected in the *Operational Guidelines for the Implementation of the World Heritage Convention*, which require States Parties to provide evidence and assurances concerning the legislative framework and management of nominated properties as a prerequisite for World Heritage status.

The increased numbers of management plans, which are becoming good practice for managing World Heritage sites, bear out the success of this approach.

The need for sites to have such plans has also been stressed by the Turkish Government.

A legal framework for World Heritage sites does not exist per se in the current legislation, but these areas are registered with the Cultural Heritage Inventory as individual 'monuments' and/or one or more types/categories of 'sites' according to their size and characteristics.

The General Directorate of Cultural Heritage and Museums within the MoCT is keen that all sites develop suitable management plans. Thus, the Ministry is encouraging the development of management plans that incorporate the views of all those bodies that have a legitimate interest in the sites by supplementary regulations and/or guidelines in order to comply with the revised *Operational Guidelines*.

Responsibilities of managers and boards

Although management planning studies to date have mainly been carried out in World Heritage sites, they are applicable to all areas designated as 'sites' through Act No. 2863, which aims to ensure that sites are conserved and evaluated along with their buffer zones within the scope of a sustainable management plan. Drawn up in coordination with public bodies and civil society organizations, such a study will

set out procedures for the identification and development of sites, the preparation, approval, implementation and supervision of management plans and the determination of the duties, powers and responsibilities of the 'site manager', 'advisory board', and 'coordination and audit board' that will manage the site.

Although each site is different and each management plan has to fit its specific character and needs, in Turkey a management plan generally includes the following three processes:

- designation of management plan boundaries taking into consideration current national designations and the remarks and opinions of all stakeholders;
- preparation of a draft management plan, provided that it demonstrates ways to find an appropriate balance between the needs for conservation, access, sustainable economic development and the interests of the local



Yeni Cami (1597–1665) from Galata Bridge.

© İhsan İlçe

community, followed by overall strategies, methods and tools to raise the value of the area to international level, location of resources and fund-raising;

- foundation of a local management system and relevant boards as defined in the regulations.

Involvement of interested partners

Accurate delineation of the management planning area (site boundaries) by considering its associated spatial references in its historical, social, cultural, geographical, natural and artistic context is essential for potential World Heritage and buffer zone sites. However, the authority competent to prepare a management plan and set up a system depends on the site's characteristics and municipal boundaries. Therefore the authority may either be related municipalities in the case of an urban conservation site, or the MoCT in the case of archaeological or historical conservation sites.

The management system involves the appointment of a site manager to coordinate plan preparation and implementation; the establishment of an advisory board to evaluate the preliminary draft and submit proposals for decision-making and implementation regarding the plan, and a coordination and audit board to approve the plan and control its implementation. While the advisory board is set up by at least five members with the right to property in the area, professional chambers, civil society



Archaeological Site of Troy.

© Umut Özdemir

organizations and relevant university departments, the coordination and audit board is composed of at least five members, one of them being the site manager, two members to be elected by the advisory board from among its own members and at least one representative from each of the administrations whose services are needed by the management plan. The competent authority shall also ensure the

site management secretariat by providing an appropriate place for the unit, allocating a sufficient number of staff and adequate funds from its budget.

To sum up, the process-wide involvement of interested partners is legally guaranteed in the Turkish system. Their participation, from the initial delineation of site boundaries to the preparation and approval of a management plan, as well as monitoring its implementation, is assured through their involvement with the relevant boards.

Long-term opportunities

The primary aim of this article is to give a general review of the framework for managing World Heritage cultural sites in Turkey, with special emphasis on management plans as a new tool. The review was carried out in reference to both approved and ongoing management plans in collaboration with the Department of World Heritage Sites, General Directorate of Cultural Heritage and Museums, Ministry of Culture and Tourism.

One of the opportunities now to be grasped is to set policies for adequate long-term legislative, regulatory, institutional protection and management. The MoCT has indicated the scope of responsibility for the relevant bodies, but the challenge is to harness existing resources and measures for the benefit of site management and conservation. Appropriate management of the natural and built environment is a start, but the continuing commitment of all national and local specialists is essential. ☺

Status of approved and ongoing management plans in Turkey

Management plans are developed by the MoCT, municipalities and other third parties as contractors in collaboration with local stakeholders and with the Department of World Heritage Sites, General Directorate of Cultural Heritage and Museums, MoCT.

Conservation of Cultural and Natural Heritage Act No. 2863, 1983 (amended by Act No. 3386, 1987; Act No. 5226, 2004)*

Regulation on the Substance and Procedures of the Establishment and Duties of the Site Management and the Monument Council and Identification of Management Sites**

National Parks Act No. 2873

Encouragement of Tourism Act No. 2634

Governmental Decree No. 383

*Act No. 2863 defines 'sites' as: '... areas that reflect civilizations from the pre-historic period to the present and that involve towns or remains of towns reflecting the social, economic, architectural or other qualities of their era or places that have been subject to social life where intensive cultural properties are present, or places where significant historic events have taken place and their designated territories to be conserved for their natural characteristics' (MoCT, 2004, Article 3.a) and types/categories of 'sites' in its supplementary regulations as: 'urban, archaeological, urban archaeological, natural and historical'

**To comply with the revised *Operational Guidelines* as an addition to Act No. 2863

Managing Turkey's archaeological sites for visitors and local communities

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Ephesus, main visitor route.

© shankar s





Neolithic Site of Çatalhöyük.

© Umut Özdemir

The majority of Turkish properties inscribed on the World Heritage List and the Tentative List are archaeological sites. Those on the main list range chronologically from prehistory to the Middle Ages, and geographically from remote mountaintops and highlands to accessible natural and urban areas. This article outlines visitor and local community engagement strategies that have been developed on the basis of these temporal and spatial particularities to enable quality experiences while ensuring site protection and contributing to sustainable local development.

Protective shelters, on-site museums and digital apps

The oldest of Turkey's World Heritage sites, Çatalhöyük, is a vast Neolithic settlement documenting the early adaptation of humans to sedentary life and agriculture, in a well-preserved streetless settlement of adjacent adobe houses with roof access and the occasional decoration preserved. The excavated settlement layers

These iconic shelters enable *in situ* preservation and presentation of the living units with on-site explanations provided by experts from the research team during excavation seasons.

are therefore not easy to comprehend without proper guidance, and extremely difficult to protect under the harsh continental climate prevailing at the site. This has led to protective sheltering, over the first areas unearthed in the 1960s and ongoing excavations. These iconic shelters enable *in situ* preservation and presentation of the living units with on-site explanations provided by experts from the research team during excavation seasons.

Complementary information is also available in digital format, in a visitor centre and exhibitions financed by project sponsors including the European Association of Archaeologists and Istanbul Technical University Faculty of Architecture. See also the Çatalhöyük Research Project website which has an educational webpage for children, the Virtually Rebuilding

Çatalhöyük project in the Corinth Classroom digital educational tool and a model of the site in the 3D virtual world Second Life. The new Museum of Troy, almost completed along the main access road to Troy, offers research, exhibition and visitor facilities and also uses digital apps due to the difficulties of presenting multilayered prehistoric remains. At both sites, multilingual signage, with multicoloured maps of settlement layers, further facilitate visitor engagement.

Exemplary protective shelters were constructed between 2000 and 2006 over Terrace Houses 2 at Ephesus and Building Z at Pergamon and its Multi-Layered Cultural Landscape. The former enables *in situ* preservation of an upper class housing insula in downtown Ephesus with rich wall and floor decorations that are studied and conserved under the same roof. This



Acropolis of Pergamon, partial anastylosis of the Temple of Trajan.

© Zeynep Aktüre

puts visitors in contact with research and conservation experts as they follow a transparent stainless-steel path of walkways and galleries under a light membrane high above the remains. Building Z, on the other hand, is an upper-class peristyle house with floor mosaics that are protected in situ under a modern steel roof over the well-preserved north half of the building, giving an idea of its original size. Built between 1996 and 2004, the roof sits on rebuilt ancient walls of original undressed stone after a covering level of brick, a technique employed in Pergamon excavations since the early 20th century for adaptation to the natural landscape and continuity in building traditions.

Located between the upper and lower cores of the Acropolis of Pergamon, the shelter aims to attract visitors to the less-frequented lower core on a new route system. 3D virtual models of the major monuments in this system were prepared in 2013 by architecture students in İzmir province where Pergamon is located, through collaboration between a private IT company and Bergama municipality,

for downloads on location by tablets and smartphones. Additionally, the pedestrian walkways were paved with recycled wooden railroad sleepers to facilitate access for disabled visitors, an application repeated at the Asclepieion of Pergamon and in the Lower Agora of Ephesus, after a similar implementation at Troy in the period 1988–92.

Partial anastylosis, restoration and experimental archaeology

In Hierapolis-Pamukkale cultural and natural site, a large-scale pedestrianization and servicing project involving wooden walkways has also been implemented by virtue of a Conservation Oriented Development Plan (1991), the first of its kind in the country. The plan transferred modern thermal installations from the top to the fringes of this exceptional Hellenistic-Roman-Byzantine thermal settlement of continuing religious importance, located in an extraordinary landscape of petrified waterfalls, stalactites and pools. This made it possible to rehabilitate travertine areas from drying and blackening due to

overconsumption of the waters, and preserve them by constructing artificial terraces for tourist use. These efforts, including refurbishment of a museum installed in the mid-1960s in one of the site's ancient bath complexes, earned Hierapolis-Pamukkale the fourth rank in Turkey's tourism statistics for 2015 with 1.73 million visitors, followed by Ephesus with 1.7 million. Among the Ephesus attractions is the recently renovated Efes Museum in Selçuk town, 2 km north-east of the ancient city, which incorporates a historic Turkish bath and *arasta* (Ottoman market). This is one of the oldest Turkish site museums, along with the one in Bergama town.

Despite their renown as Hellenistic-Roman cities, both Ephesus and Pergamon are inscribed as components in cultural landscapes consisting of multiple settlements and sacred sites in shifting locations parallel to geographical and historical changes. A strategy in visualizing this spatial and temporal continuity in Pergamon was the partial anastylosis (reconstruction using original elements where possible) from 1977 to 1994 of the



Ephesus, shelter over Terrace Houses 2.

© Zeynep Aktüre

Temple of Trajan on the Acropolis, the reference for the Roman settlement grid on the plain in its alignment with a Hellenistic royal tumulus. Restoration has been ongoing since 2006 in another exceptional religious monument, known as the Red Hall because of its baked brick structure, at the interface between Pergamon's ancient ruins and Ottoman residential quarters, to increase Bergama's attraction for visitors. At Letoon, inscribed together with Xanthos, the partial anastylosis of the Temple of Leto has also been a strategy to render the site more attractive and accessible to visitors.

Due to the types of construction material and their conservation state, similar projects are not possible in Hattusha, capital of the Bronze Age Hittite Empire that has been integrated in Boğazköy-Alacahöyük National Park since 1988. The timber and sun-dried mud-brick upper structure of

the monumental ramparts, palaces and temples in Hattusha is preserved only in buildings that have been burned, whereas the majority have disintegrated into heaps of soil debris. Since the 1960s this has informed the choice of reburial, after excavation and documentation, in order to protect the stone-built lower walls of monumental buildings and to prevent groundwater pooling in ditches. Building form and size are then communicated to visitors by setting one or more courses of stone collected from the excavated debris on top of the original remains, over a separation layer. Additionally, large sections of the wall base have been restored in lengths to make the 9 km long fortifications of Hattusha visible from various parts of the Open Air Museum landscape. Monumental king, lion and sphinx replicas have also been restituted at the city gates.

These projects have helped visitors to experience the architectural remains of Hattusha in their authentic location but devoid of a 3D experience. This is compensated for by an experimental archaeology project realized in 2003–2006 with finance from a private company, revealing the potential of such visible investments for private sponsorship. A 65 m stretch, corresponding to less than 1 per cent of the city fortifications, directly visible along the visitor approach and entrance to Hattusha, was reconstructed in 1:1 scale, allowing data to be collected on the tasks, materials and workforce required for the construction and upkeep of such large mud-brick buildings. An experimental house in Çatalhöyük, on the other hand, has facilitated experimentation with decoration techniques and contributed to the educational targets of the Çatalhöyük Research Project.

Investment in local communities

The earliest museum of its kind in the rural landscape, established in the mid-1960s at Boğazköy village near Hattusha for the benefit of the local community, was renovated in 2011 with the same motive. Additionally, protection and presentation projects at Hattusha gradually formed a local workforce specializing in various tasks including 'Hittite-style' stone dressing and laying pathways and stairways for visitors. Involvement as a quality workforce reportedly increased local pride in the place, and strengthened local bonds with the property and the international research team. The partial anastylosis of the Temple of Trajan also provided an opportunity to train local stonemasons in traditional techniques that are very much needed in Pergamon, as they are elsewhere in Turkey. An example comes from Ephesus where the

entire slopes of both city hills overlooking the main street in antiquity and today were faced with drystone walls, a local technique involving traditional craftsmanship and local craftsmen, to prevent successive reburial of excavated areas under eroded soil, and to improve the appearance along the visitor route that has been embellished with monument restorations since the 1950s.

Local impacts of archaeological World Heritage sites in Turkey also include the reconsideration of gender roles, as in Küçükköy near Çatalhöyük, where conservative local men, who are themselves hired seasonally, gradually accepted the employment of village women by the archaeological research team because of the financial benefit to their families. These women later contributed to ethno-archaeological projects that have largely depended on local practices unfamiliar to foreign members of the team, for example

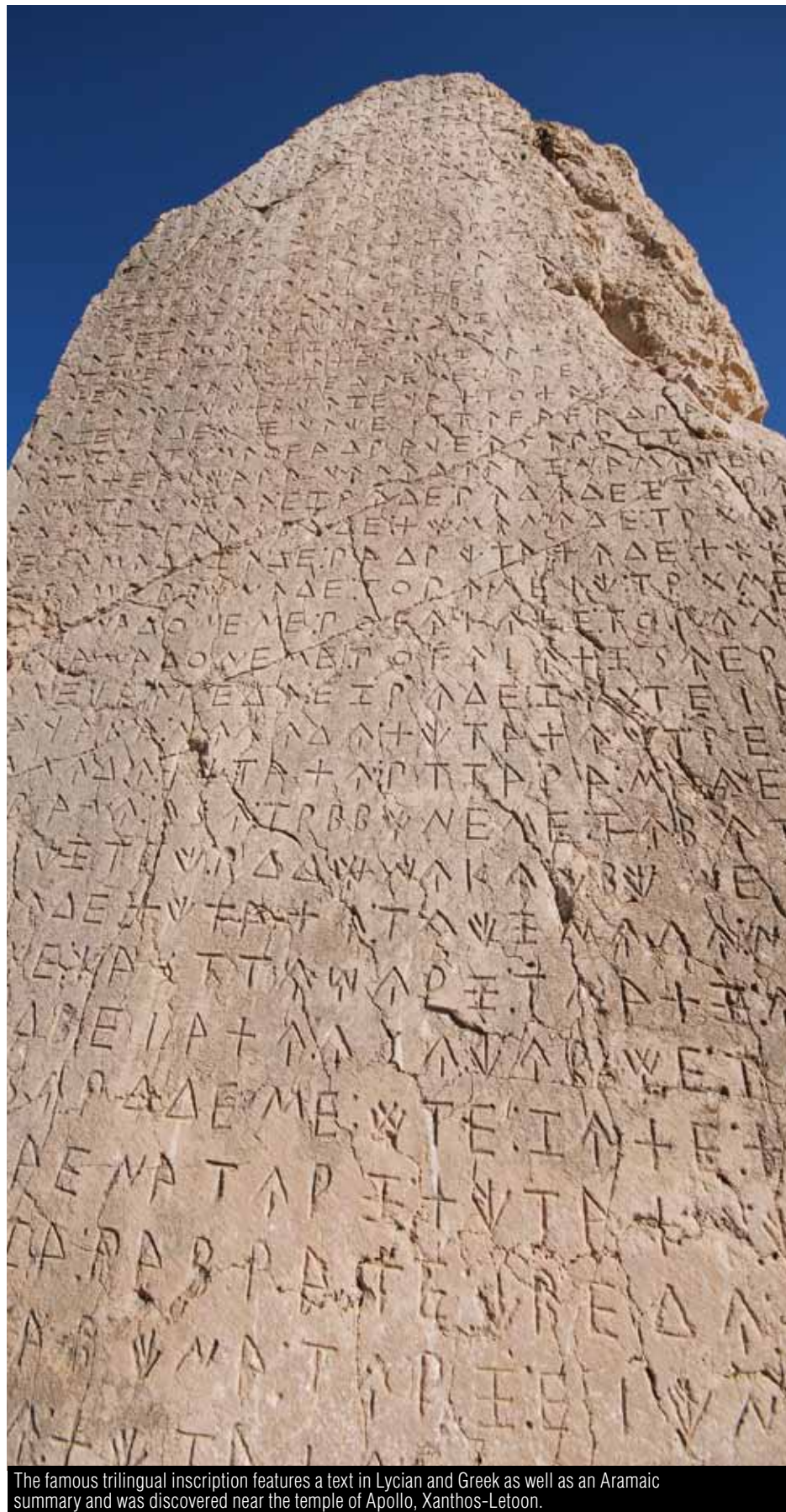
by suggesting possible uses for ovens found on the site. Long-term local investments by the Çatalhöyük Research Project include a library, regional school and crafts centre by an international women's group, partly funded by UNESCO, to rejuvenate local crafts by women. Küçükköy residents are also well-represented in educational workshops organized at Çatalhöyük, which attract some 1,000 children and young adults annually from Konya and neighbouring towns

These actions have been defined in the site management plan for Çatalhöyük prepared in 2004 (revised 2013) within the framework of Euromed Heritage II as part of the EU-funded Temper (Training, Education, Management, Prehistory in the Mediterranean) project, addressing the issues of site management and economic development in Eastern Mediterranean prehistoric sites. Many of these sites attract few tourists as they are located far from



Hattusha: the Hittite Capital, presentation of the Upper City Temples.

© Umut Özdemir



The famous trilingual inscription features a text in Lycian and Greek as well as an Aramaic summary and was discovered near the temple of Apollo, Xanthos-Letoon.

© Umut Özdemir

developed areas in inland regions often in need of economic and social development opportunities – hence the aim of supporting regional development.

Nemrut Dağ, in Karadut village of Kahta township (Adiyaman province of south-eastern Anatolia) is another remote World Heritage site. This mountaintop funerary mound for the Late Hellenistic King Antiochos I of Commagene (69–34 BC) is surrounded by terraces with monumental statues and inscriptions that provide excellent views over the sunrise and sunset, attracting visitors as much as the extraordinary temple-tomb complex. Alongside the conservation of Nemrut Dağ, Commagene Nemrut Conservation and Development Programme directs the visitor potential of Nemrut to fifteen other strategically located nodes (consisting of lesser burial mounds for the king’s mother and other royal women in the family, heroons [shrines], rock-cut burial chambers and cult areas) that reveal the contextual symbolism of the site. Villages of the region are integrated with the tourist route, providing services and accommodation for visitors to increase local income.

Access without excess

Accessible areas with major architectural remains have long ranked at the top of Turkey’s tourism statistics, with Hagia Sophia and Topkapı Palace Museums within Sultanahmet Archaeology Park (Historic Areas of Istanbul site) attracting the largest numbers – respectively 3.47 million and 3.25 million visitors in 2015. The average 9,500 daily visitors to Hagia Sophia are almost half the number of annual visitors to Çatalhöyük (20,000), itself half the annual number to Hattusha and Xanthos (42,000). While strategies for visitor management in the major sites aim to minimize the negative impacts of excessive numbers, as discussed elsewhere in this issue, the policy for archaeological sites has been to render them physically and intellectually more accessible and attractive to visitors for the benefit of local economies. This is achieved through the collaboration of Turkish authorities with foreign archaeological institutes and missions that coordinate scientific research at these sites, non-governmental and international organizations including UNESCO, private sponsors and local communities. ♻️

Turkish archaeological sites

Turkish archaeological sites on the World Heritage List are the cultural properties of Hattusha: the Hittite Capital (inscribed 1986), Nemrut Dağ (1987), Xanthos-Letoon (1988), Archaeological Site of Troy (1998), Neolithic Site of Çatalhöyük (2012), Pergamon and its Multi-Layered Cultural Landscape (2014) and Ephesus (2015), while both mixed properties, Göreme National Park and the Rock Sites of Cappadocia (1985) and Hierapolis-Pamukkale (1988), include archaeological areas.



Nemrut Dağ monumental sculptures.

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Creating Journeys for the imagination

Historic Areas of Istanbul – Turkey

Turkey's World Heritage sites

New values have always been added to the places where humans have lived and left behind masterpieces that carry their culture to the following generations. To affirm the values accepted as the common heritage of all humanity, and to promote and transfer them to future generations, in 1972 UNESCO adopted the Convention concerning the Protection of the World Cultural and Natural Heritage at its 17th General Conference. Turkey ratified this Convention on 14 February 1983.

The World Heritage List includes sites of cultural and natural heritage considered to be of Outstanding Universal Value to humanity. The sites are selected by the UNESCO World Heritage Committee and their protection is ensured by the countries where they are located, while UNESCO aims to ensure international cooperation in protecting their values.

Turkey has fifteen properties inscribed on the World Heritage List as of 2015 – thirteen cultural sites: Great Mosque and Hospital of Divriği, Historic Areas of Istanbul, Hattusha: The Hittite Capital, Nemrut Dağ, Xanthos-Letoon, City of Safranbolu, Archaeological Site of Troy, Selimiye Mosque and its Social Complex, Neolithic Site of Çatalhöyük, Bursa and Cumalıkızık: the Birth of the Ottoman Empire, Pergamon and its Multi-Layered Cultural Landscape, Diyarbakır Fortress and Hevsel Gardens Cultural Landscape, Ephesus; and two mixed (cultural/natural) sites: Göreme National Park and the Rock Sites of Cappadocia, Hierapolis-Pamukkale.

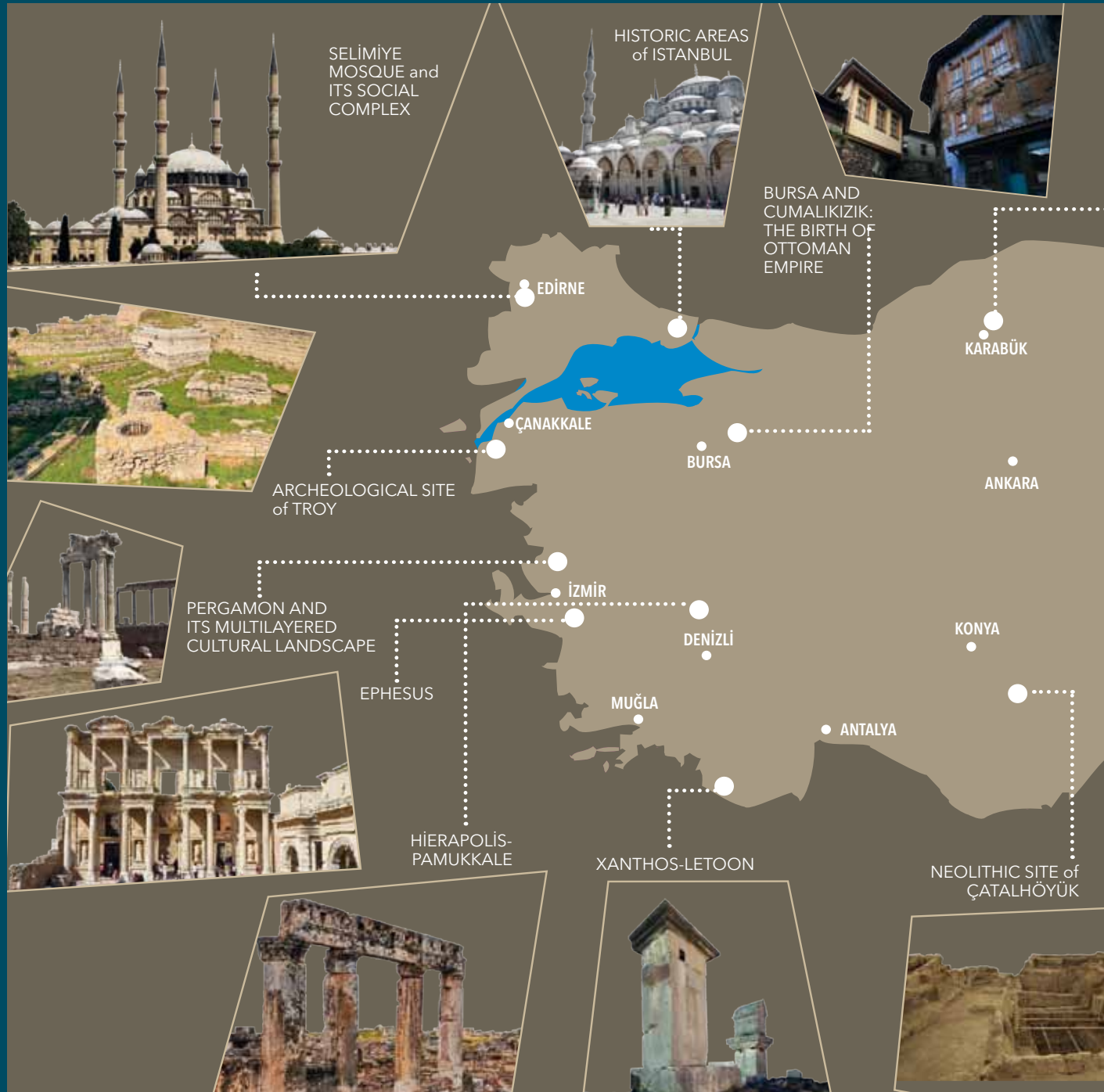
Turkey's Tentative List, submitted to the World Heritage Centre in 1994 for the first time, was updated in 2000, 2009, 2011, 2012, 2013, 2014 and 2015. This list includes sixty sites, two of which are mixed (cultural/natural), one natural and fifty-seven cultural.

The Great Mosque of Divriği was built by Emir Ahmed Shah.

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Map of World Heritage sites in Turkey



Cultural sites

- Great Mosque and Hospital of Divriği (1985)
- Historic Areas of Istanbul (1985)
- Hattusha: the Hittite Capital (1986)
- Nemrut Dağ (1987)
- Xanthos-Letoon (1988)
- City of Safranbolu (1994)
- Archaeological Site of Troy (1998)
- Selimiye Mosque and its Social Complex (2011)
- Neolithic Site of Çatalhöyük (2012)
- Bursa and Cumalıkızık: the Birth of the Ottoman Empire (2014)



- Pergamon and its Multi-Layered Cultural Landscape (2014)
- Diyarbakir Fortress and Hevsel Gardens Cultural Landscape (2015)
- Ephesus (2015)

Mixed sites

- Göreme National Park and the Rock Sites of Cappadocia (1985)
- Hierapolis-Pamukkale (1988)

CULTURAL SITES



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Great Mosque and Hospital of Divriği (1985)

Criteria: (i)(iv)

Founded by the Mengücekide Emir Ahmed Shah following the Seljuk Turk victory over the Byzantine army at the battle of Malazgirt in 1071, the mosque is dominated externally by the hexagonal, pointed roofed dome over its mihrab (prayer niche), a cupola over the ablutions basin in the centre of the prayer hall, and elaborately carved monumental stone portals in the north and west. Internally, four rows of four

piers create five naves roofed by a variety of intricately carved stone vaults. The adjoining hospital, the Darush-shifa, was founded by Ahmet Shah's wife Turan Melek and designed by architect Hurrem Shah, in 1228–29. It is entered via a monumental, elaborately carved stone portal in the west, leading into a double-height atrium formed by four massive piers supporting a dome with an oculus over a central pool, around which the hospital rooms are located.

The highly sophisticated technique of vault construction and a creative, exuberant

type of decorative sculpture – particularly on the three portals, in contrast to the unadorned walls of the interior – are the unique features of this masterpiece of Islamic architecture. The variety of the carved decoration indicates that it was carried out by different groups of craftsmen. The main characteristic of the portal designs is their uniqueness. In addition, all bases, shafts and capitals of the columns, and the inner surfaces of the dome and vaults, are decorated in a distinct and unique style.

Historic Areas of Istanbul (1985)

Criteria: (i)(ii)(iii)(iv)

Strategically located on the Bosphorus peninsula between the Balkans and Anatolia, the Black Sea and the Mediterranean, Istanbul was successively the capital of the Eastern Roman Empire and the Ottoman Empire and has been associated with major events in political, religious and art history for more than 2,000 years. The city is situated on a peninsula surrounded by the Golden Horn (Haliç), a natural harbour to the north; the Bosphorus to the east; and the Sea of Marmara to the south.

The Outstanding Universal Value of Istanbul lies in its unique integration of architectural masterpieces that reflect the meeting of Europe and Asia over many centuries, and in its incomparable skyline formed by the creative genius of Byzantine and Ottoman architects.

The distinctive and characteristic skyline of Istanbul was built up over many centuries and encompasses the Hagia Sophia, whose vast dome reflects the architectural and decorative expertise of the 6th century; the 15th-century Fatih complex and Topkapi Palace that was continually extended until the 19th century; the Süleymaniye Mosque complex and Sehzade Mosque complex,



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works of chief architect Sinan, reflecting the climax of Ottoman architecture in the 16th century; the 17th-century Blue Mosque; and the slender minarets of the New Mosque near the port, completed in 1664.

Istanbul bears unique testimony to the Byzantine and Ottoman civilizations through its large number of high-quality examples of a great range of building types, some with associated artworks.



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Hattusha: the Hittite Capital (1986)

Criteria: (i)(ii)(iii)(iv)

Hattusha is an archaeological site remarkable for its urban organization, the types of construction and rich ornamentation that have been preserved and for the ensemble of rock art.

The property consists of the Hittite city area, the rock sanctuary of Yazılıkaya to the north, the ruins of Kayalı Boğaz to the east and the İbikçam Forest to the south.

A monumental enclosure wall over 8 km in length surrounds the whole city. There are remains of older walls around the lower city and section walls dividing the greater city area into separate districts. The ruins of the upper city's fortification form a double wall with more than a hundred towers and, as far as is known today, five gateways: two in the west, the Lion's Gate in the south-west, the King's Gate in the south-east and the processional Sphinx Gate in the south of the city. The latter is located on top of a

high artificial bastion with stone-plastered slopes, with two flights of steps leading to the gateway at the top and an arched stone tunnel running underneath.

The best-preserved ruin of a Hittite Temple from the 13th century BC, known as Great Temple, is located in the Lower City. There are other temples of similar date and shape, albeit generally smaller, in the Upper City, which mostly consisted of a temple city for the gods and goddesses of the Hittite and Hurrian pantheon.



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Nemrut Dağ (1987)

Criteria: (i)(iii)(iv)

Crowning one of the highest peaks of the Eastern Taurus mountain range in south-east Turkey, Nemrut Dağ is the Hierotheseion (temple-tomb and house of the gods) built by the late Hellenistic King Antiochos I of Commagene (69–34 BC) as a monument to himself.

With a diameter of 145 m, the 50 m high funerary mound of stone chips is surrounded on three sides by terraces to east, west and north. Two separate antique processional routes radiate from the east and west terraces. Five giant seated limestone statues, identified by their inscriptions as deities, face outwards from the tumulus on the upper level of the east and west terraces. These are flanked



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by a pair of guardian animal statues – lion and eagle – at each end. The heads of the statues have fallen down to the lower level, which accommodates two rows of sandstone stelae, mounted on pedestals with an altar in front of each stele.

A square altar platform is located at the east side of the east terrace. On the west terrace there is an additional row of stelae representing the particular significance of Nemrut, the handshake scenes (*dexiosis*) showing Antiochos shaking hands with a deity and the stele with a lion horoscope, believed to be indicating the construction date of the cult area. The north terrace is long, narrow and rectangular in shape, and features a series of sandstone pedestals. The stelae lying near the pedestals on the north terrace have no reliefs or inscriptions.



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Xanthos-Letoon (1988)

Criteria: (ii)(iii)

Made up of two neighbouring settlements in south-western Anatolia, respectively within the boundaries of Antalya and Muğla provinces, Xanthos-Letoon is a remarkable archaeological complex. It represents the most unique extant architectural example of the ancient Lycian civilization, which was one of the most important cultures of the Iron Age in Anatolia. The two sites strikingly illustrate the continuity and unique combination of the Anatolian, Greek, Roman and Byzantine civilizations. It is also in Xanthos-Letoon that the most important texts in the Lycian language were found. The inscriptions engraved in the rock or on huge stone pillars at the site are crucial for a better understanding of the history of the Lycian people and their Indo-European language.

Xanthos, which was the capital of ancient Lycia, illustrates the blending of Lycian traditions with the Hellenic influence, especially in its funerary art. Its rock-cut tombs, pillar tombs and pillar-mounted sarcophagi are unique examples of ancient funerary architecture.



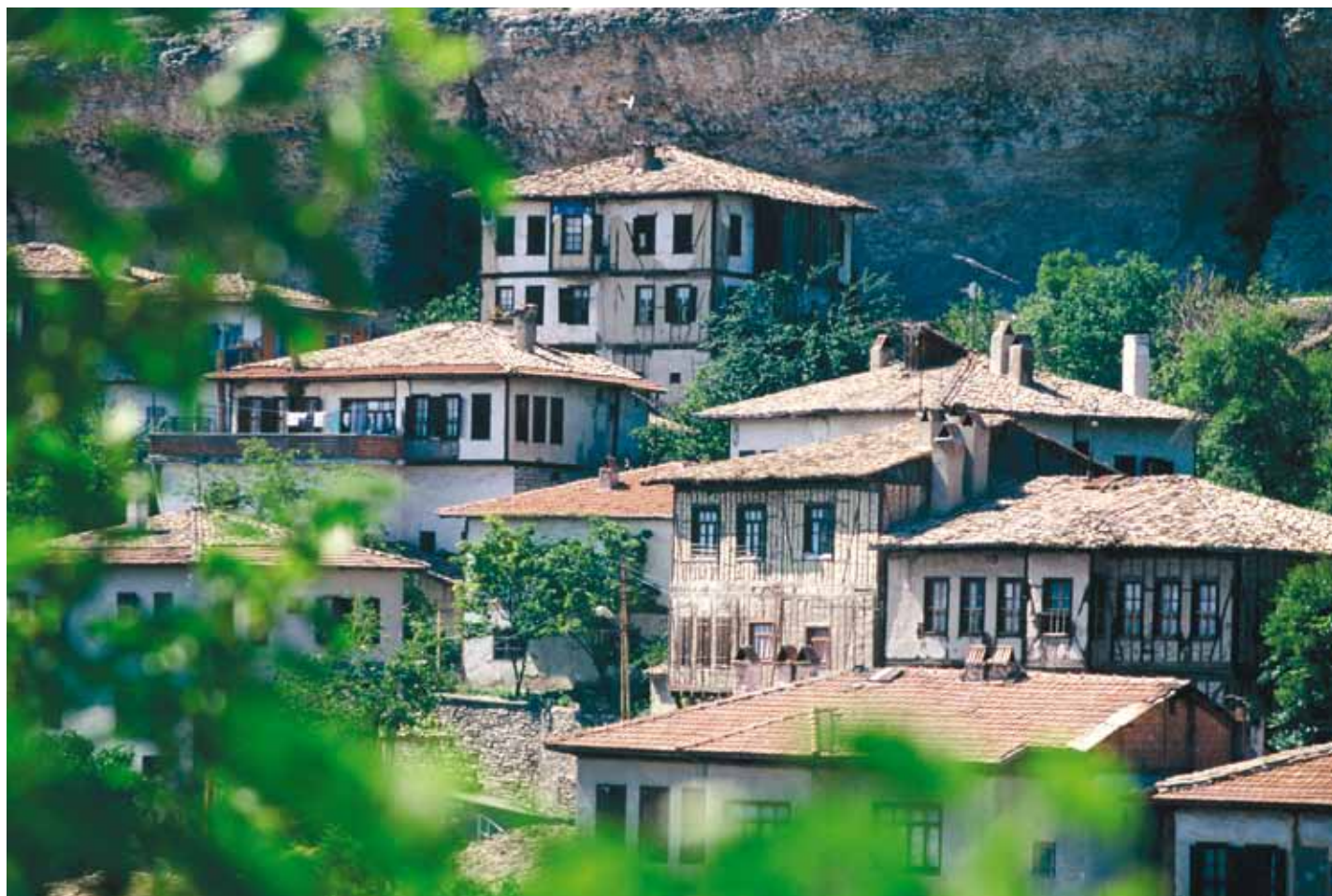
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Letoon, on the other hand, was the cult centre of Xanthos, the ancient federal sanctuary of the Lycian province and Lycian League of Cities. As many inscriptions found at the site demonstrate, the federal sanctuary was the place where all religious and political decisions of the ruling powers

were declared to the public. The famous trilingual inscription, dating back to 337 BC, features a text in Lycian and Greek as well as an Aramaic summary and was discovered near the temple of Apollo, one of three temples in the sanctuary of Letoon, the other two being dedicated to Leto and Artemis.



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City of Safranbolu (1994)

Criteria: (ii)(iv)(v)

The City of Safranbolu is a typical Ottoman settlement that played a key role in the caravan trade over many centuries. The settlement developed as a trading centre after the Turkish conquest in the 11th century, and by the 13th century it had become an important caravan station. The layout demonstrates the organic growth of the city in response to economic expansion, and the buildings are representative of its evolving socio-economic structure up to the disappearance of the traditional caravan routes and beyond.

Safranbolu consists of three distinct historic districts: the market place of the inner city, known as Çukur; the area of Kıranköy; and Bağlar (Vineyards). Çukur lies in the lower part of the city and has a triangular shape defined by two rivers. Its centre is the market place, surrounded by the houses and workshops of craftsmen. The segregation of the city centre is very



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typical for Anatolian cities. Kıranköy was formerly a non-Muslim district, with a socio-architectural pattern similar to that in contemporary European towns, artisans and tradesmen living above their shops. The houses in this district are built from

stone, in contrast to the wooden houses in Çukur, illustrating how the separation of Muslim and non-Muslim quarters during the Ottoman period allowed each community to establish settlements according to their own traditions.

Archaeological Site of Troy (1998)

Criteria: (ii)(iii)(vi)

The Archaeological Site of Troy has 4,000 years of history. Its extensive remains are the most significant and substantial evidence of the first contact between the civilizations of Anatolia and the burgeoning Mediterranean world. Excavations started over a century ago have established a chronology that is fundamental to the understanding of this seminal period of the Old World and its cultural development. Moreover, the siege of Troy by Mycenaean warriors from Greece in the 13th century BC, immortalized by Homer's *Iliad*, has inspired great artists throughout the world ever since.

Troy is located on the mound of Hisarlik, which overlooks the plain along the Turkish Aegean coast, 4.8 km from the southern entrance to the Dardanelles. The eminent archaeologist Heinrich Schliemann undertook the first excavations at the site in 1870, and those excavations could be considered the starting point of modern archaeology and its public recognition. Research and excavations conducted in



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the Troia and Troas region reveal that it has been inhabited for 8,000 years.

Twenty-four excavation campaigns over the past 140 years have revealed many features from all the periods of occupation

in the citadel and lower city. These include twenty-three sections of the defensive walls around the citadel, eleven gates, a paved stone ramp and the lower portions of five defensive bastions.



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Selimiye Mosque and its Social Complex (2011)

Criteria: (i)(iv)

Dominating the skyline of Edirne, former capital of the Ottoman Empire, the Selimiye Mosque Complex commissioned by Selim II is the ultimate architectural expression by chief architect Sinan of the *külliye*, this peculiarly Ottoman type of complex.

The imposing mosque stepping up to a single great dome with its four soaring slender minarets, spectacularly decorated interior space, manuscript library, meticulous craftsmanship, superb Iznik tiles from the peak period of their production and marble courtyard, together with its associated educational institutions and charitable dependencies, outer courtyard and covered bazaar, represents the apogee



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of an art form and the pious benefaction of 16th-century imperial Islam. The architectural composition of the Selimiye Mosque Complex in its dominant location

at Edirne represents the culmination of the great body of work by Sinan, the most outstanding architect of the Ottoman Empire.

Neolithic Site of Çatalhöyük (2012)

Criteria: (iii)(iv)

The vast archaeological site of Çatalhöyük comprises two tells rising up to 20 m above the Konya plain on the Southern Anatolian Plateau. Excavations of the eastern tell have revealed eighteen levels of Neolithic occupation dating from 7400 BC to 6200 BC that have provided unique evidence of the evolution of prehistoric social organization and cultural practices, illuminating early human adaptation to sedentary life and agriculture. The western tell excavations

primarily revealed Chalcolithic occupation levels from 6200 BC to 5200 BC, which reflect the continuation of the cultural practices evident in the earlier eastern mound.

Çatalhöyük is a very rare example of a well-preserved Neolithic settlement and for some decades has been considered one of the key sites for understanding human prehistory and documenting early settled agricultural life.

The site is exceptional for its substantial size and great longevity of the settlement, the distinctive layout of back-to-back houses

with roof access, and a large assemblage of features including wall paintings and reliefs representing the symbolic world of the inhabitants.

Çatalhöyük provides a unique testimony to a time in the Neolithic in which the first agrarian settlements were established in central Anatolia and developed over centuries from villages to urban centres, largely based on egalitarian principles. The early principles of these settlements have been well preserved through the abandonment of the site for several millennia.



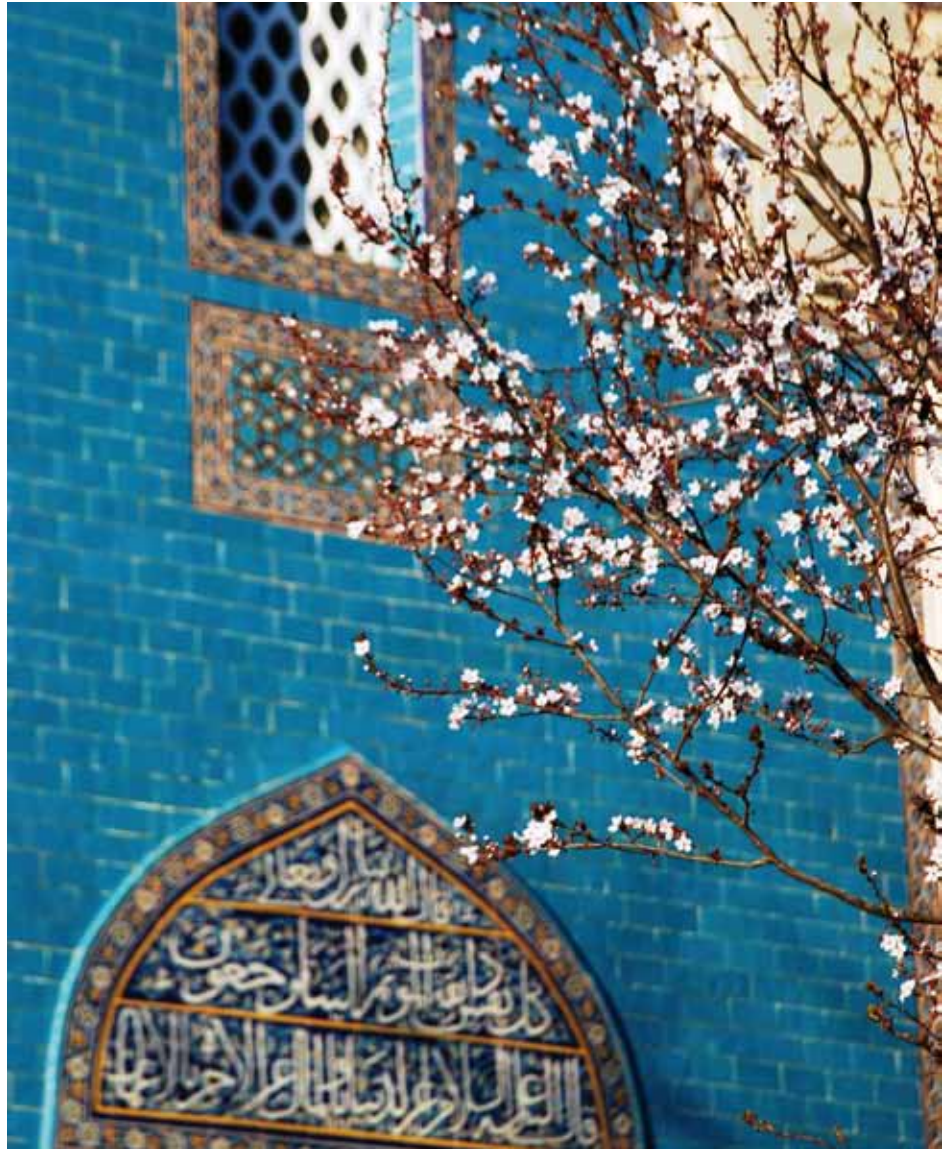
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Bursa and Cumalıkızık: the Birth of the Ottoman Empire (2014)

Criteria: (i)(ii)(iv)(vi)

Located on the slopes of Uludağ Mountain in north-western Turkey, Bursa and Cumalıkızık represent the creation of an urban and rural system establishing the first capital city of the Ottoman Empire and the sultan's seat in the early 14th century. As the empire grew Bursa became its first city, shaped by *külliyes* (architectural complexes) in the context of the *waqf* (public endowment) system determining the expansion of the city and its architectural and stylistic traditions.

The specific development of the city emerged from five focal points, mostly on hills, where the five sultans (Orhan Ghazi, Murad I, Yıldırım Bayezid, Çelebi Mehmed, Murad II) established public *külliyes* consisting of mosques, *madrasas* (schools), *hamams* (public baths), *imarets* (public kitchens) and tombs. These *külliyes*, centres with social, cultural, religious and educational functions, determined the boundaries of the city. Houses were constructed near the *külliyes*, turning into neighbourhoods over the course of time. *Külliyes* also had links to rural areas due to the *waqf* system. For example, the aim of Cumalıkızık as a *waqf* village, meaning that it permanently belonged to an institution (a *külliyeye*), was to provide income for Orhan Ghazi Külliye, as stated in historical documents.



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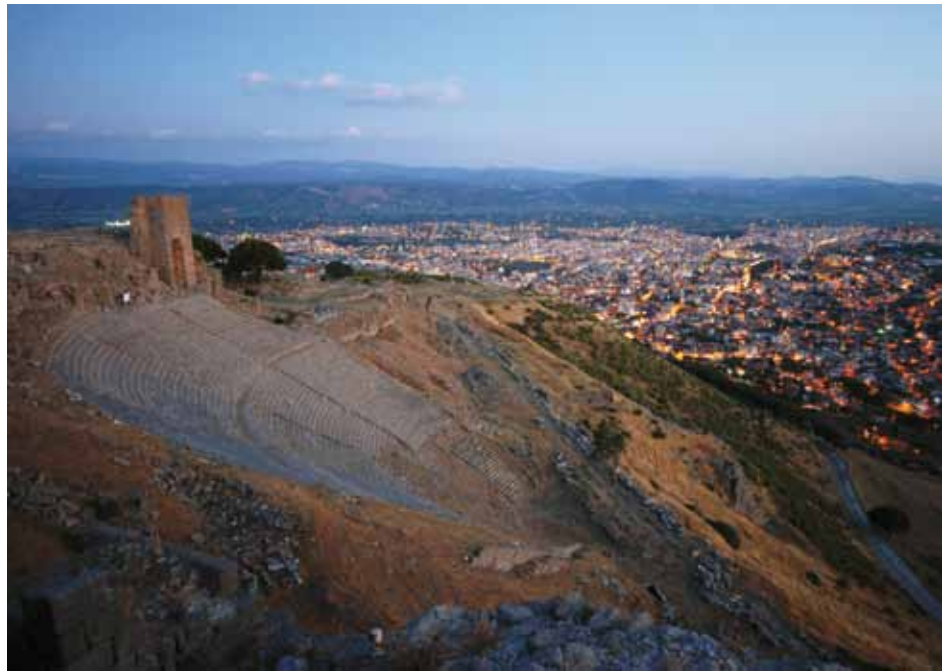
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Pergamon and its Multi-Layered Cultural Landscape (2014)

Criteria: (i)(ii)(iii)(iv)(vi)

Pergamon was founded in the 3rd century BC as the capital of the Attalid dynasty. Located in the Aegean region, the heart of the Antique World, and at the crossroads between Europe and the Middle East, it became an important cultural, scientific and political centre. The founding of the capital on top of Kale Hill set the scene for the city. The steep sloping terrain and the Bakırçay Plain were integrated into the urban plan. The exceptional composition of monuments includes the extremely steep theatre, the lengthy stoa, a three-terraced Gymnasium, the Great Altar of Pergamon, the tumuli, pressured water pipelines, the city walls, and the Kybele Sanctuary that was perfectly aligned with Kale Hill. As the Attalid capital, Pergamon was the protector of cities in the Hellenistic period. It had political and artistic power and built up a very intense relationship with its contemporary civilizations.

After the city passed to the Romans in 133 BC, Pergamon became a metropolis and capital of the Roman province of Asia during the imperial period. The Romans



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maintained the already existing structures of the Hellenistic period while adding new functions as a cultural and cult centre of the empire.

Pergamon is a testimony to the unique and integrated aesthetic achievement of

successive civilizations. It incorporates Hellenistic, Roman, Byzantine and Ottoman structures, reflecting the cultural features of paganism, Christianity, Judaism and Islam within the historical landscape.



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Diyarbakır Fortress and Hevsel Gardens Cultural Landscape (2015)

Criteria: (iv)

The rare and impressive Diyarbakır Fortress and Hevsel Gardens Cultural Landscape is located on an escarpment in the Upper Tigris River basin. The fortified city with its

associated landscape has been an important centre and regional capital during the Hellenistic, Roman, Sassanid and Byzantine periods, through the Islamic and Ottoman periods to the present. The property includes the extensive masonry city walls, 5,800 m in length, with their many towers, gates, buttresses and sixty-three inscriptions from

different historical periods; and the fertile Hevsel Gardens that link the city with the Tigris River and supplied the city with food and water. The City Walls, and the evidence of their damage, repair and reinforcement since Roman times, are a powerful physical and visual testimony to the region's significant historical periods.

Ephesus (2015)

Criteria: (iii)(iv)(vi)

Ephesus is an exceptional testimony to the cultural traditions of the Hellenistic, Roman imperial and early Christian periods, as reflected in the monuments in the centre of the Ancient City and Ayasuluk. The cultural traditions of the Roman imperial period are reflected in the outstanding representative buildings of the city centre, including the Library of Celsus, Hadrian Temple, Serapeion and Terrace House 2, with its wall paintings, mosaics and marble paneling showing the lifestyle of the upper levels of society at that time.

Ephesus as a whole is an outstanding example of a settlement landscape determined by environmental factors over time, including the ancient Roman harbour city with its sea channel and harbour basin along the Kaystros River. Earlier and subsequent harbours demonstrate the changing river landscape from the classical Greek to the medieval period.

Stories and deposits of significant traditional and religious intangible cultural heritage of Anatolian cultures, from the cult of Cybele/Meter to the rise of Christianity, are visible and traceable in

Ephesus. In particular it played a decisive role in the spread of the Christian faith throughout the Roman Empire. The extensive remains of the Basilica of St John on Ayasuluk hill and those of the Church of Mary in Ephesus are testament of the city's importance in this respect. Two important Councils of the early Church were held at Ephesus in AD 431 and AD 449, initiating the veneration of Mary, which can be seen as a reflection of the earlier veneration of Artemis and the Anatolian Cybele.



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MIXED SITES

Göreme National Park and the Rock Sites of Cappadocia (1985)

Criteria: (iii)(iv)(vii)

Located on the central Anatolia plateau within a volcanic landscape sculpted by erosion to form a succession of mountain ridges, valleys and pinnacles known as 'fairy chimneys' or hoodoos, Göreme National Park and the Rock Sites of Cappadocia cover the region between the cities of Nevşehir, Ürgüp and Avanos; the sites of Karain, Karlık, Yeşilöz and Soğanlı; and the subterranean cities of Kaymaklı and Derinkuyu. The area is bounded on the south and east by ranges of extinct volcanoes with Erciyes Dağ (3,916 m) at one end and Hasan Dağ (3,253 m) at the other. The density of its rock-hewn cells, churches, troglodyte villages and subterranean cities within the rock formations make it one of the world's most striking and largest cave-dwelling complexes. Though interesting from a geological and ethnological point of view, the incomparable beauty of the decor of the Christian sanctuaries makes



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Cappadocia one of the leading examples of post-iconoclastic Byzantine art.

Cappadocian monasticism was already well established in the iconoclastic period (AD 725–842), as illustrated by the decoration of many sanctuaries which kept a strict minimum of symbols (most often sculpted or tempera-painted crosses). After

842, however, many rupestal churches were dug in Cappadocia and richly decorated with brightly coloured figurative painting. Those in the Göreme Valley include Tokalı Kilise and El Nazar Kilise (10th century), St Barbara Kilise and Saklı Kilise (11th century) and Elmalı Kilise and Karanlık Kilise (late 12th–early 13th centuries).



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Hierapolis-Pamukkale (1988)

Criteria: (iii)(iv)(vii)

Deriving from springs in a cliff almost 200 m high overlooking the plain of Cürüksu in south-west Turkey, calcite-laden waters have created an unreal landscape, made up of mineral forests, petrified waterfalls and a series of terraced basins given the name of Pamukkale (Cotton Palace). This extraordinary landscape in Denizli province was a focus of interest for visitors to the

nearby Hellenistic spa town of Hierapolis, founded by the Attalid kings of Pergamom at the end of the 2nd century BC, at the site of an ancient cult. Its hot springs were also used for scouring and drying wool.

Ceded to Rome in 133 BC, Hierapolis flourished, reaching its peak of importance in the 2nd and 3rd centuries AD, having been destroyed by an earthquake in AD 60 and rebuilt. Remains of the Graeco-Roman period include baths, temple ruins,

a monumental arch, a nymphaeum, a necropolis and a theatre. Following the acceptance of Christianity by the Emperor Constantine and his establishment of Constantinople as the 'new Rome' in AD 330, the town was made a bishopric. As the place of St Philip's martyrdom in AD 80, commemorated by his Martyrium building in the 5th century, Hierapolis with its several churches became an important religious centre for the eastern Roman Empire.

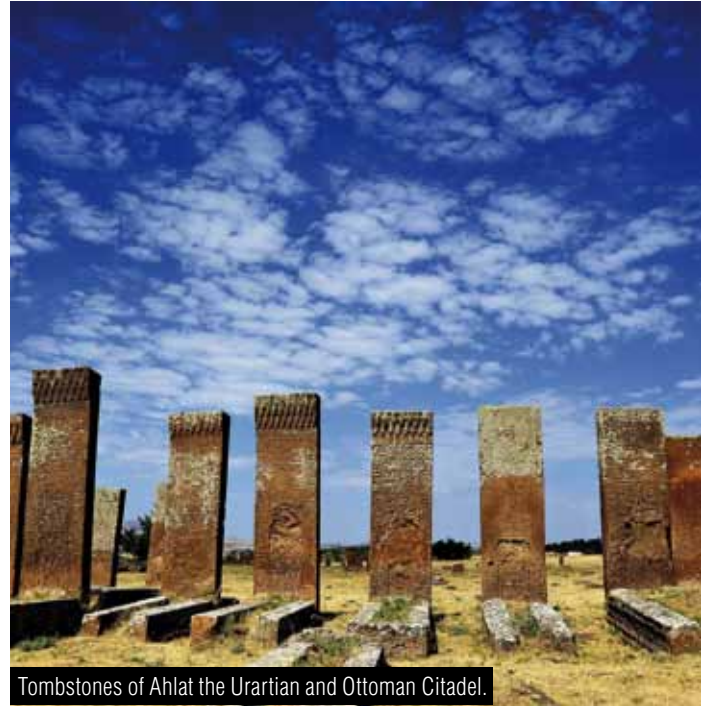


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TENTATIVE LIST



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Karain Cave (1994)

Karain is a complex of caves rather than a single cave. The chambers are separated by calcite walls and narrow, curving passageways. Stalactites and stalagmites enrich the marvellous appearance of the complex.

Sümela Monastery (Monastery of Virgin Mary) (2000)

Sumela is a monastic complex built into the rock cliffs of the Altındere Valley. The monastery with its seventy-two rooms and rich library, flourished during the reign of Byzantine Emperors Alexios III and his son Manuel III.

Alahan Monastery (2000)

The group of buildings consists of small cells for the monks placed in three churches and among the rocks, linked by a straight line of columns. The existing cultural remains demonstrate that the complex was surrounded by small houses.

St Nicholas Church (2000)

St Nicholas Church in ancient Myria is a large city in the Lykian group that developed enormously in the 2nd century AD. The church is noted for its remarkable wall frescoes and its architectural and religious significance.

Harran and Sanliurfa (2000)

Sanliurfa, known as the city of prophets, has a very rich and far-reaching background, due to its location in the great fertile plain of upper Mesopotamia. The old city of Harran is important not only

for hosting early civilizations but as the place where the first Islamic University was founded. The traditional civil architecture, mudbrick houses with conic roofs, is unique.

Tombstones of Ahlat the Urartian and Ottoman Citadel (2000)

Although the history of the city dates back to 900 BC, it is famous for its tombstones dating from the 12th to 15th centuries AD. The city holds an important place in the Islamic world for variation in the dimension and design of Anatolian tomb architecture.

Seljuk Caravanserais on the Route from Denizli to Dogubeyazit (2000)

These buildings, offering travellers in the mountains and desert all the possibilities and comforts of the civilization of the time, were each effectively a social foundation subject to an organized and continuous state programme, typical of Turkish society.

Konya: a Capital of Seljuk Civilization (2000)

Konya, a cradle of many civilizations, became a centre of culture and politics during the Seljuk period. The Seljuks created a unique artistic world with cultural links reaching out from the Anatolian heartland to central Asia, the Middle East and the shores of the Mediterranean, and Konya is a significant example of this world.

Alanya (2000)

The present name of the town comes from Alaaddin Keykubat, who played a major role in the development of the town. Inside Alanya castle there is a Seljuk cistern, a Byzantine church, the



Alanya.

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Archaeological Site of Aphrodisias.

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Keykubat Sultan Palace and the ruins of a Seljuk bath, complete with its traditional urban texture.

Mardin Cultural Landscape (2000)

The city, mainly medieval in origin, is situated on the slopes of a rocky hill crowned by a fortress. The city as a whole, with its traditional stone, religious and vernacular architecture and terraced urban pattern, is the best preserved example on Anatolian soil.

St Paul's Church, St Paul's Well and Surrounding Historic Quarters (2000)

Tarsus, the birth place of St Paul, situated on the edge of the fertile Çukurova plain in a city full of cedar groves, is the meeting place of legendary lovers Antony and Cleopatra.

Ishak Pasha Palace (2000)

Ishak Pasha Palace, on the Silk Route near the Iranian frontier, is situated on a high and vast platform of strategic importance and covers an area of 7,600 m². It is not at all in the Ottoman tradition but is rather a mixture of Anatolian, Iranian and North Mesopotamian architecture.

Kekova (2000)

Kekova is the name of a region of fascinating islands, bays and ancient cities. Kekova has a rarely seen attraction, in that along the shore a sunken city can be observed. Geological movements submerged the city, creating a strange scene with half of the buildings under water and half above.

Güllük Dagi -Termessos National Park (2000)

Güllük Dagi National Park is located in Antalya province in a valley hidden between mountains. The ancient city of Termessos was founded by the Solims who lived in the Psidia region. Although little is known about Termessos and Solims, they are mentioned by Homer in the *Iliad* in connection with the legend of Bellerophon.

Archaeological Site of Aphrodisias (2009)

Aphrodisias is the cult centre of the Goddess Aphrodite and the city was an important cult centre throughout its history. The Temple of Aphrodite formed the nucleus of the city. It was also an important art and cultural centre, with a flourishing school of sculpture.

Ancient Cities of Lycian Civilization (2009)

The Lycian civilization is unique to Teke Peninsula on the Mediterranean coast of Turkey. The Lycian League is also unique for being the first democratic union of ancient times, which inspired modern political systems.

Archaeological Site of Sagalassos (2009)

The site of Sagalassos is almost entirely preserved along with its monumental structures, where in some cases most of the original building stones can be recovered. It is exceptional to find a middle-sized but flourishing town in such a well-preserved state.

Archaeological Site of Perge (2009)

In the archaic and classical periods of Greek history, the urban characteristics of Perge included native and Hellenic features and the city had relations with different centres and states in the Eastern



Ishak Pasha Palace.

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Mediterranean. For this reason it stands as an important example of classical city planning.

Beyşehir, Esrefoglu Mosque (2011)

Esrefoglu Mosque is one of the biggest and best-preserved wooden-columned and roofed mosque in the Islamic world. The *kalemîşi* (hand-drawn ornaments) are the best-preserved examples of a traditional technique peculiar to Turkey and one of the richest in the world.

Archaeological Site of Göbeklitepe (2011)

Göbeklitepe is a unique Neolithic sacred space and meeting centre in terms of its location, dimensions, dating and the monumentality of architectural ruins and sculptural pieces. These features make Göbeklitepe incomparable.

St Pierre Church (2011)

St Pierre, to whom the church is dedicated, is the founder of the Antakya Church and the archpriest of the first Christian community here and also the first pope. St Pierre church and its surroundings played a significant role in the expansion of the faith in the early Christian period.

Aizanoi Ancient City (2012)

Aizanoi is one of the most significant cities of the Roman period with its Zeus Temple, complex of stadium-theatre and macellum (market hall). The structure of the temple is one of the best preserved of those dedicated to Zeus in the world.

Historic City of Ani (2012)

With its very special topography, with steep slopes on the east and west sides of the city that provided ideal conditions for settlement and defence, Ani was already inhabited in prehistoric times.

Archaeological Site of Zeugma (2012)

The Archaeological Site of Zeugma is of immense historical significance for understanding the ancient integration of Hellenistic and Semitic cultural spheres and the birth of syncretic hybrid cultures in the region.

Gordion (2012)

Gordion (Gordium) was the political and cultural capital of the Phrygians, a people who dominated west-central Anatolia between the 12th and 7th centuries BC. It is one of the principal centres of the ancient world and the reference site for understanding Phrygian culture.

Historic Town of Birgi (2012)

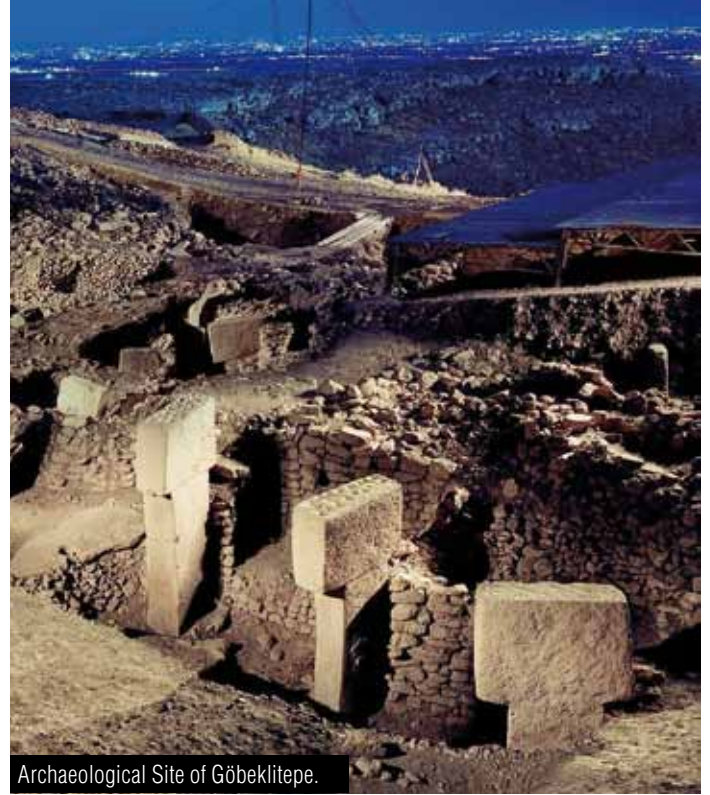
Birgi, host of several civilizations, presents a multicultural structure with its monuments and historic buildings from different periods. Monumental buildings blend harmoniously with a traditional housing texture dating from the 18th century.

Mausoleum and Sacred Area of Hecatomnus (2012)

The Mausoleum and the Sacred Area of Hecatomnus is an outstanding example of funerary architecture with regard to its



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design and artistic value during antiquity. It had considerable influence on the design of the Mausoleum at Halicarnassus, Bodrum.

Medieval City of Beçin (2012)

Beçin, which was the capital city of the Menteşeoğulları sultanate, is very important in Turkish cultural history in terms of its history and geography. The architectural remains of the city not only enlighten the Western Anatolian architecture of that period but also the form of the first Turkish settlements in that region.

Historical Monuments of Niğde (2012)

Several significant monuments are located on this hill, such as the citadel, Alaeddin Mosque, the Mosque of Rahmaniye, Sungur Bey Mosque, the Covered Bazaar of Sokullu Mehmet Paşa, Nalbantlar Fountain, and Armenian and Greek churches.

Yesemek Quarry and Sculpture Workshop (2012)

The Yesemek Quarry and Sculpture Workshop, a centre of mass production, was founded on one of the sources of extremely good quality basalt. It was the biggest open-air sculpture workshop of Asia Minor, today providing invaluable information about the production process from stone block to sculpture.

Odunpazari Historical Urban Site (2012)

Odunpazari Historical Urban Site is a significant example of a city established totally by the Turks within Anatolia. It is an urban workshop with very well preserved traditional Turkish architecture

and an open-air museum where the entire structure of a typical Turkish neighbourhood has been maintained.

Mamure Castle (2012)

Mamure Castle represents an outstanding example of medieval fortification as its historical stratigraphy has survived, illustrating significant stages in human history. The castle hosted many civilizations such as the Romans, Byzantines, Seljuks, Karamanids and Ottomans.

Hacı Bektas Veli Complex (2012)

Hacı Bektas Veli Complex is recognized as the centre of Bektashism and is one of the very rare order complexes that has kept most of its features. Many symbols used in the structure of the building represent the main philosophies of the order.

Archaeological Site of Laodikeia (2013)

Laodikeia is the one of the largest and most important archaeological sites in Turkey today. The settlement developed most strongly during the Hellenistic and Roman imperial periods when it became a centre of trade, art and culture.

Lake Tuz Special Environmental Protection Area (SEPA) (2013)

Countless numbers of waterfowl nest and winter in vast habitats over the lake and the surrounding land areas including small islets and swamps, particularly the *Phoenicopterus ruber* flamingo, which is endangered in Europe. Breeding colonies may have 5,000 to 6,000 nesting places.



Mamure Castle.

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Trading Posts and Fortifications on Genoese Trade Routes from the Mediterranean to the Black Sea (2013)

Communities of Genoese merchants were located at key communication points – trading posts and fortifications – in the Mediterranean and Black Sea, so these points bear exceptional testimony to important interactions and interchanges between civilizations.

Ancient City of Sardis and Lydian Tumuli of Bin Tepe (2013)

Sardis holds a unique place in the history of Greece and the Near East. As tradesmen, patrons and conquerors, the Lydians played a vital role in the cultural interchanges between Greece and the great civilizations of Mesopotamia and the Near East.

İzник (2014)

As one of the capitals of the Anatolian Seljuks and the Ottomans, İznik represents a unique testimony to the cultural, architectural and artistic examples of these cultures. The town is also an important centre for the production of ceramics and has exerted great influence across the region for centuries.

Zeynel Abidin Mosque Complex and Mor Yakup (Saint Jacob) Church (2014)

Zeynel Abidin Mosque Complex and Mor Yakup Church, bearing the traces of different religions, artistic, political and cultural heritages, are two significant ecclesiastical buildings that have survived to the present day in a holistic manner.



Lake Tuz Special Environmental Protection Area (SEPA).

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Tomb of Ahi Evran (2014)

The property is among the T-shaped tombs in use since the Seljuk reign. As the ensemble is not only a tomb but also a specific component of the Ahi order (organization of Ottoman tradesmen), it is a rare representation of a disappeared tradition.

Vespasianus Titus Tunnel (2014)

The Vespasianus Titus Tunnel, constructed entirely by hand over a short period, is a marvel of engineering, designed and implemented according to the needs of the Ancient City of Seleukeia Pieria.

Mahmut Bey Mosque (2014)

Wooden-columned and roofed mosques are a rare type of Anatolian Turkish architecture. Mahmut Bey Mosque is one of the most elegant examples of this kind of structure. The mosque has a Central Asian character and symbolizes the diffusion of the lifestyle of Anatolia.

Archaeological Site of Kültepe-Kanesh (2014)

Kültepe-Kanesh is the site from the Assyrian colonies period with the most lengthy and most intense excavation activity. Archaeological excavations at the site have uncovered a series of highly important monumental administrative structures as well as residential neighbourhoods.

Ancient City of Kaunos (2014)

The Ancient City of Kaunos was a port of extremely strategic importance, especially for merchant ships sailing between the East Mediterranean and the Aegean Sea. This makes Kaunos more attractive relative to contemporary cities, in terms not only of



Ancient City of Korykos.

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historical geography or urbanization, but also of political and social life, economic and cultural change and developments.

Anatolian Seljuk *Madrasas* (2014)

Anatolian Seljuk *Madrasas* have a general architectural plan, in which the *madrasa* generally has an open courtyard, *ivan* (rectangular space, usually vaulted, walled on three sides, with one end open), winter classroom and student cells. In addition, some *madrasas* also have architectural elements such as *masjids* (mosques), *türbes* (tombs), fountains and minarets. This architectural design was special to Anatolia in the 12th and 13th centuries.

Archaeological Site of Arslantepe (2014)

Arslantepe is an exceptional testimony to the first emergence of state society in the Near East, original although related to the great 4th-millennium Uruk civilization. The extensive excavations of the palace complex, full of material *in situ*, has allowed the characteristics of this civilization to be reconstructed.

Ancient City of Korykos (2014)

The importance of Korykos stems from its strategically located harbour, which was crucial for Mediterranean trade, as well as its urban pattern that expanded after the Hellenistic period. The city grew under the Romans and its harbour developed as an important trade centre from the 4th century AD.

Ancient City of Anazarbos (2014)

Anazarbos, inhabited continuously for more than 2,000 years, has retained the cultural traces of many significant civilizations of Anatolia, such as Roman, Byzantine, Arab and Armenian.

Çanakkale (Dardanelles) and Gelibolu (Gallipoli) Battle Zones of the First World War (2014)

It is frequently acknowledged that the battles of Çanakkale and Gallipoli constitute a landmark in world military and political history. Gallipoli was the only battle where 'war' has turned into a unique social and cultural happening and become an open invitation for mutual understanding, respect and tolerance, in other words for 'peace'.

Eflatun Pinar: The Hittite Spring Sanctuary (2014)

Eflatun Pinar is a distinguished example of ensuring the implementation of a profitable water regime through collecting water in a central system for use in case of necessity. The monument is unique not only in its form, layout and iconography, but also the technology and craftsmanship of its construction.

Akdamar Church (2015)

Akdamar Church has survived as the most important example reflecting the culture and art of the Armenian Kingdom of Vaspurakan, which ruled over the region of Van between AD 908 and AD 1021.

Theatre and Aqueducts of the Ancient City of Aspendos (2015)

The Theatre of Aspendos is one of the rare examples of a Roman theatre constructed as a whole with the combination of a multistoreyed and richly decorated stage building and a semicircular seating area (*cavea*).



Ancient City of Anazarbos.

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Eshab-ı Khef Külliye (Islamic-Ottoman Social Complex) (2015)

When considering the structures of the Külliye of Eshab-ı Khef in Afsin as a whole, we see it bears traces of all monotheistic religions. Moreover, when evaluating these structures separately, even if they were built in different centuries by different civilizations, they appear to be in harmony with each other.

Historic Guild Town of Mudurnu (2015)

Mudurnu developed as a trading and military quarters at the junction of major trade routes including the Silk Road, to emerge as an important cultural centre of the Ahi order in the Ottoman era.

Mount Harşena and the Rock-Tombs of the Pontic Kings (2015)

The mound on the southern slope of Mount Harşena, the site of Amasya Fortress, has been an important administrative, scientific and cultural centre throughout history, the home of internationally known scientists, intellectuals and theologians, as well as the shahzades of the Ottoman Empire.

Mountainous Phrygia (2015)

Mountainous Phrygia was a religious centre of devotion revealing clues about Phrygian religious culture and traditions. Rock-cut tombs and monuments hold a significant place among the sacred buildings of Anatolia, as a complex designed for the Mother Goddess cult.

Ancient City of Stratonikeia (2015)

Stratonikeia, which hosted many civilizations from antiquity to modern times, is one of the significant archaeological sites of Asia Minor and has unique characteristics. The city continuously developed during the classical, Hellenistic and Roman imperial periods and gradually became a centre of trade, art and culture.

Bridge of Uzunköprü (2015)

Uzunköprü is an outstanding example of bridge architecture of this size. The bridge is a stone structure which exemplifies Ottoman architectural engineering cultural experience dating back to medieval times.

Ismail Fakirullah Tomb and its Light Refraction Mechanism (2015)

The Ismail Fakirullah Tomb and the other two structures associated with the tomb are significant for its light refraction mechanism and the Sufi belief that is symbolized by this mechanism.

Yıldız Palace Complex (2015)

As a government base and royal residence, the Yıldız Palace Complex represents an exceptional testimony to the political, social, cultural and artistic developments of the late 19th-century Ottoman state.



Akdamar Church.

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Theatre and Aqueducts of the Ancient City of Aspendos.

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Potential natural heritage sites in Turkey

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View of Meke Maar Ramsar and Geopark site during the rainy period.

Since Turkey ratified the World Heritage Convention in 1983, thirteen cultural and two mixed (cultural and natural) sites have been inscribed on the World Heritage List. The two mixed sites – Göreme National Park and the Rock Sites of Cappadocia, and Hierapolis-Pamukkale – were inscribed in 1985 and 1988 respectively, both under selection criterion (vii) of superlative natural phenomena and exceptional natural beauty in addition to cultural criteria (visit <http://whc.unesco.org/en/criteria/> for the list of criteria). Another natural site, Camili Basin, was designated Turkey's first biosphere reserve in 2005. As one of the country's forest hotspots, the Camili Biosphere Reserve in Kalçar Mountains has become an important ecotourism destination.

Göreme National Park and the Rock Sites of Cappadocia

The spectacular landscape of Göreme Valley and its surroundings, formed by erosion, offer a globally renowned and accessible display of hoodoo landforms (pinnacles known as 'fairy chimneys') and other erosional features of splendid beauty. The heritage site also offers considerable biodiversity. Although it is a largely agricultural landscape dominated by arable farming, vineyards and orchards, some rare plant species can be found such as *Thesium scabriflorum* (vulnerable status on IUCN Red List of Threatened Species), *Ferula halophila* (vulnerable), *Acantholimon saxifragiforme* (rare), *Onobrychis elata* (rare), *Phryna ortegoioides* (rare), *Reseda armena* (rare) and *Silene splendens* (rare). Additionally, over 110 endemic species such as *Acanthus hirsutus*, *Alkanna orientalis*, *Leontodon oxylepis* and *Dianthus zederbauriana* occur within the park. The site is rich in mammal species including the grey wolf *Canis lupus* (vulnerable), red fox (*Vulpes vulpes*), otter (*Lutra lutra*), Eurasian badger (*Meles meles*), beech marten (*Martes foina*) and brown hare (*Lepus europeus*). Avian fauna include the rock partridge (*Alectoris graeca*), common quail (*Coturnix coturnix*), feral rock dove (*Columba livia*) and falcon (*Falco* spp.).

Hierapolis-Pamukkale

Pamukkale (Cotton Palace) is characterized by a visually stunning landscape and exceptional geological formations, towering over 200 m high like a white castle consisting



Caracal (*Caracal caracal*), Güllük Dağı-Termessos National Park.

of mineral forests, petrified waterfalls and a series of terraced basins caused by calcite-laden hot springs. This site is also culturally very unique that the ruins possess assets such as the thermal spa of Hierapolis from the 2nd century BC dynasty of the Attalids, kings of Pergamon, who established the thermal spa of Hierapolis. The ruins of the baths, temples and other Greek monuments can be seen at the site.

Camili Biosphere Reserve

Camili Biosphere Reserve is located in north-east Turkey, specifically in the Kolchic subregion of the Euro-Siberian phytogeographical region. The Karçal mountains (3,415 m) and three main valleys make up the reserve. The main ecosystems are boreal coniferous and temperate deciduous forests, including the tree species black alder (*Alnus glutinosa*), oriental spruce (*Picea orientalis*), Caucasian lime (*Tilia rubra* subsp. *caucasica*) and sessile oak (*Quercus petraea*). The Camili Basin is one of Turkey's Important Plant and Bird Areas. The basin is the only region where the Caucasian bee has remained untouched, making it one of the three most important bee species in the world. The reserve also serves as habitat for endangered species such as the Caucasian

salamander (*Mertensiella caucasia*) and European tree frog (*Hyla arborea*).

Natural sites lacking on Tentative List

Although Turkey's recently updated World Heritage Tentative List is extensive, it is still dominated by cultural properties. There are only two mixed (Güllük Dağı-Termessos National Park and Kas-Kekova Special Environment Protected Area (SEPA) and one natural (Lake Tuz SEPA) site.

Güllük Dağı-Termessos

Güllük Dağı, in southern Turkey's Antalya province, was the location of the ancient fortified city of Termessos, 1,050 m above sea level. The most significant remains are the city walls, towers, King's Road, Hadrian's Gate, gymnasium, agora, theatre, odeon, richly decorated tombs, cisterns and drainage system. Termessos National Park is also very rich in biodiversity, comprising climax Turkish red pine (*Pinus brutia*) forests and examples of Mediterranean maquis vegetation. Over 680 plant species have been identified, 80 of them endemic to Turkey. The park also has fauna representative of natural Mediterranean forest ecosystems such as fallow deer,



Lake Tuz SEPA is a stopover for migratory birds, such as flamingos.

mountain goat, caracal (wild cat), golden eagle, and wild boar, as well as providing a habitat for 113 of Turkey's 450 bird species.

Kekova

The Kekova region (part of Kas-Kekova SEPA) in Antalya province, between Kas and Finike, has fascinating islands, bays and ancient cities along unique marine and terrestrial ecosystems. Geological movements have partially submerged the city of Simena, creating a strange scene with half under water and half above. Teimiussa and Simena were the main settlements of Lycia, the ancient maritime district of south-western Anatolia. Kekova has very significant geological formations, an undulating coastline typical of the Lycian region, with rocky cliffs up to 550 m altitude, hydrobiological features and scenic beauty of outstanding quality. The vast percentage of land cover is natural forest with various species of pine and dense maquis vegetation. Over 270 species of plant (26 of them endemic to Turkey), 20 species of mammal (including the *Capra aegagrus aegagrus* wild goat, an IUCN vulnerable species), 96 species of bird, 16 species of reptile and 4 species of amphibian (including Luschan's salamander *Lyciasalamandra luschani*, endemic to Turkey and also vulnerable) can be found in the property.

The marine ecosystems shelter 117 species of fish, 160 species of seaweed, 33 species listed by CITES or in the Bern and Barcelona conventions, such as the Mediterranean monk seal (*Monachus monachus*) and *Caretta caretta* and *Chelonia mydas* turtles.

Lake Tuz

The Special Environment Protected Area of Lake Tuz, the second-largest lake in Turkey, is fed mainly by underground sources. The area, of tectonic origin, lies in a large closed depression known as the Konya Basin, which is home to important halophytic plant and bacteria species as well as many wintering and migratory birds. Additionally, the small freshwater wetland of Akgöl forms an attractive oasis in the extensive salt-laden steppes. The property meets World Heritage selection criterion (viii) for its land surface, seen as bright white from space so used as a reference for the calibration of space shuttle remote sensing tools: georeferencing in satellite images. It also meets criterion (x) as it harbours diverse habitats ranging from terrestrial and aquatic, semi-natural habitats (farmlands and grasslands) that are home to diverse fauna (such as the great bustard *Otis tarda*, the avian indicator of steppe habitats, huge flamingo colonies, collared pratincole (*Glareola pratincola*), common shelduck

(*Tadorna tadorna*), ruddy shelduck (*Tadorna ferruginea*), common teal (*Anas crecca*), pied avocet (*Recurvirostra avosetta*), stone curlew (*Burhinus oedicanus*) and *Larus* sp. gulls). There are over 279 plant species, of which 39 are endemic and 4 endangered, not to mention important crop relatives or undomesticated plant species that could potentially be easily cultivated, as well as 129 insect species of which 4 are endemic, and 15 mammal species.

Biodiversity hotspots

Turkey is a diverse country with respect to climate, topography, altitude and geography. As a bridge between two continents, the country's climatic and geographical features vary widely. It has acquired the character of a small continent from the point of view of biological diversity, harbouring the three biogeographical regions known as Euro-Siberian, Mediterranean and Irano-Turanian and their transition zones. Falling within these three zones, Turkey has diverse forest, mountain, steppe, wetland, coastal and marine ecosystems and different forms and combinations of these systems. This extraordinary ecosystem and habitat diversity has resulted in considerable species diversity – faunal biological diversity is high compared with that of other countries in the temperate zone. The latest data



View of the Kaçkar Dağları National Park.

indicate over 15,000 plant, 460 bird, 161 mammal, 141 reptile, 480 sea fish and 236 inland waters fish species and over 19,000 invertebrates. About a quarter of the plant and invertebrate species are endemic to Turkey, and endemism is even greater in flowering plants (one third). Plant genetic diversity is of great importance for both Turkish and world agriculture. The country has two centres of diversity and origin (Mediterranean and Near Eastern) and five micro-gene centres with over 100 species displaying a broad variation, and is the source of many important cultivated plants.

Turkey has ratified UN biodiversity-related conventions such as the Convention on Biological Diversity (CBD, 1997), Convention to Combat Desertification (CCD, 1998), Convention on Wetlands of International Importance, Especially as Waterfowl Habitat (Ramsar, 1994), Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES, 1996), Convention for the Protection of World Cultural and Natural Heritage (1983), International Convention on Plant Genetic Resources for Food and Agriculture (2006), Convention for the Conservation of European Wildlife and Natural Habitats (Bern, 1984), Convention for the Protection of Marine Environment and the Coastal Region of the Mediterranean (Barcelona, 1981).

Presently, Turkey has no sites inscribed on the World Heritage List for natural criteria alone. However, Turkey maintains a very good protected area network. To date, over 40 national parks and 31 nature conservation areas, 14 Ramsar wetlands and 16 Special Environmental Protection Areas have been designated. The reasons for Turkish natural heritage sites not yet achieving World Heritage status could be:

- the richness of cultural properties and strong influence of municipal governments while nominations for the Tentative List are being prepared by the country's Focal Point;
- the lack of synergies between the World Heritage Convention and other biodiversity-related conventions.

Expert advice for priority lists

A 2013 IUCN report pointed out the large gap in representation of natural sites from Turkey from east to central Asia with regard to globally important plant and bird areas. To increase awareness of the World Heritage Convention and synergies between it and other biodiversity-related conventions, the Turkish National Commission for UNESCO conducted two workshops to evaluate natural sites – one in 2012 on biodiversity-rich sites and the other in 2015 on unique geological formations – so that priority

sites could be identified for future World Heritage nominations. The priority lists of natural (criteria ix and x) and geological (criteria vii and viii) sites were shared with the national Focal Points of biodiversity-related conventions and relevant governmental and non-governmental organizations in Turkey.

A few of the national parks and protected areas included on the priority lists after these expert evaluations were Kaçkar Dağları National Park in the north-east of the country, Küre Dağları National Park in the north, İğneada National Park in the north-west, Kazdağı and Dilek Yarımadası National Parks in the west, and Altınbeşik National Park and Çığlıkkara Nature Conservation area in the south. In addition, the Ramsar and Geopark sites of Nemrut Caldera and Meke Maar have Outstanding Universal Value that should be shared as World Heritage. Some of these sites are introduced below.

Kaçkar Dağları National Park

Kaçkar Dağları covers 51,500 ha with an elevational range of 600 m to 3,932 m. The park with its high biodiversity, outstanding beauty, 4,600 ha of old-growth forest, glacier lakes, valleys and all the components of healthy ecosystems, could easily meet all the World Heritage natural criteria. The national park has 756 plant (54 endemic), 178 vertebrate and 149 invertebrate species,



Lagoon of İğneada National Park.



View of Meke Maar during the dry period.

riparian and high meadows, undisturbed alluvial, 1.5 ha of *Buxus sempervirens* (box evergreen – the only forest formation in the world) and old-growth forests which made the area one of the twenty-five world biodiversity hotspots. If Hatilla Vadisi National Park (16,944 ha) was connected to Kaçkar Dağları with various corridors and buffer zones, the area would have enormous assets as a natural site. As the park was formed by glacial movements, the park now has a vast network of large and small valleys offering diverse macro and micro habitats for many plant and animal species (80 plant species out of 530 are considered to be relict endemic).

İğneada National Park

İğneada on the western Black Sea coast is the best example of *longoz* (mangrove) forests in temperate regions, consisting of important swamp, lake, river and cave ecosystems that provide richly biodiverse habitats. The park consists of four lakes, swamp areas and *longoz* forests completely covered with water during winter, providing a habitat for many migratory and resident bird species. Over 1,300 plant, 258 bird (106 of them breeding here), 100 mammal and reptile and 30 fish species have been recorded in the park vicinity. Mammals include deer, roe deer, wild boar, wolf, fox, jackal, wildcat, bat, weasel, otter and other mustelids. On the other hand, of the 30 fish species, 8 are described as in need of protection according to the Bern Convention – Caspian shemaya (*Chalcalburnus chalcoides*), black-striped pipefish (*Syngnathus abaster*), monkey goby (*Neogobius fluviatilis*), asp (*Aspius aspius*),

schneider (*Alburnoides bipunctatus*), European bitterling (*Rhodeus amarus*), spined loach (*Cobitis taenia*) and common nase (*Chondrostoma nasus*).

Çiğlıkkara Nature Conservation Area

Çiğlıkkara, in Antalya province (15,759 ha), another of the world's biodiversity hotspots, features the best example of old-growth cedar of Lebanon (*Cedrus libani*) forests between 1,000 m and 2,000 m elevational range. The Çiğlıkkara cedar forests are also excellent rare examples of high-mountain forests of the Mediterranean phytogeographical region. The nature conservation area, including Avlan Lake, is very rich in biodiversity. The area, ranging from 1,000 m to 3,070 m, is home to 723 plant species (21 per cent of these endemic to Turkey). Over 160 taxa were identified as at risk according to the IUCN threat categories. The fauna richness of the area is also remarkable, with 19 mammal, 17 reptile and 59 bird species.

Meke Maar Ramsar and Geopark site

Meke Maar (202 ha) in central Turkey is a caldera and crater lake in a volcanic mass with typically high saline water (mainly magnesium and sodium sulfates) that supports no aquatic life in or near it, although some microorganisms can be found. On the other hand, the picturesque site is one of the best examples of the formation of maars – depressions developed by volcanic activity. Today there is a crater over 50 m deep with different bedrock within the maar lake created by subsequent eruptions. The lake

water in the crater is somewhat neutralized during periods of high rainfall, allowing waterfowl to visit. The surrounding area is the habitat of globally threatened plant species..

Nemrut Caldera Ramsar and Geopark site

Nemrut Caldera (4,589 ha) is located in eastern Turkey. The caldera of the Nemrut volcano on the western shore of Lake Van is one of the most important wetlands and part of an active strato-volcano which has a structural morphology unique in the region. Nemrut Caldera is one of the best examples of a volcano formed after continental shelf collisions and every stage of this type of volcano can be observed. The eastern half of the caldera is filled by pyroclastic deposits related to maar-like eruption craters, lava domes, lava flows and six caves. A freshwater lake and a small lake with hot springs fill the western half at an altitude of about 2,300 m. There are rich plant communities characteristic of high elevations. The site is on a major migration route and considered an important bird area where velvet scoter (*Melanitta fusca*) and golden eagle (*Aquila chrysaetos*) breed. Large mammals such as bear (*Ursus arctos*) and red fox (*Vulpes vulpes*) are also found there.

Wild relatives of domesticated crops

It is difficult to introduce all the great natural sites of Turkey in a single article. Other areas in the country are important in the domestication and evolution of crop

species. For example, the Karacadağ in the south-east is rich in the wild relatives of domesticated wheat, barley and other field crops (*Triticum dicoccoides*, *T. boeoticum*, *Aegilops speltoides*, *Lens orientalis*, *Cicer echinospermum* and *Hordeum spontaneum* are just a few). Wheat (*Triticum*) and grasses (*Aegilops*) species have played an important role in the evolution of hexaploid bread wheat and domestication. For sustainable agriculture, sites such as Karacadağ should be considered as the agricultural heritage of the world.

The introduction of some potential Turkish World Heritage sites through this issue of the review will greatly encourage property owners and stakeholders responsible for preparing and submitting future natural sites nomination dossiers for the World Heritage Committee. Turkey's outstanding natural heritage deserves to be included with the natural sites already inscribed, despite fierce competition with many universally exceptional cultural sites. ♻️



General view of the Nemrut Caldera Ramsar and Geopark site.

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The Fossil Hominid Sites of South Africa: Cradle of Humankind World Heritage Site



Mrs Ples ©Ditsong National Museum

The Cradle of Humankind World Heritage Site in South Africa was inscribed as a Cultural World Heritage Site in 1999 and forms part of the UNESCO-enlisted *Fossil Hominid Sites of South Africa*. This prolific site located near Johannesburg, South Africa, has yielded some of the most iconic fossils of extinct ancient human ancestors

and relatives, and associated fauna. These include Mrs Ples, Little Foot, the Taung Child skull, *Australopithecus sediba*, and the latest ground-breaking discovery – *Homo naledi*.

The inscription was extended in 2005 to include the serially listed sites of Makapan Valley and Taung Skull World Heritage which are located in different provinces in South Africa.

The Management Authority for the Cradle of Humankind World Heritage Site is situated within the Gauteng Provincial Government and is responsible for managing and conserving this South African and global treasure for current and future generations. The aim is to protect and conserve the site, offer site interpretation, promote scientific research, encourage community participation and involvement in the

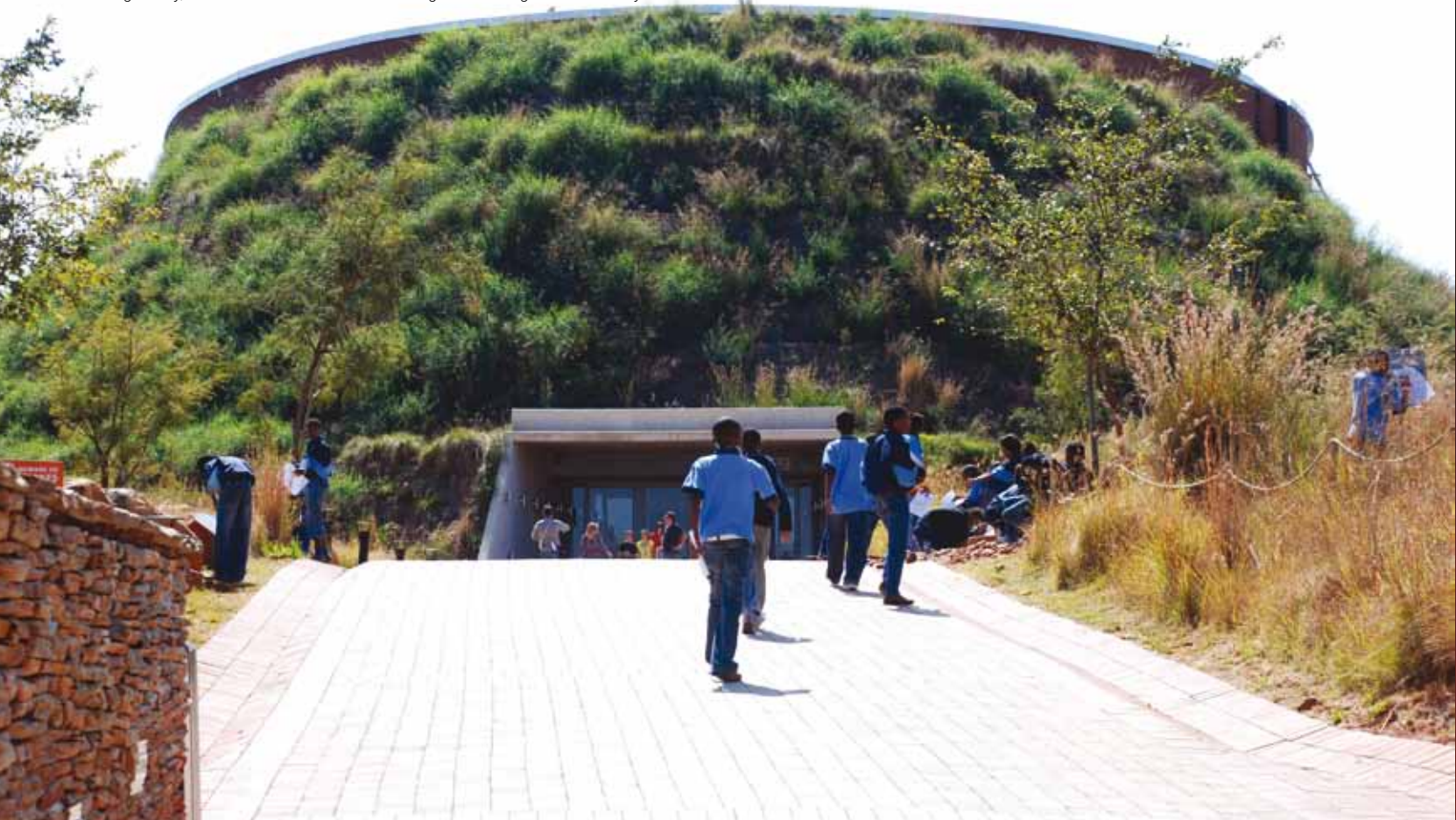
management of the site and in so doing, to stimulate tourism development.

Numerous site improvement projects have been undertaken, including infrastructure initiatives at some of the key fossil sites, roads maintenance and cycling lanes construction, a mountain bike trail and implementation of a fossil casting and craft beneficiation programme employing local community members.

Maropeng is the official interpretation centre for the Cradle of Humankind World Heritage Site and offers a regularly replenished original fossil display area, education and conferencing facilities, a boutique hotel with incredible views and a restaurant.

The world famous Sterkfontein Caves, one of the fossil sites, continues to attract many visitors and also boasts a scientific exhibition. Visitors can also undertake a guided tour of the caves.

The Tumulus Building at the Maropeng Interpretation Center Complex, the official visitor centre in the Cradle of Humankind World Heritage Site, which acts as a useful resource for learners and teachers alike
©Mags Pillay, Cradle of Humankind World Heritage Site Management Authority



Homo naledi: The Cradle of Humankind World Heritage Site's latest discovery

On 10 September 2015, at Maropeng, the world was introduced to its latest relative – *Homo naledi*, a primitive-looking hominin with some startling behavioural practices.

The *Homo naledi* discovery of at least 15 individuals is the largest single fossil hominin collection found on the continent of Africa - and the Dinaledi Chamber (Chamber of Stars) has not yet revealed all of its treasures.

H. naledi ('star' in Sesotho, a local South African language), named after the Rising Star Cave in the Cradle of Humankind World Heritage Site, was discovered in 2013 by Wits University palaeoanthropologist Professor Lee Berger and volunteer cavers, requiring a highly specialized team to access the remote chamber.

Contextually speaking, the fossils were found in the absence of any other major

fossil animals, bearing no marks of scavengers or carnivores or any other signs that natural processes, such as moving water, carried these individuals into the chamber.

This led to the conclusion that *H. naledi* may have practiced intentional body disposal - ritualized behaviour previously thought to be unique to humans. 'We explored every alternative scenario, including mass death, an unknown carnivore, water transport from another location, or accidental death in a death trap, among others,' said Professor Lee Berger. 'In examining every other option, we were left with intentional body disposal by *Homo naledi* as the most plausible scenario.'

Professor Berger has also indicated that there are more announcements to be made about these discoveries and this incredible fossil-bearing site in the months to come.



A student making notes at the Sterkfontein Museum in the Cradle of Humankind World Heritage Site ©Mags Pillay, Cradle of Humankind World Heritage Site Management Authority



Homo naledi
©John Hawks, University of the Witwatersrand



Managing diversity

Partnerships for World Heritage sites

Yonca Kösebay Erkan
UNESCO Chair Holder on Management and
Promotion of World Heritage Sites
New Media and Community Involvement,
Kadir Has University, Istanbul

Calcite-laden waters have created an unreal landscape, made up of mineral forests, petrified waterfalls and a series of terraced basins given the name of Pamukkale (Cotton Palace).

© Ministry of Culture and Tourism



Over the past twenty years, Turkish central authorities have increasingly transferred powers to local administrations. Many partners, ranging from businesses to foundations, labour unions to academic research institutions and NGOs, have also been given wider responsibilities in the public realm.

The need for partnerships

Especially since the 1992 Rio Earth Summit and the 1996 Habitat II Conference held in Istanbul, partnerships have been presented as an appropriate strategy for environmentally and socially sustainable development. The World Heritage community, by accepting the Strategic Objectives of the World Heritage Convention in the Budapest Declaration of 2002, referred to as the 'four Cs', had already placed a significant role on Communication (alongside Credibility, Conservation and Capacity-building). In those years the conventional physical planning orchestrated by central government was failing to properly address the challenges World Heritage sites were facing. Consequently

a 'site management plan' became a requirement for newly nominated sites since new legislation was passed in 2005. Such integrated plans promoted dialogue and encouraged partnerships among different sectors of the heritage community. Indeed, in many parts of the world public/public and public/private partnerships flourished and partnerships were seen as a cure for any kind of problem. Within the context of World Heritage, joining a coalition to develop a policy for all brought about the transnational/transboundary nominations where partnerships were established, extending the boundaries of an individual State Party. In 2007 enhancing the role of Communities in the implementation of the Convention was included as the fifth Strategic Objective.

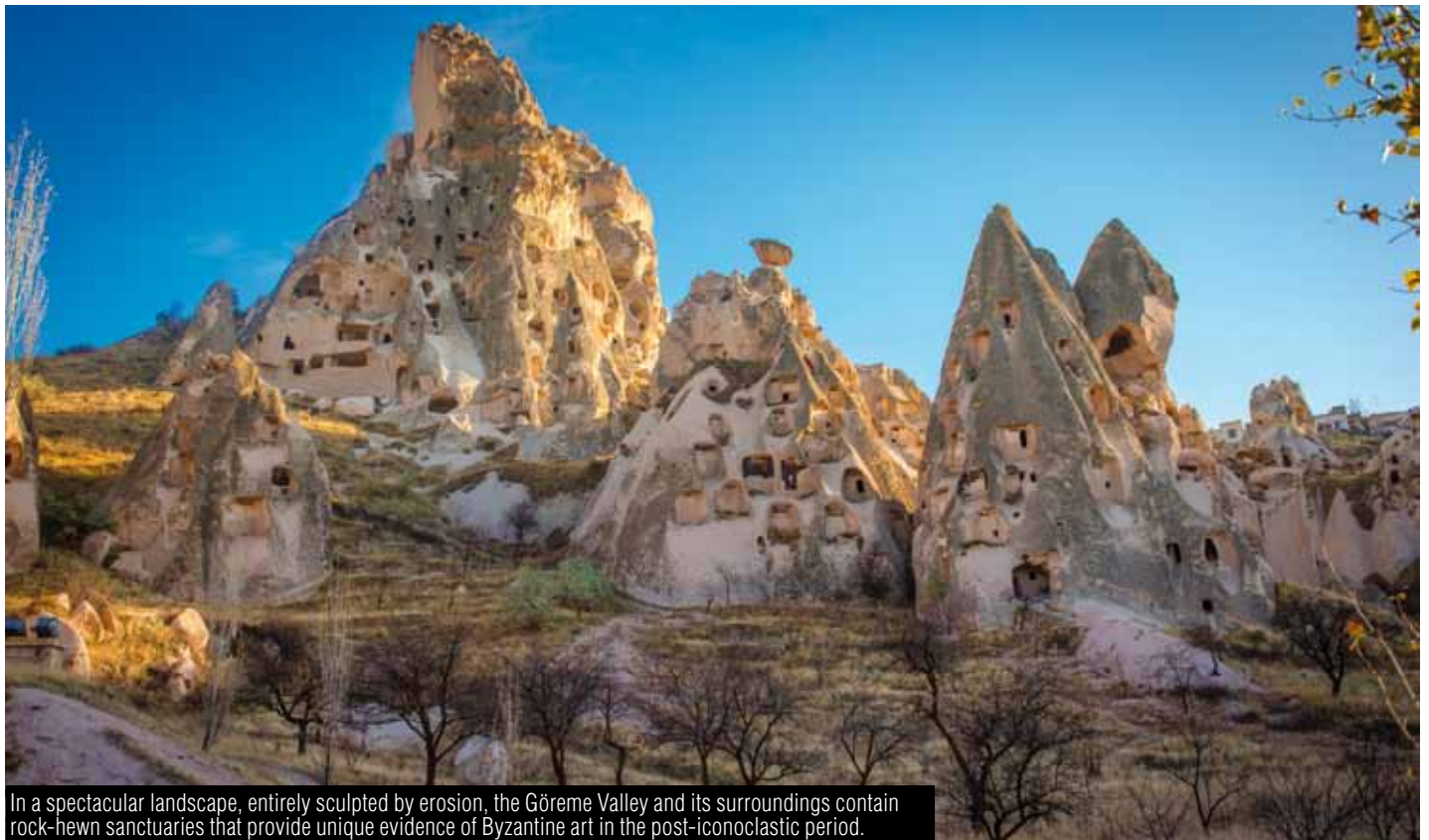
Innovative solutions to global problems

For the fifteen years to come, new global objectives have been set to mobilize the capacities of all nations to fight the impacts of climate change, tackle social and economic inequalities and end poverty. Furthermore, among the

seventeen Sustainable Development Goals to transform our world, adopted by the 2015 UN Summit for the 2030 Sustainable Development Agenda, 'partnerships' were brought to the fore, along with other objectives that centre on planet, people, prosperity and peace.

Partnerships can be defined as a particular organizational unit of a government that joins other stakeholders in a coalition to develop a policy to solve a particular problem. Successful partnerships require the cooperation of governments, the private sector and NGOs, and can offer innovative solutions in terms of co-regulation, co-steering, co-production and cooperative management.

The *Operational Guidelines for the Implementation of the World Heritage Convention* (para. 39) highlight the importance of the partnership approach to the nomination, management and monitoring of World Heritage properties. Establishing partnerships at regional level is especially recommended for countries that are underrepresented on the World Heritage List, as in UNESCO's Comprehensive Partnership Strategy.



In a spectacular landscape, entirely sculpted by erosion, the Göreme Valley and its surroundings contain rock-hewn sanctuaries that provide unique evidence of Byzantine art in the post-iconoclastic period.

© Robert M. Knight

Microcosm of world civilizations

As of July 2015, Turkey has fifteen cultural properties inscribed on the World Heritage List, and sixty sites on its Tentative List. These properties reflect the diversity and richness of the country's cultural heritage, encompassing a timeframe from the beginning of the first known prehistoric human settlements until the present day. The following categories are represented:

- monuments – Great Mosque and Hospital of Divriği, Selimiye Mosque and its Social Complex;
- groups of buildings/historic cities – Historic Areas of Istanbul, City of Safranbolu, Bursa and Cumalıkızık: the Birth of the Ottoman Empire;
- archaeological sites – Archaeological Site of Troy, Neolithic Site of Çatalhöyük, Hattusha: the Hittite Capital, Xanthos-Letoon, Nemrut Dağ, Ephesus;
- cultural landscapes – Pergamon and its Multi-Layered Cultural Landscape, Diyarbakır Fortress and Hevsel Gardens Cultural Landscape;
- mixed sites – Göreme National Park and the Rock Sites of Cappadocia, Hierapolis-Pamukkale – which gives Turkey

a significant position among just thirty-two mixed properties with World Heritage status.

Most Turkish sites are of archaeological origin, representing a variety of cultures and a microcosm of world civilizations. Although there are currently no transboundary or transnational sites, the following serial nominations involve multiple stakeholders and thus require a holistic understanding of their multiple components: Istanbul, Safranbolu, Bursa and Cumalıkızık, Pergamon, Hierapolis-Pamukkale, Xanthos-Letoon, Göreme National Park and Cappadocia, Hattusha.

Community involvement and management plans

Understanding the diversity of World Heritage sites from the perspective of partnerships requires a hard look at the management mechanisms in place. Mandatory site management plans pave the way for partnerships to become prominent instruments for environmentally and socially sustainable development. Community involvement as the fifth Strategic Objective creates opportunities for consensus-

building among different sectors of society. Management plans have led to best practice examples in Turkey, although every new site requires a different learning process. Currently seven sites have completed the approval procedures for their management plans – Istanbul (inscribed 1985/plan 2011); Bursa and Cumalıkızık (2014/2013); Pergamon (2014/in progress), Ephesus (2015/2014), Selimiye Mosque (2011/2012), Diyarbakır (2015/2014), Çatalhöyük (2012/2013), Nemrut Dağ (1987/2014) – while a few sites on the Tentative List have also prepared a plan.

New regulations, new partners

Site management is now based on the legislation of 2005, which established a Site Management and Monuments Board paying specific attention to partnerships. The aims of site management are listed in order to facilitate coordination between public institutions (municipalities or the Ministry of Culture and Tourism) and NGOs, defined more broadly (Union of Chambers of Engineers and Architects, Union of Turkish Stock Exchange and Chambers, Union of Turkish Bars, Union



Sinan, the most famous Ottoman architect of the 16th century, designed the Selimiye Mosque and its Social Complex.



Diyarbakir Fortress and Hevsel Gardens Cultural Landscape.

© Ministry of Culture and Tourism

of Turkish Medical Doctors, Chamber of Trades and Craftsmen, related associations, foundations and universities).

A site management area is defined in Article 4 of the regulations as an area that meets the cultural and educational needs of the society, and enables coordination between central and local authorities and the NGOs in charge of the planning and protection of cultural heritage.

The objectives of site management are defined in Article 5 as:

- protecting, developing and use of the sites;
- creating a balance between protection, accessibility and sustainable economic development and the interests of the local population;
- increasing the value of the sites to international standards through general strategies, methods and tools;
- establishing activity networks to enable international cooperation and allocation for cultural tourism;
- setting up partnerships between public institutions, NGOs, property owners, volunteers and the local population for the protection, development and use of the sites.

These regulations for the first time recognize the role of volunteers in the protection of cultural heritage.

As the wide variety of Turkish properties on the World Heritage List have different administrative statuses, the regulations set out which public authority is responsible for the site management plan.

- urban sites – municipality (if no municipality, the Ministry of Culture and Tourism; if more than one municipality, the Metropolitan Municipality);
- mixed urban sites – municipality;
- archaeological sites – Ministry of Culture and Tourism.

The site manager is the ultimate authority organizing cooperation between the relevant public institutions, private entities and NGOs.

Partnership models

More and more people live in cities, representing new challenges for the administration and management of heritage sites. As a solution, public/private/NGO partnership models are encouraged in policy-making. This model permits collaboration with multilateral international organizations such as the UN, the United Nations Development Programme (UNDP), the United States Agency for International Development (USAID) and UNESCO. All around the world countries with a strong culture of volunteering tend to establish

efficient private sector/NGO partnerships that allow for efficiency and flexibility and lower costs.

Understanding the values, norms and expectations of a society defines the development of a partnership. Different countries of course have different priorities. In Turkey the culture of collaboration is based on a verbal agreement built on trust, yet through international partnerships there is a smooth transition towards written agreements. The role of the public sector in partnerships is expected to be one of mediation, coordination and monitoring.

The transfer of central authority to local administrations has been facilitated through a series of site management regulations and municipal laws allowing public administrations to partner with the private sector and NGOs.

Wide-ranging and tailor-made cooperation

Public/public: In this model of partnership, the participants are the decision-makers. The crucial point here is to agree on the responsible body and avoid overlap of authority. This group includes ministries and municipalities, governorates, municipality companies, General Directorate of Waqf foundations (dealing

with religious endowments), development agencies, AFAD (Turkey's Disaster and Emergency Response), village headmen (lowest level of local administration) and universities. Development agencies also have significant potential in funding and addressing contemporary needs, while national and international universities are great arbitrators of World Heritage processes.

Public/private: This model is mainly found in the outsourcing of services such as refuse collection and security services. We also see accumulated wealth in the private sector beginning to feed through to World Heritage sites through trust funds. Initially these activities were created as social responsibility projects and then progressed to private foundations. It is hoped that they will further expand to create Turkish Funds in Trust.

Public/NGO: Public/public and public/private partnerships are generic models applicable to almost all Turkey's World Heritage sites. However, public/NGO

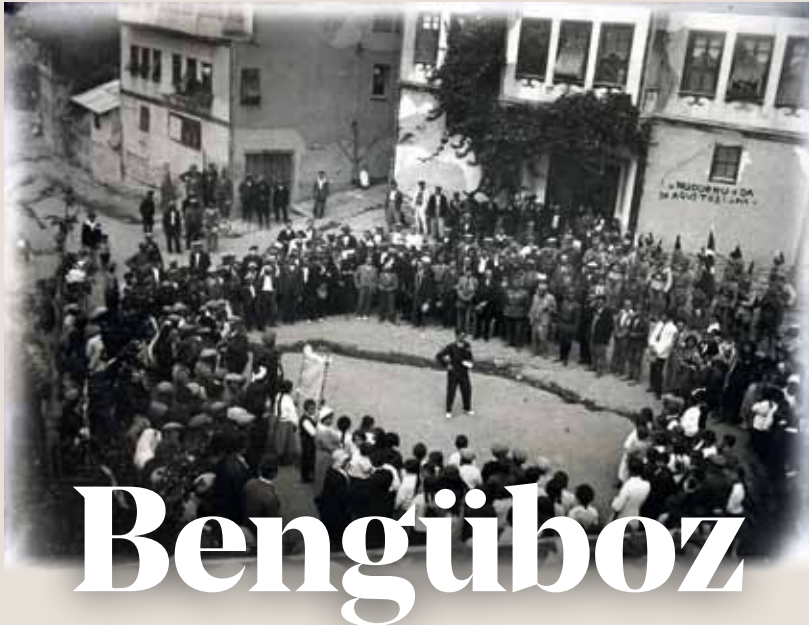
partnerships are tailor-made for the specific site and are thus unique in nature. Local NGOs generally take an active part in the nomination and management plan processes. Depending on the character of the site, for example in mixed sites and cultural landscapes, NGOs active in environmental protection take part, whereas in historic cities, home-town associations replace them. The dispersal of the Turkish World Heritage sites indicates that the more local a site, the more it is closely knit with its community, whereas in cosmopolitan areas the sense of belonging is weaker and therefore the role and impact of NGOs is less tightly integrated.

Collaboration with international NGOs focuses on scientific research and funding. As an outcome of the 'upstream' process, cooperation on nominations with the International Council on Monuments and Sites (ICOMOS) is developing. In archaeological sites, long-established collaboration with foreign archaeological institutes not only sheds light through

their high-quality research but also helps to bring about intercultural dialogue.

Looking forward

Building up partnerships for the protection of World Heritage sites is a powerful tool for sharing responsibility and engaging wider communities. The diversity of Turkey's cultural heritage necessitates wide-ranging partnerships. Management plans, by definition, allow and ask for different sectors to come together and cooperate. Adapting to the requirements of the World Heritage Convention, Turkey is making increasing use of this new governance methodology. The site management regulations of 2005, which allow and encourage partnerships, focus on public/public and public/private partnerships in metropolitan areas, whereas in archaeological sites public/NGO partnerships are stronger yet allow more involvement. The diverse and outstanding cultural heritage of Turkey calls for further national, regional and international cooperation to foster peace in the world. ☺



Bengüboz

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www.mudurnualanyonetimi.org





Borobudur and Prambanan: symbols of unity in religious diversity

'... Siwa Buddha bhineka tunggal ika tan hana dharma manrwa ...' – 'The religions of Shiva and Buddha are indeed different, but they are of the same kind, as there is no duality in Truth.' This verse derives from the book Sutasoma by Mpu Tantular, a poet from the Majapahit era. The sentence was Mpu Tantular's advice to the king to build a religious life that is dominated by two main religions, Shiva and Buddha,

to keep peace and harmony. The extract '... bhineka tunggal ika ...' was chosen as the motto of Indonesia. The diversity of ethnicities, tribal groups, religions, languages and political

opinions is a necessity in the world. Heterogeneity did not cause discord but rather became a basis for tolerance.

The temple compounds of Borobudur and Prambanan are just some of the examples of harmony between different religions. Both World Cultural Heritage Sites not only serve the role of historic monuments but also as symbols of unity in religious diversity. The government of Indonesia and other stakeholders have done a lot of work to preserve the legacy of the two temples, but a lot still remains to be done. May 21 and 22, 2016, Buddhists came from across the world to celebrate Trisuci Waisak 2560 BE, the anniversary of Buddha, at Borobudur and Prambanan. The celebration not only delighted Buddhists but also Muslims living near the sites. The release of thousands of sky lanterns is a sign of inter-religious harmony. The Buddhist participants follow the procession solemnly and chanting, while Muslims witness the display in an orderly way. 'Sabbe satta bhavantu sukhitatta' – 'May all living beings live happily ever after.'



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Lumbini, Nepal : The Birthplace of Lord Buddha, the Fountain of Buddhism & World Peace

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"After I am no more, O Ananda!
Men of belief will visit the place with faith,
Curiosity and devotion.
Lumbini, the place where I was born.
The path to ultimate peace is spiritual discipline"
-The Buddha



Lumbini, the Birthplace of the Lord Buddha
Inscribed on the World Heritage
List in 1997



UNESCO DG Irina Bokova in ancient Kapilvastu



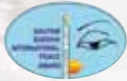
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Thimlich Ohinga

Thimlich Ohinga site is a group of 14th century dry stone wall structures (enclosures) located in Migori County, within the Lake Victoria Basin in Kenya. These imposing and structurally complex stone enclosures exhibit a highly developed indigenous architecture with in depth understanding of material, form and structure. They were constructed using pre-determined choice of undressed stone, meticulously arranged in a traditional three-phase architectural technique, with walls dotted with buttresses for structural stability. Thimlich Ohinga typifies what can be referred to as the archetype of three-phased stone layering technology.

The heritage is a testimony to great mobilization of labour in an otherwise non centralized system of leadership, in fluid mobile communities engaged in constant expansion of frontiers and faced with harsh and untamed environment, as well as hostile neighbours. The enclosures are part of an elaborate system of defense and expansion as well as a product of a complex communal occupation of successive Bantu and Nilotic peoples.

Archaeological and oral evidence indicate that Thimlich Ohinga was a major point of confluence for cultural interaction and peopling in the Lake Victoria Basin of East Africa and beyond. The period between the 14th and 16th centuries marked an important episode in the migration and settlement of the Lake Victoria Basin and sub-Saharan Africa as a whole.

The site represents an advanced stage of indigenous African architectural technology, which can be traced to the Sirikwa late Iron Age settlement sites in the Rift Valley of Kenya and Northern Tanzania as well as the livestock enclosures in the Horn of Africa.

The archaeological evidence shows that faunal remains are predominantly those of cattle and as such the property expresses the centrality of livestock rearing in the East African region also supported by the design of the enclosures which were primarily for defense and protection of the people and their stock. The different periods of occupation and repair have not interfered with the architecture and preservation of the site. The site is managed by the National Museums of Kenya, the government body responsible for cultural heritage management in the country. It is a gazetted site and is protected by an act of parliament (legal framework), the Museums and Heritage Act, Cap 216 of 2006.



An architectural wonder



www.museums.or.ke



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Historic Monuments of Ancient Kyoto (Kyoto, Uji and Otsu Cities) (Japan).

© Miquel Lleixà Mora

In Focus: Urban Heritage

A major global summit, the United Nations Conference on Housing and Sustainable Urban Development, or Habitat III, will be held in Quito (Ecuador) from 17 to 20 October 2016. The goal of the conference is to revitalize global political commitment to the sustainable development of towns, cities and other human settlements, both rural and urban.

In conjunction with Habitat III, the next issue of *World Heritage* will take a close look at urban heritage, particularly at World Heritage cities, and how its evolution and need for protection affects site management and conservation.

There will be an overview of urban heritage and HABITAT III, an article on Historic Urban Landscape (HUL) and the World Heritage Convention; and case studies of World Heritage cities such as Kyoto (Japan), Cairo (Egypt), Tel Aviv (Israel) and St Louis (Senegal), among others.

An interview with Jorge Castro Muñoz, Mayor of Valparaíso (Chile) and Vice-President of the Organization of World Heritage Cities (OWHC) will also feature. ☺



White City of Tel-Aviv -- the Modern Movement (Israel).

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Historic Cairo (Egypt).

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Ditwah-Socotra, Yemen (c) ARC-WH



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TABE'A PROGRAMME

TABE'A is a partnership programme between IUCN, International Union for Conservation of Nature and the Arab Regional Centre for World Heritage (ARC-WH). The programme is designed to meet the specific needs of States Parties, stakeholders and site managers in the field of natural heritage in the Arab region, and to ensure the 1972 World Heritage Convention contributes to nature conservation globally.

OUR PRIORITIES

Expand regional capacities through training programmes and other means of capacity building to encourage the effective use of the World Heritage Convention across the Arab Region.

Encourage States Parties to valuing their natural heritage through the identification and nomination of potential World Heritage sites within the Arab States.

Ensure the conservation and effective management of existing World Heritage sites.

Equitable benefits to communities delivered through World Heritage, by developing sustainable tourism, supporting traditional practices, and ensuring community engagement and empowerment through World Heritage process.