

MANAGING CULTURAL HERITAGE CONSERVATION
IN DIVIDED AND CONTESTED CITIES: THE CASE OF NICOSIA

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ABSTRACT

MANAGING CULTURAL HERITAGE CONSERVATION IN DIVIDED AND CONTESTED CITIES: THE CASE OF NICOSIA

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Managing cultural heritage in divided and contested cities is complicated. In spite of the plenty of guidelines aiming to create conceptual frameworks for the management of cultural heritage, a framework that overcomes the management and good governance challenges of cultural heritage in divided and contested cities is missing in conservation field.

This research aimed to close this gap by investigating cultural heritage management in Jerusalem, Mostar, Belfast and Beirut through secondary research and the case of Nicosia. The divided capital city of Cyprus is selected as a case study due to its frozen conflict on one hand and on the other hand due to integrated tools related to heritage conservation such as Nicosia Master Plan (NMP) and bi-communal Technical Committee on Cultural Heritage (TCCH). The qualitative data is collected from documents, in-depth interviews, observation, and visual data. In-depth interviews were conducted with key experts in the field, TCCH members, and inhabitants. By comprehensive evaluation of cultural heritage management in divided Nicosia, this research revealed a special conceptual framework for an

integrated heritage management in divided and contested cities generally and for Nicosia in particular.

The framework encompasses three main aspects for managing cultural heritage conservation in divided and contested cities. The adequate *legal and administrative system* and *good governance* with fair management of cultural heritage in a democratic and human rights context. On the other hand, whatever the political situation is a *consensus building process* for cultural heritage conservation of the city to be established as soon as possible so that the urban heritage of the city does not suffer from the facts of division.

Keywords: Divided Cities, Contested Cities, Cultural Heritage, Consensus Building, Management

ÖZ

BÖLÜNMÜŞ VE ÇATIŞMALI ŞEHİRLERDE KÜLTÜR MİRASININ YÖNETİMİ: LEFKOŞA ÖRNEĞİ

Reis, Emine
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Bölünmüş ve tartışmalı şehirlerde kültürel miras yönetimi karmaşıktır. Kültürel mirasın yönetimi için kavramsal çerçeveler oluşturmayı amaçlayan çok sayıda kılavuza rağmen, bölünmüş ve tartışmalı şehirlerde kültürel mirasın yönetimi ve iyi yönetim zorluklarının üstesinden gelen bir çerçeve koruma alanında eksiktir.

Bu araştırma, Kudüs, Mostar, Belfast ve Beyrut'taki kültürel miras yönetimini ikincil araştırmalar ve Lefkoşa örneği üzerinden inceleyerek bu açığı kapatmayı amaçlamıştır. Bölünmüş başkent Lefkoşa, bir yandan donmuş çatışması nedeniyle, diğer yandan ise Lefkoşa İmar Planı (LİP) ve iki toplumlu Kültürel Miras Teknik Komitesi (KMTK) gibi kültür mirasının korunmasıyla ilgili entegre araçlar nedeniyle bir vaka çalışması olarak seçilmiştir. Nitel veriler belgelerden, derinlemesine görüşmelerden, gözlemlerden ve görsel verilerden toplandı. Koruma alanındaki yetkili uzmanlar, KMTK üyeleri ve Lefkoşa sakinleri ile derinlemesine görüşmeler yapıldı. Bölünmüş Lefkoşa'daki kültürel miras yönetiminin kapsamlı bir şekilde değerlendirilmesiyle, bu araştırma genel olarak bölünmüş ve tartışmalı şehirler ve özellikle Lefkoşa için entegre bir miras yönetimi için özel bir kavramsal çerçeve ortaya koymuştur.

Çerçeve, bölünmüş ve tartışmalı şehirlerde kültür mirasının koruma yönetimi için üç ana yönü kapsamaktadır. Demokratik ve insan hakları bağlamında kültürel mirasın adil yönetimi ile yeterli yasal ve idari sistem ve iyi yönetim. Öte yandan, siyasi durum her ne olursa olsun, kentin kültür mirasının bölünme gerçeklerinden zarar görmemesi için mümkün olan en kısa sürede koruma adına bir fikir birliği oluşturma sürecidir.

Anahtar Kelimeler: Bölünmüş Kentler, Tartışmalı Kentler, Kültürel Miras, Konsensüs Oluşturma, Yönetim

To my angel, Ímge...

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LIST OF ABBREVIATIONS

ABBREVIATIONS

AKTC	Aga Khan Trust for Culture
CBI	Consensus Building Institute
CHS	Cultural Heritage Sphere
CHSN	Cultural Heritage Sphere for Nicosia
CYP	Cyprus Pound
DoA	Department of Antiquities
EU	European Union
GC	Greek Cypriots
HCoM	High Council of Monuments
ICA	International Council of Archives
ICBS	International Committee of the Blue Shield
ICOM	International Council of Museums
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites.
IFLA	International Federation of Library
IRCICA	İstanbul, the Aga Khan Trust for Culture
KMTK	Kültürel Miras Teknik Komitesi
LİP	Lefkoşa İmar Planı

NGO	Non-Governmental Organizations
NM	Nicosia Municipality
NMP	Nicosia Master Plan
NTM	Nicosia Turkish Municipality
RoC	Republic of Cyprus
RoT	Republic of Turkey
SPAB	Society for the Protection of Ancient Buildings
TC	Turkish Cypriots
TCCH	Technical Committee on Cultural Heritage
TL	Turkish Lira
TRNC	Turkish Republic of Northern Cyprus
UN	United Nations
UNDP	United Nations Development Programme
UNDP-PFF	United Nations Development Programme Partnership for the Future
UNESCO	United Nations Educational, Scientific and Cultural Organization
UN-Habitat	United Nations Human Settlements Programme
UNHCR	United Nations High Commissioner for Refugees
UNOPS	United Nations Office for Project Services
USAID	United States Agency for International Development
USD	United States Dollar
WMF	World Monuments Fund

CHAPTER 1

INTRODUCTION

Destruction of cultural heritage during an armed conflict or war has a long history and still one of the main concerns today in heritage conservation. Apart from deliberate destruction of cultural heritage during an armed conflict or war, there are also consequences of conflict and war which also have impact on cultural heritage. In our unstable world, there are many historic urban landscapes around the world which are/were divided and/or contested due to the ethno-religious conflicts and/or wars thus experiencing the impacts of conflict and division in conservation of cultural heritage. Some well-known examples of such cities are Berlin, Nicosia, Jerusalem, Mostar, Belfast and Beirut. Berlin was divided and reunited between the people of same nation and religion thus did not included in this reserch. This research dominates the ethno-religiously divided and/or contested cities.

Management of cultural heritage in divided and contested historic cities, not only faces challenges of urban, economic development, and tourism, but also impacts of division such as different legal and institutional frameworks, resource problems, displacement and ownership problems, differing values due to national identities, right to use-access to heritage and urban development due to post-war reconstruction. Division interrupts many things that makes cultural heritage management more challenging in such cities.

International and national organizations created plenty of guidelines for the management of cultural heritage¹. Also, urban conservation in historic cities have

¹ Feilden, B.M. and Jokilehto, J. 1993. Management Guidelines for World Cultural Heritage Sites. (First edition). Rome, ICCROM.

been studied by many scholars. However, they all concentrated on ‘normal’, ‘undivided’ cities, thus missing the obstacles and problems that are faced while managing cultural heritage in divided and contested cities.

On the other hand, international policies about conservation of cultural heritage during conflict, in war and after war dates back to 1954 Hague Convention, which created after the destruction of cultural heritage during the Second World War and calls for a system and general and enhanced protection of cultural property in the event of international or non-international armed conflicts. Later Second Protocol of 1999 and UNESCO Declaration (2003) have been developed according to the concerns related to the deliberate destruction of cultural heritage in recent wars.

However, the events in Balkans, Iraq, Afghanistan, Syria and recently in Yemen has been shown the deficiency of the current international policies. Also, there is not any international policy for how to deal with cultural heritage in a frozen/ stalemate conflict.

There is a gap in literature that suggests a framework that overcomes the management and good governance challenges of cultural heritage in divided and contested cities. This research aims to narrow this gap by studying cultural heritage management in ethno-religiously divided Jerusalem, Mostar, Belfast, Beirut and Nicosia. Hence, by comprehensive evaluation of cultural heritage management in divided Nicosia, this research proposes a special conceptual framework for an

ICOMOS Australia. 1999. The Burra Charter. The Australia ICOMOS Charter for Places of Cultural Significance. ICOMOS Australia.

UNESCO, ICCROM, ICOMOS and IUCN. 2013. Managing Cultural World Heritage. Paris, UNESCO World Heritage Centre. (World Heritage Resource Manual.) <http://whc.unesco.org/uploads/activities/documents/activity-827-1.pdf> (English web page)

integrated heritage management in divided and contested cities generally and for Nicosia in particular.

Cyprus- Nicosia is selected as case study of the research due to its long-standing division with different management system for heritage conservation, and lack of integrated research about all the effects of the division on conservation of cultural heritage and management system of northern part of Cyprus and southern part of Cyprus. On the other hand, ongoing bi-communal integrated tools for heritage conservation, such as Nicosia Master Plan (NMP) and bi-communal Technical Committee on Cultural Heritage (TCCH) are the other reasons to choose Nicosia as the case study. Recently, without studying the cultural heritage management system of each side, assessing the management system and conservation works implemented in the northern part of Cyprus caused incomplete information in the literature.

1.1 Problem Definition and Context of the Research: Divided and Contested Cities and Conservation of Cultural Heritage in Nicosia; Divided Capital of Cyprus

Divided cities are a multidisciplinary phenomenon. Thus, there is a great amount of multidisciplinary research about divided cities. The disciplines that it has been addressed include architecture, urban studies, politics, geography and sociology. There is a great literature about how and why these urban partitions happened and explored the patterns that links these divided cities, the history of conflict and division in these cities, urban policy of some of these divided cities and how in some of these cities cultural heritage is politicized due to ethno-national conflict. (Benvenisti 1996; Boal 1995; Bollens 2000, 2012; Calame and Charlesworth 2009; Dumper 2014; Misselwitz and Rieniets 2006; Neill and Schwedler 2001; Kliot and Mansfeld 1999; Pullan, Sternberg, Kyriacou, Larkin and Dumper 2014). In some of these studies apart from other divided cities Nicosia has also been studied as a case study. (Bollens 2012; Calame and Charlesworth 2009; Kliot and Mansfeld 1999).

Additionally, a multi-disciplinary research team studied the divided cities. Although the main focus was on Jerusalem and Belfast, Mostar, Berlin, Beirut, Brussels, Tripoli, Vukovar, Kirkuk, and Nicosia were also studied. 'The Conflict in Cities and the Contested State' examined the ethnic, religious and national conflicts in these divided cities (Conflict in Cities and Contested State, Everyday Life and the possibilities for transformation in Belfast, Jerusalem and other divided cities, www.conflictincities.org). This study explored how ethno-religious and national conflict shaped these cities and how these cities shaped the conflict.

Nicosia as a divided city and bi-communal Nicosia Master Plan have been studied by a great number of scholars. Some of the pioneering ones focuses physical and social analysis of divided Nicosia (Alpar, 2001), sustainable urban regeneration model for Nicosia (Alpar, 2004), urban memory in divided Nicosia (Bakshi, 2012), and planning approach for urban integration in Nicosia (Caner, 2014). Northern part of Nicosia has been studied as one of the cases in Doratli's (2000) PhD thesis which aims to develop a model for conservation and revitalization of historic urban quarters in Northern Cyprus. Nicosia Master Plan has been evaluated in terms of public participation in planning process by Gunce (2003). Social-political, social-cultural and social-economic characteristics of Northern part of Nicosia has been evaluated to suggest a model for sustaining city identity by Fasli (2004). Charlesworth (2003) offers a framework for architects in war-divided cities that integrate the spatial phenomena of these urban centres to their design processes which Nicosia also included as a case study apart from Beirut and Mostar.

A number of studies conducted which were mainly focusing on the physical destruction of movable cultural heritage, archaeological heritage and mainly religious monuments due to war and division of Cyprus (Knapp and Antoniadou, 1998; Jansen, 2005; Karaokcu, 2006; Hardy, 2014). Conservation of architectural heritage examined with main responsible bodies in heritage conservation of North Cyprus by Hyland (1999) and in South Cyprus by Egoumenidou (1998). Susan Balderstone (2007; 2010), offers an overview of management of cultural heritage in both northern and southern part of Cyprus referring to related agencies mainly the

Department of Antiquities and also the bi-communal Nicosia Master Plan. She refers to the need of understanding different value attachment to cultural heritage on each side. However, the main theme of the paper is the religious buildings especially churches and monasteries in northern part of Cyprus (Balderstone, 2010).

With the opening of border gates in 2003, 29 years after the division, the Greek Cypriots and Turkish Cypriots have chance to visit their pre-war settlements which resulted in disappointment for both communities in terms of their valued places which has been studied by researchers from both sides. Increasing attention has been given to the subject of conflict, cultural heritage and differing values of each community. Due to conflict, the complexity of heritage practice in divided Cyprus and the need for revising policies have been emphasized in some studies (Constantinou and Hatay, 2010; Constantinou, Demetriou and Hatay, 2012). Andreas Papallas (2016), examines social and cultural structure of two communities in divided Nicosia, mentioning how they perceive each other under this political condition.

Conflict and division in Cyprus and in Nicosia created displacement which has an impact on conservation of cultural heritage. There are some researches which relate the displacement with sense of belonging, and place attachment, however none of these studies refers to the management of cultural heritage. One of these researches focusing if the displaced people attached to their houses in North- Aşağı Maras, Famagusta, whom they are settled after division (Boğaç, 2009). In Bryant's (2010) ethnographic research, she studied Lapta/Laphitos in northern part of Cyprus which used to be a mixed village before the division in terms of life of both communities before conflict, after division and displacement, and after the opening of borders. Dikomitis (2012) studied the attachment of displaced Greek Cypriots from Kozan/Larnakas and displaced Turkish Cypriots to Kozan/Larnakas. Oktay (2013) in her thesis combines the concepts of sense of belonging, home and displacement, and studies three villages in northern part of Cyprus which two are formerly mixed and one formerly Greek village. Yael Navaro (2016) in her book which is an ethnographic study about northern part of Cyprus refers to the fact that Turkish

Cypriots abandoned or left some places in northern part of Cyprus to become ruins, as an action to protect themselves from the unwanted memories that those spaces remind them. She mentions that as a result of this, they tried to create contrary spaces.

Conservation of cultural heritage has been a complex issue through the history of Cyprus and still complex in its political, economic, social, and cultural context (see Chapter 3.1.2). Since the 19th century, during the British administration the cultural and social differences thus conflicting heritage values of two communities and lack of adequate resources in heritage conservation made conservation management a difficult issue in the island which with inter- conflict and later with the division of the island reached a peak (see Chapter 3.2.2).

Since 1974, the protection of rich and diverse cultural heritage of the island is under the control of two different states, thus subject to two different policies. Turkish Republic of Northern Cyprus (TRNC) government controls the north of the island and only recognized by the Republic of Turkey and the Republic of Cyprus (RoC) whom an EU member state since 2004 recognized by all other countries as the only legitimate government for the whole island. TRNC and RoC have different legislations and institutional organizations for the protection of the island's cultural heritage and legal arrangements for urban planning and development which are also crucial for the conservation of immovable cultural heritage.

There is currently lack of studies on Nicosia that combines all the aspects of division that affects the good governance and management of cultural heritage. Although there are plenty of studies about Nicosia, none of them involves both the management systems of cultural heritage in each part of the island and the city and the social, physical and spatial aspects of division on conservation of cultural heritage.

1.2 Aim and Objectives of the Thesis

Heritage sites due to their historic and symbolic values to each different ethnic and religious communities can be the reason for conflict in divided and contested cities. On the other hand, fair management and good governance of cultural heritage reduces conflict between communities and can contribute to reconciliation in contested places.

In conservation field, international and national organizations have plenty of guidelines aiming to create conceptual frameworks for the management of cultural heritage. However, they all concentrated on ‘normal’, ‘undivided’ cities, thus missing the obstacles and problems that are confronted while managing cultural heritage in divided and contested cities (see Chapter 2.2).

The aim of this thesis is to examine management of cultural heritage in divided and contested cities and to contribute existing literature by building up on the existing conceptual framework for the management of cultural heritage so that divided and contested historic cities integrates cultural heritage management discourse.

The aim is achieved through the following objectives:

- To examine the challenges and complexities of management of cultural heritage in ethno-religiously divided and contested historic cities through a comparative analysis of Belfast, Beirut, Jerusalem, and Mostar with the case study Nicosia.
- To identify and classify the problems of heritage conservation in divided and contested cities.
- To build up on the existing conceptual framework for the management of cultural heritage so that divided and contested historic cities integrates cultural heritage management discourse.
- To evaluate management of cultural heritage in divided Nicosia against the conceptual framework.

- To propose a management system to overcome the challenges and complexities of cultural heritage management particularly for Nicosia and generally in other divided and contested cities.

1.3 Research Methodology and Structure of the Thesis

The concern of this research is to understand the difficulties and challenges of cultural heritage management in ethno-religiously divided and contested cities and to propose a management system to overcome these problems. Different kind of research questions necessitates different kind of approaches. Due to the aims and objectives of the research qualitative research methods have been used in this thesis. Grounded theory and case study are the qualitative approaches used in this research. Data collection and analysis in this research is carried out iteratively.

The first chapter of the thesis briefly describes the context of the research while presenting the problem definition, aims and objectives, and the methodology of the research.

Due to the multidisciplinary nature of the research, grounded theory method has been used in which qualitative analysis of data used to derive a theoretical construct (Corbin and Strauss, 2008). Charmaz (2006), stated that grounded theory methods, with their systematic at the same time flexible ways of collecting and analysing qualitative data allows theory building from the data. Additionally, as mentioned by Jabareen (2009), to build the conceptual framework from existing multidisciplinary literature grounded theory method is adequate and extremely useful.

Second chapter of the thesis presents the conceptual framework of the research. This chapter is not only a literature review and analysis of the key concepts that are relevant to this research but also an analysis of cultural heritage management in ethno-religiously divided and contested cities.

For this a literature review is carried out on key concepts to build up on the existing conceptual framework so that divided and contested cities fit in the management of

cultural heritage discourse. Thus, a conceptual framework proposed which integrates the key concepts from the fields of conservation of cultural heritage, governance and heritage management to the context of conflict studies and divided cities discourse.

Grounded theory method was used to build up on the discourses of the management and governance of cultural heritage and divided cities. It was used to assess the existing administrative and legislative frameworks and governance of cultural heritage in ethno-religiously divided and contested cities so that a special framework for the management of cultural heritage in divided and contested historic cities has been developed. In order to build up a conceptual framework for the study, conceptual framework analysis is used which offers a theorization process for building conceptual frameworks based on grounded theory method (Jabareen, 2009).

For conceptual framework a literature review is conducted on the theoretical discussions and development of international policies in relation with conservation of cultural heritage during conflict, war and after war. Papers and conventions of intergovernmental organisations, United Nations Educational, Scientific and Cultural Organization (UNESCO), United Nations (UN), Council of Europe and International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) etc. in relation to human rights, conflict, war and cultural heritage were reviewed to develop an understanding of the evolution of policies. A literature review on heritage management and the principles of good governance in cultural heritage sector, public administration in contested societies and post-war reconstruction is undertaken.

In order to understand the complexities associated with the governance and management of cultural heritage in divided and contested cities, a literature review about divided cities discourse is carried out. Each contested or divided city is a unique case however they also show general patterns. A broad range of cities which are ethno-religiously divided and have adequate literature about heritage conservation are selected. In order to assess the existing complexities for the

conservation of cultural heritage in each city a critical literature review is conducted. Secondary data used for the research are; books and articles.

Apart from Nicosia, a site visit to Belfast has been executed in April 2018. This site visit made the author to observe the city and to collect visual data by taking photographs.

Case study Nicosia is presented in the third chapter. Case study is used as a research inquiry which allows investigating the cases in depth with their real-life context (Yin, 2014). A 'two-case' case study is designed for this research which included both northern and southern part of Nicosia as cases. Primary data used for this chapter are site research and observation of the author. Secondary data of the research are; literature search such as books, journals, official documents, archival records, and visual data such as old photographs, drawings, maps and aerial photos.

Nicosia, the divided capital city of Cyprus is selected as a case study since there is not such a reference for how conservation of cultural heritage evolved in the north and in the south after the division and the effects of different management context on cultural heritage. Nicosia due to its frozen conflict with different management contexts for heritage conservation since 1974 on one hand and on the other hand with integrated tools related to heritage conservation such as Nicosia Master Plan (NMP) and bi-communal Technical Committee on Cultural Heritage (TCCH) are the reasons why it is chosen to investigate as a case study.

Literature review related to history of the city and history of conservation of cultural heritage in Cyprus and the evolution of policies and legislations conducted to understand conservation of cultural heritage before division. For the history of the city the main source is the book of D. Michaelides (ed.), *Historic Nicosia* (2012) which is a comprehensive and scholarly publication on the history of the capital of Cyprus.

Legal and administrative system for heritage conservation in the north and in the south comparatively analyzed through the main documents of antiquities legislations

and town planning legislations to evaluate the current conservation and management of cultural heritage. Conservation of cultural heritage in practice in the north and in the south, comparatively analyzed in terms of registration, project implementation, financial tools, control and monitoring process. The annual reports and archives of the Department of Antiquities of both Republic of Cyprus (RoC) and Turkish Republic of Northern Cyprus (TRNC) analyzed. In order to be able to comparatively analyze the current situation of registration process and financial sources in the north and the south, quantitative data is also used.

A fieldwork conducted for both northern and southern part of Nicosia to observe the city and the conservation works implemented. This provided the author with on-site observation and the visual data, photographs that have been used to describe the physical context.

In-depth interview is used to obtain detailed data for the conservation and management of cultural heritage from the key experts in the conservation field, and TCCH members and the perception of the inhabitants of the Nicosia towards the city, division and cultural heritage management. In order to get rich, detailed answers, qualitative interviewing is conducted in this research. An in-depth interview designed, and an interview guide has been prepared according to the research questions that allows flexibility in asking questions (see Appendix A). According to the replies of each interviewee, further questions which are seen significant are asked.

Interviews conducted with NMP and TCCH members, and with old and current staff of responsible departments for heritage conservation in the northern and southern part of Cyprus, and old and current inhabitants of the Nicosia walled city between June 2019 – January 2021. With those who does not speak English or Turkish, a Greek translator was used. Interviews were audio recorded and then transcribed. The identity information of the inhabitants interviewed kept secret.

Fourth chapter includes the evaluation of the heritage conservation and management in the divided Nicosia according to the conceptual framework and a proposal particularly for divided Nicosia.

Content analysis has been utilized to analyse qualitative data collected from documents, articles, papers and for the in-depth interviews. Qualitative content analysis as stated by Mayring (2010) comprises not only the content but analysing the underlying themes and the core ideas in the documents which is the reason chosen to be the main data analyses of this research. As stated by Drisko and Maschi (2016), a large set of data can be summarized by qualitative content analysis and typologies of content can be generated in relation to research purpose and questions.

Content analysis is conducted on the institutional reports, official documents, publications and in-depth interviews. Thus, key stakeholders in heritage conservation in divided cities are identified and the approach to dealing with the complexities of managing cultural heritage is evaluated. Integrated tools for heritage conservation in divided cities are studied as part of this process. The evaluation of the all findings has led to a proposal for cultural heritage sphere for divided city of Nicosia.

Fifth chapter is the conclusion and the contribution of the thesis and suggestions for further studies presented in this chapter.

CHAPTER 2

HERITAGE CONSERVATION IN DIVIDED AND CONTESTED CITIES

For centuries, wars were used to solve conflicts between nations which had a great impact on the history of the world. Over the centuries, the way of wars changed however the impact of wars to change the world remained the same. A lot of historic cities have been damaged due to wars and conflicts. Conflicts which could not be solved by wars, sometimes lead to the division of the cities that last for a long time and necessitates a special framework and policies for how to manage cultural heritage.

Since the Second World War, the destruction of cities and cultural heritage due to wars and armed conflicts have been caused the creation of international principles. Also, the recovery and reconstruction processes after the wars gained attention of international organizations and have been studied by scholars.

The aim of this chapter is to build up on the existing conceptual framework for management of cultural heritage so that divided and contested historic cities integrates cultural heritage management discourse. This chapter is thus part literature review and part analysis of the key concepts which are relevant to this dissertation, but it is also analysis of cultural heritage management in divided and contested cities. This analysis introduced a new way of organizing these concepts for managing cultural heritage in divided and contested cities.

2.1 Historical Review on Generation of International Policies, Key Concepts, and Attitudes in Cultural Heritage Conservation during Conflict, War, Post-war and Post-conflict Conditions.

The significance of cultural heritage and the need to conserve it has been developed since 19th century and internationally promoted through conferences such as Athens

Conference, 1931, which Athens Charter for the Restoration of Historic Monuments is the first international charter on conservation that continues the ideas of Madrid Resolution of 1904.

During the Second World War (1939-1945), due to the aerial bombardment, culturally significant places in the cities of Germany and Britain were destroyed. Soon after the Second World War, United Nations Educational, Scientific and Cultural Organization (UNESCO) was created in 1945 for the collaboration of nations to conserve cultural heritage.

The destruction of cultural property caused by the Second World War, resulted with the creation of first convention, the 1954 Hague Convention² of UNESCO which calls for a system and general and enhanced protection of cultural property in the event of international or non-international (national, regional, ethnic, and religious) armed conflicts.

Also, aftermath the Second World War, a proposal was made to form an intergovernmental center for the study and improvement of methods of restoration and International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) was established in 1956 with the same spirit of international collaboration for the conservation of cultural heritage. In close co-operation with UNESCO, the center works to assist member states.

Second World War, not only ended with the destruction of urban heritage but also ended with the division of some cities in Germany. With the division of Germany to Federal West Germany and Socialist East Germany, Berlin become a *divided city* in 1945 till the reunification in 1989. The division of Germany also created other divided cities³ in which part of them in Poland and part of them in Germany.

² Titled as “Convention for the protection of cultural property in the event of armed conflict.”

³ Frankfurt, Goerlitz, Guben and Kuestrin were also divided.

Cities are the places where diverse people come together. They are the arenas in which conflict is taking place in everyday life. *Conflict* which is defined as a disagreement between people, groups or countries in Longman Dictionary (<https://www.ldoceonline.com>) can arise when they have different values, ideas and goals and they think that the attitudes of the other present a threat to their values, ideas and their own goal achievement. Disputes in cities with ethno-religious and national conflict is more severe and creates contested cities. When there is no way for reconciliation and the disputes exist, conflict leads to fights or even wars. If these conflicts cannot be solved or reduced, they are likely to physically change the cities. In such cities conflict not only leads to contested urban environments, but also inter-communal violence and wars leads the division of cities with ‘conflict infrastructures’⁴ such as checkpoints, barriers, fences, walls, buffer-zones and dead zones.

The ethno-national conflict in Jerusalem caused the division of the city along Jewish-Israeli Jerusalem and Arab-Jordanian Jerusalem between 1948-1967 (see Chapter 2.2.1).

The inter-communal violence in Nicosia between the two main ethnic groups, Greeks and Turks, resulted with the first phase of partition of the city between 1955 -1963 with Mason- Dixon Line which was largely a voluntary threshold between the Greek and Turkish quarters of the walled city of Nicosia. In the second phase of partition, Mason-Dixon Line expanded to include a cordon sanitaire and was open to pedestrian and vehicular crossing through checkpoints and main commercial street of the city became green line. In 1974, Turkey responded the Greek backed coup which ended with the division of Cyprus and Nicosia with a buffer zone (see Chapter 2.2.5).

⁴ The term ‘conflict infrastructure’ used in the project of ‘The Divided Cities and the Contested State’ Briefing Papers referring all kind of structures that divides a city.

The conflict in Belfast between Catholics (Irish Nationalists) and Protestants (Unionists) caused the division of the city with so-called peace-lines which first erected in 1969 (see Chapter 2.2.3).

The civil war in Beirut between 1975-1990 caused the division of Beirut with a green line which partitioned the city till 1990 (see Chapter 2.2.4).

During the Bosnian War (1992- 1995), an international armed conflict took place in Bosnia Herzegovina which caused the division of some cities such as Mostar, Sarajevo. The Bosnian War was also characterized by the *deliberate destruction* of cultural heritage. The symbolic monuments have been targeted during the Bosnian War (see Chapter 2.2.2).

In 1996, as the cultural equivalent of the Red Cross, the International Committee of the Blue Shield (ICBS) was founded which brings together the four international NGOs (ICA- International Council of Archives, ICOM- International Council of Museums, ICOMOS- International Council on Monuments and Sites and IFLA- International Federation of Library associations and Institutions), in response to crisis effecting the cultural property⁵.

During the Second World War (1939-1945), due to the aerial bombardment, culturally significant places in the cities of Germany and Britain were destroyed which caused the creation of first convention by UNESCO. Later, during the wars in the former Yugoslavia (1992-1995), *deliberate destruction* of nationally important and symbolic monuments caused the adaptation of Second Protocol of 1999.

⁵ Stanley-Price, Nicholas, 2007, The thread of continuity: cultural heritage in post-war recovery, Stanley-Price, Nicholas ed., in Cultural Heritage in Post-war Recovery, Papers from the ICCROM FORM held on October 4-6 2005, p.13.

21st century is also marked with the deliberate destruction of culturally significant places and looting and destruction of urban heritage due to armed conflicts and civil wars. In 2001, the Buddhas of Bamyán were destroyed by Taliban in Afghanistan.

Due to the *deliberate destruction* of cultural heritage, the UNESCO Declaration (2003) has been developed concerning the intentional destruction of cultural heritage. The concern of both the Second Protocol of 1999 and 2003 Declaration are the deliberate destruction of the cultural heritage due to what has been experienced in the former Yugoslavia, Croatia, Bosnia- Herzegovina and Afghanistan (Stanley-Price, 2007). The 2003 UNESCO Declaration⁶ recognizes that

“Cultural heritage is an important component of the cultural identity of communities, groups and individuals and of social cohesion, so its intentional destruction may have adverse consequences on human dignity and human rights” (UNESCO 2003, para.20).

However, these developments are mainly concerned with the protection of those cultural properties that has been recognized as national heritage or exceptional world heritage and are putting forward the rules in war. The Hague Convention has been reviewed by some scholars (Boylan 1993; Toman 1996; Boylan 2001; Chamberlain 2004; Stanley-Price 2007).

Geneva Convention’s additional protocols (1977 and 2005) also refer to cultural property. Protection of cultural objects and of places of worship which is Article 53 of additional protocol (I)⁷ and article 16 of additional protocol (II)⁸ mentions that

“Without prejudice to the provisions of the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 14 May

⁶ The 2003 UNESCO Declaration Concerning the Intentional Destruction of Cultural Heritage.

⁷ Relating to the protection of victims of international armed conflicts, 8 June 1977.

⁸ Relating to the protection of victims of non-international armed conflicts, 8 June 1977.

1954, it is prohibited to commit any acts of hostility directed against historic monuments, works of art or places of worship which constitute the cultural or spiritual heritage of peoples, and to use them in support of the military effort” (pp. 39, 90).

Council of Europe Framework Convention on the Value of Cultural Heritage for Society (2005), also known as Faro Convention⁹ emphasizes the need to involve everyone in society in defining and managing heritage. In Faro Convention the concept of heritage community is introduced which all heritage communities have a right to engage with the cultural heritage of their choice, while respecting the rights and freedom of others. For a peaceful and democratic society and for promotion of cultural diversity, the role of cultural heritage is emphasized. The United Nations 2007 Declaration on the Rights of Indigenous People also makes reference to cultural heritage. It refers to the rights of indigenous people having right on their own heritage.

When human rights and heritage are concerned, the International Covenant on Economic, Social and Cultural Rights, multilateral treaty adopted by the United Nations General Assembly in 1966, part 3, which lists the human rights, has an article 15 which mentions “*right to participation in cultural life*”. The optional protocol adopted in 2008, mentions

“Respect for cultural rights is essential for the maintenance of human dignity and positive social interaction between individuals and communities in a diverse and multicultural world” (UNESCO 2009, paras.34-38).

⁹ 27/10/2005, treaty opens for signature by the Member States and for accession by the European Union and by the non-member States.

Reconstruction is not new in conservation field. Although, in order to not falsify history heritage professionals, oppose reconstruction, the deliberate destruction of heritage sites caused a shift in attitudes to reconstruction.

Reconstruction after a war goes back to the rebuilding of cities such as Warsaw, Dresden which were destroyed throughout the World War II. The attitudes for cultural heritage conservation after the deliberate destruction of cultural heritage in the former Yugoslavia (1992-1995) and the civil war in Beirut (1975-1990), add up the **post-war reconstruction** concept in cultural heritage. Post-war reconstruction not only refers to the physical reconstruction of destroyed cities and heritage sites but also refers to social reconstruction. Thus, includes social, political, and economic components and improvement of government institutions and infrastructures.

Barakat¹⁰ (2007) analyzed post-war reconstruction processes and investigated its relationship with modern warfare and the deficiencies of international policies and their implementation in the field to improve the protection and recovery of cultural heritage after a war. Then he suggests an approach that links the theory with practice.

The analyses Barakat conducted from the last fifty years, and his fifteen years of multidisciplinary research in many postwar contexts revealed the need for

- a- Shared vision for recovery; Post-war reconstruction has to be conceptualized and at local, provincial, national and international levels, social, cultural, political and economic components have to be connected with a multidimensional process. Priorities of local people and international agencies, external actors might not be same but negotiations for the priorities is important.

¹⁰ Sultan Barakat, founded and led the Post-war Reconstruction and Development Unit (PRDU) in the University of York between 1993-2016, a research center dedicated to the study of the aftermath of war.

- b- Integration of cultural heritage into the wider physical, economic, and social responses; post-war recovery is not only a physical restoration of cultural heritage, it also includes improvement of infrastructure and government services, institution- building to improve the efficiency of existing institutions.
- c- Political and financial support; Political and funding support throughout the recovery is important.
- d- Capacity of local people and institutions; Due to the war, the institutional and human capacities change in war torn places. It is crucial that institutional and human capacities for cultural heritage is developed.
- e- Active participation of local people in the design and implementation of recovery; Local civil society organizations are important.
- f- The recognition of the contemporary relationship between replacement and conservation approaches; modernization or historic preservation.
- g- The prioritization of quality and authenticity over speed of recovery; time is essential for both quality during the recovery of cultural heritage and also for peace-building.
- h- More practical ways to implement conservation codes and legislation; which are very difficult to implement after a war.
- i- And the appreciation of belief and religion in post-war societies; recognizing and valuing the beliefs of different communities and focusing on what unites the communities rather than which divides them.

Barakat (2007) emphasizes that although in the last fifteen years huge amount of both international and local resources spent for post-war reconstruction, this mainly had an impact on material conditions of the monuments. Criticizes the fact that not too much attention is given to the value and future role of cultural heritage in getting out from conflict and that this social phenomenon has not been deeply understood in the academic discourse and the international policies and their implementations could not be efficient.

Nearly last two decades, the potential of cultural heritage to overcome conflict between different communities gain attention. In ethno-religious conflicts, while cultural heritage can be the reason of conflict, it might also contribute the recovery process which can later lead to **reconciliation**. ICCROM Forum, Cultural Heritage in Postwar Recovery, which was held on October 2005, aimed to show how cultural heritage plays an important role in the recovery after the armed conflicts and the need to fit into strategies for *post-conflict* recovery.

In spite of the international policies, the destruction of cultural heritage due to the armed conflict and civil wars continues. Destruction of cultural heritage in Iraq War (2003-2011), Syrian Civil War (2011-present), Mali Conflict and Civil War (2012) and Yemen Civil War (2015-present) has been shown the deficiency of the current international policies. Sassen (2018) refers to these recent civil wars as a new kind of war which causes endless urban conflict. Ukrainian cultural heritage is suffering since the 2022 Russian invasion.

Due to the ongoing natural and human caused intentional destruction of cultural heritage, a guidance document has been prepared, ICOMOS Guidance on Post Trauma Recovery and Reconstruction for World Heritage Cultural Properties (Paris, 2017), for the reconstruction of damaged World Heritage properties.

UNESCO's World Heritage Committee changed their attitude towards the reconstruction of historic sites due to ongoing natural disasters and deliberate destruction of significant places and this emphasized in World Heritage Committee session in 2017.

Due to ongoing widespread destruction of cultural heritage in conflict areas, an international alliance for the protection of heritage in conflict areas (ALIPH) created in 2017 and this initiative funded by some states, institutions and individuals. ALIPH funding conservation works in conflicted area.

Warsaw Recommendation on Recovery and Reconstruction of Cultural Heritage (2018) developed a set of principles for the reconstruction processes of heritage sites destroyed due to armed conflicts or natural disasters. For an effective reconstruction the importance of good governance with highly participatory approach and integration of urban heritage conservation to sustainable development emphasized.

In conflicted and contested environments, heritage sites due to their historic and symbolic values for nations can be in the center of conflict. However, in *post-war/post-conflict* times cultural heritage can play a great role in reconciliation process.

Armed conflicts and wars mean loss of lives, displacement and destruction. Thus, in the recovery process housing, health and food can be the priority. However as stated by Stanley-Price (2007), including cultural heritage in the recovery process is very crucial for social reconstruction and later for the reconciliation process. Thus, *good governance* and management of cultural heritage during post-war/post-conflict and divisions is very crucial for the recovering process and for the reconciliation.

Good Governance in Cultural Heritage Conservation

It is generally accepted that the current approach to heritage conservation in Western Europe has developed through several key stages since the 19th century. At first, the focus was on the restoration of works of art, ancient monuments and symbolic buildings and archaeological sites. Later, with the impacts of industrialization which badly affected the historic fabric of towns and especially after the massive destruction of historic settlements during the Second World War in the first half of the twentieth century, a shift in attitudes towards conservation has thus changed. On the one hand, conservation was extended from single building to historic towns and urban areas, then to cultural landscapes. On the other hand, the focus moved from tangible to intangible values and aspects also.

As stated by Avrami (2009), the developments in planning theory and social movements in the second half of the twentieth century caused a theoretical shift in

conservation field also and brought values- based conservation which seeks to understand conservation in a broader context, dealing with sites holistically. Heritage and its value to society are fundamental for sustainable conservation. Avrami (ibid) states that:

“Values about what to preserve and how to preserve are derived from the meanings and uses that people attach to buildings and sites, and landscapes, and constructed amongst individual, institutional, and community actors. The values of certain stakeholders may conflict with those of others, and values may change over time or as a result of political conditions”. (p.179)

Values based management in practice emerged in which its fundamental part is to understand the heritage values attached by different groups and Australia’s Burra Charter¹¹ is internationally recognized offering such approach for managing heritage places. With Burra Charter the “*cultural significance*” was defined and understanding and retention of cultural significance of a place defined as the central goal of conservation. Community and stakeholder involvement in every step of conservation, offered as a framework.

Conservation of historic towns and areas also has been extended to understand urban conservation in a broader context, dealing with site holistically, not only conserving physical remains of the past but also dealing with relationships between people and places. Urban conservation encompasses physical, spatial, natural, social, cultural, and economic aspects of historic urban areas. The urban heritage management and historic urban landscape approach have been studied by many scholars (Orbasli 2000; Pickard 2001; Leask and Fyall 2006; Rodwell 2008; Bandarin and Van Oers 2012; Bandarin and Van Oers 2015). There are also researches which explored the management practices in World Heritage cities, which are showing that there is a

¹¹ The Australia ICOMOS Charter for Places of Cultural Significance first adopted in 1979 and revised in 1981, 1988, 1999, and 2013.

gap between the practice and theory of cultural heritage management (Ripp, et al 2016; Roders et al 2011).

However, the case studies studied are mainly embracing 'normal', 'undivided' cities and World heritage site designated cities. International charters, conventions and recommendations about urban heritage and management of historic cities, towns and urban areas and historic urban landscapes are all concentrated on 'normal', 'undivided' cities.

Management of cultural heritage in divided historic cities, not only faces challenges of urban and economic development, and tourism, but also impacts of division such as different legal and institutional frameworks, resource problems, displacement and ownership problems, differing values due to national identities, right to use-access to heritage and urban development due to post-war reconstruction. Orbasli (2000), state that urban conservation has three dimensions; physical, spatial and social, that all interrelate and overlap with each other. Division interrupts all these three dimensions.

In the conservation field, the importance of cultural heritage for sustainability and heritage-based tourism for the social and economic conditions of countries has been recognized that caused good governance and management of cultural heritage gain more attention. In divided and contested cities good governance and management of cultural heritage is also crucial to overcome conflict between communities that have different values and identities.

Throsby (2002) defines cultural heritage from economic perspective as cultural capital which involves the capital value of the cultural heritage as well as the value that people attribute to it in terms of social, historical or cultural dimensions. Who benefits? Who pays? Who cares? Those are referred to as stakeholders. Balancing private and public objectives is very important. Thus nowadays, heritage management involves more stakeholders that make establishing and keeping a sustainable management system more complicated. Inclusive approach is important in management approaches for better outcomes.

In World Heritage Convention (1972), management was first referring to the existing legal frameworks for the conservation of cultural heritage, later in the Operational Guidelines (1997), it started to encompass the administration system which goes beyond the protection laws, and in 2005 Operational Guidelines, management system started to encompass involvement of all stakeholders. Fieilden and Jokilehto (1993) is the early management guideline published concerning World Heritage sites that can be used for other sites also. It was updated in 1998 to encompass the administrative guidelines also after the Operational Guidelines of 1997.

Later in the UNESCO World Heritage Centre's publication (2013), which was particularly targets the World Heritage sites, the management system suggests a framework which includes legal framework, institutional framework and resources as financial and human resources. Planning, implementation and monitoring of the actions are the processes suggested for a sustainable management system. Also, for improving the existing management system, outcomes aimed to achieve has to be checked thus to make improvements in terms of the gaps in the system. For heritage management, international and national organizations have plenty of guidance however, Ripp and Rodwell (2017) states that although there are guidelines aiming to create conceptual frameworks, they are missing the essential issues that can be crucial on the ground such as risks and obstacles for implementation.

There are also scholars that studied management of historic centers. For a successful management of a historic townscape, the importance of understanding its historic and spatial context is mentioned by Conzen (1981) and Larkham (1990) and later the need to understand the social context also emphasized by Orbasli (2000). For an effective urban management Orbasli (2000) refers to three overlapping elements, which are legislative framework, involvement and relationship of all stakeholders and finance. Robert Pickard (2001), in his book examines the different management approaches of some European historic cities under five themes which are;

1. policy and planning framework,
2. management and regeneration action,

- 3.environmental management,
4. tourism and heritage management and
- 5.sustainability.

He (Pickard, 2001) emphasizes the need of a holistic policy for the sustainable management of historic cities.

Shiple and Kovacs (2008) basing on the ‘five principles of good governance’ of the Institute on Governance (2003) and by examining the UNESCO and ICOMOS conventions and charters developed a set of **good governance principles** which can be used in cultural heritage sector. These are:

- a- **Legitimacy and voice**, which refers to the democratic and human rights context, presence of democratic institutions, appropriate level of decentralization in decision-making, inclusive heritage management, and involvement of public at all level, existence of civil society groups and existence of trust between all stakeholders.
- b- **Direction**, which encompasses cohesion with international principles, existence of legal instruments, system-wide plans, management plans, effective and democratic leadership free from conflict of interest.
- c- **Performance** captures involvement of adequate and appropriate human resources, risk management, implementation, monitoring, evaluation processes and informing public about performance.
- d- **Accountability** refers to public institutions, sharing knowledge, and transparency and skills.
- e- **Fairness**, which contains the existence of fair management of conservation sites and fairness in every step of conservation including documenting, conserving and interpreting. cities.

Council of Europe's 2011 approach ‘The role of culture and cultural heritage in conflict prevention, transformation, resolution and post conflict action’ (2013) refers to heritage as a tool to prevent conflict, a factor for conflict resolution and a starting point for post-conflict reconstruction for social, physical and moral development.

The Council of the European Union in 2014 refers to the Cultural Governance and invites its Member States to have a more open, participatory approach to policy making and management of cultural heritage. Council of Europe in 2017 published a set of recommendations for the member states which emphasizes managing cultural heritage according the principles of human rights and democracy and underpins the importance of value of heritage for the society. Not only the community involvement but also involvement of all heritage stakeholders for good governance is the European Strategy for the 21st century.

In Delhi Declaration on Heritage and Democracy (ICOMOS, 2017), heritage is emphasized as a fundamental human right. For a sustainable development the importance of heritage and democracy in human-based approach was mentioned. In a world where heritage is threatened by both human caused and natural caused threats including deliberate destruction and improper management, the importance and necessity of managing heritage in a democratic, ethical, and inclusive way is highlighted. The potential of cultural heritage to reduce conflict between communities is also emphasized.

The importance of shared decision-making, inclusivity and consensus building in heritage management is also emphasized in ICCROM¹² seminar held in 2011 which its findings published in 2018.

Conflict in heritage planning and management is defined by Chris Johnston and David Myers (2016)¹³ as

“a disagreement in which the involved parties perceive a threat to their interests, values, identities, or rights” (p.1).

¹² ICCROM Sharing Conservation Decisions-Current Issues and Future Strategies (Heritage, A. and Copithorne, J. (eds.), 2018

¹³ From proceedings of a workshop organized by the Getty Conservation Institute, Los Angeles, California, 1-3 December 2009, published in 2016 by Getty Conservation Institute.

Heritage and identity, heritage practice and heritage as part of public policy have been given as three broad categories of issues and challenges which lead to conflict or disagreement during heritage planning and management.

Since some heritage places are seen as symbols of national and cultural identity, conflicts can arise for their conservation. Issues about differing heritage values of different communities, heritage and human rights, and interpreting heritage places which impacts the values of other cultural group can rise conflict.

Heritage practice encompasses defining heritage, engaging stakeholders, understanding values, developing policy, taking action to conserve, and presenting and interpreting a place. Each of these steps is open to disputes in contested and divided cities.

Public policy which encompasses laws, regulations, funding priorities and government decision making processes refers to government policy. Conservation of cultural heritage and valorization forms a part of public policy and governance. Since public policy is complex and dynamic, it is complex to shape it.

Conflict in cultural heritage management is common due to the differing identities, interests and values of different stakeholders associated with a site. In ethno-religious divided and contested historic cities, this conflict is more prevalent than other contexts. Due to differing identities and values, each step of heritage conservation is open to disputes. There is always concern in each community for every step of conservation, which relates to their cultural heritage especially those who represents their nationality and religion.

High level of negotiation skills is required to navigate these contexts. This issue was raised during the ICCROM Forum: Cultural Heritage in Post-war Recovery. The need for built environment professionals who are working in contested places to have

the necessary training in negotiation skills and the ability to work under extreme conditions was highlighted (Calame, 2007)¹⁴.

A workshop organized by the Getty Conservation Institute, in 2009, with the assistance of the Consensus Building Institute (CBI), focused on the application of dispute resolution methods to heritage place management. The workshop aimed to close the gap in the understanding and application of dispute resolution concepts and methods in heritage conservation. In the main, the contributions provide a framework for heritage professionals to use collaborative decision making to address the issues and challenges in heritage planning and management¹⁵. For challenging conflicts such as differences in identities and values, only peripheral advices have been given.

Values based management in practice and management planning for heritage sites seeks understanding and dealing with the stakeholders who affect the conservation of a heritage place and also those that will be affected. The differing interest and values of the stakeholders may lead to a conflict, which requires recognition of these differences and consensus building for a sustainable conservation.

Consensus-building is a conflict resolution process used to settle complex disputes. It is a framework for developing and implementing collaborative decision-making. The methodology adopted for consensus building for cultural heritage management is drawn from Consensus Building Institutes (CBI) formula. For negotiation the ‘Mutual Gain Approach’ adopted (Smith, 2016: p.25).

The CBI is suggesting that even the most severe challenges can be solved through collaboration. By working together and using mutual gain approach, the different interests of each group can be negotiated. The process is called ‘dispute resolution’ when the situation is more conflictual and ‘consensus building’ is the process when

¹⁴ For more information, see Calame, Jon, 2007, Divided Cities and ethnic conflict in the urban domain, in Stanley-Price, Nicholas ed., in Cultural Heritage in Post-war Recovery, Papers from the ICCROM form held on October 4-6, 2005.

¹⁵ For more information, see Smith, 2016, in Myers, Smith, and Ostergren, ed. (2016).

each group willing to come together but their interests are different (Fairman and Smith, 2019).

The principal concepts for consensus building are stakeholders, interests, values and identities and alternatives and options. On the other hand, for long standing intergroup conflicts that are centred around identities, the disputes of each group can be only framed with values, rights and identities since they are more crucial than meeting their interests (Smith,2016).

'Trust building activities' sometimes so called *'confidence building measures'* is given as an important action when the parties are polarized with identity and value differences and have limited or poor contact (Smith,2016). Encouraging empathy and acknowledgment of differences, trust and respect, are all important for confidence building.

The importance of *public administration* in reconciliation and conflict management has been emphasized by O'Connor, (2014). O'Connor, (2014) argues that for securing both good governance and conflict management, developing administrative capacity is very important.

O'Connor, (2014) states that researches done for the governance of divided cities has failed to consider the role of bureaucrats and the need for bureaucratic reforms. The role of bureaucrats within a divided city is important, rather than representing their personal community background and ethnic identities, they should have a professional administrative mentality.

During consensus building processes, the importance of selecting representatives who are on one hand representing their communities' values, and on the other hand who are also capable to communicate with the other and open to dialog has been mentioned by Smith (2016).

Ashworth, Graham and Tunbridge (2007) addressed the conceptualization of heritage in multicultural societies. How heritage is used in societies for the formation and management of collective identities, which is mostly demonstrated through

sense of belonging attached to places has been explored. The meaning of a place for the people and the link between them is very important in shaping place identities. Thus, the importance of constructing and representing plural place identities in plural societies has been emphasized.

The need for pluralizing identity and heritage in public policy strategies of plural societies stated by Ashworth, Graham and Tunbridge (2007). Heritage policies in plural societies have been researched and five policy models revealed which are

- Assimilatory- single core model that is an exclusive approach that denies pluralization and supports common values and one common place identity.
- Melting pot model that a homogenous identity is created from different ethnic communities.
- Core model that exists in places with long national history but tries to integrate the immigrants' culture to their core identity.
- Pillar model that has seen in deeply divided communities and has a pillar for each community allowing to manage their own heritage. While each pillar supports the state, there is very little communication between the pillars.
- Salad bowl model that each group comes together with their own identity to create a whole which sees the society as a cultural mosaic.

The pillar model is stated by Ashworth (2007) as a potential solution for ethnically deeply divided societies since it allows each distinctive cultural group to exist within its own pillar. In this model while there is a common heritage of the state for whole communities, on the other hand each community has the right to create and manage its own heritage and institutions. Institutionally grounded pillar model is suggested as a solution model for divided Cyprus, Yugoslavia, and for Palestinian- Israeli conflict.

2.2 Conservation of Cultural Heritage in Divided and Contested Cities

Cities are cosmopolitan places where diverse people from different ethnicity, race and culture come together. Thus, conflict due to race, ethnic and social class differences can be seen in every city that causes segregation in the city and division to an extent. Scholarly, the term ‘divided city’ developed between 1950s and 1980s referring to socially divided cities commonly in Western World (Safier1997).

However, disputes in cities with ethno-religious and national conflict is more severe. If the conflict cannot be solved, they are likely to physically change the city. In those cities conflict not only leads to contested urban environments, but also inter-communal violence or wars leads the division of cities with ‘conflict infrastructures’¹⁶ such as checkpoints, barriers, fences, walls, buffer-zones and dead zones. Some examples of such cities are Jerusalem, Beirut, Belfast, Nicosia and Mostar.

Literature referring to this kind of ‘*divided cities*’ developed in the recent three decades. Divided cities are a multidisciplinary phenomenon. Thus, there is a great amount of multidisciplinary research about this kind of ‘divided cities. The disciplines that it has been addressed include architecture, urban studies, politics, geography and sociology. ‘*Divided*’, ‘*contested*’, ‘*polarized*’, ‘*partitioned*’, ‘*ethnically divided*’ and ‘*ethno-nationally divided*’ are the terms used by scholars to distinguish these cities. The meanings of some of these terms may overlap and some cities can be classified with more than one of these terms.

Cities like Jerusalem and Belfast, with intense inter-communal conflict and violence that presents ethno-national schism are transformed from being solely divided to ‘polarized cities’ (Benvenisti, 1986). Such cities referred as ‘polarized/contested’

¹⁶ The term ‘conflict infrastructure’ used in the project of ‘The Divided Cities and the Contested State’ Briefing Papers referring all kind of structures that divides a city.

cities by Bollens, 2007. Yacobi (2015), also refers Jerusalem to be transformed from ‘divided’ to ‘contested’ city.

Kliot and Mansfield (1999) used ‘division’ for ethnically homogeneous places that are divided artificially by external forces due to a war, like Berlin. On the other hand, partition is used for cities like Nicosia and Jerusalem in which as a result of internal schism societies fractures mainly after the ending of colonial empires.

Hepburn (2004, 2006) classifies cities with fractures between ethnic or religious groups as ‘divided’ and cities with two or more ethnic groups that each demand the control and possession of the city as ‘contested’.

Anderson (2008) defines three types of divided cities; 1. state -divided cities like Berlin, 2. ethnically divided cities like London and 3. ethno-nationally divided cities like Jerusalem, Belfast, and Nicosia.

Table 2.1 Scholars and the terms used for cities

<i>Authors</i>	Fractures due to ethnic and religious groups	Intense inter-communal conflict with ethno-national schism
<i>Benvenisti (1986)</i>	Divided	Polarized
<i>Kliot and Mansfield (1999)</i>	Partitioned	Partitioned
<i>Hepburn (2004;2006)</i>	Divided	Contested
<i>Bollens (2007)</i>	Divided	Polarized/Contested
<i>Anderson (2008)</i>	Ethnically divided	Ethno-nationally divided
<i>Yacobi (2015)</i>	Divided	Contested

There is a great literature about the history of conflict in divided cities, how and why these urban partitions happened and explored the patterns that links them. Calame and Charlesworth, 2009, studied Nicosia, Berlin, Beirut, Jerusalem and Mostar and

argued that ‘divided cities’ are an ‘emerging global condition’ and are marked with ‘sectarianism’ created due to violence between conflicting communities. Common temporary solutions to stop conflict violence in these cities are referred as ‘stopgap solution of separation’ which are in time becomes persistent divisions. Kliot and Mansfield (1999), analyzed the processes of partition/division of cities Berlin, Nicosia and Jerusalem.

Urban policy and planning in some of these divided cities have been studied by Bollens, 2000, 2007, 2012; Boal 1995; Benvenisti 1986; Kotek 1999; Misselwitz and Rieniets 2006; Pullan, 2011; Pullan and Sternberg, 2012. Additionally, a multi-disciplinary research team studied the divided cities¹⁷. Although the main focus was on Jerusalem and Belfast, Mostar, Berlin, Beirut, Brussels, Tripoli, Vukovar, Kirkuk, and Nicosia were also studied. ‘The Conflict in Cities and the Contested State’ examined the ethnic, religious and national conflicts in these divided cities. They explored how ethno-religious and national conflict shaped these cities and how these cities were shaped by conflict.

Pullan (2011), indicates how planning system of Israeli created fragmented frontiers and how by expropriation of Palestinian property larger Jewish Quarter was created. She refers the heritage sites, archaeological excavations and architectural renovations to be manipulated to gain power by each community. Pullan, Sternberg, Kyriacou, Larkin, and Micheal (2014), *The Struggle for Jerusalem’s Holy Places*, is a product of ‘The Conflict in Cities and the Contested State’ project that the relationship between city, conflict and religion is studied to show the politics of city. As, Yacobi (2015) stated the book contributes to the literature on ‘contested’ cities.

¹⁷ “The Conflict in Cities and the Contested State” was an multidisciplinary research project which examined politically divided cities. A multi-disciplinary team of researchers from Cambridge University, Exeter University and Queen’s University Belfast, combined the academic disciplines of Architecture, Urban Studies, Politics, Geography and Sociology. The main focus was Belfast and Jerusalem. Other divided cities, Nicosia, Mostar, Berlin, Beirut and Kirkuk were studied also. The main aim of the Conflict in Cities project was to examine in divided cities how conflict between communities can make conflict worse or better at the government level. www.conflictincities.org

The main aim of this part of the thesis is to identify and classify the main aspects and complexities of cultural heritage management in divided and contested historic cities. For a comparative analysis ethno-religious divided cities, Jerusalem, Mostar, Belfast, Beirut and Nicosia is chosen to identify and map the complexities of heritage management in their current stage of division. The data collection for these cases is from secondary sources.

2.2.1 Contested Jerusalem

Jerusalem as being conquered, besieged many times in its history has a rich multi-cultural heritage, especially holy places which are very significant in terms of Judaism, Christianity and Islam. Its geographic and political condition together with being a holy place for different religious groups all brought conflict to the city.

Jerusalem was under the Ottoman Rule between 16th- 19th century and between 1917 and 1948 is ruled by British. Although conservation of cultural heritage started during Ottoman Period, institutionalization of heritage conservation started during British Period. Surveying historic buildings and policy to conserve these buildings began during British period. The main focus was the holy sites of the Christianity particularly the other religious buildings also took attention (Pullan & Strenberg, 2012).

During British Mandate, Charles McLean, draw a Master Plan for Jerusalem in which he proposed a belt around the Old City and set some building and conservation regulations. Thus, Old city of Jerusalem and its surrounding was considered as a single monument which is separated from other parts of the city. This policy of British period, to separate the Old city and the zone around it, 'Holy Basin', which began by William McLean, Charles Robert Ashbee and Patrick Geddes from 1918 onwards, has continued with Israeli planning system (Pullan & Gwiazda, 2011).

In 1948 Jerusalem was divided between Israel and Jordan. While Israel controlled West Jerusalem, East Jerusalem including the old city was under the control of Jordanian institutions.

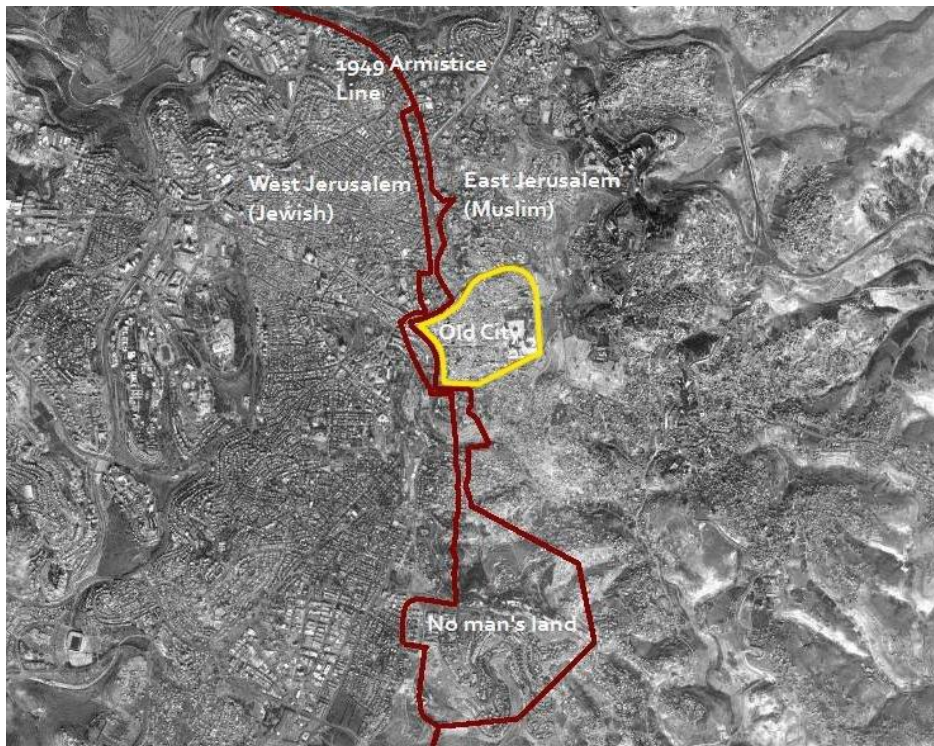


Figure 2.1. Map showing the division in Jerusalem 1948-1967 (Caner, 2012, p.14)

The difference of urban development policy of East which is implemented without formal procedures and West which is an institutionalized planning system mentioned by Misselwitz and Rieniets (2006). Starting from Ottoman Period, registration of land ownership is not done properly which later caused ownership problems for Palestinians. The lack of any Master Plan for East Jerusalem caused many Palestinians to build their houses without building permits which later gave the Israeli authorities right to demolish them (Amin,2010; Margalit, 2011).

Although by the occupation of Israel in 1967 Jerusalem is reunited, this has never been internationally recognized. Jerusalem is still divided both socially and

physically with newly built separation barriers and the planning policies of Israeli government (Misselwitz and Rieniets, 2006).

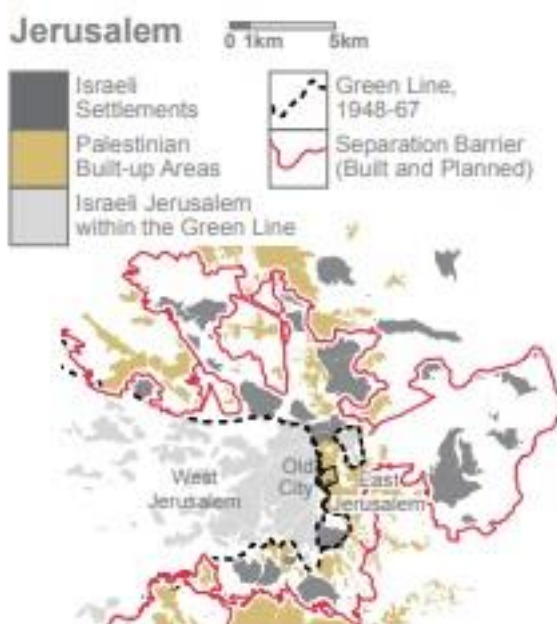


Figure 2.2. Jerusalem after the occupation of Israel (Conflict in Cities and the Contested State, Briefing Paper 1, p.1)

After the unification of East and West Jerusalem in 1967, the planning system of Israeli Rule referred as deeply political by many scholars (Amim, 2010; Jabareen, 2010; Pullan & Strenberg 2012; Pullan, 2013). It is mentioned to impose greater Jewish population in the city, while excluding Palestinians. National Parks Authority prepared a plan to designate a national park around the Old city Wall which is approved by the Ministry of Interior in 1974 in which a greater protection zone around the city was designated. Pullan & Strenberg (2012), states that although this policy of National Park prevented the city to develop badly, on the other hand stopped its sustainable growth which continued during Ottomans, British and Jordanian rule.

After annexation of East Jerusalem to Israeli, Yehuda Tamir was given the responsibility for planning, renovation and reconstruction of Jewish Quarters and arrangement of the Jewish population of East Jerusalem. His team included representatives of the Israeli Lands Authority, Interior, Housing and Religious Affairs Ministries and the Jerusalem Municipality. In 1967, Tamir proposed a plan which included new Jewish neighborhoods in East Jerusalem and also the renovation of the old city.

Arieh Sharon's town planning scheme, for the old city and its environs was completed in 1971. After the plan, the control of Old City and its Environs was given back to the Jerusalem Municipality. Reconstruction and resettlement of the Jewish Quarter was the first aim of the Israeli Government, which planners suggested 3500 new Jewish population to the old city. However, this aim could not be achieved and very few residents returned back. On the other hand, the main architectural features of the Quarter became the 50 synagogues and yeshivot which all different ethnic and religious community of Israeli represented (Slae, Kark, & Shoual, 2012). By the expropriation of Palestinian property, a larger Jewish Quarter created and since it's done under the conservation projects of the old city, did not attract enough attention (Pullan 2011).

Slae, Kark, & Shoual (2012) states that planning the reconstruction of Jewish Quarter, failed under the great expectations of some stakeholders for tourism and politicized policy of Israeli government. The intention turned to reveal the archaeological sites of the First and Second Temple Period of Jerusalem.

Pullan (2011) in her article uses the term "frontier urbanism" which she defines with the way the two community, Jewish and Palestinians settled as frontier populations in Jerusalem and the way urban spaces, heritage sites, archaeological sites and architectural conservation projects used to promote particular power by each community. Although, planning system of Israeli government created more divided, segmented city with the motorway road which divides the East and West, and new

Jewish settlements, on the other hand in the Walled city, to keep the power in the city, both community Jewish and Palestinians live all together.

Israeli government tries to raise the Jewish population in the old city, on the other hand Palestinians who were living outside of the city returning back to old city so that they can keep their ID cards as residents of the city. Assi (2012), states that returning back of Palestinians to the old city, created accommodation demand which caused inappropriate alterations to historic buildings.

The old city of Jerusalem Revitalization Programme¹⁸ since 1995 implemented many conservation projects in the old city which aimed to bring back and keep the Palestinians in the old city. However, the political intention of Israeli in Muslim Quarter, to acquire the Palestinian properties and bring in more Jewish people resulted in inappropriate renovations of the houses since they do not have any attachment to the area and do not value the Palestinian architecture.

Pullan (2011), states that archaeology is used by Israeli government for nationalist purposes. She refers to some of the excavations done by the Israeli government mainly under the Palestinian properties for creating underground praying spaces and for linking Jewish places as illegal and the position of the Antiquities Department as unclear. Pullan, Sternberg, Kyriacou, Larkin, and Micheal (2014) in their book, *The Struggle for Jerusalem's Holy Places*, refer to the religious heritage of Islam and Judaism which is creating conflict in Jerusalem. The relationship between city, conflict and religion is studied.

¹⁸ Established by the Welfare Association in 1994 and their main funding are from the Arab Fund for Economic and Social Development. Welfare Association is a non-profit private organization established in 1983 to support Palestinians for sustainable development.

Jerusalem with its urban spaces including its rich cultural heritage is extremely politicized due to the ethno- religious and national conflict. Pullan (2011), states that to gain power both Palestine and Jewish community manipulates cultural heritage.

Management of Cultural Heritage in Jerusalem

In 1981, Old City of Jerusalem and its walls was inscribed in the World Heritage List and in 1982 turned to be World Heritage in danger list which is proposed by Jordan. Thus, internationally UNESCO- (World Heritage Committee/Centre) is a responsible body for the management of the site. Director of World Heritage Committee prepares situational reports and special representatives make inspections.

National responsible body of central government is independent Israeli governmental authority, Israeli Antiquities Authority since 1990 is responsible for enforcing the 1978 Law of Antiquities.

Municipality of West Jerusalem controls the construction works, building permits and maintenance in the old city with Israeli Antiquities Authority.

National Parks Authority- merged with Israel Nature and Parks Authority since 1998, prepared a plan to designate a national park around the Old city Wall which is approved by the Ministry of Interior in 1974.

Waqf Administration- Jerusalem Islamic waqf. Since 2000 is under the control of Jordanian government and responsible for Palestinian sites in the Old City. Welfare Association established The Old city of Jerusalem Revitalization Programme – NGO in 1994.

In terms of international policies, Jordan and Israel were ratified the 1954 Hague Convention in 1957, and Jordan is State Party to Second Protocol of 1999. The Protection of Holy Places Law 1967 – Minister of Religious Affairs responsible to implement the Law. Main idea is the right of people to access and use their religious

buildings. The 1978 Law of Antiquities- Independent governmental authority, Israeli Antiquities Authority is responsible to implement the Law.

Planning and building Law of 1965- requires the approval of plans at national, regional and municipal levels. Minister of Interior is responsible to implement the Law. The Parks Legislation- which prohibited any extension to the buildings in the national park designated area. On the other hand, legislation consist some expropriation for future urban development.

2.2.2 Contested Mostar

Mostar was an ethnically mixed city of Bosniaks, Croats and Serbs before the wars in 1992 and 1994. They used to live ethnically mixed in the city except the old town of Mostar which was mainly inhabited by Muslim Bosniaks. The city suffered a lot from the wars between 1992-1994. In 1992, Yugoslav National Army attacked the city in which a lot of people were killed, and most historic buildings destroyed. While against Serbs, Bosniaks and Croats were fighting together which caused the displacement of many Serb residents of the city, later Bosnian Croatian Militia occupied the west bank of Neretva River and forced Muslim families to leave west of the city. A line created down the Neretva River dividing the city into two parts. Croats on western part of the city and Muslims on the eastern part with a division line along the Boulevard.

During the war, deliberate destruction of cultural heritage was enormous. Cathedrals, mosques, churches, baths, museums, residential buildings, bridges were targeted. The old bridge Stari Most which survived from the first attack, destroyed in 1993 by the Croatian Army. In 1993, to protect the east part of the city from Croatian paramilitary attacks, Bosniaks set a frontline along the Austro-Hungarian Boulevard which divided the city both physically and functionally till 1995. In February 1994, the hostilities in Mostar ended with a physically and demographically altered city.

The ethnically mixed city, ended up with ethnically divided with the Boulevard as the partition line.

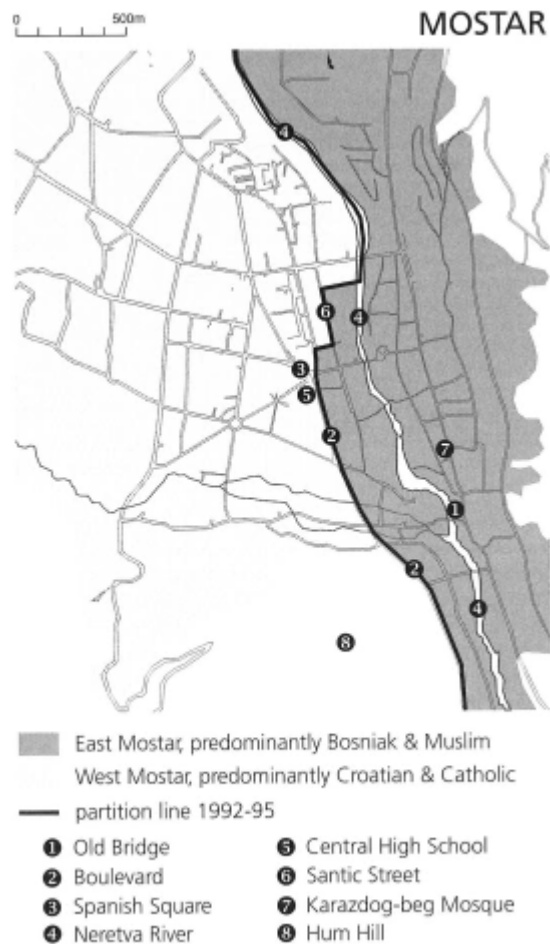


Figure 2.3. Mostar division between 1992-1995 (citiesintransition.wordpress.com)

Although Mostar was reunited with the creation of Federation of Bosnia Herzegovina in 1994, it is still segregated. Dayton Peace Agreement signed by Croatian, Serbian and Bosniak representatives of Bosnia Herzegovina in December 1995, which was enforced by international community, resulted with a state which divided the country into two entities; the Republika Srpska (Serbian) and Federation of Bosnia Herzegovina (Muslim/Croat).

Beginning in 1996, the local government in Mostar, with the local Institute for the Protection of Monuments, in collaboration with the World Bank, UNESCO, the Research Centre for Islamic History, Art and Culture (IRCICA) Istanbul, the Aga Khan Trust for Culture, the World Monuments Fund (WMF), and universities worldwide, and many other professionals were started working for the conservation and development of the city of Mostar. A project was scheduled which was focused on the historic city area between 1998-2004 (ICOMOS, 2005).

The project included five components to be carried out by the City of Mostar in collaboration with international institutions. One was the educational program for rebuilding of Mostar. Second component of the project was the preparation and implementation of a Master Plan for the Old City of Mostar, with the development plan for the urban area of Mostar. Aga Khan Trust for Culture (AKTC) and the World Monuments Fund (WMF) joint teams prepared a Conservation and Development Plan for the Old Town of Mostar, which was adopted by the local authorities in 2001. Third one was the rehabilitation of the historic city core which included restoration and reconstruction of individual structures and infrastructure improvement. Fourth was the restoration and reconstruction of the priority buildings in the central urban area and fifth was the reconstruction of the Old Bridge Complex (ICOMOS, 2005).

During post-war reconstruction in Mostar a lot of international support provided, which mainly relied on foreign expertise due to the lack of enough resources in the east part. Municipal authorities of both sides of the Mostar generally did not cooperate, thus the two parts of the city functioned separately. Mostar has six city municipalities with Croat or Muslim majorities with partisan urban policies (Bollens, 2012).

Calame and Pasic (2009) shared their professional experiences during the post-war reconstruction of Mostar between 1994-2005 and state that although a great amount of foreign capital spent for post-war recovery, mainly the symbolic monuments of the city were regained, the social reconstruction could not be achieved. Thus, only physical material of the city was considered. Reconstruction priorities were

criticized, that great amount of money and time spent, but projects which would help social rehabilitation were underestimated.

Although most of the destroyed buildings were mainly in the east part of the city and with Dayton Accords the division was ended, the foreign funding agencies insisted to spend balanced budget in each side of the city. Calame and Pasic (2009) criticize the fact that during reconstruction phase, instead of collaborating with local agencies which required to bring together the offices from both side - east and west, new offices established for each project. Although, these offices worked well to coordinate their projects, the fact that they might left a negative impact on the authority of local agencies in the eyes of inhabitants of Mostar has been emphasized.

Wik (2011), who worked in Bosnia-Herzegovina for eight years since 2000, shared her experiences and states the fact that during reconstruction process, cultural heritage has been used to justify the stories of each ethnic group. She emphasized the administrative problems, that there was not any central state institution for heritage conservation and the previous one was not permitted to work due to the political prevention. On the other hand, local heritage institutions were not collaborating with each other.

She states the fact that as experts they were faced with the difficulties to work in a contested place since they do not have such an experience. Also, due to the war the loss of archives thus lack of historic evidences for reconstruction were mentioned as constrains.

Riedlmayer (2002), also criticize the fact that active NGOs in the post war reconstruction in Mostar were not experienced enough to work in such contested places. Also, the fact that international agencies avoided including in reconstruction of religious buildings have led the involvement of other sponsors which had their own political interest rather than conserving cultural heritage. The need to promote the professional education for the technical person working for heritage institutions in Mostar also stated. Cultural heritage used as a warfare thus its reconstruction was

very open to be used politically. Thus, the prioritization of reconstruction projects needed to be approached very sensitively.

Post-war development which threatens cultural heritage of Mostar and the need for enforcing standards and regulations by local authorities have been emphasized by Riedlmayer (2002) and in the report of UNESCO (2005). The threat of new buildings which were not compatible with the historic town and the inappropriate interventions done by private owners to their war damaged homes were stated.

Management of Cultural Heritage in Mostar.

The Commission to Preserve National Monuments, was established pursuant to Annex 8 of the Dayton Peace Agreement which is a state institution and the presidency of Bosnia and Herzegovina is responsible to issue the decisions for designation the movable and immovable property as a National Monument. The responsibility to provide legal, administrative and financial measures to protect and manage the National Monuments belongs to the government of the Federation of Bosnia and Herzegovina. The Ministry of Regional Planning and Ministry of Culture and Sport – Institute for the Protection of Monuments are the responsible ministries for cultural heritage.

At the Cantonal level, Cantonal Institute for the Protection of the Cultural, Historical, and Natural Heritage, located in Mostar, has the direct responsibility for cultural heritage.

The historic urban area of Mostar is designated as National Monument by the Commission to Preserve National Monuments in 2004. Later in the same year, City Council of Mostar established an Agency for the conservation and development of the Old City which replaced the former 1999 Project Coordination Unit (PCU). Old Bridge Area of the Old City of Mostar, was nominated as World Heritage Site in 2005.

The Government of the Federation of Bosnia and Herzegovina adopted a master plan for Mostar and Management Plan for the old city of Mostar has been implemented. The Mostar City Council established Stari Grad which is a semi-autonomous agency responsible for the conservation, development, site management and monitoring of Mostar. The Agency works in collaboration with other heritage related institutions mainly with the Federal Institute for the Protection of Monuments. Cultural heritage conservation mostly financed by the Government of the Federation of Bosnia and Herzegovina and the City of Mostar. Infrastructure improvement projects of the city are implemented by the City of Mostar.

The Hague Convention for Protection of the Cultural Property in the Event of Armed Conflict of 14 May 1954, ratified by former Yugoslavia in 1974. Bosnia-Herzegovina establishes its status as a state party by notification of succession in 1993. In 2009 Bosnia- Herzegovina become a party to 2nd Protocol of 1999 by accession.

Legislations which provide protection for monuments are: Law on the Implementation of the Decisions of the Commission to Preserve National Monuments, established pursuant to Annex 8 of the General Agreement for Peace in Bosnia and Herzegovina, provisional list of National Monuments (Decision of Commission to Protect National Monuments), Law about Spatial Planning and Construction Law.

2.2.3 Contested and Divided Belfast

Belfast, was a 17th century Georgian town which later evolved as a Victorian and Edwardian city with its own character. In 19th century, it became an industrial city, first manufacturing cotton and linen and after shipbuilding. Protestants living in East Belfast and working in shipbuilding while Catholic workers living in West Belfast and working in linen mills (Neill, and Schwedler, 2001).

The roots of the conflict in Northern Ireland goes back to 17th century when lands of native Catholics in Ireland were given to ownership of Protestants (Calame and Charlesworth, 2009). The conflict in Belfast between Catholics (Irish Nationalists) who supports Irish Independence and Protestants (Unionists) who supports union of Ireland with Britain caused the division of the city with so-called peace-lines which first erected in 1969. This period in Belfast which is known as ‘the Troubles’ started with the erection of first peace wall at the end of 1960’s and ended with the Good Friday Agreement in 1998, destroyed the inner city of Belfast.

As stated by Neill and Schwedler (2011), 1970’s in Belfast was marked for cultural exclusion. Peace walls erected to segregate Catholic and Protestant working class neighborhoods, the bombing campaign of Irish Republican Army (IRA) between 1970-1975 destroyed the inner city and a motorway suggested which cuts the city center from Shankill Road where Protestants live and Falls Road where Catholics live along. 1980- 1984 marked for trying to recover the city center, 1985-1994 marked for trying to get over cultural differences and from 1995 till now for cultural inclusion.

After Good Friday agreement which was signed in 1998, a culturally inclusive power-sharing assembly established in 1999. The government departments started to have equality assessment for their policies. Although, there are inclusive policies and legislative processes, it is stated that after the Good Friday Agreement, the segregation of Catholic and Protestant neighborhoods increased (Bollens 2012, Bryan 2015, Durrer and McCall Magan 2017). The peace lines erected due to the

request of inhabitants or by the authorities due to the need for security. In spite of the agreement, Belfast is still divided with ‘peacelines’. These ‘peacelines’ which were first a single barrier and supposed to be temporary, in time became double barrier and permanent.

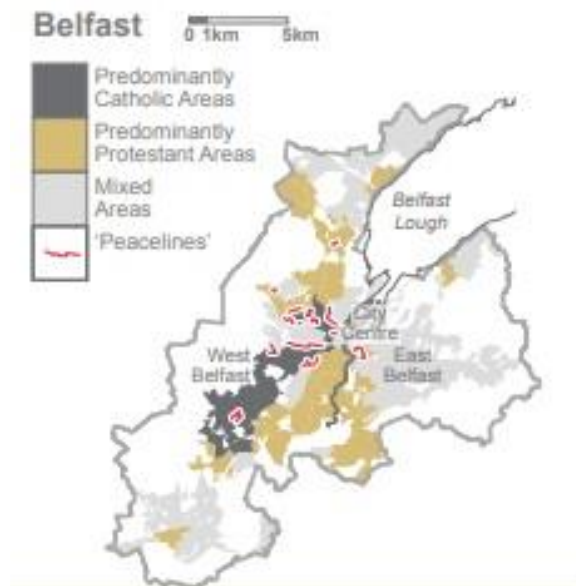


Figure 2.4. Belfast, Catholic and Protestant Areas and 'Peacelines' (Conflict in Cities and the Contested State, Briefing Paper 1, p.1)



Figure 2.5. "Peace-line" from Protestant neighborhood Shankill Road. (E. Reis archive, 29 April 2018)



Figure 2.6. Peace Wall Gates Shankill / Falls Road interface, the doors get closed at 6 pm till 6 am every day. (E. Reis archive, 29 April 2018)

The character of the Belfast city suffered from the troubles, from high-rise buildings in the inner city since there is not any height restriction, from traffic pressure and from lack of expertise in departments for conservation.

The built heritage of central Belfast is not only a commercial area but also a political-religious place. Today there are 13 conservation areas in Belfast designated by the local planning authority due to their special architectural or historical value. However, new developments like Waterfront Hall, Laganside Towers, Castlecourt getting more support rather than conservation. Thus, conservation and development could not integrate. This situation is mentioned by Neill and Schwedler (2011) as “The loss of local identity may be an unnecessary price to pay for imposed normality” (p.108).



Figure 2.7. The Lagan Waterfall Area of Belfast. (E. Reis archive, 29 April 2018)



Figure 2.8. Titanic Museum, The Lagan Waterfall Area of Belfast. (E. Reis archive, 29 April 2018)

Management of Cultural Heritage in Belfast

The Department of the Environment for Northern Ireland was used to be responsible for planning and heritage protection. Since May 2016, the Department of Communities take over the responsibility to identify, list, schedule and designate archaeological sites and built heritage. On the other hand, planning functions passed to the new Department for Infrastructure in May 2015.

In Northern Ireland, during 1960's Georgian and later buildings were not listed and conserved. Legislation to list and protect built heritage passed in 1973, after the demolition of two Victorian building by the Queens University authorities. These demolition's also caused the formation of Ulster Architectural Heritage Society in 1967 (Neill, and Schwedler, 2011).

Primary legislations for heritage conservation are the Planning Act, 2011 and the Planning (Listed Buildings) Regulations, 2015, Amendments, 2016 and the government policies are the Strategic Planning Policy Statement (SPPS), 2015 and Planning Policy Statement 6: Planning, Archaeology and the Built Heritage, 1999 which is the guidance for the protection of listed buildings.

Belfast City Council as the Planning Authority has the responsibility to conserve the special character of conservation areas. By introducing an article, planning authority have a control over the works taken on conservation areas.

The government departments started to have equality assessment for their policies to evaluate the impact of policies on people so that they can introduce policies which promote equality of opportunity and/or good relations. In the recent years inclusion, negotiation, consent are the concepts of inner-city regeneration policy of Belfast City Council.

2.2.4 Contested Beirut

In 19th century the main population in Beirut was Sunni Muslims while a Greek Orthodox community which were one fourth of the total population were living in a defined quarter (Davie, 1994). Later in 19th century, the settlement of Maronites caused the Christians to be majority in the city and in 20th century Armenian immigrants came to Beirut and settled in the east of the city, while Lebanese Sunni and Shi'ite were coming to work in Beirut and settled west of the city (Calame and Charlesworth, 2009). Beirut was under the French Mandate between 1920- 1943 and gained its independence in 1943. The Arab-Israeli war in 1948 again caused a change in the urban population of Beirut, Palestinian immigrants came to Beirut and caused an increase in the Sunni Muslim population of the city.

The intercommunal violence that was broken in 1975 was difficult to understand due to the diverse armed groups that were involved (Calame and Charlesworth, 2009). The civil war between 1975-1990 caused the division of Beirut with a green line which partitioned west from east and cutting through the historic old city. During the civil war, the city was ethnically and religiously divided, Muslims in the West, Christians in the East and the areas which were used to be mixed area became Green Line (Bollens, 2012).



Figure 2.9. Division of Beirut, 1974-1990 (Caner, 2012, p.7)

In 1990, civil war ended and the Green Line dismantled. A power-sharing institutional arrangement established that politically and institutionally each religious community has power. However, although physically division is dismantled, psychologically division still exist (Davie, 1994).

After the civil war in Beirut, the reconstruction of the downtown is done by a private company, Solidere which was founded by the former Prime Minister of the country. The approach to the regeneration in Beirut which is referred as political aimed to provide an image of normality so that the city can attract tourist and foreign investor. However, by selling the plots and creating a Sunni site it has been created more fragmentation, and gentrification in the city (Conflict in Cities, 2012).

Historic buildings from Ottoman and French Mandate Period and significant number of religious buildings both mosques and churches existed in the central district of pre-war Beirut. Although the other areas in the city were segregated, the center was used to be a mixed place. The protection of these historic buildings in the post-war reconstruction process of the central district has not been even. In the old city center, remains from Ottoman and Medieval Period and the urban fabric of French Mandate were destroyed. During the demolitions archaeological sites revealed, which some of them are conserved (Bollens, 2012). Since 1994, due to the criticism of the reconstruction process of the central district area, more attention started to be given to the urban fabric of the area and restoration of historic buildings (Bollens,2012).

Management of Cultural Heritage in Beirut.

The Ministry of Culture in Lebanon is responsible for the protection and management of cultural heritage. The Directorate General of Antiquities (DGA) is a unit of Ministry of Culture and is responsible for the protection, promotion of archaeological monuments and built heritage, archaeological excavations and movable archaeological property.

With the end of civil war which lasted 15 years, during the post war reconstruction estate developers in Beirut destroyed hundreds of historic buildings to construct new apartment blocks. Till 2018, there was not a law to protect the architectural heritage thus this leads the demolition of not only Ottoman or Levantine architecture but also 20th century modern architecture of Beirut which made up the urban tissue (Varzi, 2016).

The Ministry of Culture commissioned the NGO Association pour la Protection des Sites et Anciennes Demeures au Liban (APSAD)¹⁹ in 1995 to survey the architectural heritage of Beirut. A list of traditional buildings which survived has been prepared. 1051 building documented in Beirut, but this list did not include the buildings in downtown since due to Solidere, APSAD had no access (protect-lebaneseheritage.com/). The intend of the Ministry of Culture to prohibit demolishment of these buildings caused the discontent of the owners. This caused the establishment of a committee by the government to evaluate the buildings which caused to decrease the amount of building that meets the criteria to be protected. However, from the surveyed 1,051 historic building, according to Save Beirut Heritage (SBH), only 200 of them survived from the post-war reconstruction process of the city (M. Varzi, 2016).

The politicians and governmental institutions were lacking the desire to protect the architectural heritage of the city and this caused non-governmental organizations and individuals to give support for saving the heritage of the city. The campaigns of NGOs such as SBH and others caused to set new laws to protect the heritage in 2017. Till 2017, the only legislation to protect cultural heritage was the one passed during French mandate in 1933 and only deals with archaeological excavations and

¹⁹ APSAD is dedicated to promoting the protection & restoration of ancient buildings with historic & artistic characteristics & the conservation of natural sites, act upon laws protecting the architectural heritage, raise public awareness concerning urban and environmental problems, encourage an architecture and a town planning of high quality.

discovered old constructions. In spite of the approval of laws by the government in 2017, it has not been ratified by the Parliament yet (Saade, 2019). The owners of historic buildings have a committee which demanded the current legislation to be repeal (Osserian, 2018).

2.2.5 Divided Nicosia

Nicosia is located at the center of Cyprus and is the capital of island since 11th century when Byzantines, after the attacks of Arabs on the coastal towns, chose Nicosia as capital because of its geographical situation. The city hosted, Lusignans (1192-1489), Genoese (1372-1469), Venetians (1489-1571), Ottomans (1571-1878) and finally the British (1878-1960). Cyprus declared its independence from the British in 1960 however later inter-communal conflicts resulted in the partition of the island in 1974 and thus the division of the capital city. Today it is the capital of two Republics, the Republic of Cyprus in the south and the Turkish Republic of Northern Cyprus.

Nicosia has a long history of partition, that goes back to the physical division of the island with a UN buffer zone in 1974. During the Ottoman Period, Nicosia developed distinct ethnic neighborhoods, primarily with Turkish speaking residents in the north where the Ottoman Palace is situated and Greek-speaking residents in the south where Archbishops Palace is situated.

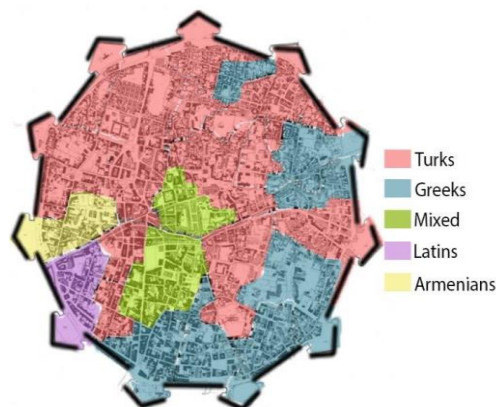


Figure 2.10. Quarters of the city during British Period (Caner, 2014, p.141)

Later in the British Period (1878-1960), inter-communal violence between two main ethnic groups, Greeks and Turks, resulted in first phase of partition from 1955 till 1963, with Mason- Dixon Line which was largely a voluntary threshold between the Greek and Turkish quarters of the walled city. During 1955-59, the inter-communal violence caused the displacement of many Greek and Turkish Cypriots. During that period Greeks were mainly displaced from Turkish dominated neighborhoods of Nicosia such as Ayios Lukas or Selimiye while Turks mainly displaced from villages where they were minority and from Ömeriye neighborhood of Nicosia (Gürel, Hatay, Yakinthou, 2012). In 1958, Turkish Cypriots, set up their own municipality in the North of the city which was not recognized by the Colonial Government.

In 1960, Republic of Cyprus was established which was based on a power-sharing model with the guarantor countries Greece, Turkey and Great Britain. During that period the Greek Cypriots were almost %77 of the total population while the Turkish Cypriots %18. Thus, the power given to the Turkish Cypriots were seen too much by many Greek Cypriots and in 1963 the President Makarios proposed some amendments which were rejected by Turks. Then an inter-communal violence broke out and Turkish Cypriots withdraw from the government. The violence resulted the displacement of some Greek Cypriots and Armenian Cypriots from north to southern part of Nicosia and displacement of Turkish Cypriots from Nicosia and some villages of the island (Gurel, Hatay, Yakinthou, 2012).

Mason- Dixon Line which was the main commercial street of the medieval city and before medieval period the Pedieos River bed, became Green Line in 1963 till 1974. In this second phase the line expanded to include a cordon sanitaire and was open to pedestrian and vehicular crossing through checkpoints.

Later an intra-communal conflict in the Greek Cypriot community started and those Greek nationalists who favoured Enosis – to tie the island to Greece launched a Greek-backed coup in July 1974 which Turkey responded and it was resulted in the partition of the island.

After 1974 the Green Line became a buffer zone which is constantly monitored by United Nations. Sand bags, oil barrels, concrete walls, corrugated iron, brick, barbed wire are the materials used through the streets of the city. Since 2003, crossing through a single checkpoint started, while today two more checkpoints were opened in Nicosia of which one is in the walled city.



Figure 2.11. Buffer zone from the Arabahmet Area of the northern part of Nicosia (E. Reis archive, 21 August 2016)



Figure 2.12. Buffer zone from the northern part of Nicosia.
(E. Reis archive, 21 August 2016)



Figure 2.13. Buffer zone from Phaneromeni Area of the southern part of Nicosia.
(E. Reis archive, 21 August 2016)



Figure 2.14. Buffer zone from the southern part of Nicosia.
(E. Reis archive, 22 August 2016)

From a natural division element, the old Pedieos riverbed, became a mixed commercial artery which was traditionally a shared public area of all communities, now became the frontier of division. The two main arteries of the city interrupted by the division. The one from east to the west of the city, from Paphos Gate to Famagusta Gate and other one from north to south, from Kyrenia Gate to the Bayraktar Mosque.

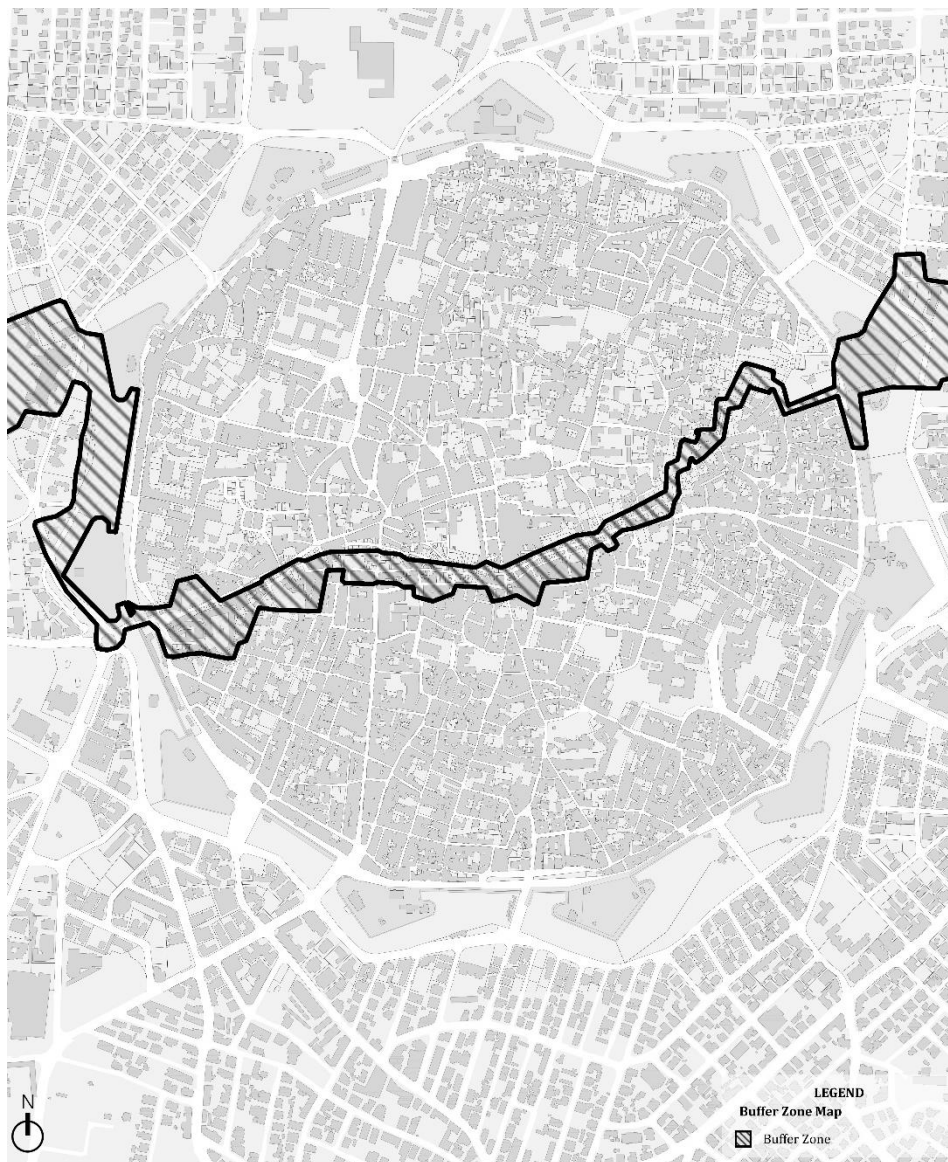


Figure 2.15. Nicosia Walled City with UN Buffer Zone (produced by E. Reis for this PhD thesis in 2022)

The political and socio-economic changes with the effect of urbanization, accelerated the growing of the city to the outside of the walls and most of the Greek and Turkish Cypriots left the old city. The walled city today is mostly populated by foreign immigrants on both sides. In the northern part mainly, immigrants coming from Turkey and in the southern part immigrants coming from Asia, Africa and Eastern Europe countries are the inhabitants of the Walled City.

Management of Cultural Heritage in Nicosia²⁰

The Turkish Republic of Northern Cyprus (TRNC) and the Republic of Cyprus (RoC) have different legislations and institutional organization for the protection of the island's cultural heritage and legal arrangements for urban planning and development which are also crucial for the conservation of immovable cultural heritage.

With the division, northern part of Cyprus came up to have many important archaeological sites, monuments and architectural heritage but no institution and no laws and regulations to protect them. The entire technical people²¹, technical reports, archive were left in the south under the Department of Antiquities²². In 1975, Department of Antiquities and Museums was established in north which is the main governmental body who deals with the conservation of both movable and immovable cultural heritage in north Cyprus thus in Nicosia also. With the establishment of a new department in north, an archaeologist from Turkey came as the head of the department and the first Ancient Monuments Law (35/1975) was published in 1975 which was adopted from the 1973 Law No 1710 of Turkey. With this Law, in 1979 a list of monuments has been declared in northern part of Nicosia which were mainly those buildings that were listed before the division. The first Ancient Monuments Law (35/1975) was replaced with the current 'Ancient Monuments Law' (60/94) in 1994. In this Law **immovable cultural property** covers a broad range of properties in terms of their nature and age. There is not any date limitation and it covers

²⁰ In Chapter 3. Nicosia the divided Capital City of Cyprus, the management of cultural heritage in north and south is given in more detailed.

²¹ Since the establishment of the Antiquities Department in 1935, Turkish Cypriots never had a position as a curator or archaeologist in the Department.

²² The department was established during British Period in 1935 and still in charge in Southern part of Cyprus.

archaeological sites, monuments, all buildings and structures with their fittings, groups of buildings, urban sites, rural sites, old streets and natural sites.

In the south the Department of Antiquities (DoA) which was established in 1935 is the main governmental body who deals with the systematic and rescue excavations, archaeological surveys, the establishment, management and operation of archaeological museums, the conservation and promotion of Ancient Monuments of the First and Second Schedule and of the archaeological sites and monuments of architectural heritage.

The other main responsible department for the conservation of cultural heritage is the Town Planning Department in north and Town Planning and Housing Department in south. In the north for urban and rural areas, apart from the Antiquities Department, the Town Planning Department in accordance with the Section 25 of Town Planning Law (55/89) can declare Conservation Areas and can suggest listing of architectural heritage to High Council of Monuments (HCoM). Town Planning Department and Antiquities Department also can work in collaboration for designation of urban and rural conservation areas and listing architectural heritage.

The Town Planning and Housing Department of Interior Ministry is responsible for the documentation of the architectural heritage in south. The architectural heritage inventory of RoC is continuously upgrading by the department. According to the inventories, buildings were listed in urban and rural areas. The department has a control over the interventions done by the owners to the listed buildings by giving financial incentives. The department gives consent for works of the listed buildings. Also has the responsibility to inspect the projects. Department has a guideline for interventions to listed buildings.

In RoC, the other major legislation used in conservation is the Town and Country Planning Law which was enacted in 1972 but put in operation in 1990. However, in 1976, with the enforcement of Articles 38 and 39 of Town and Country Planning Act, (The Town and Country Planning, Preservations Order, Regulations 221/76) the institutionalization of the conservation of traditional architectural heritage began in

RoC which reached a peak with by signing the European Convention on Architectural Heritage in 1987. In accordance with Article 38, issuing Preservation Orders initiated and in 1979 first Preservation Order was issued (2012, Department of Town Planning and Housing). After the enforcement of the Town and Country Planning Act in 1990, in Local Plans and in the Policy Statement for the Countryside, the “Areas of Special Character” and “Historic/Traditional Areas” are classified. Also, the “Commissions on Aesthetic Control” was established.

Southern part of Nicosia, has Local Plan²³ that concerns the protection of urban heritage also. Historic cores are classified as “Areas of Special Character” in Local Plan and for historic core an Area Scheme was prepared. In the North, Nicosia walled city is designated urban site in 1986 and has a Master Plan.

According to the Antiquities Law 60/94, in the north local authorities can work in collaboration with the Antiquities or/and Town Planning Department to suggest buildings to be listed. Municipalities are the responsible bodies to give final approval in accordance with the decisions of High Council of Monuments to the listed buildings, new buildings in urban site and the new buildings in the protection zones of listed buildings which are not in a mandate or designated site.

In the south, Nicosia Municipality have planning authority and can also suggest buildings to be listed. The municipality have the same financial incentives for the listed buildings as the Department of Town Planning and Housing. The conservation projects of listed buildings and projects in conservation areas need the approval of municipality also.

The Evkaf Foundation in the north and District Offices of south are the other bodies which are dealing with heritage conservation. Evkaf which was established in 1571 during Ottoman Period owns many listed monuments and buildings in Nicosia. The

²³ The Citizens Charter and Planning System, Republic of Cyprus, Ministry of Interior, Dept. of Town Planning and Housing, 2000, Nicosia.

churches and monasteries in north are under the responsibility of Evkaf. The Evkaf Office, which was the body that administrates the Evkaf, does not have conservation department but has project department with permanent staff including architects and engineers.

Due to the displacement after the division ownership-possession problems occurred which also affected cultural heritage. In the north, lands and edifices belonging to Greeks were legally given to new owners, Turks²⁴ by the authorities while in south Greeks who settled or used Turkish properties do not own the property²⁵. Thus, in south District Offices under the Interior Ministry is the responsible body for the maintenance of cultural heritage that belongs to Turkish Cypriot except those which are declared Ancient Monuments and are maintained by Antiquities Department.

The mayors of two communities, Mustafa Akıncı from the Turkish Cypriots and Lellos Demetriades from the Greek Cypriots, came together in 1979 under United Nations supervision to propose a unified sewage system for Nicosia. One of their other aims was to prepare a common physical Master Plan. Bi-communal multidisciplinary team meetings took place with technical support from the UN Centre for Human Settlements (Habitat), and funding by the United Nations Development Programme (UNDP). The outcome of these meetings and efforts came out in 1981 and the Nicosia Master Plan project was formed. NMP included two scenarios, one with the buffer zone and the other without buffer zone.

Since 1980's, a considerable effort has been given to the protection of architectural heritage and the urban tissue of the walled city of Nicosia. During the 2nd Phase studies of the NMP in 1984, a range of projects for the Walled City of Nicosia have been suggested. The first phase of implementation started in 1986 with twin

²⁴ Both Turkish Cypriots who left their lands and homes in South and moved to North and immigrants from Turkey became legal owners of Greek Cypriot properties according to Turkish administrations.

²⁵ Turkish Cypriot property came under the law of custodian in South. Also, a lot of Turkish property left abandoned.

rehabilitation projects, Arabahmet Area in the north and Chrysaliniotissa Area in the south. Since then, many other projects have been implemented. In 1986, a survey for the registration of the buildings in the walled city was initiated. Before that only the main monuments were registered in both north and south part. A set of policies and a legal framework was initiated for the conservation of the urban fabric. Height limits and development transfer rights were put in place (Al-Asad, 2007). In terms of urban heritage conservation, the Nicosia Master Plan has a significant role in Nicosia and all Cyprus. 1980s and 1990s marked with the registration of architectural heritage in Nicosia and designation of urban site in northern part of Nicosia and areas of special character in southern part of Nicosia.

Barakat (2007) refers the restoration works done under NMP in the northern and southern part of Nicosia as a part of a broader reconciliation strategy. He mentions the works done as an important confidence- building measure.

2.3 Discussion: An Assessment of Cultural Heritage Conservation in Divided and Contested Cities: Jerusalem, Mostar, Belfast, Beirut and Nicosia

In Jerusalem cultural heritage has been politicized; to gain power both Palestine and Jewish community manipulates cultural heritage thus the appreciation of belief and religion between different communities is missing. Values based, and identity-based disputes in heritage conservation is very strong. Thus, trust building activities, confidence building measures which includes trust, respect, encouraging empathy and acknowledgement of differences is missing in Jerusalem.

Each step of heritage practice is open to disputes in contested and divided cities. Inappropriate conservation and interpretation of cultural heritage places such as revealing the archaeological sites of the First and Second Temple Period of Jerusalem, and inappropriate interventions to historic buildings divides the communities more. During the conservation of the old city Palestinian lands have been expropriated. Fair management of cultural heritage is missing in Jerusalem.

Both Israeli Government and Jordanian Government has the responsibility to protect the cultural heritage, but do not have any collaboration. Since Palestinians do not accept the Israeli Government, collaborative decision making and shared vision for cultural heritage conservation is missing. Legitimacy and voice, which necessitates democratic and human rights context is weak. Fair management and good governance of cultural heritage is missing in Jerusalem thus cultural heritage is far away to be part of reconciliation in Jerusalem. Rather it divides the communities more.

In Mostar shared vision for recovery was missing, there was no co-operation between two municipalities- local heritage institutions. Instead of collaborating with local agencies which required to bring together the offices from both side - east and west, new offices established for each project. Post-war reconstruction process mainly relied on foreign experts due to lack of local experts. Since the war archives were lost, there was lack of historic evidence for reconstruction. The improvement of the capacity of local people and efficiency of existing institutions for cultural heritage was not considered.

Reconstruction process mainly focused on the physical reconstruction of the symbolic monuments of the city, the social aspects left out. Priorities of local people and international agencies, external actors were not the same. Post-war reconstruction could not be considered at local, provincial, national and international levels, and social, cultural, political and economic components could not be connected. Whatever the condition of each part of the city was the foreign funding agencies insisted to spend balanced budget in each side of the city. Fair allocation of resources could not be achieved due to the politics of foreign funding agencies.

Priorities of local people, NGOs and international agencies, external actors might not be same but negotiations for the priorities is important. Involvement of NGO's during the reconstruction process which has their own political agenda rather than conserving cultural heritage were seen in Mostar. Collaborative decision making was missing that created unfair management of cultural heritage.

The recognition of the contemporary relationship between development and conservation approaches; modernization or historic preservation could not have achieved. Post-war development threatens the cultural heritage of Mostar.

In Belfast for 'normality' new developments rather than conservation getting support. Thus, high rise buildings in the inner city are badly affecting cultural heritage. Economic development and conservation could not integrate. Heritage policies of the government is not efficient to protect cultural heritage.

The institutional and human capacities for cultural heritage are not adequate in Belfast. There is lack of expertise in departments. However, the government departments started to have equality assessment for their policies which promote equality of opportunity and/or good relations. In the recent years inclusion, negotiation, consent are the concepts of inner-city regeneration policy of Belfast City Council.

Politicians and governmental institutions in Beirut were lacking the desire to protect the architectural heritage, thus post-war reconstruction process caused destruction of cultural heritage. There is no laws and regulations and no technical expertise capable to deal with conflict and post-war reconstruction in institutions, thus in Beirut heritage as part of public policy is not the priority. Post-war reconstruction process in Beirut caused gentrification. Social, cultural, political and economic components have not been connected, thus a shared vision for recovery was missing.

In Nicosia, due to the division there are different legal and institutional frameworks for the conservation of cultural heritage. Due to the war, the institutional and human capacities for cultural heritage conservation changed. In the north the institutional and human capacities for cultural heritage had to be developed after the war. Today both north and south have to improve its institutions with appropriate levels of skill, knowledge and expertise that is capable to deal with conflict management.

In the north there is not enough resources for conservation of cultural heritage. Since the northern part is not recognized internationally, could not receive international aid except the bi-communal projects.

Displacement of people in Nicosia also affected conservation of cultural heritage. Sense of belonging and place attachment were destroyed due to the displacement, which caused ignorance in cultural heritage conservation among the inhabitants.

On the other hand, in spite of the division, bi-communal Nicosia Master Plan which one of its main goals is to conserve the cultural heritage in Nicosia and Technical Committee on Cultural Heritage are good examples for consensus building processes in Cyprus.

In all cities examined, an integrated system for cultural heritage conservation is missing. Heritage policies of each is far from pluralized heritage strategies. Participatory approach to policy making and democratic and human-rights context is missing in cultural heritage management systems which is referred as legitimacy and voice for good governance.

Cohesion with international principles and existence of legal instruments to overcome conflict in heritage management is not sufficient or in some not existing at all. Administrative capacity is very important for good governance and conflict management. Accountability and performance of the institutions are interrupted due to the division. Thus, developing administrative system that is free from ethnical conflict and appropriate and adequate human resources is crucial.

Fair management of conservation sites becomes more important in contested places. Fair allocation of resources, fair policies for heritage conservation and fairness in every step of conservation including documentation, conservation and interpretation.

To overcome the conflict good governance of cultural heritage is very important in divided and contested cities. Consensus building process with trust building activities creates respect and empathy between communities. By putting aside

different values and negotiating interests and identifying shared values, the gap between the polarized communities can be assist.

Table 2.2 Cultural heritage management in divided and contested cities studied

	Jerusalem	Beirut	Mostar	Belfast	Nicosia
Pluralized heritage policies and management strategies	x	x	x	x	x
Cohesion with int. principles and existence of efficient legal inst.	x	x	x	x	x
Accountability and performance of the responsible agencies and public institutions, presence of democratic institutions	x	x	x	✓	x
Consensus Building Processes	x	x	x	x	✓

2.4 Proposal of a Conceptual Framework for Managing Cultural Heritage in Divided and Contested Cities Derived from the Experiences of Divided and Contested Cities.

In this part of the thesis a conceptual framework has been proposed by building up on the existing conceptual framework for management of cultural heritage so that divided and contested historic cities integrates cultural heritage management discourse.

These cultural heritage management principles should be applied in all cities. However, this gains more importance in divided and contested cities. In divided and contested cities managing cultural heritage in a democratic, ethical and inclusive way is crucial to overcome conflict between communities. Thus, good governance of cultural heritage with an integrated and adequate legal and administrative system and consensus building processes to build trust and empathy between communities are the key aspects of heritage management.

Good Governance

During cultural heritage management participation of all communities at all levels of decision-making is not seen in divided and contested cities. Legitimacy and voice of all communities is very important for a democratic and human rights context in heritage management. Inclusive decision-making of democratic institutions including all communities / stakeholders and existence of trust between communities is one of the key aspects of good governance.

Direction, which encompasses existence of legal instruments and cohesion with international principles are very important. Not having consistency with international directions, and adequate legal instruments to overcome consequences of conflict, division and post-war reconstruction, badly affects cultural heritage. Democratic leadership free from conflict of interest, is crucial to manage cultural heritage in a human rights context.

In a divided, contested context, mostly human resources for management of cultural heritage are disturbed. Thus, performance that captures adequate and appropriate human resources to manage cultural heritage is important.

Accountability of public institutions which includes transparency and sharing knowledge is crucial to overcome mistrust, and conflict.

Fairness is very crucial to bridge the gap between the contested communities. Fair government policies, fair allocation of resources and fair management of cultural heritage, including every step of conservation is principal aspect of good governance.

Legal and Administrative System

Cultural heritage management system framework includes legal framework, institutional framework and resources as financial and human resources which are all interrupted in a divided and contested city.

In divided and contested cities different legal and institutional frameworks of each part, and due to conflict not recognizing the other communities' institutions seen. Inefficient and/or different legal instruments in heritage management and not having adequate legal instruments to protect cultural heritage during post-war reconstruction is another important aspect. Not having technical expertise capable to deal with conflict and post-war reconstruction, not having enough people with appropriate levels of skill, knowledge, and expertise for cultural heritage conservation are the crucial problems seen in divided and contested cities.

Limited financial resources are also a problem especially when one of the communities' administrative systems is not recognized internationally and have no access to international funds.

Consensus Building Processes

Consensus building processes in divided and contested cities, in which communities are polarized due to identity and value differences is very crucial in cultural heritage management. Thus, ‘trust building activities’ sometimes so called ‘confidence building measures’ is an important consensus building process to help put aside value differences and negotiate interests. Encouraging empathy and acknowledgment of differences, trust and respect, are all important for confidence building.

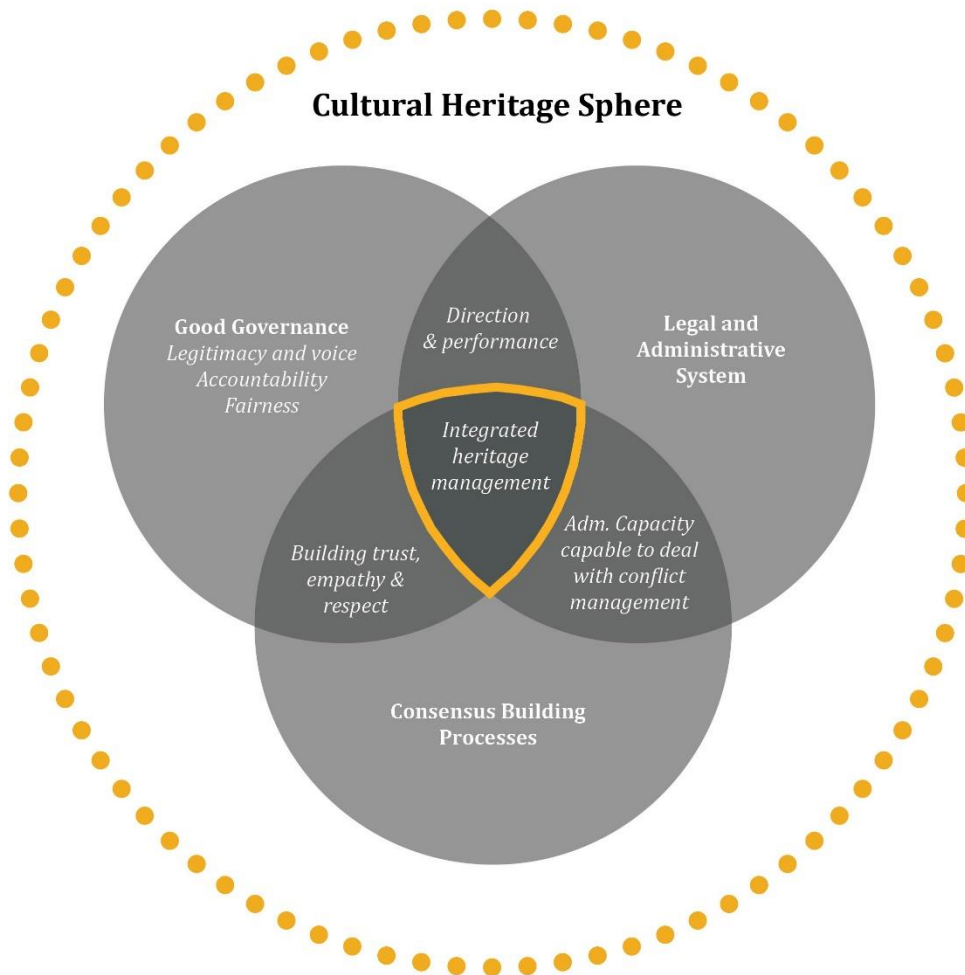


Figure 2.16. The Proposed Framework, Cultural Heritage Sphere (CHS)

CHAPTER 3

NICOSIA- DIVIDED CAPITAL CITY OF CYPRUS

Cyprus in the Eastern Mediterranean has been home to many people and communities in its history. It is small in size and population, but great in history and cultural tradition. It is the meeting point of three continents, Europe, Asia, and Africa. In addition to its geographical situation, the abundance of copper, timber, vines, oil and grain attracted the powerful kingdoms and rulers throughout its history.

The numerous sovereigns and rulers who conquered the island all left their imprint, creating a rich and diverse cultural heritage. Hyksos, The Peoples of the Sea, Phoenicians, Assyrians, Egyptians, Persians, Romans, Byzantines, Arabs, Franks (1192-1489), Genoese (1372-1469), Venetians (1489-1570), Ottomans (1570-1878), and British (1878-1960), passed through the island. Cyprus became an independent country in 1960 for the first time in its history with a shared-model government of Greek Cypriots and Turkish Cypriots. However inter-communal problems from 1963 to 1974 and the events of 1974 have led to the physical division of the island and Nicosia, the capital city of the island.

Throughout the history, cultural heritage of Cyprus was not only affected by the approaches of the different conquerors and rulers of the island, but also by the division of the island in 1974. Since this division, the protection of the rich and diverse cultural heritage of the island and Nicosia has been under the control of two different states and their governance. The Turkish Republic of Northern Cyprus (TRNC) and the Republic of Cyprus (RoC) have different legislations and institutional organization for the protection of the island's cultural heritage and legal arrangements for urban planning and development, which are also crucial for the conservation of immovable cultural heritage.

The aim of this chapter is to give a brief history of Nicosia, evolution of the city form, conservation of cultural heritage in Nicosia and current legal and administrative system for heritage conservation both in the northern and southern part of Nicosia. Both primary and secondary research is undertaken. The primary research complements the secondary research by providing data on how the institutional and legal frameworks for heritage conservation have been enacted by key agents in the field.

As a civil servant who works for the Antiquities Department in the northern part of Cyprus since 2004 and member of Advisory Board for the bi-communal Technical Committee on Cultural Heritage since 2008, author's professional observations provided data input for this chapter.

Secondary research is conducted through a literature review on the history of Nicosia, evolution of the city form; and on the history and the current state of heritage conservation in Nicosia. The data sources for literature review include; publications, official documents and reports, heritage legislation, and archival documents that were accessed from the governmental archives in the northern and southern parts of Cyprus. D. Michaelides (ed.), 2012, *Historic Nicosia* which is a comprehensive and scholarly publication on the history of the capital of Cyprus, is the main source used for the history of Nicosia.

3.1 History of the City and Cultural Heritage Conservation

Nicosia is located at the center of Cyprus and is the capital of island since 11th century when Byzantines, after the attacks of Arabs on the coastal towns, chose Nicosia as capital because of its geographical situation.

Today it is the capital city of two Republics, the Republic of Cyprus (RoC) in the south and the Turkish Republic of Northern Cyprus (TRNC) in the north.



Figure 3.1. Cyprus map after the division (www.kwintessential.co.uk)

3.1.1 Historical Evolution of the Urban Form till the Division in 1974

Nicosia is a multi-layered historic urban landscape. Although limited excavations have shown that the region of Nicosia have been inhabited in the last 5000 years, the evolution of the city from earlier settlements to Roman Ledroi and later to Nicosia is not very much clear and reliable. The limited excavations revealed that starting from Chalcolithic Period (3,900 – 2,500 BC) there were some settlements in the region of Nicosia.

A recent study has been conducted by Michaelides which gives a detailed history of Nicosia from 4th millennium BC to Roman Period depending on the excavation reports of the Department of Antiquities in south, and the references referring to Ledroi (Michaelides, 2012).

The city of Nicosia is settled in ancient times, however when the evolution of city form is considered, Roman Period is the beginning of the formation of urban

structure which has been evolved later during Byzantine Time, Lusignan, Venetian, Ottoman, and British Periods to be as it is today (see Figure 3.10).

In the study of Danilo Demi's (1997), *The Walled City of Nicosia, Typology Study*, there are some hypotheses about the location of a Roman Castrum and later a Byzantine Castle. During the Templars' rule in Nicosia, the structure of the city did not change, and they used the Byzantine Castle (Michaelides,2012).

Nicosia which used to be the capital of Byzantine province, became a Lusignan monarchy in 1191. This difference in the political context of the city, affected the transformation of the urban space. The Lusignan Period, which lasted about three centuries have been the beginning of urban development in Nicosia. The Gothic French style have been adopted to the city and created its particular local style which affected the architecture of the city and its urban structure (Demi, 1997). During this period, the administrative functions were introduced as well as rural-urban based structures for the communities.

Michaelides (2012), in his book *Historic Nicosia* refers to four stages of transformation of the urban space of the city, starting from Lusignan Period till the end of Venetian Period. These are, the first phase (1192-1350) in which the palaces, and Latin churches and monasteries were established in the city. During the second phase (1350-1450), the focus was on the defensive works, the walls of Nicosia constructed however it failed to protect the city from Genoese in 1373 and from the Mamluks of Egypt in 1426. Third one (1450-1567) was a reconstruction and expansion of the urban space phase. Last phase (1567-1570) witnessed the transformation of the medieval city form to Italian Renaissance.

Traveler, Willbrand de Oldenburg who visited Nicosia in 1211 (Severis 2011, Michaelides 2012), says that Nicosia was not fortified but has a castle. However, there is not enough information if the castle he refers is the same one with the Byzantine Castle. The evidences show that during Medieval Period, in terms of defense function there were the construction of castle, tower, citadel within the city and walls to protect the entire city.

During 1360's the walls of Nicosia constructed to protect the whole Nicosia inhabitants and to protect the king from feudal revolt. However, in 1373, the walls failed to protect the city from the war with Genoa. This caused the implementation of some reinforcement works to the walls.

According to the evidences from the travelers and historians, the urban space of Nicosia was much wider during Lusignan Period and reduced to 1/3 of its original by Venetians (Demi,1997, Keshishian,1990). A lot of edifices were demolished including the Lusignan walls to make a smaller city fortification. They aimed to keep the city more compact and to be able to defend the city against the new military technology.

The fortifications constructed have a circular form with eleven bastions, and three gates, one to the north Kyrenia Gate, one to the East, Famagusta Gate, and the other to the west Paphos Gate. However, the new defensive walls of the Nicosia, could not stop the conquest of the city by Ottomans in 1570.

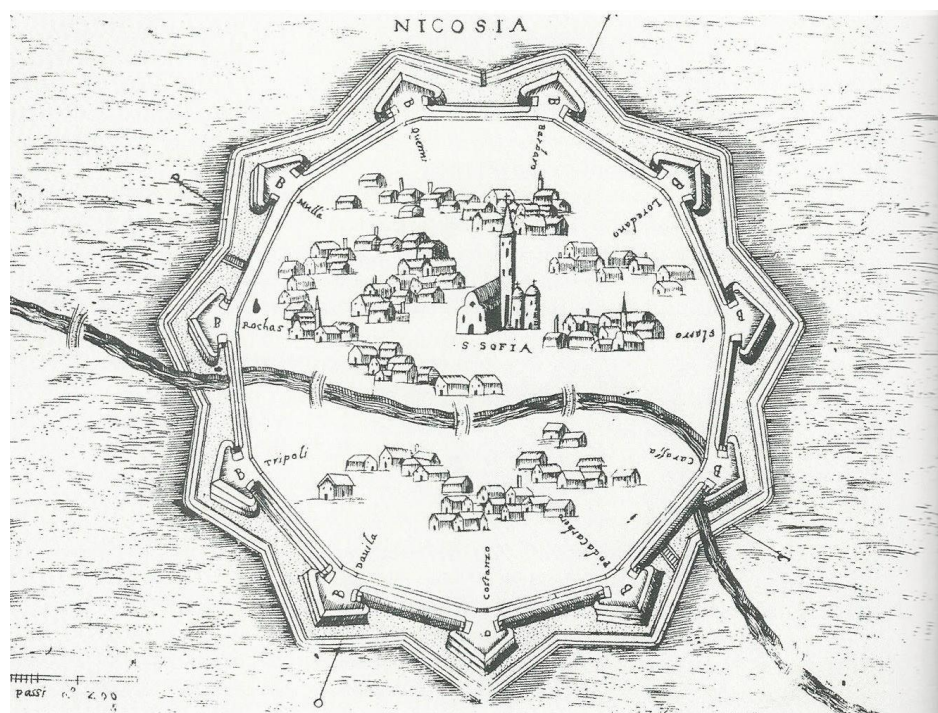


Figure 3.2. Plan of Nicosia by Giovanni Francesco Camocio, “Nicosia” (river through the town), ca1570. Ref. Stylianou, entry (43a)

Although Venetian period lasted only a century, their influence on the city form was remarkable. In 1567, the river bed, was altered by the architect Giulio Savorgnano, not only for building the fortifications but also to create an axis crossing and unifying the whole city. Venetians diverted the river and reduced the existing urban space to create a Renaissance city wall.

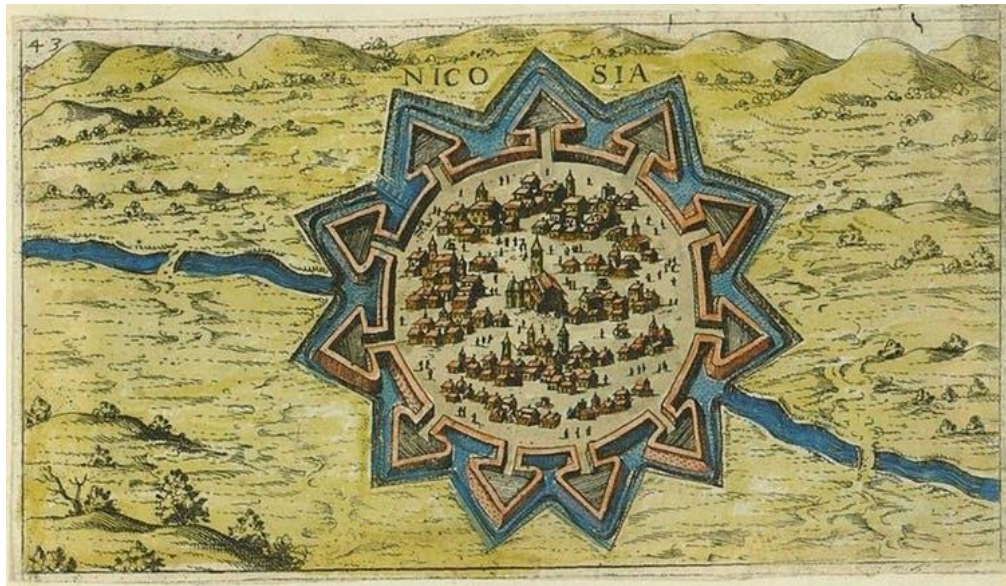


Figure 3.3. Nicosia by Giacomo Franco 1597 – Ref. Stylianou, entry (88).

During Ottoman Period, a lot of public structures were constructed. Public baths, libraries, khans, to bring water to the city aqueducts and fountains were constructed. Mainly Latin Cathedrals and churches converted to mosques. Also, the adaptation of existing buildings has been done according to the social needs of the society. The population increase due to the people brought from Ottoman lands during this period have been affected the urban development. The urban tissue of the city and building type evolved to accommodate this development. The Medieval urban-rural type dwelling typology of the city began to disappear, and smaller plots created with cul-de sac roads and courtyard house typology started to be built with smaller scale and later with more demand to housing smaller houses with a small garden were built (Demi, 1997, Michaelides 2012).

Ottomans allowed the Orthodox Church of Cyprus to return to the capital, thus Nicosia became the seat of archbishop. During Ottoman Period, neighborhoods (mahalle) were the main units of the city which were mainly composed of each ethnic and religious community around their religious buildings, mosque or church (Michaelides, 2012). Nicosia, was the main market area of the island and some parts of the city were named after the shops that were there. These Bazaars were the center of social life during Ottoman Period (Michaelides, 2012).

The first map of Nicosia, during the British Period, surveyed by Kitchener in 1881 shows that Nicosia was still within the city walls (see Figure 3.4). Also, apart from built up areas, the city has extensive open spaces for cultivation. Starting from the beginning of British Rule in 1878, the built-up areas in the city started to increase. Due to the lower and middle classes, the houses started to occupy less area and a new building type appeared. In 1882, the municipal limits of the Nicosia extended outside the city walls. The population of the city doubled during the British Period (Michaelides, 2012).



Figure 3.4. First city map of Nicosia by Kitchener, London, 1881.

During British Period, the empty converted riverbed, which was used as a garbage place, offered by the Municipal Council to those who wants to fill in a part of the river bed and reclaim the land to construct a shop (Severis, 2011). Thus, the west-east axis of the city in time became a commercial axis.

The Lusignan Palace, which was in use as Commissioner's Office declared as insecure and demolished in 1904. Later new government offices and Law Courts were built there. The window of the Lusignan Place is exhibited in the Lapidary Museum which is located in the northern part of Nicosia.



Figure 3.5. Lusignan Palace before demolition (Emile Deschamps, "Quinze mois à l'île de Chypre", Le Tour du Monde, vols 1-2, Paris 1897).



Figure 3.6. The window of the Palace in Lapidary Museum in the northern part of Nicosia (E. Reis archive, 22 April 2022)

During the British Period, first cutting in the Venetian Walls was happened in 1879 next to the Paphos Gate which was followed by others. To allow the passage of buses in 1931 each side of Kyrenia Gate was also cut.



Figure 3.7. Kyrenia Gate before each side cut ([http: www.hellenicaworld.com](http://www.hellenicaworld.com) accessed 20 June 2019)



Figure 3.8. Kyrenia Gate today (E. Reis archive, 7 May 2022)

During British Period, government railway was completed in 1904 and a station was built just outside the walled city to the north. Significant number of neo-classical public and private buildings built during this period. The city started to grow outside the walled city during British Period.

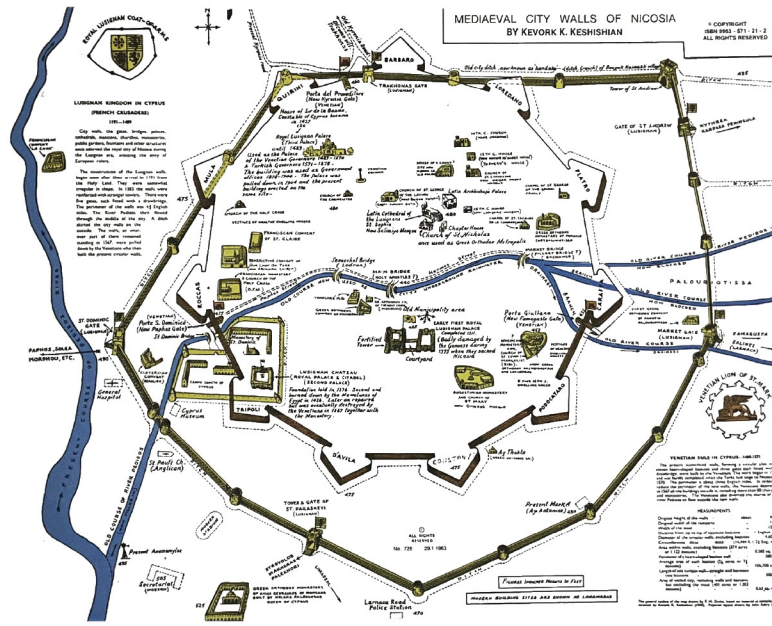


Figure 3.9. 'Topographical map of Nicosia and Environs eight-inch Map' 1958- Department of Lands and Surveys

The inter-communal violence in the city caused the first phase of partition with Mason-Dixon Line, a voluntary threshold between the Turkish and Greek neighborhoods between 1955-1963 which later became Green Line in 1963. In 1974 the intra-communal conflict in the Greek Cypriot community started and the Greek-backed coup in July 1974 ended with the partition of the island and Nicosia.



Roman Castrum hypothesis (Demi, 1997)



Medieval Nicosia (Keshishian, 1990)



Levkosia (Stylianou & Stylianou, 1989)

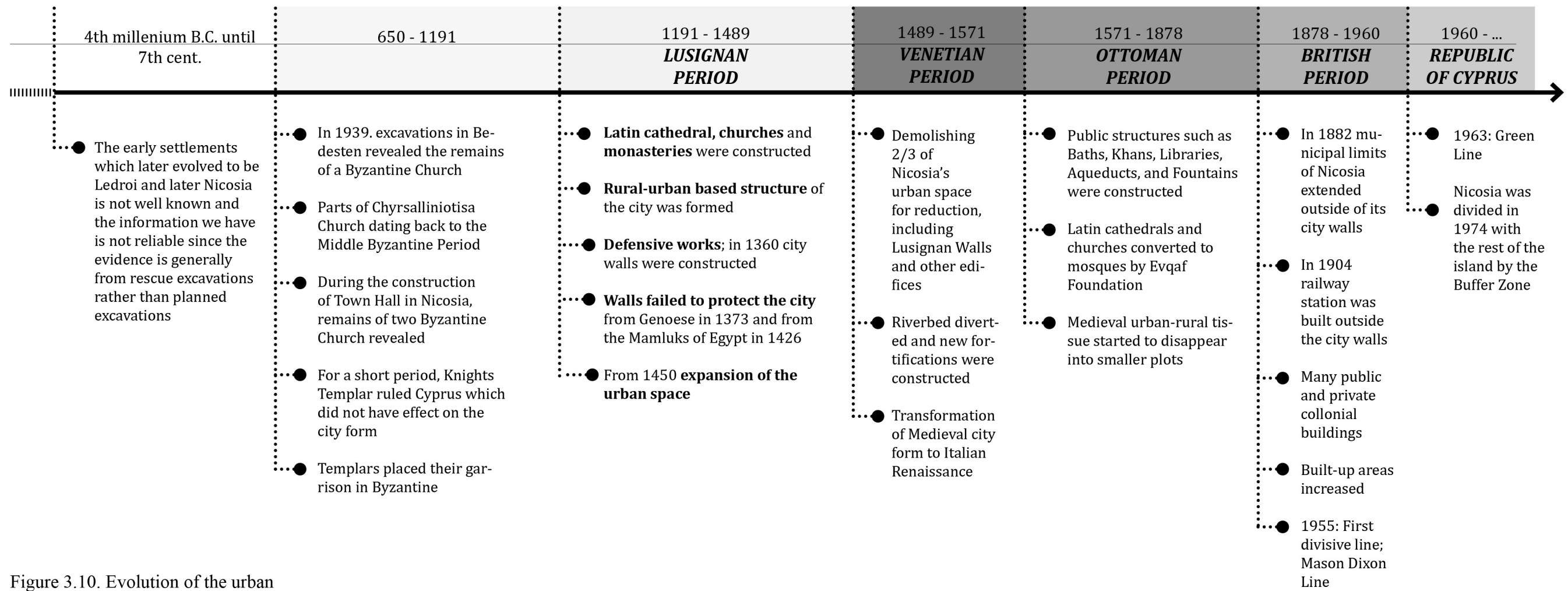


Figure 3.10. Evolution of the urban form - Timeline of Nicosia

3.1.2 Conservation of Cultural Heritage in Nicosia till the Division in 1974²⁶

In this part of the thesis a brief history of the evolution and institutionalization of heritage conservation in Cyprus and conservation of cultural heritage in Nicosia is presented starting from Ottoman Period till the division in 1974.

To be able to evaluate the effects of conflict on heritage conservation in Nicosia, the conservation works done by the Antiquities Department between 1955-1974 and conservation works done by Turks during enclave period were studied.

The common history in cultural heritage conservation in Cyprus can be divided into three periods:

- Ottoman Period (1571-1878)
- British Period (1878-1960)
- The Republic of Cyprus (1960-1974)
Enclave Period (1963-1974)

3.1.2.1 Ottoman Period (1571-1878)

When the Ottomans conquered the island from Venetians in 1571, existing monuments which used to belong to the Latin, Italian or Lusignan families or to the Latin Church bound to the Vatican, became the Sultan's property. Such property was looked after by the Evkaf Foundation that was established in 1571 as Vakf institution by property dedication made in accordance to Vakf rules and principles. Ottomans mostly transformed existing Gothic Churches into mosques by adding minarets and doing some alterations in those monuments. In northern part of Nicosia, the Cathedral of St. Sophia, converted into the Selimiye Mosque and St Catherine Church became Haydarpasha Mosque. In the southern part of the city, Omerie

²⁶ This part of the thesis is adopted from the PhD Qualification Exam Paper of the author which was held on 12 May 2016 in METU, Ankara.

Mosque was constructed on the remains of a Latin Church and the Arablar Mosque was converted from a Church.



Figure 3.11. Selimiye Mosque (St. Sophia C.) in the northern part of Nicosia (E. Reis archive, 21 August 2016)



Figure 3.12. Haydarpasha Mosque (St. Catherina Church) in the northern part of Nicosia (E. Reis archive, 21 August 2016)



Figure 3.13. Omerie Mosque in the southern part of Nicosia (E. Reis archive, 22 August 2016)



Figure 3.14. Arablars Mosque in the southern part of Nicosia (E. Reis archive, 22 August 2016)

The reforms of Ottoman Empire during the Tanzimat Period (1839-1876), reached Cyprus also. With the reforms of 1858, a local administration was initiated. In Nicosia, a Municipal Council was established with a Muslim president (Reis) who was appointed by the central authorities and six elected members, three Muslims and three Christians. Municipal Council was responsible for city planning, management of buildings and cleaning (Michaelides, 2012).

Conservation of historic buildings in Nicosia arguably started during the Ottoman Period, when medieval buildings that used to belong to the Catholic Church were adapted to mosques and not left to be out of function and to be destroyed. After the conquest, Ottomans also restored the defense walls of the Nicosia which were seriously destroyed during the siege. In reverse what Latin Church done during the Frankish and Venetian Period, Ottomans allowed the Orthodox Church of Cyprus to return the archbishop to capital, Nicosia. In time Ottomans gave nearly all the monasteries and churches to the Orthodox Church. During 18th century a lot of Orthodox monasteries and churches were restored by the Orthodox Church (Michaelides 2012).

The First (1869) and then the Second (1874) Ancient Monument Regulations of Ottoman Empire was in force during the Ottoman administration in Cyprus.

Table 3.1 Milestones during Ottoman Period

HISTORICAL PERIOD		INSTITUTIONALIZATION ATTEMPTS	INFLUENCES ON CONSERVATION
1570-1878 Ottoman Period	1571	Evkaf Foundation was established.	Medieval buildings which belonged to Latins, became Sultan property under the Evkaf. The Cathedrals and some churches converted to mosque.
	1869	First Ancient Monument Regulations	Findings from excavations could not be exported from the Ottoman Empire.
	1874	Second Ancient Monument Regulations	A lot of antiquities of Cyprus were taken to other countries because the 1874 Act

3.1.2.2 British Period (1878-1960)

In 1878 Britain took over the control of Cyprus on behalf of the Ottomans and two years later the administration of British control was transferred to the Colonial Office. In 1914, Cyprus annexed to the British Empire and in 1925 became a British Crown Colony.

The British period in the island, coincided with the time in which conservation movement started taking hold in Western Europe. The British administration faced the complexities of administering a multicultural area (Emerick, 2014). The two communities that valued different things to be conserved, limited resources for conservation and the rapid urbanization during British period affected the cultural heritage of the island. The Greek Cypriots, who valued the remains of the Classical past and thus the representation of their shared past with Greece, did not appreciate the medieval buildings. Turkish Cypriots valued the medieval buildings because of their Ottoman legacy.

Although to forbid exportation of the antiquities, the Ottoman ancient monument regulation was rewritten by Osman Hamdi Bey in 1884 (Eldem, 2010), this law was not implemented in Cyprus (Stanley-Price, 2001). The 1874 Ottoman Second Ancient Monument Regulations was maintained, in which according to this law, one third of the excavated antiquities belonged to the Government, one third to the owner of the land and one third to the person doing excavation. During this period a lot of antiquities of Cyprus were taken to other countries because the 1874 Act, which apportioned 1/3rd of the ownership to the excavator, was maintained.

The petitions against the illegal excavations and exporting of antiquities resulted in the establishment of the Museum of Cyprus in 1882. The Antiquities Act was published in 1905 but it could not stop illegal excavations and the exporting of the antiquities.

George Jeffery²⁷, an English architect, was given the title Curator of Ancient Monuments in 1903 and later in 1904 he was appointed to the Society for the Protection of Ancient Buildings (SPAB)²⁸ committee. After the 1905 legislation, in 1907 he surveyed and prepared a list of properties and sites all around the island and those which need legal protection and those that needs repair work were identified.

The approach of England to the conservation of monuments and sites differs from other European countries such as Italy and France. Although the concern to protect ancient monuments and artifacts goes back to old times, the laws to protect cultural heritage and the institutionalization of heritage conservation is later than Italy and France. However, societies have an old history to take the responsibility of protecting ancient monuments and artifacts. This was mainly due to the respect to the corporate rights and ownership. During British Period in Cyprus, this concern can be seen while listing the monuments. While declaring ancient monuments in 1907, privately owned ones were excluded and those that belongs to the state were listed.

Thus, mainly state-owned medieval buildings were declared as ancient monuments using powers in the 1905 Antiquities Act. The Greek Orthodox and Muslim religious buildings owned by Church and Evkaf were excluded from the first listing done in 1907. Some were later included in 1935, using the 1935 Antiquities Act.

In Nicosia, medieval cathedrals and churches were declared as Ancient Monument in 1907. During this period a lot of antiquities of Cyprus were taken to other countries because the 1874 law, which apportioned 1/3rd of the ownership to the excavator, were maintained.

²⁷ Jeffery, has a book first published in 1918 titled Description of the Historic Monuments of Cyprus.

²⁸ The Society for the Protection of Ancient Buildings, was founded by William Morris in 1877 to oppose the destructive “restoration” of medieval buildings practiced by many Victorian architects. In response to the conservation problems of 19th century a manifesto was written by William Morris and other founders and issued in 1877.

In Nicosia, the Lusignan Palace, which was in use as Commissioner's Office was demolished in 1904. The first cutting in the Venetian Walls took place during British period which was followed by others.

Jeffery, starting from 1910 till his death (1935) worked cordially with Evkaf who had enough financial resources and keen to conserve medieval heritage of the island, however his works were unfavorably viewed by different London Societies and he felt blamed for the poor condition of monuments in Cyprus in his recent years as a Curator. In 1930's Jeffery also worked in urban areas, Nicosia and Famagusta, he repaired and reconstructed vernacular buildings (Emerick, 2014).

The Department of Antiquities (DoA) was established in 1935. An institution which could finally enforce the relevant Acts was thus introduced. A new Antiquities Act was also published in the same year. This Act was adopted from the Palestine Antiquities Acts and Regulations (Emerick, 2014). In 1935 Antiquities Law, "ancient monument" was defined as any object, building or site specified in the First and Second Schedule to the Law and any object, building or site in respect of which the Council of Ministers has declared an order under section 6 of the Law.

One of the main contributions of the 1935 Act was the introduction of Schedules²⁹ of monuments according to their ownership status. It also became possible to finance restoration projects using funds from charitable foundations. The Antiquities Department was responsible for the management of the archaeological heritage of Cyprus by:

- Conducting systematic and rescue excavations and archaeological surveys
- Establishing, managing and operating archaeological museums

²⁹ Schedule A includes ancient monuments which are state property. Schedule B includes monuments which are privately owned or property of Church of Cyprus or Evkaf. Examples of privately owned architectural heritage are also included in this schedule.

- Conserving the ancient monuments scheduled in Schedule A and Schedule B of the Antiquities Act, and the archaeological sites.

Since the establishment of the department in 1935, a team of foreman and masons was formed to undertake the simple repairs and maintenance works of the Scheduled A monuments and archaeological sites. The Department's Annual Reports³⁰ show that it continued its activities both in terms of archaeological sites, museums and of the conservation of ancient, medieval and Byzantine monuments.

In 1951, a Town Planning and Housing Department was established in Nicosia by the Colonial Government. However, there was not any Town Planning Act, thus the department could not be very effective in the absence of a law. The director of the department was W.Wyndyer-Morris and the department conducted many urban studies and prepared reports which were later used in planning schemes.

In 1950, 1952, 1954, 1956 and 1958, the Department did some restoration works in Kumarcılar Khan. In the Annual Reports of the Department (1954), the arched entrance of the Khan was referred to be enlarged to its "original form" (p.10), which Ottoman architectural styled entrance arch renewed with a pointed arch.

³⁰ The Annual Reports of the Director of Antiquities were analyzed in the archives in the South. These reports include information on all the repairs and improvements to ancient monuments in each district of Cyprus, the conducted archaeological surveys, works undertaken in museums and all the other activities of the department.

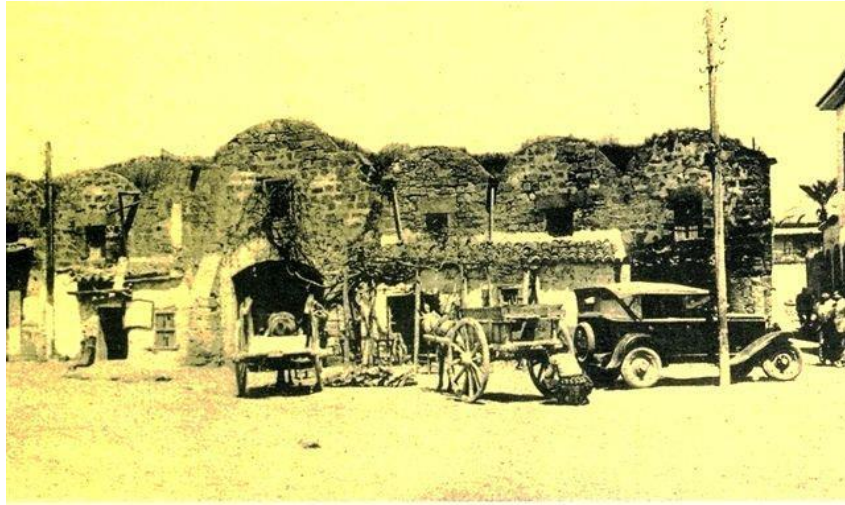


Figure 3.15. Kumarcılar Khan-photo by Vahan Avedissian ,1931(Lazarides, 2005)



Figure 3.16. Kumarcılar Khan today (E. Reis archive, 10 January 2023)

In 1959, a report prepared by the Department about the preparation of development plans, development control and for revisions of existing town planning and building regulations. However, the liberation struggle against the British colonial rule that started in 1951 affected their work and the British Town Planners and all the British Colonial Administration left the island after Zurich and London Agreements. With the establishment of Cyprus Government in 1960, a Greek director appointed for the Department.

Table 3.2 Milestones during British Period

HISTORICAL PERIOD		INSTITUTIONALIZATION ATTEMPTS	INFLUENCES ON CONSERVATION
1878-1960 British Period	1882	Cyprus Museum was established.	Aims to stop illegal excavations and export of the antiquities from the island.
	1905	Antiquities Law enacted.	-This law also did not manage to stop illegal excavations and export of the antiquities. -Ancient monument is defined to cover all structures, those privately-owned dwellings also. -Grant for private ownership emphasized. -Permission of interventions to ancient monuments from the Museum Committee.
	1935	Department of Antiquities Established. 1935 Antiquities Law (Cap.31) was enforced. (Amended in 1949 and 1959)	Cyprus Museum officially became governmental organization under the established Department of Antiquities.

3.1.2.3 Republic of Cyprus (1960-1974)

The Republic of Cyprus (RoC), which was based on a power-sharing model with the guarantor countries of Greece, Turkey and Great Britain, was established in 1960. At the time, the Greek Cypriots constituted almost %77 of the total population while the Turkish Cypriots %18 (Gürel, et al, 2012). Many Greek Cypriots considered the power given to the Turkish Cypriots excessive. In 1963, the President Makarios proposed some amendments which were rejected by Turks. Inter-communal violence broke out and Turkish Cypriots withdrew from the Government. The Turkish Cypriots set up their own administration after the 1963 crisis. Thus, only Greek Cypriot administration was left in the RoC.

Department of Antiquities and Cyprus Museum were in charge during that period. The Monuments Branch of the Department carried out the maintenance and restoration of a large number of ancient monuments³¹ and the Archaeological Survey Branch of the Department carried out excavations during that period³². The RoC became member of ICCROM in 1963. It also became party to international conventions, including the Convention and Protocol for the Protection of Cultural property in the Event of Armed Conflict (The Hague, 1954) in 1964, The European Convention on the Protection of the Archaeological Heritage (London, 1969) in 1971.

In 1962 the Department of Antiquities started preliminary preparation for the restoration of the Great Khan³³ (Büyük Han) which started in 1963 and had to stop due to conflict in 1963 (see table 3.3). The Ottoman arches in the south portico

³¹ The list of the monuments restored in Nicosia by the Antiquities Department during 1955-1974 can be seen in 3.1.2.3.1 section of this chapter.

³² The annual reports of the Department of Antiquities of RoC between 1960 and 1974 are the source.

³³ Büyük Han located in the northern part of Nicosia is one of the significant monuments in the walled city from Ottoman Period.

gallery were changed during the restoration works of the DoA. The interventions done in the south portico gallery of the Khan evaluated by Feridun (2007) as a deliberate intervention to change the Ottoman character of the Khan.



Figure 3.17a & b. Büyük Khan south portico during the restoration 1982-2002 (Photo Archive of DoA of the northern part)



Figure 3.18a & b. Büyük Khan south portico after the restoration (Photo Archive of DoA of the northern part and E. Reis archive)

In the Department's annual reports of 1973 and 1974, it is mentioned that the preparation of an inventory of cultural heritage of the island which was initiated in 1973 discontinued in 1974 due to the division.

One of the other main conservation works during that period was the consolidation works of the Selimiye Mosque (St. Sophia Cathedral)³⁴ in Nicosia which was started in 1971 in collaboration with Evkaf and discontinued with the events in July 1974. Starting from 1963 because of the political conditions, some of the ancient monuments in Nicosia, which were under the Turkish control were mentioned to be not accessible by the DoA (Annual Report, 1967).

The rapid urbanization which started during British Period, lack of public awareness to conservation of historic buildings, caused demolition and destruction of historic areas during 1960s and 1970s. In the annual report of the DoA (1971), the Department of Planning and Housing, the District Offices and Municipalities were mentioned to offer co-operation in relating buildings within controlled areas or Ancient Monument Areas.

After the independence, in 1967 a regional development plan which did not include the Turkish sector of Nicosia- Hamitkoy and Gönyeli- and a new law were prepared which were not accepted till 1972. However, Town and Country Planning Law which was approved in 1972, enacted in 1990 after the division of the island.

Enclave Period of Turkish Cypriots (1963-1974)

In 1963, the proposed amendments of Makarios for the power sharing model Republic of Cyprus government, rejected by Turks. Soon after inter-communal violence broke out and Turkish Cypriots withdrawal from the government. Some Turkish Cypriots were displaced while most of them started to live in 42 militarized enclaves. Turkish Cypriots set up their own administration in the areas that are under

³⁴ Works started under the general direction of Professor P. Gazzola and with UNESCO expert Dr. Carlo Musso as field director with the co-operation of Departments technical staff (Annual Report 1972, and 1976)

their control. The RoC government, kept the control over the island except the Turkish Cypriot Enclaves.

The inter-communal violence caused the displacement of some Greek and Armenian Cypriots from north to southern part of Nicosia and displacement of Turkish Cypriots from Nicosia and villages all around the island. In Nicosia some displaced Turkish Cypriots settled in the houses of Armenian and Greek Cypriots.

Mason- Dixon Line which was a voluntary threshold between the Greek and Turkish quarters of the walled city since 1955 became a Green Line in 1963. In this second phase the line expanded to include a cordon sanitaire and was open to pedestrian and vehicular crossing through checkpoints.

The Turkish Cypriots who set up their own administration in 1963 and were living in enclaves, restored the Mevlevi Tekke³⁵ during the same year. It became the first Turkish Museum in Cyprus, the Nicosia Turkish Ethnographic Museum and a gathering place for Turkish art historians and archeologists until 1974. This restoration has an historical significance as the first step of the institutionalization of an Antiquities Department in the north.



Figure 3.19a & b. Mevlevi Tekke Museum in the northern part of Nicosia
(E. Reis archive, 21 August 2016)

³⁵ It is one of the most significant monuments in the walled city of Nicosia from Ottoman Period.

Between 1964 and 1967 Turkish Cypriot Enclaves were put under a siege. Most goods, including the building materials, could not reach enclaves (Gürel et al, 2012). Accordingly, in 1964 from the various repairments of ancient monuments done by the RoC Antiquities Department, the works in Great Khan (Büyük Han) in Nicosia and Lala Mustafa Paşa Mosque (Saint Nicolos Cathedral) in Famagusta were mentioned to be terminated (Annual Report,1964). These two monuments that belongs to Evkaf Foundation and not to RoC government were not accessible by the Department due to the conflict.

Medieval Monuments³⁶ which belong to Evkaf Foundation were mentioned in the Annual Reports of the Department of Antiquities of RoC as inaccessible till 1968 (Annual Reports 1966, 1967, 1968). In 1969, repairs in the cathedral of St. Sophia (Selimiye Mosque) in Nicosia and St. Nicolas Cathedral (Lala Mustafa Paşa Mosque) in Famagusta started by the DoA of RoC in collaboration with Evkaf Foundation. However, many other medieval buildings on the island are mentioned as inaccessible by the DoA (Annual Report, 1969).

One of the main conservation works during that period was the consolidation works of the Selimiye Mosque (Medieval Cathedral)³⁷ in Nicosia which was started in 1971 in collaboration with Evkaf and terminated with the events in July 1974. The Selimiye Mosque is now under restoration by the Turkish Republic Directorate General of Foundation since 2019.

³⁶ During Ottoman Period, Medieval buildings which belonged to Latins, became Sultan property under the Evkaf. The Cathedrals and some churches converted to mosques.

³⁷ A consolidation project for the foundations of the Cathedral started in 1969 by an UNESCO expert. Works started under the general direction of Professor P. Gazzola and with UNESCO expert Dr. Carlo Musso as field director with the co-operation of Departments technical staff (Annual Report 1969,1971,1974)



Figure 3.20. Selimiye Mosque (St. Sophia C.) in the northern part of Nicosia
(E. Reis archive, 28 June 2022)

The Library of Sultan Mahmut which is located at the back of Selimiye Mosque in Nicosia Walled City and Canbulat Museum and Tomb in Famagusta Old City were restored in the late 1960s by the Turks.



Figure 3.21. Sultan Mahmut Library in the northern part of Nicosia
(E. Reis archive, 21 August 2016)

The symbolic nature of the monuments which were chosen to be restored by the Turks during the enclave period, suggests that these projects were political in nature, and they aimed to establish and express national identity. For example, Canbulat Museum and Tomb have strong connotations with the Ottoman conquest of the island. On the other hand, the Department of Antiquities of RoC continued its routine maintenance and repairs of the monuments which are under its responsibilities. However, interventions done to Ancient Monument declared Ottoman Period monuments (Kumarcılar Khan and Büyük Khan) by the DoA of RoC, shows that these interventions are also political.

The ancient monument declared buildings in the walled city by 1974 shown in figure 3.18 and monuments restored during conflict period till the division (1955-1974) are given in the table and shown in the map³⁸ below (table 3.3 and figure 3.19).

³⁸ The map is created by the author from the data gathered from the published annual reports of the Department of Antiquities of RoC and archive of the Antiquities Department of TRNC.

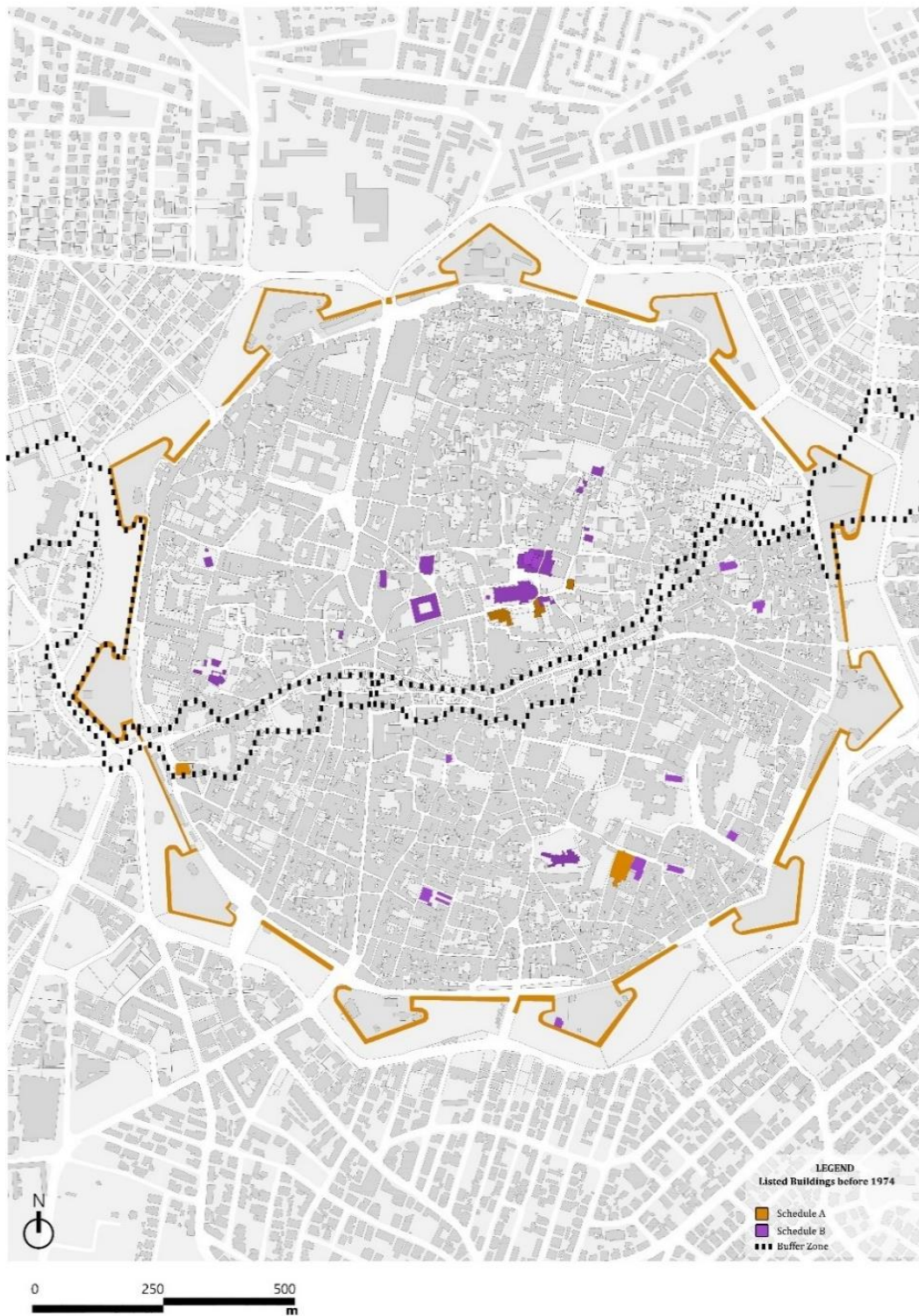


Figure 3.22. Map showing listed Monuments by 1974 (produced by E. Reis for this PhD thesis in 2022)

Table 3.3 Restored Monuments During Conflict 1955-1974

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By					
				Gov.	NM	Church	Evkaf	Other	
Department of Antiquities	Venetian Walls	Venetian	1955	545 CYP	1400 CYP				
			1956	501					
			1957	413					
			1958	501					
			1959	580					
			1960	959					
			1961	2,421					
			1962	1,047					
			1963	1,227					
			1964	7,702	100				
			1965	200					
			1966	733					
			1967	911					
			1968	1,056	283				
			1969	5,745					
			1970	1,002					
			1971	2,032					
			1972	1,476					
			1973	1,468					
		Selimiye Mosque (St. Sophia Cathedral)	Lusignan/Venetian/Ottoman	1955					
				1957	255				
				1960	500				
				1969	237			237	
				1970	1,795			1,795	
				1971	3,245			3,245	
				1972	2,880			2,880	
				1973	3,131			3,131	
	1974	1,801			1,801				

“Table 3.3 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	NM	Church	Evkaf	Other
Department of Antiquities	Arablar Mosque	Byzantine/ Lusignan/ Venetian/ Ottoman	1955	279				
			1956	20				
			1958	20				
			1962	123.5			123.5	
			1963	203			450	
	Hadji georgakis Kornessios Mansion	Medieval/ Ottoman/ 18th century	1955	1,465				
			1956	104				
			1958	119				
	Hadji georgakis Kornessios Mansion	Medieval/ Ottoman/ 18th century	1959	567				
			1966	115				115
			1967	62				62.199
			1968	257				
			1969	325				
			1973	986				
	Buyuk Khan	Ottoman	1955					
			1962	78			78	
			1963	1,101			1,261	
	Bedestan	Byzantine/ Lusignan/ Venetian/ Ottoman	1957	357				
			1959	224				
			1961	482				
Kumarcilar Khan	Ottoman	1956	580					
		1958	580					
Topkhane	Ottoman	1956						
		1957	372					
Kyrenia Gate	Venetian	1959	256					
		1960	142					
Ortakoy Medieval Bridge	Medieval	1959	1,360					

“Table 3.3 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	NM	Church	Evkaf	Other
Department of Antiquities	Church of Agios Herakleidios	Byzantine	1961			414 CYP		
	Armenian Church	Lusignan	1961	54 CYP				
	Cathedral of Saint John	17th century	1963	129 CYP		220 CYP		
	The Cathedral of Ayios Ioannis (Church of St. John Bibi)	17th century	1966			60 CYP		
			1972			588 CYP		
			1973	392 CYP		392 CYP		
	Famagusta Gate	Venetian	1970	942 CYP				
	Old Archbishop's Palace	18th century	1972	127		127		
			1973	233		279		
	Haydar Pasha Mosque (St. Catherine's Church)	Lusignan/Ottoman	1973	162			162	
1974			330			330		
Enclave Period of Turks	Mevlevi Tekke	Ottoman	1963					
	Barbarity Museum	British Period	1966					
	Sultan Mahmut Library	Ottoman	1968					

Legend

- Department of Antiquities of Republic of Cyprus
- Monuments Restored by Turks During Enclave Period

*The currency of all amounts given is Cyprus Pound (CYP).

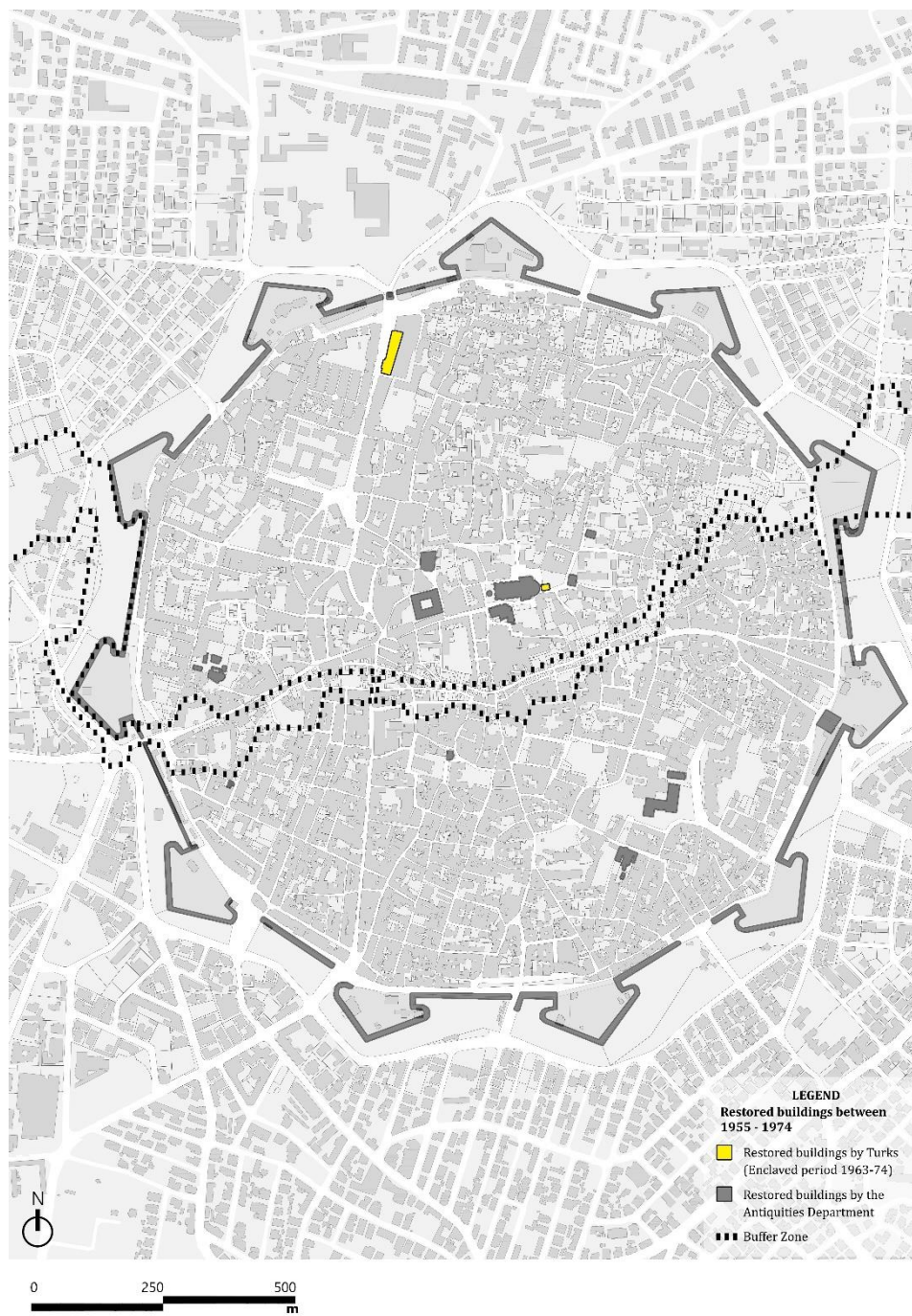


Figure 3.23. Map showing restored monuments between 1955-1974 (produced by E. Reis for this PhD thesis in 2022)

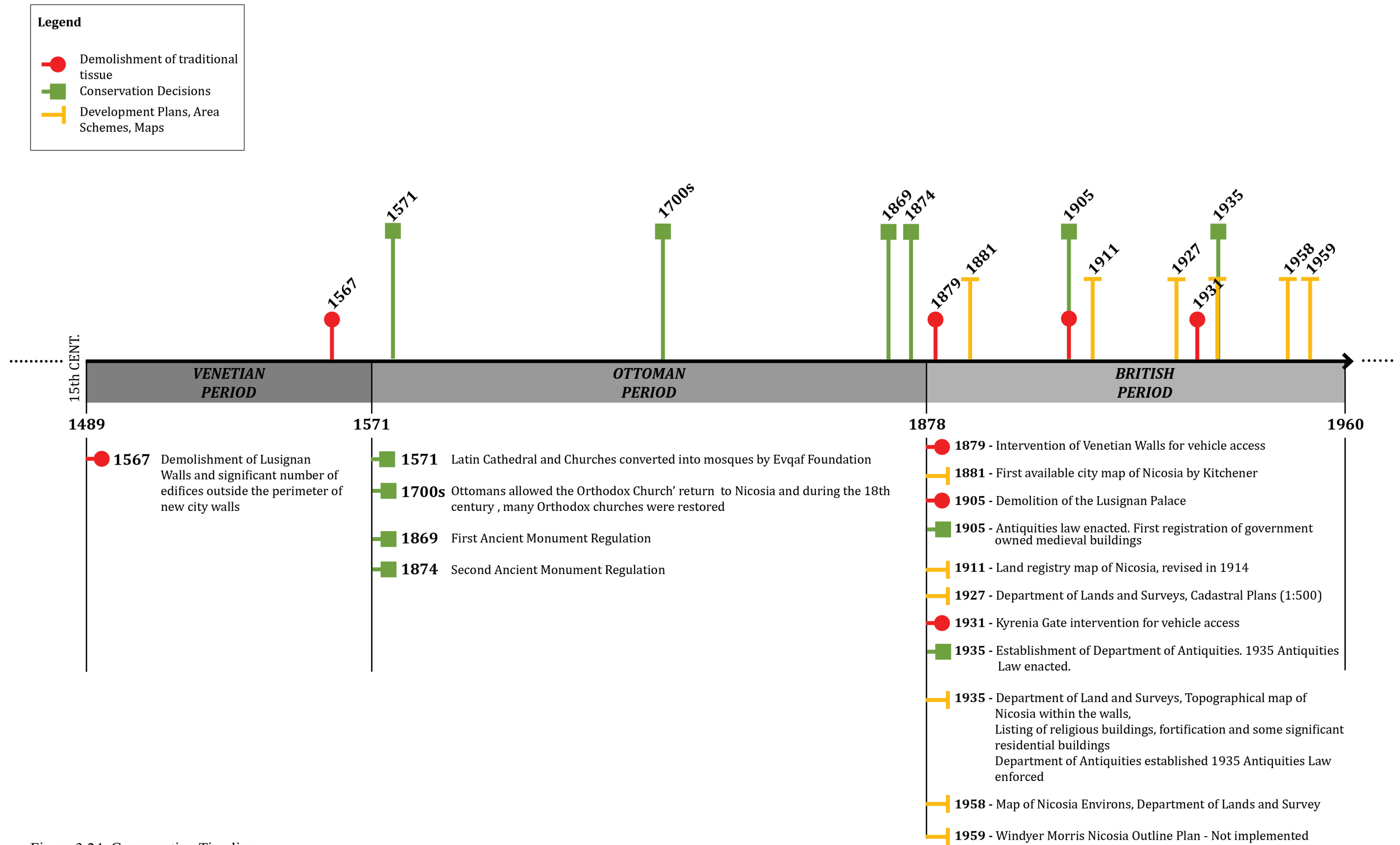


Figure 3.24. Conservation Timeline

3.2 Current Situation: Conservation and Management of Cultural Heritage in the Divided Nicosia (1974 - 2022)

In 1974, the Green Line of Nicosia became a buffer zone and the city is divided with a buffer zone that is constantly monitored by United Nations. Since 2003, crossing through Ledra Palace checkpoint started and today three checkpoints³⁹ are open in Nicosia which one of them is in the walled city (Figure 3.25).

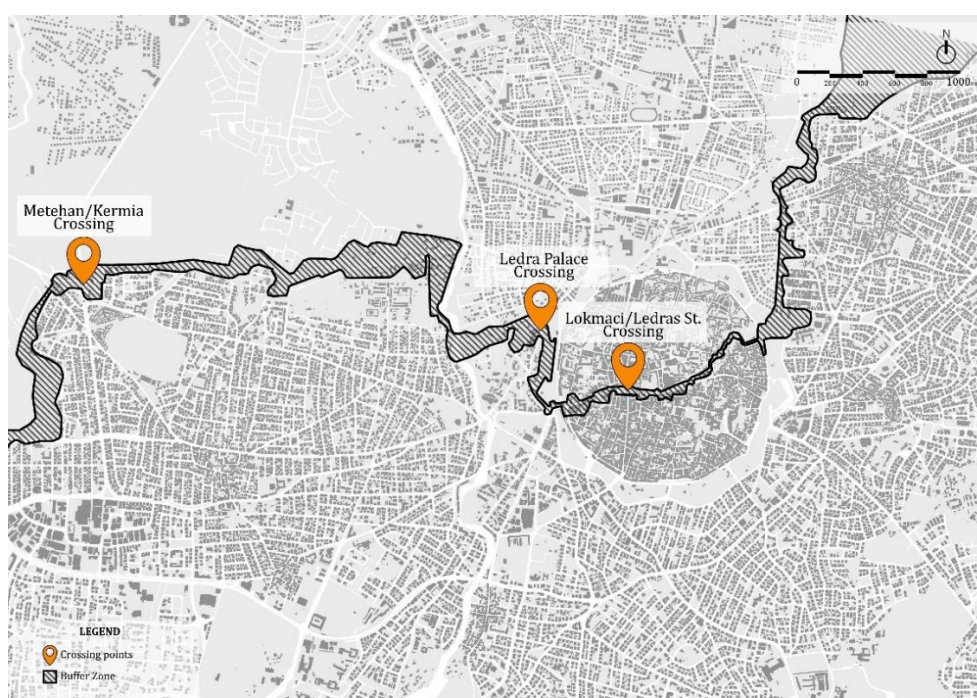


Figure 3.25. Map of Nicosia with buffer zone and three checkpoints (produced by E. Reis for this PhD thesis in 2022)

With the division, of the city, the fortified old city was also divided from east to west. The old mixed commercial artery which was traditionally a shared public area of all communities, became the frontier of division. One of the main axes of the city from

³⁹ In Cyprus first checkpoint Ledra Palace in Nicosia was opened in 2003 and later two more checkpoints, Metehan Gate and Lokmaci Gate were opened. Lokmaci Gate is pedestrian crossing and is in the walled city.

north to south interrupted by the division. Many streets became a dead end due to division.



Figure 3.26. Dead-end street in the southern part of Nicosia- Phaneromeni Area (E. Reis archive, 7 May 2022)



Figure 3.27. Dead-end street in the southern part of Nicosia- Crysaliotissa Area (E. Reis archive 7 May 2022)



Figure 3.28. Buffer zone from Crysalinotissa Area (E. Reis archive 7 May 2022)



Figure 3.29. Dead-end street in the northern part of Nicosia- Arabahmet Area (E. Reis archive 7 May 2022)



Figure 3.30. Dead-end street in the northern part of Nicosia- From Haidar Pasha street in the north, towards Ayios Kassianos street in the south (E. Reis archive 7 May 2022)

The political and socio-economic changes with the effect of urbanization, accelerated the growth of the city towards outside of the walls and most of the Greek and Turkish Cypriots left the old city. The walled city today, is mostly populated by foreign immigrants in both sides, which comes mainly from Turkey in the northern part and from Asia, Africa and Eastern Europe countries in the southern part of Nicosia.

3.2.1 Legal and Administrative System for Heritage Conservation

The division of the island and the circumstances of the division created many aspects which affected conservation of the cultural heritage of the island. Since the division of Cyprus in 1974, the protection of rich and diverse cultural heritage of the island is under the control of two different states and thus two different policies. The Turkish Republic of Northern Cyprus and the Republic of Cyprus have different

legislations and institutional organization for the protection of the island's cultural heritage and legal arrangements for urban planning and development which are also crucial for the conservation of immovable cultural heritage.

In this part of the thesis, the legal and administrative frameworks for the conservation of cultural heritage in northern and southern part of Cyprus is given.

3.2.1.1 Legal and Administrative System in the North

Following the events of 1974, a mission visited Cyprus in October 1974 and Mr. Jacques Dalibard was appointed as an advisor for the cultural heritage of Cyprus by the director general of United Nations Educational, Scientific and Cultural Organization (UNESCO). He visited Cyprus several times between February 1975 and September 1975 and prepared a report on the state of cultural heritage of Cyprus (Dalibard, 1975). During his visits he met with a number of people from United Nations (UN), Turkish Cypriot community, Turkey and the Republic of Cyprus.

Dalibard in his report (1976) refers to the fact that after the first visit of UNESCO, not too much has been done in northern part of Cyprus. However, he also refers to the fact that northern part is lacking budget and staff who are experienced in conservation to be able to accomplish conservation of antiquities.

Thus, in March 1975 Dalibard had a meeting with Turkish Cypriot community and the Director General of Antiquities who came from Turkey and they decided to establish Department of Antiquities. Several other decisions are taken including the drafting and publishing Antiquities legislation which will be based on Turkish law. These recommendations are implemented and in 1975 Department of Antiquities established in the north and an archeologist from Turkey, Nurettin Yardımcı became the first head of the Department.

After the division of island in 1974, north part proclaimed the Turkish Federated State of Cyprus and in 1983 the Turkish Cypriots established the Turkish Republic of Northern Cyprus (TRNC) which was only recognized by Turkey. With the

establishment of TRNC, the visits and advices of UNESCO stopped since to do otherwise would mean the recognition of the TRNC.

Department of Antiquities and Museums which was established in 1975 is now under the control of the Deputy Prime Minister, Ministry of Tourism, Culture, Youth and Environment which can change with each new government. It is the main governmental body who deals with the conservation of both movable and immovable cultural heritage in northern part of Cyprus. The other governmental department who deals with conservation is the Town Planning Department of Deputy Prime Minister, Ministry of Tourism, Culture, Youth and Environment (see figure 3.31).

Department of Antiquities and Museums (DoA)

The Antiquities Department in northern part of Cyprus is responsible for the protection and conservation of archaeological sites, ancient monuments and buildings, works of art and the natural environment. The department has the head office in capital city Nicosia with three sub branches which are Measured Survey and Restoration Branch, Excavations Branch and Museums and Archaeological Sites Branch. It also has three district offices (museums) in three other main cities, Kyrenia, Famagusta and Morphou (see figure 3.31).

Measured Survey and Restoration Branch is responsible for the preparation of conservation projects of monuments, museums and archaeological sites and their implementations. The branch is also responsible for surveying and preparing the lists for listing of monuments and buildings for the approval of High Council of Monuments. Excavation Works Branch is responsible for the excavation works and inventory of archaeological excavations, publication of excavation results and giving permission to private missions for excavation. Museums and Archaeological Sites Branch is responsible for the management of museums and archaeological sites, giving permission for opening private museums, inventory of movable artifacts and conservation of movable artifacts.

The Department apart from the head of the branches and head of the district museums has permanent staff including architects (6 positions), engineers (6 positions), archeologist (14 positions), art historians (2 positions), technicians (5 positions), museum staff (17 positions) and foreman and safeguard (120 positions).

However, it's not a stipulation for architects and engineers to be specialist in conservation and also there is no permanent staff for material conservation. Thus, the Department does not have sufficient expert personnel. Also, the Department has a team of foreman and masons to undertake simple repair and maintenance works of monuments. However, in time the main responsibility of this team disappeared with the lack of traditional crafts. Today in the team there is not any stone masons at all.

In 1975, the first Ancient Monuments Law (35/1975) published after the division of the island by the Turkish Federated State of Cyprus. While in 1935 Antiquities Law, only ancient monument was defined for the first time in this law the terms, archaeological site, historic site and natural site were defined. The notion of site which was introduced with the Historic Artefacts Act (no: 1710, dated 1973) in Turkey (Kurul and Şahin Güçhan, 2009) followed by the first Ancient Monuments Law of northern part of Cyprus.

For survey and listing which will be approved by the Ministry, and for the decisions about the developments related to the listed buildings and developments in their zone of protection a conservation council with the right of the Sections 9 and 10 of 35/97 law was established. The decisions of the Council had to be approved by the Ministers of Council. Since conservation was not seen necessary by the public and the politicians, Ministers of Council could easily give decisions against conservation. Although this law (Section 16) includes the financial incentives and technical support for the owners of listed buildings, because of the financial and technical inadequacy this could not realize in reality.

35/1975 Ancient Monuments law replaced with new 'Ancient Monuments Law' (60/94) in 1994. The aim of this law is to set and prepare the necessary principles and applying basis for the protection of the entire moveable and immoveable ancient

monuments and natural environment of northern part of Cyprus. This law comprises the cases related with those moveable and immovable ancient monuments and natural environment that must be protected and the duty and responsibilities of the concerning institutions and individuals. With this law, the terms urban site and conservation area are defined and principles for their designation are set in which defining and designating responsibility is given to Antiquities and Museums Department and Town Planning Department.

Table 3.4 Milestones in Heritage Conservation in the North Cyprus

HISTORICAL PERIOD		INSTITUTIONALIZATION ATTEMPTS	INFLUENCES ON CONSERVATION
1974-2022 TRNC	1975	Ancient Monuments and Museums Office was established.	Main responsible conservation department in the north after the division of island.
	1975	Ancient Monuments Law (35/1975) was acted.	Notion of site is introduced.
	1978	High Council of Immovable Ancient Artifacts and Monuments, established by the Ministry	First decision-making power on interventions to historic buildings, needs approval of Council of Ministers
	1994	New Ancient Monuments Law acted (60/94).	Urban site and conservation area are defined in this law.
	1995	Under the Antiquities and Museums Department High Council of Antiquities was established.	Autonomous decision-making power, permission for interventions.
	1989	55/89 Development Law of Town Planning Department was acted	55/89 Development Law Article 25 TPD can declare Conservation Areas and in accordance with Article 26 can suggest listing buildings to High Council of Monuments

In order to be able to carry out the works on a scientific base, ‘High Council of Monuments’ (HCoM) was established, of which the Chair is the Director of the

Antiquities Department. This committee is composed of 11 members from various related Departments and associations. A representative from Department of Antiquities, Town Planning Department, Department of Culture, Department of Environment, Evkaf Foundation, Union of Municipalities, Chamber of Architects, Chamber of Town Planners, an archeologist and a representative from the Local Universities both whom are commissioned by the related Ministry of the DoA.

The duties of High Council of Monuments are (Ancient Monuments Law 60/94):

- 1-To approve the registration of non-moveable ancient monuments, buildings and natural environment.
- 2-To approve the designation of archaeological sites, urban sites, conservation areas and natural sites.
- 3-To approve the necessary principles for the maintenance, restoration, rehabilitation and re-use of the immovable ancient monuments.
- 4-To make decisions and give scientific opinion for those subjects that are brought to the council.
- 5-To give scientific opinion and approve conservation projects which are prepared by the related associations or private offices.
- 6-To approve all the physical interventions and constructions in designated areas.
- 7-To approve the projects which are in the protective peripheral zone of monuments and listed buildings.

Following the practice in Turkey, this Council became the main and only decision-making power in the northern part of Cyprus. The Council seems to be an autonomous body and its decisions are seemingly above and beyond all central and local authority. However, its Chair is a political appointment to the Department of Antiquities, and some of the members are from the government departments. Hence, the decisions are not free from political pressure. In the main, time to time some of the members who are assigned by their ministries have no expertise in conservation. The lack of established principles and guidelines for the interventions to the listed

buildings means that the decisions can vary according to the composition of the Council.

“Conservation of Ancient Monuments Fund”, which was established with 60/94 Antiquities Law, was directed by a board of five people and its head was the director of the Department. The income of the fund was from the tickets price of the museums and archaeological sites, the budget that was given every year from the government, donations and contributions, earnings from the photography and film taking in museums and archaeological sites, publication incomes, income from the replication of movable ancient monuments, rent incomes from the buildings belonging to the department and event incomes. However, this fund has been repealed in 2017.

Before 2017, the owners of the listed buildings have the right to apply to the Conservation of Ancient monuments Fund for the incentives which were according to the 60/94 Act, are the right of the owner of listed buildings and natural sites to have tax exemption for their property tax. The owners of the listed buildings have the right to get fifty percent of the cost of restoration works from their income tax if the restoration works done according to the approval of department. However, these tax incentives were not working properly since the conditions for application makes this financial incentive not adequate for its aim. The owners could apply if their property structurally under risk and this is approved by municipality reports. Thus, all the financial incentives were not operating properly.

With the amendment of 60/94 Law in 2017, the Fund was repealed. Although the previous incentives still exist in Law, the regulation that was supposed to be prepared by the Council of Ministers about how and with what conditions and principles these incentives will be given has not been prepared yet.

Grant to listed buildings in Nicosia is given by the Embassy of Republic of Turkey since 2013. Under the financial support program for the development of tourism

potential, grants have been given to buildings in the walled city and currently continues to be given to listed buildings in the walled city of Nicosia⁴⁰.

The program is carried out by the Ministry responsible for Tourism under the coordination of Cyprus Investment Development Agency (Kıbrıs Türk Yatırım Geliştirme Ajansı) YAGA- SME Development Center (Küçük Ortaboy İşletmeleri Geliştirme Merkezi (Kobigem), financed by the Embassy of the Republic of Turkey in Nicosia and the Republic of Turkey Çukurova Development Agency provides technical support to the program.

The program, which started in 2012, was added the title of 'Creation of New Facilities for Tourism' in 2013. In the program, which was repeated every year until 2018 and announced in 2021 after a two-year interval, project applications continued to be supported. The applications made within the walls of Nicosia and Famagusta were evaluated by giving additional points, especially in order to increase the number of applications from these regions.

In 2021, the scope was narrowed slightly and additional points were given only to the projects to be realized in the listed buildings within the walls of Nicosia and Famagusta. However the grants provided are only for small investment functions thus any listed building with residential function can not benefit from grants.

The Definitions and Tools in the Conservation Legislation in North Cyprus

The main conservation document in north Cyprus is the 60/94 Act Ancient Monuments Law and, in this document, **immovable cultural property** covers a broad range of properties in terms of their nature and age. There is not any date limitation and it covers archaeological sites, monuments, all buildings and structures

⁴⁰ Currently applications of the listed buildings in the walled city of Nicosia and Famagusta are evaluated with extra points.

with their fittings, groups of buildings, urban sites, rural sites, old streets and natural sites. However, the document does not refer to **cultural heritage**, instead defines **ancient monument** and **cultural property**.

According to the 4th article of the act, **ancient monument (eski eser)** shall refer to “movable and immovable history and cultural property on the ground, under the ground, and under the water which were produced before recorded history till today and rendering the history, social, cultural, technical, architectural, economic and scientific level and artistic properties of the period which they were produced”.

On the other hand, the document defines **cultural property** by indicating the definition of ancient monument. Thus the 60/94 Act only refers to tangible movable and immovable cultural property and no reference was given to intangible heritage.

In the 4th article of 60/94 act **immovable ancient monuments** are defined as such: as “single and/or as a mass, all immovable cultural property which were produced before recorded history till today and rendering the social, cultural, technical, architectural, artistic and scientific level of the period which they were produced, immovable natural property without period concern due to their importance for our history, buildings and areas which have been the scene of historical events, single and/or mass rock cut tombs, historic caves, rock shelters, painted caves, rocks with paintings, inscriptions and relief, mounds, tumuli, archaeological sites open for visitors (ören yeri), archaeological and historic city and village remains, and/or the areas that these were spread, acropolis and necropolis, tombs and their ruins, castle, fortress, tower, wall, moat, historic barrack, bastion, and fortification with their fixed weaponry, and ruins, caravanserai, khan, public bath, and madrasah, cupola, tomb and tablets, bridges, aqueducts, waterways, cisterns, and wells, ancient road ruins, railway station buildings and/or ruins, stones indicating distance, stones delineating ancient borders, obelisk, altars, shipyards, quays, lighthouses and harbor and their moles, church, mosque, masjids, musallahs and namazgahs, fountain and sebils, sarcophagus and stelae, synagogue, basilica, and cathedrals, their engravings and reliefs, frescoes and mosaics, imarethane (communal kitchen), mint, simkeshane

(silver shop), shifahane (hospital), muvakkithane (dervish lodge), and zaviyahs, arasta, bedestan, bazaar, kulliye, school buildings, shops, kiosks and mansions, civil architecture example houses and similar edifices and old neighborhoods which were made up from group of these edifices “.

The notion of “sit” (area) which was first introduced in 1975 with 35/75 Act in the north Cyprus, is defined in 60/94 Act as archaeological **site, natural site, urban site and historic site**. Their definitions are given below:

Archaeological Site (Arkeolojik Sit) refers to, irrespective of whether it is detected or not, the products of prehistoric and various historic civilizations on the ground, under the ground, and under the water; the areas that have and/or might have cultural remains that exhibits the social, economic, architectural and similar properties of their period.

Natural Site (Doğal Sit) refers to the areas having dense natural properties which their boundaries can be defined.

Urban Site (Kentsel Sit) refers to the areas that have been showing tissue integrity by coming together of buildings and group of buildings that are due to their urban and local properties reflect the social, economic, cultural and life style of their respective period.

Historic Site (Tarihi Sit) refers to areas which considered to be conserved due to the important historical events that past there.

Ören Yeri refers to the site areas of archaeological and the historic and natural properties with the areas that their remains exist on the ground, under the ground and underwater which are open to visitors since their partially or fully exposed.

In addition to mentioned site definitions, there are also some other terms which are:

Conservation Area (Korum Alanı) refers to sites (sit areas) which are designated under this law or the Town Planning Department (55/89) Development Law and their development principles, rules and conditions are set up.

Protection Area (Korum Alanı) refers to the area determined around immovable ancient monuments.

Conservation Boundary (Koruma Sınırı) refers to the boundaries around the sites or conservation areas

Protection Boundary (Korunma Sınırı) refers to the boundaries around the single or mass immovable ancient monuments

Besides, the terms **maintenance, conservation, repair, and restoration** were defined in this law, however **consolidation, reinforcement, rehabilitation, adaptive reuse, reintegration, anastylosis, relocation, reconstruction and management plan** were not defined. Also, there is not any reference to **intangible heritage**. The term **ancient monument** is used instead of **cultural heritage**.

Town Planning Department (TPD)

The other main responsible department for the conservation of cultural heritage is the Town Planning Department which is under the Deputy Prime Minister, Ministry of Tourism, Culture, Youth and Environment. The Department used to have a conservation section who used to deal with the registration of buildings in both urban and rural areas and suggesting designation of conservation areas. Since this section is not defined in the organization chart of the Department, today it is not existing due to the retirement of the architect responsible for this section. This section used to have three architects and two technicians and mostly working in co-operation with the Department of Antiquities and Museums.

In urban and rural areas, apart from the Antiquities Department, the Town Planning Department in accordance with the Section 25 of Development Law (55/89) can declare Conservation Areas and in accordance with the Section 26 can suggest listing buildings to High Council of Monuments. While Antiquities Department needs approval of High Council of Monuments for conservation area designation, Town Planning Department needs Council of Ministers approval. Due to the politicians, the approval from the Council of Ministers can be more difficult. The two Departments (DoA and TPD) also can work in collaboration for designation of urban and rural conservation areas.

For mandate or designated sites and areas which have master plan, every intervention application of owners for planning permission is done through Town Planning Department. The Town Planning Department gives planning permission in accordance to the decisions of High Council of Monuments.

One of the other Law which affects the conservation of immovable cultural heritage is “the Streets and Buildings Regulations” which was first enacted during British Period in 1946 is still in use with some revisions⁴¹. In northern part of Cyprus, it was in 1989 that Town Planning Law enacted and spatial plan for northern part of Nicosia drawn. In accordance with the Section 25 of Town Planning Law (55/89) Town Planning Department can declare Conservation Areas and in accordance with Article 26 can suggest listing buildings to High Council of Monuments.

According to Town Planning Law 55/89 Section 3/1, the planning authority which is the Town Planning Department was supposed to prepare “country physical plan”. After 26 years, in June 2015 the draft country physical plan for the northern part of Cyprus was approved by the Ministries of Council.

Nicosia Turkish Municipality (NTM)

Nicosia Turkish Municipality (NTM) which was established in 1958 is the governing body of northern part of Nicosia. The Municipality does not have a Conservation Department but due to the Nicosia Master Plan used to have a team for the implementation of NMP projects. However, in time this team became very weak. At the beginning of NMP, under the leadership of NTM a team from Antiquities Department and Town Planning Department were working in collaboration for the NMP projects. However, this was a informal team and in time with the lack of

⁴¹ The Streets and Buildings Regulation revised in 1959, 1963, 1971, 1976, 1984, and 1989 and still in force.

enough funding and lack of enough multidisciplinary experts this collaboration of related agencies lost.

The Municipality is the responsible body to give building permission in accordance to the decisions of High Council of Monuments to the listed buildings and the new buildings in the designated conservation area of Nicosia.

Evkaf Foundation

The Evkaf Foundation which was established in 1571 during Ottoman Period owns many public monuments such as mosques, baths, inn, library and controls many listed residential buildings in the walled city. There are two types of Foundation. Mazbut properties which are directly governed and represented by the Evkaf, and Mülhak properties that has trustees which are controlled by the Evkaf.

73/1991 Foundations Organization and Religious Affairs Agency (Organization, Duty and working Principles) Section 7(4) refers those Mülhak and Mazbut properties especially which has historical and architectural value as the priority of the Foundation to conserve and maintain.

After the division, nearly 505⁴² religious buildings, monasteries, churches and chapels which used to belong Church of Cyprus, is now under the control of Evkaf. Only a few significant religious buildings that are in use as a museum is under the control of Antiquities Department of TRNC.

With the division and displacement, the religious buildings lost their community thus to be used for religious functions was not possible. Evkaf is renting these buildings to be kept and used for other functions.

⁴² With the opening of checkpoints in 2003, the Chamber of Cyprus Turkish Architects and Cyprus Civil Engineer and Architects Association came together to work for the inventories of the religious buildings of Cyprus built before 1974. The Monasteries, churches and chapels in North and mosques in South were evaluated. www.cyprustemples

The Evkaf Office, which was the body that administrates the Evkaf, does not have conservation department but has project department with permanent staff including architects and engineers. Evkaf does very few conservation works on its own and also in collaboration with private architecture offices or by issuing some projects for tender.

Non-Governmental Organizations (NGOs)

The establishment of international non-governmental organizations who deals with the conservation of cultural heritage are very recent in the northern part of Cyprus. INTBAU Cyprus (The International Network for Traditional Building, Architecture & Urbanism) was established in 2009 to encourage the study, conservation and new construction of Traditional Architecture and Urbanism in Cyprus. (intbaucy.wordpress.com).

Europe Nostra Cyprus was established in 2015, which is an unofficial NGO that aims to stimulate cultural heritage activities in Cyprus and to develop joint projects with national and European institutions and individual researchers. (<https://www.europanostracyprus.org>).

However, the local non-governmental organizations who concerns about cultural heritage are not recent. Some active NGOs are Chamber of Architects, Chamber of Town Planners, Müze Dostları Derneği, Mağusa İnsiyatifi (<https://magusainsiyatifi.org>), NaciTalat Vakfi, Luricina Yaşıyor Derneği, and Serdarlı Sağlık ve Kültür Derneği.

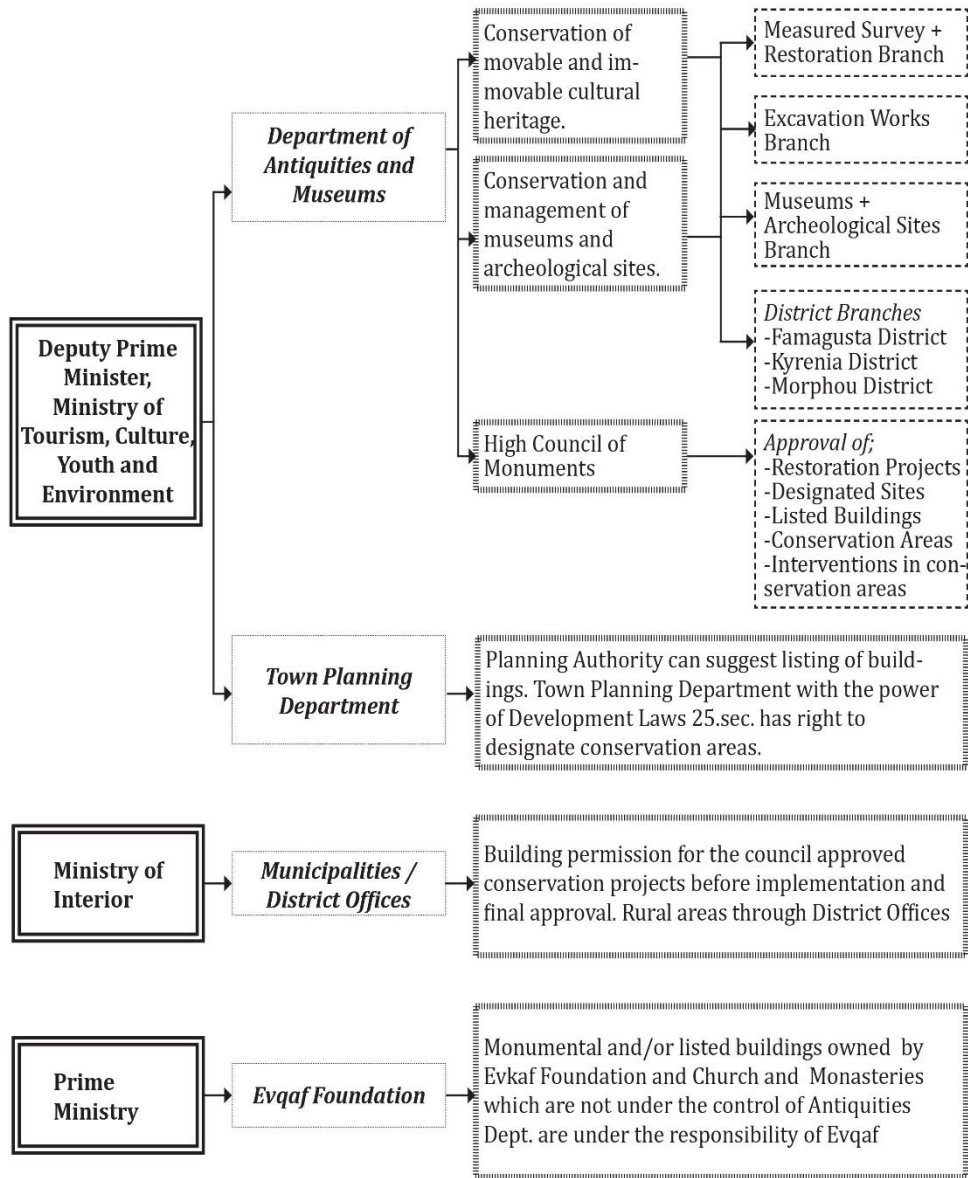


Figure 3.31. Bodies responsible in Conservation of Cultural Heritage in TRNC and their Duties (produced by E. Reis for this PhD thesis in 2022)

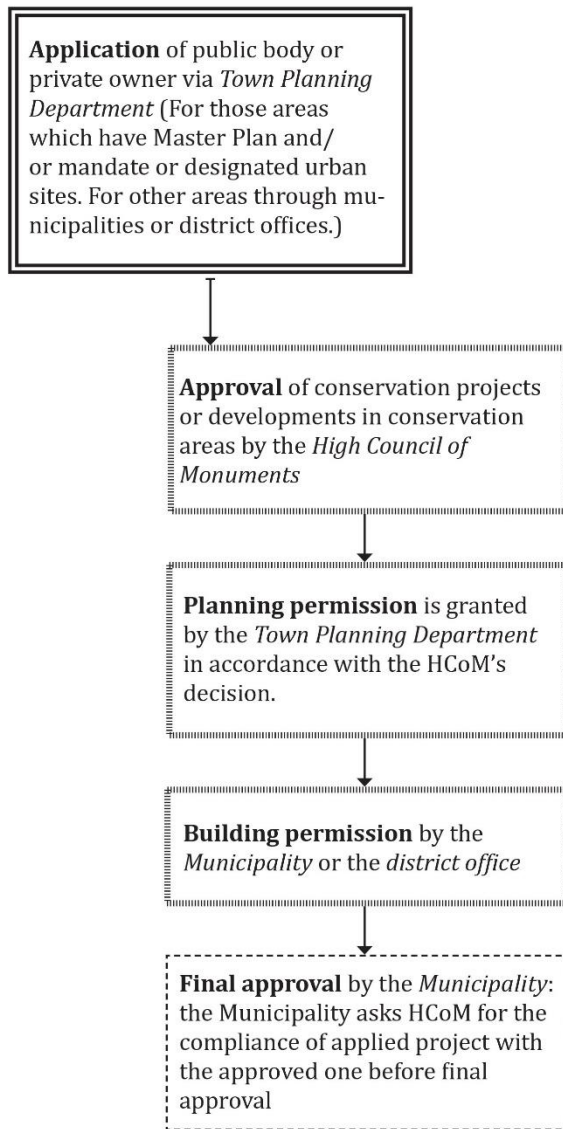


Figure 3.32. Application and Building Permission Process for Conservation of Listed Buildings and any Intervention in Conservation Areas in the TRNC (produced by E. Reis for this PhD thesis in 2022)

3.2.1.2 Legal and Administrative System in the South

The Republic of Cyprus⁴³

After the division of the island, in southern part of Cyprus the Department of Antiquities (DoA) which was established during the British Period continued to its responsibilities as before 1974. The other government departments, which deal with conservation, are the Town Planning Department, Municipalities and District Offices (see figure 3.33). Apart from DoA, Town Planning Department and Municipalities which have Planning Authority also have responsibilities for the conservation of immovable cultural heritage.

The Department of Antiquities

The Department of Antiquities (DoA) which was established in 1935 is now part of the Ministry of Transport, Communications and Works. The department has Monuments Branch and Museums Branch. Its permanent staff consists of archeologists- curator of antiquities (2 position), senior archaeological officers (2 position), archaeological officers (7 position) and material conservators (3 position). It also has archaeological officers and conservators as contract personnel. Although it has Monuments Branch which deals with conservation of the monuments and listed buildings in Schedule A or B, do not have permanent staff of architects or engineers. The department also has a team of foreman and masons which are working for the regular maintenance and repairs of Schedule A and B monuments.

Systematic and rescue excavations, archaeological surveys, the establishment, management and operation of archaeological museums, the conservation and promotion of Ancient Monuments of the First and Second Schedule and of the

⁴³ For the legal and administrative framework of heritage conservation in the Republic of Cyprus, the web sites of the DoA and the Town Planning and Housing Department, the publications of the Ministry of Interior, Department of Town Planning and Housing of RoC are the main sources.

archaeological sites and monuments of architectural heritage are the other main activities and responsibilities of the department. The main emphasis of the department works has been on the management of archaeological heritage of Cyprus (Papadopoulou, 1994).

The initial Antiquities Law of 1935 is still valid which was amended at different times and finally in 2012. In this legislation “ancient monument” defined as any object, building or site specified in the First or Second Schedule of this law. With this law, only the ancient monument is defined, and it encompasses the Schedule A and Schedule B monuments which might be an archaeological site, monument, building and group of buildings.

Listing is done under two categories: Schedule A and Schedule B which has been defined by the Antiquities Law (1935). On the recommendations of the DoA, the council of Minister, by order in the gazette declare any object, building or site whom considered to be historic, architectural, traditional, artistic or archaeological interest to be an ancient monument and shall at the same time declare whether such monument should be added to the First or to the Second Schedule.

Schedule A includes ancient monuments which are state property. In the law a date limitation does not include for what constitutes as “ancient monument”. Conservation of the Ancient monuments which are registered as Schedule A both in terms of financial and technical support are under the responsibility of the Department of Antiquities. International or Cypriot sponsors can be used for the conservation of Schedule A monuments.

Schedule B includes monuments which are privately owned or property of Church of Cyprus or Evkaf Foundation. Examples of architectural heritage are also included in this schedule. Any intervention that will be done by the owner to the monuments which are in Schedule B, must be approved by the DoA. Otherwise, the Department does not approve the financial incentives for the owner and also has the right to expropriate the property. However, since the law does not force the department to do the expropriation according to the market value of the property, it became very

difficult to do. The financial incentives for the monuments in Schedule B are the right of the owners to apply the department for fifty percent grant of the total conservation cost of their property. However, availability of government funds and the significance of the property are concerned.

The Definitions and Tools in the Conservation Legislation in the South Cyprus

The main conservation document in southern part of Cyprus is Antiquities Law and, in this document, **ancient monument** covers a broad range of properties in terms of their nature and age. There is not any date limitation and it covers archaeological sites, monuments, all buildings and structures with their fittings, groups of buildings, urban sites, and rural sites. However, the document does not refer to **cultural heritage**, instead defines **ancient monument** and **antiquity**.

Ancient Monument means any object, building or site specified in the First and Second Schedule to this Law

Any other object, building or site in respect of which the Council of Ministers has made an order under section 6 of this law.

And shall include any part of the adjoining land which may be required for the purpose of fencing, covering or otherwise preserving the monument from injury, as also the means of access to such monument.

“Antiquity” means any object, whether movable or part of immovable property which is a work of architecture, sculpture, graphic art, painting, or generally any form of art which has through human effort been produced, sculptured, inscribed, or painted or generally made in Cyprus earlier than the year 1850 A.D. in any manner whatsoever and from any material and which has been found, discovered or excavated in Cyprus or recovered from the sea within the territorial waters of Cyprus and includes any such object or part thereof which has at a later date been added, reconstructed, readjusted or replaced subsequently.

Provided that for works of ecclesiastical or folk art of great archaeological or artistic value, the year 1940 A.D. shall be taken into account in place of the year 1850 A.D irrespective of the place of manufacture or origin.

The Department of Antiquities according to the Article 11 of Antiquities Law, establishes “**Controlled Areas**” around the most important monuments and sites, and has the right to establish height and external appearances of any intervention in these areas, so that the monuments, and built or natural environment will not be affected.

Town Planning and Housing Department

The Department of Town Planning and Housing of Interior Ministry is another responsible government department for the protection, conservation and enhancement of cultural heritage and landscape. The Department is responsible for the Issuance of Preservation Orders for buildings, group of buildings and areas of architectural, historic, and social interests, for giving Planning Permits (Consents) for the Listed Buildings and for management of grants. The architectural heritage inventory of Cyprus is continuously upgraded by the Department. According to the inventories, buildings were listed in urban and rural areas. The Department has a control over the interventions done by the owners to the listed buildings by giving financial incentives. Also has the responsibility to inspect the projects. A guideline for interventions to listed buildings prepared by the Department.

The other major legislation used in conservation is the Town and Country Planning Law which was enacted in 1972 but put in operation in 1990. However, in 1976, with the enforcement of Articles 38 and 39 of Town and Country Planning Act, (The Town and Country Planning, Preservations Order, Regulations 221/76) the institutionalization of the conservation of traditional architectural heritage began in southern part of Cyprus which reached a peak with by signing the European Convention on Architectural Heritage in 1987.

In accordance with Article 38, issuing Preservation Orders initiated and in 1979 first Preservation Order was issued (2012, Department of Town Planning and Housing). After the enforcement of the Town and Country Planning Act in 1990, in Local Plans and in the Policy Statement for the Countryside, the “Areas of Special Character” and “Historic/Traditional Areas” are classified. Also, the “Commissions on Aesthetic Control” was established.

Since 1987, economic incentives initiated for Listed Buildings such as low interest loans, which later developed with the Listed Buildings Act of 1992. There are three type financial incentives for the listed properties. These are a grant-in-aid provided to the owner for the restoration of the listed building up to forty percent of the conservation cost in urban areas and fifty percent in rural areas, the owners benefit from tax deductions when they restored their buildings according to the Preservation Principles and Development Rights transfer. This programme led to the request of the owners for listing their buildings. Since 1991 applications from owners for listing their buildings started. In 1992, total 10,000 Cyprus Pound subsidy, 25,000 Cyprus Pound in 2003, 40,000 Cyprus Pound in 2004 and in 2008, 90,000 € grand-in- aid given by the government (2012, Department of Town Planning and Housing). Approximately 2800 Consents have been issued by the department till 2012.

In the south, Nicosia, Larnaca, Limassol, Paphos, Polis Cyrsochous, Derynia, Athienou have Local Plans⁴⁴ approved in 1999, 2000 and 2001 that concerns the protection of urban heritage. However, in the interview with Athina Papadopoulou the contradictions of Local Plans in terms of heritage conservation mentioned (Nicosia, 7/12/2020). In the southern part of Cyprus, historic cores are classified as “Areas of Special Character” in Local Plans and for historic cores, Area Schemes were prepared.

⁴⁴ The Citizens Charter and Planning System, Republic of Cyprus, Ministry of Interior, Department of Town Planning and Housing, 2000, Nicosia.

Nicosia Municipality

Nicosia Municipality which has planning authority⁴⁵ can also suggest buildings to the Town Planning and Housing Department to be surveyed for listing. Under the Municipality there is a Special Committee called the Special Committee on Aesthetic Issues which does not have an executive role but an advisory role to the Planning Committee of the Municipality. It deals with the applications for the listed buildings and applications for the controlled areas of the listed buildings. Municipal Council issues the building permits.

Nicosia Municipality has conservation architects in their staff and does conservation works on its own and also in collaboration with private architecture offices or by issuing some projects for tender. However, it is not an obligation to be conservation architect to be permanent personnel in the municipality. Municipality also has a team leader and a team for NMP.

District Offices

In southern part of Cyprus, those Turkish Cypriot properties that are not declared as Ancient Monument are under the responsibility of District Offices. Thus, in the south District Offices are responsible for the maintenance of most of the mosques, fountains and other monuments which are not in the Ancient Monument list of the Department of Antiquities.

Non- Governmental Organizations (NGOs)

Non-governmental organizations who deal with the conservation of cultural heritage are few. The Cyprus Architectural Heritage Organization has a guideline for the property owners on how to conserve vernacular buildings. The Costas and Rita

⁴⁵ Nicosia, Larnaca, Limassol and Paphos Municipalities have Planning Authority

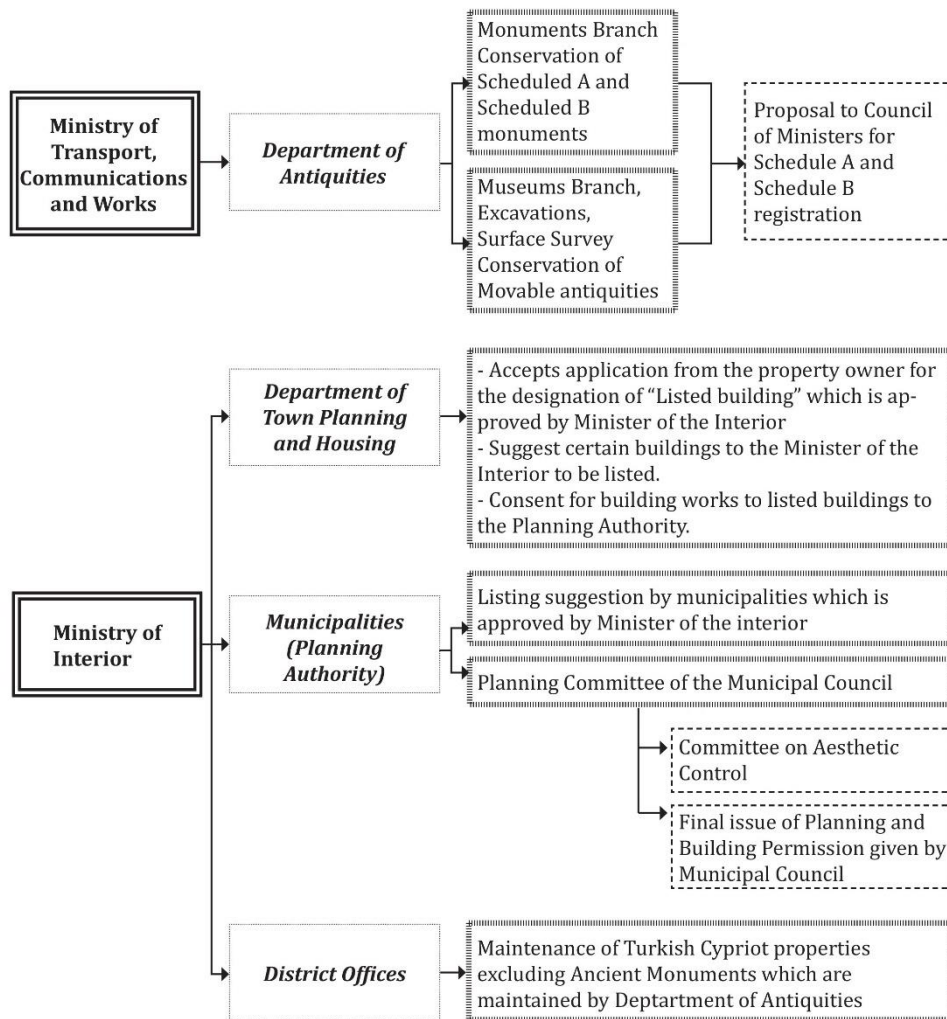
Severis Foundation, is a non-governmental and non-profit museum and center that also works for cultural heritage of Cyprus.

The other NGOs who deal with cultural heritage are Architects Association and the Association of Civil Engineers and Architects and The Cyprus Scientific and Technical Institute (ETEK). They are organizing conservation related seminars and conferences. Also, The Cyprus Conservation Foundation deals with architectural and natural heritage conservation (Papadopoulou, 1994).

Europe Nostra Cyprus was established in 2015, which is an unofficial NGO that aims to stimulate cultural heritage activities in Cyprus and to develop joint projects with national and European institutions and individual researchers (<https://www.europanostracyprus.org>).

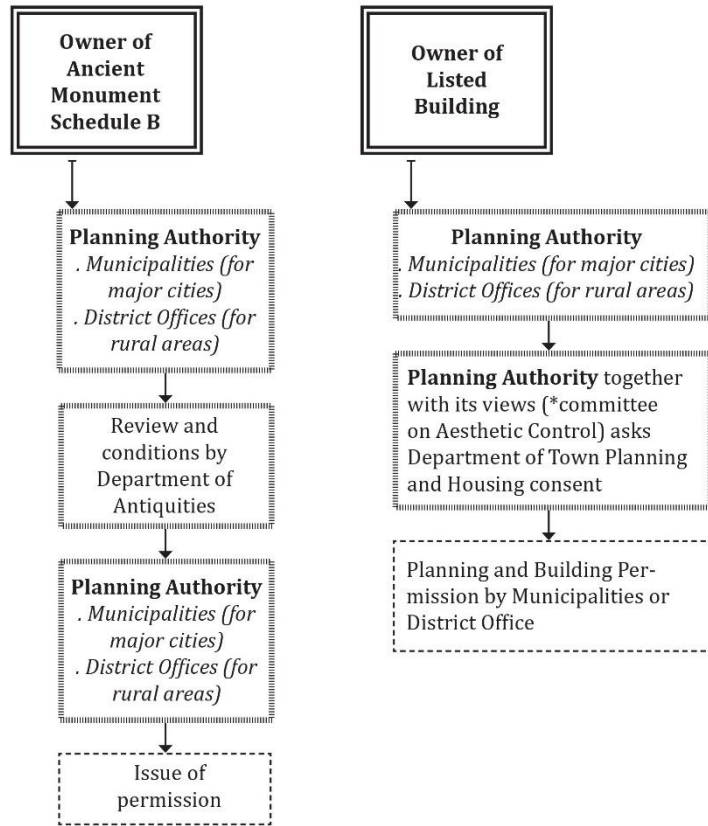
Table 3.5 Current Main Cultural Heritage Related Legislations in Cyprus
(North Cyprus and South Cyprus)

NC/SC	Legislations	Authorities	Main Approaches
North Cyprus	The Streets and Buildings Regulation Law (Cap 96) first issued in 1946 and amended 14/1959, 67/1963, 16/1971, 31/1976, 18/1979, 47/1984, 48/1989 and 6/1992	Local Authorities	Together with Town Planning Law (55/89) defines the Development and Building Control System in North Cyprus.
	55/89 Development Law	Town Planning Department	In accordance with the Section 25 of Development Law (55/89) the Department can declare Conservation Areas and in accordance with Article 26 can suggest listing buildings to High Council of Monuments
	60/94 Antiquities Law	Dep. of Antiquities and Museums	Urban site and conservation area defined in this law.
South Cyprus	1935 Antiquities Law (Cap.31) which was enforced and (amended in 1949 and 1959 and 2012) continued to be used.	Department of Antiquities	"Ancient monument" defined as any object, building or site specified in the First or Second Schedule of this law.
	The Streets and Buildings Regulation Law first issued in 1946 and amended in 59,63,64,69,74,78,79,82,83,86,87,88,90,92,94,96,97,98,99,2000,2002,2006,2008,2011,2012)	Local Authorities	Together with Town and Country Planning Law defines the development and Building control system of South Cyprus.
	Town and Country Planning Law approved in 1972 but enacted in 1990	Town Planning and Housing Department	In accordance with Articles 38 and 39, Preservation Orders for architectural heritage and natural heritage can be issued.
	Listed Building Law of 1992	Town Planning and Housing Department	Incentives provided through this law to listed buildings.



* Committee on Aesthetic Council – Based in municipality and has representatives from Municipality, Dept. of Antiquities, The Architects Association, the Association of Civil Engineers and Architects and The Cyprus Scientific and Technical Institute (E TEK), Town Planning Department-Conservation section- advisory role to the Planning Committee of the Municipal Council, final decision given by Municipal Council.

Figure 3.33. Bodies responsible in Conservation of Cultural Heritage in RoC and their Duties (produced by E. Reis for this PhD thesis in 2022)



* Committee on Aesthetic Council – Based in municipality and has representatives from Municipality, Dept. of Antiquities, The Architects Association, the Association of Civil Engineers and Architects and The Cyprus Scientific and Technical Institute (E TEK), Town Planning Department-Conservation section- advisory role to the Planning Committee of the Municipal Council, final decision given by Municipal Council.

** The organisation of architectural conservation in the Cyprus Government drawn by Architectural Conservator Athina Papadopoulou in 2016.

Figure 3.34. Application and Building Permission Process for Restoration of Private Buildings in the RoC (produced by E. Reis for this PhD thesis in 2022)

3.2.2 Conservation of Cultural Heritage in Practice

In this part of the thesis, the current conservation practice in the northern and southern part of Nicosia have been studied in terms of legal and administrative frameworks and conservation works done by the governmental institutions of each side. The annual reports and archives of the Departments of Antiquities of both Republic of Cyprus (RoC) and Turkish Republic of Northern Cyprus (TRNC) analyzed.

3.2.2.1 Conservation of Cultural Heritage in the Northern Part of Nicosia

After the division of island in 1974, Turkish Cypriots in north proclaimed the Turkish Federated State of Cyprus and in 1983 the Turkish Cypriots established the Turkish Republic of Northern Cyprus (TRNC), which is only recognized by the Republic of Turkey.

Northern part of Cyprus retained many important archaeological sites, monuments and significant buildings but no institutions or legal framework for their protection. All of the technical expertise⁴⁶, technical reports, and the archive remained with the DoA in southern part of Cyprus.

After the division, in 1975, the Department of Antiquities and Museums was established in the northern part of Cyprus. An archeologist from Turkey became the Head of the Department and the first Ancient Monuments Act (35/1975) was published in 1975, by adopting the 1973 Act No 1710 of Turkey.

Under the provision of 35/1975 Law, previously listed monuments and archaeological sites in northern part of the island re-listed. In 1979, 26 edifices listed in northern part of the Nicosia Walled City. In time (see table 3.6), listing of

⁴⁶ Since the establishment of Antiquities Department in 1935, Turkish Cypriots never had a position as a curator or archaeologist in the Department.

significant buildings in Nicosia continued. Nicosia Walled city was designated as Conservation Area in 1986. Significant buildings from British Period in Çağlayan and Köşklüçiftlik areas, outside the Walled city were listed in 2012. However, modern architecture of Nicosia has not been studied yet except some of the buildings of a Turkish Cypriot architect, Ahmet Bahaattin which were listed recently in 2017 (see table 3.6).

Table 3.6 Listed buildings in the northern part of Nicosia in between 1979-2017⁴⁷

Designation Year	1979	1981	1985	1999	2000	2012	2017	2022
Number of listed edifices in Northern part of Nicosia								Total
Nicosia Walled City	26	15	241	386	-	-	1	735
Nicosia Town	-	3	-	-	1	50	12	

In the northern part of Nicosia, the conservation works done by the governmental departments (Department of Antiquities and Museums and Public Works Department), Evkaf Foundation and UNDP and the source of funding and the amounts⁴⁸ spent for conservation works has been given (see table 3.7). The list given below includes the conservation works done between 1974- 2019 and in figure 3.36 the buildings restored are shown on map. The conservation works done by the Department of Antiquities between 1974- 2019 cost around 4,888,461 USD⁴⁹.

⁴⁷ See figure 3.35 for the map showing listed buildings in the walled city of northern Nicosia, p.145.

⁴⁸ The archive of the Antiquities Department is the main source for the table. The amount spent for some of the conservation works are not found. Thus, those are left empty.

⁴⁹ The currencies are converted to USD according to the average currency rate of the year the conservation works implemented.

Table 3.7 Conservation works done between 1974-2014 by the governmental institutions, Evkaf and UNDP in the northern part of Nicosia.

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	RoT.	Fund	Evkaf	Other
Department of Antiquities	Dervis Pasha Mansion	Ottoman	1979-1986	Done by the workers of Antiquities Department and Public Works Department				
			2015		523,195 TL			
	Buyuk Khan (Feridun, 2007)	Ottoman	1982-1988					
			1988-1990				60,000 USD	
			1995-2001		550,000 TL			
	Ayios Loukas Church	Ottoman	1985 - 1987	Done by the workers of Antiquities Department. No any source for the amount spent				
	Haydar Pasha Mosque (St. Catherine Church)	Lusignan/Ottoman	1986 - 1990	Done by the workers of Antiquities Department. No any source for the amount spent				
	Eaved House (Saçaklı Ev)	Ottoman	1994-1995		1,958 TL			
			1995-1996		2,428 TL			
	Parts of Bedestan (Heykel Atolyesi)	Byzantine/Lusignan/Venetian/Ottoman	1995	Done by the workers of Antiquities Department.				
Lusignan House	Lusignan/Ottoman	1995-1997		7,353.667 TL				
		2014-2015	Done by the workers of Antiquities Department.					
		2019						

*Source for the works implemented and the amounts spent are the TRNC DoA archive.

“Table.3.7 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	RoT.	Fund	Evkaf	Other
Department of Antiquities	Court Buildings	British Period	1998-1999		11,866.267 TL			
			1999-2000		67,135.520 TL			
			2000-2001		75,819.199 TL			
			2002-2003		355,210.80 TL			
	Venetian Walls	Venetian Period	1999-2000					106,380 USD
			2000-2001					240,680 USD
			2001-2002					343,800 USD
	Kirlizade St. No 9	Ottoman	1999		17,569 TL			
			2006-2007		105,622 TL			
	Yeni Cami Primary School	British Period	2000		38,785.6 TL			
	3. Nuri Efendi sokak Dwelling		2001-2002		54,500 TL			
	28. Selimiye Sokak Dwelling	Medieval / Ottoman	2002-2004		131,960 TL			
	Old Victoria Girl Lycee	British period	2003-2004		334,402 TL			
			2008-2009			98,879 TL		
Venetian House	Venetian Period	2005-2007	x		230,000 TL			
Venetian Walls, Flatro Bastion	Venetian Period	2005			94,380 TL			
Ottoman Tombs	Ottoman	2007		31,997 TL				

“Table.3.7 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	RoT.	Fund	Evkaf	Other
Antiquities Department	Court Buildings Block 6	British Period	2009-2010	212,291				
	Venetian Walls (Mucahitler Parki)	Venetian Period	2010					
	Kumarcilar Khan	Ottoman	2011-2015		1,227,000 TL			2,245,000 TL
	Dr Fazil Kucuk Museum	British	2014-2015		191,565.04 TL			
	Old Police Station Building	British	2019-		227,812.4 TL			
Evkaf	Selimiye Camii- Rest. Of East Side of the Mosque	Lusignan/ Venetian/ Ottoman	2008				41,300 TL	
	Buyuk Hamam	Medieval/ Ottoman	2008					430,000 Euro
UNDP - USAID Funded UNDP Programmes (BDP and UNDP-Act) EU Funded UNDP-PFF	Restoration and Re-use of Bedestan	Byzantine/ Lusignan/ Venetian/ Ottoman	2004-2006 and 2007-2009				1,500 USD	2,000,000 Euro
	Armenian Church Renovation of Bandabuliya (Old Market) Second Phase Retailers Section	Lusignan British	2009 2010-2012					3,000,000 Euro

*This table do not include all the restored monuments owned by Evkaf Foundation.

3.2.2.2 Conservation of Cultural Heritage in the Southern part of Nicosia

In the south after the division, the Department of Antiquities which was in charge before the division continued listing of Monuments Schedule A and Schedule B, while Town Planning and Housing Department listed the architectural heritage of the city.

Starting from 1905 till 1992, the Antiquities Department declared 39 Scheduled A and B monuments in Nicosia. In 1976, with the enforcement of Articles 38 and 39 of Town and Country Planning Act, the institutionalization of the conservation of traditional architectural heritage began in southern part of Cyprus. In accordance with Article 38, issuing Preservation Orders initiated and in 1979 first Preservation Order was issued. The Town and Housing Department issued first preservation order in 1979 and listed 165 building in the walled city and till 2017 there are 713⁵⁰ listed building in Nicosia.

Table 3.8 Ancient Monuments in the Southern part of Nicosia (Department of Antiquities)⁵¹

Schedule	A	B	A	B	A	B	A	B	A	B	A	B	A	B	A	B	A	B	
Period	1905		1935		1971		1979		1980		1984		1986		1987		1992		
Num. of Ancient Monuments in Southern part of Nicosia																			
Nicosia Walled City	-	1	3	11			1	1	2		2		1	1	1	1	6		
Nicosia Town	-		2	1							2								3

⁵⁰ The number is given by a civil servant from the Town Planning and Housing Department informally in 2017, the list with cadastral information of listed buildings not shared with me.

⁵¹ See Figure 3.35 for the map showing ancient monuments in the walled city of southern Nicosia.

Table 3.9 Listed Buildings in the Southern part of Nicosia (Town Planning and Housing Department)⁵²

Period	1979	2017
Num. of Listed Buildings in the S. Nicosia		Total
Nicosia Walled City	165	713
Nicosia Town		

With Nicosia Local Plan 1996 (approved in 1999 and 2000), the Walled City was designated as “Special Character Area” and in 2004 all Walled City was designated as Ancient Monument by the Department of Antiquities.

In the southern part of Nicosia, the conservation works done by the Department of Antiquities and the source of funding for conservation works has been given below. The list given below includes the conservation works done between 1974- 2009⁵³ which cost 5,793,731 USD⁵⁴ according to official records (see table 3.10 and figure 3.36).

⁵² See Figure 3.35 for the map showing listed buildings in the walled city of southern Nicosia.

⁵³ Since the annual report publications of Department of Antiquities of RoC were till 2009, the list could not be provided till 2019.

⁵⁴ The currencies are converted to USD according to the average currency rate of the year the conservation works implemented.

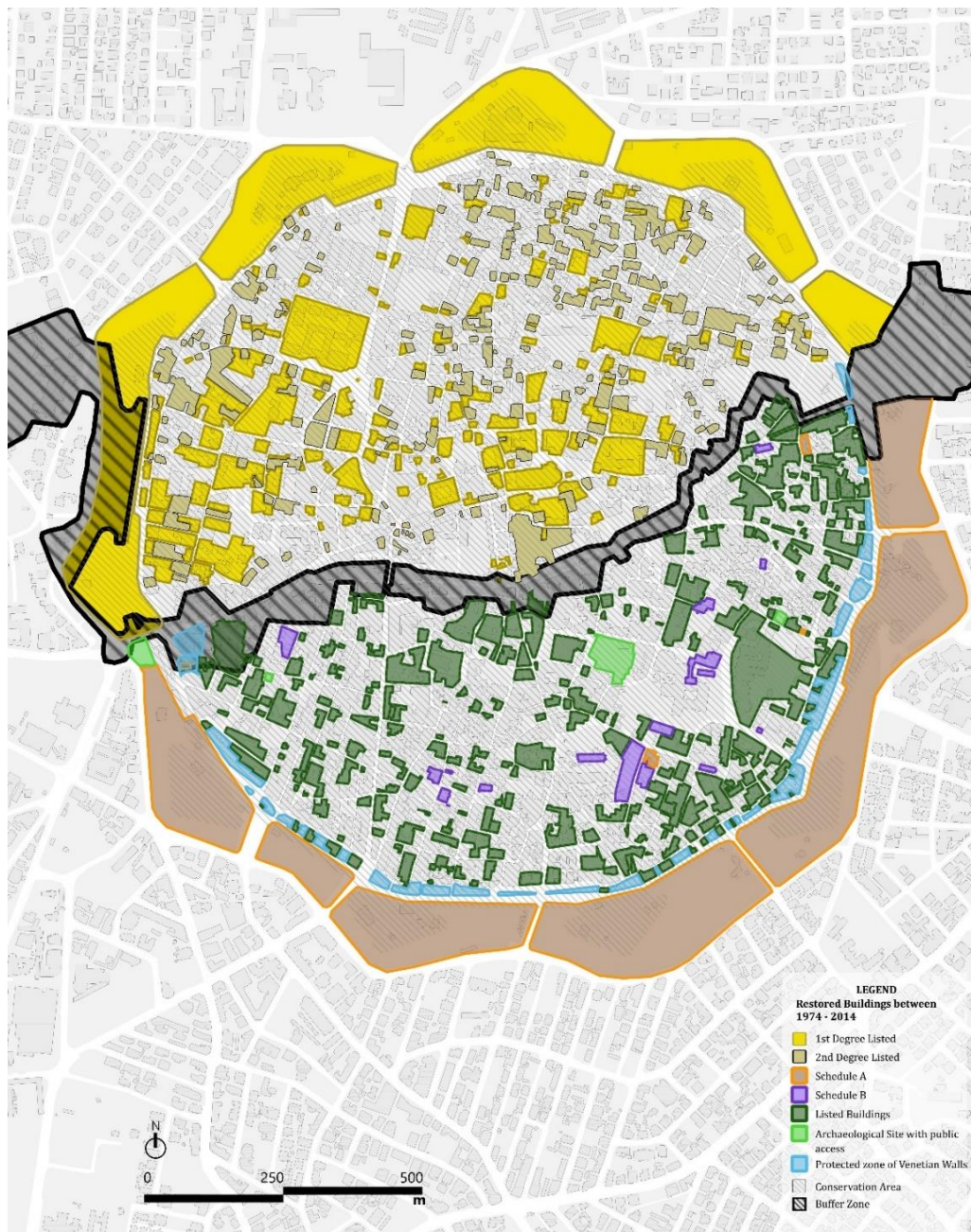


Figure 3.35. Ancient Monuments and Listed Buildings in the Northern and Southern Walled City of Nicosia⁵⁵ (redrawn from Öge (2020) by E. Reis for this PhD thesis in 2022)

⁵⁵ Sources, SKM Colin Buchanan. (2017). ΣΧΕΔΙΟ ΠΕΡΙΟΧΗΣ ΚΕΝΤΡΟΥ ΛΕΥΚΩΣΙΑΣ ΕΓΚΡΙΜΕΝΟ (Central Nicosia Area Scheme). Nicosia: Municipality of Nicosia and archive of TRNC DoA.

Table 3.10 Conservation works done in the Southern part of Nicosia by the Department of Antiquities 1974-2009

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	Nic. Mun.	Church	UNOPS	Other
Department of Antiquities	Venetian Walls	Venetians	1974	1,200 CYP				
			1975	3,340				
			1976	3,746				
			1977	3,961				
			1978	6,021				
			1979	1,256				
			1980	939				
			1981	976	3,542			
			1982	5,712				
			1986	3,000				
			1987	4,393				
			1988	7,625				
			1989	6,967				
			1990	540				
			1991	3,409				
			1992		600			
			1993	6,715	5,511			
			1994	19,960	3,914			
			1995	4,720	24,752			
			1996-1997					260,655
			1998	11,933				20,000
			1999					72,101
			2001	11,734				129,969
2002					233,985			
2003					152,519			
2004	4,060				135,238			
2005	20,861							

“Table 3.10 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	Nic. Mun.	Church	UNOPS	Other
Antiquities Department	Venetian Walls	Venetians	2006	52,923				
			2007	2,544				
			2008	17,585				
	Hadjigeorgakis Kornessios Mansion	Ottoman	1974	264				
			1975	870				
			1977	1,499				
			1978	1,987				
			1981	1,500				2,587
			1982	2,740				
			1983	5,249				3,819
			1984	11,890				3,195
			1985	9,908				
			1986	13,957				
			1987	20,548				
			1988	21,518				
			1989	14,813				
			1990	11,080				
			1993	4,909				
			1994	5,877				
			1995	10,605				
			1996	1,978				
			1997	2,995				
			1998	7,992				
	1999	25,866						
	2000	14,801						
	2001	12,840						
	2002	22,540						
2003	9,942							

Legend



Amounts which are Euro and not CYP

“Table 3.10 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	Nic. Mun.	Church	UNOPS	Other
Antiquities Department	Hadjigeorgakis Kornessios Mansion	Ottoman	2004	2,438				
			2005	14,672				
			2006	21,647				
	The Cathedral of Ayios Ioannis (Church of St. John Bibi)	Ottoman (17th century Franco-Byzantine Style)	1974	197		197		
			1975	353		353		
			1989			10,904		
			1990			1,600		
			1991	1,449				
			1993	1,500		2,749		
			1994	3,173		3,173		
	Bairaktar Mosque	Ottoman	1975	2,947				
			1994	3,569				
	Omerie Mosque	Ottoman	1975	2,990				
			1976	556				
			1978	173				
			1992	7,954				
			1996	4,337				4,337
	That-el Kale Mosque	Ottoman	1975	1,936				
			1978	173				
			2004		48,743			
Arablar Mosque	Medieval /Ottoman	1978	173					
		1985	1,158					
Chrysaliniotissa Church	Byzantine	1978	372		376			
		1987	3,549		3,549			
		1997	4,096		4,096			
		2000	2,421		2,421			
		2002	12,624		12,624			

“Table 3.10 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	Nic. Mun.	Church	UNOPS	Other
Antiquities Department	Chrysaliniotissa Church	Byzantine	2003	34,626		34,626		
			2004	10,398		9,555		
	The Old Archbishopric	Ottoman (18th Century)	1979	1,631				
			1980					1,118
			1981					8,257
			1982					1,539
			1986	41				
			1996	1,270				1,270
			2007	3,729		3,729		
			2008			2,373		
	Church of Archangelos Michael Trypiotis	Ottoman (17th c. Franco-Byzantine Style)	1980	1,145		1,145		
			1982	996		996		
			1997	1,270				1,271
	Kastelliotissa the Medieval Hall	Medieval	1983	955				
			1987	1,956				
			1988	5,733				
			1989	4,977				
			1990	11,080				
			1991	57,435				
			1992	9219				
			1993	2536				
			1994	9899				
			1995	2209				
			1996	2100				
			1997					611
			1998					6502
			2001	7406				
2002	3471				1000			

Legend



Amounts which are Euro and not CYP

“Table 3.10 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	Nic. Mun.	Church	UNOPS	Other
Antiquities Department	Kastelliotissa, the Medieval Hall	Medieval	2003	4382				1000
			2004	2122				
			2005	2,205				
			2006	1,162				1,000
			2007	3,718				
			2008	12,744				
	The excavated remains of Ledra	Chalcolithic Period or third millennium BC	1986	3,313				
			1987	1,396				
	Tophane	Ottoman	1986	1,000				
	Church of Phaneromi	Roman Catholic	1988			2,192		
	The House of Ktorides in Koraes St.		1983	328				328
			1990	4,469				
	The House in Isocratous St.5-7		1985	4,603				
			1986	5,882				
			1995	25,245				
			1996	97,823				
			1998	23,338				
	The House of Leto Hadjimina		1985	1,367				1,367
			1986	1,755				1,633
	The House in Axiothea St.		1987	9,554				
			1988	10,335				
			1989	14,552				
			1990	11,915				
1991			15,212					
The House in Axiothea St.		1992	15,061					
		1993	27,490					
		1994					136,587	

Legend



Amounts which are Euro and not CYP

“Table 3.10 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	Nic. Mun.	Church	UNOPS	Other
Antiquities Department	The House in Axiothea St.		1995	4318				40816
			1996	1546				
			1998	1,565.57				1,500
			1999	5,913				
			2000	6,000				6,066
			2001					2,338
			2002	1,719				
			2003	7,979				
			2005	4,511				4,414
			2006	2,862				
	2008	7,326				658		
	Sanctuary and Oil Press		1992	2,989				
			1993	4,853				
	The Church of Agios Antonios	Ottoman (18th Century)	1998	2,895		3,000		
			2003	15,506		15,506		
			2004	31,581				31,582
	The Church of Agios Kassianos	Ottoman (18th /19th Century)	1998	19,285		20,000		
			1999	6,793		6,793		
			2000	7,857		7,857		
			2004	3,404		2,733		670
	The House in Solomos St.		1992					
			1993	9,000				
			1994	6,000				
			1995	5,000				
	The Aquaduct in Koraes St.	Ottoman	1993	959	1,000			
			1994	4,886				
			1995	339				


Legend

 Amounts which are Euro and not CYP

“Table 3.10 (continued)”

Dep.	Mon. Name	Period of Mon.	Rest. Date	Financed By				
				Gov.	Nic. Mun.	Church	UNOPS	Other
Department of Antiquities	The Aquaduct in Koraes St.	Ottoman	1996	2,411				
	House of Koshis		1994					
	The House on Theseus St.		1994	25,245				
			2000	43,000				
			2001	96,500				
	The Aquaduct of Silihtaris on Perseus St.	Ottoman	1998	2,274				
			1999	2,997				
			2006	9,283				
			2007	5,004				
			2008	34,681				
	Moslem School by That-el Kale	Ottoman	2002	3,090		3,090		
			2003	4,597	4,597			
	House next to Silihtaris aquaduct		2003	2,623				
Severis House Koreas St.No 141		2004	21,000					
		2005	18,000					
Ruins of Agios Nikolas C, Theseus St.		2005	6,299					
Building in the courtyard of Agios Kassianos Church		2007	10,000					

Legend

 Amounts which are Euro and not CYP

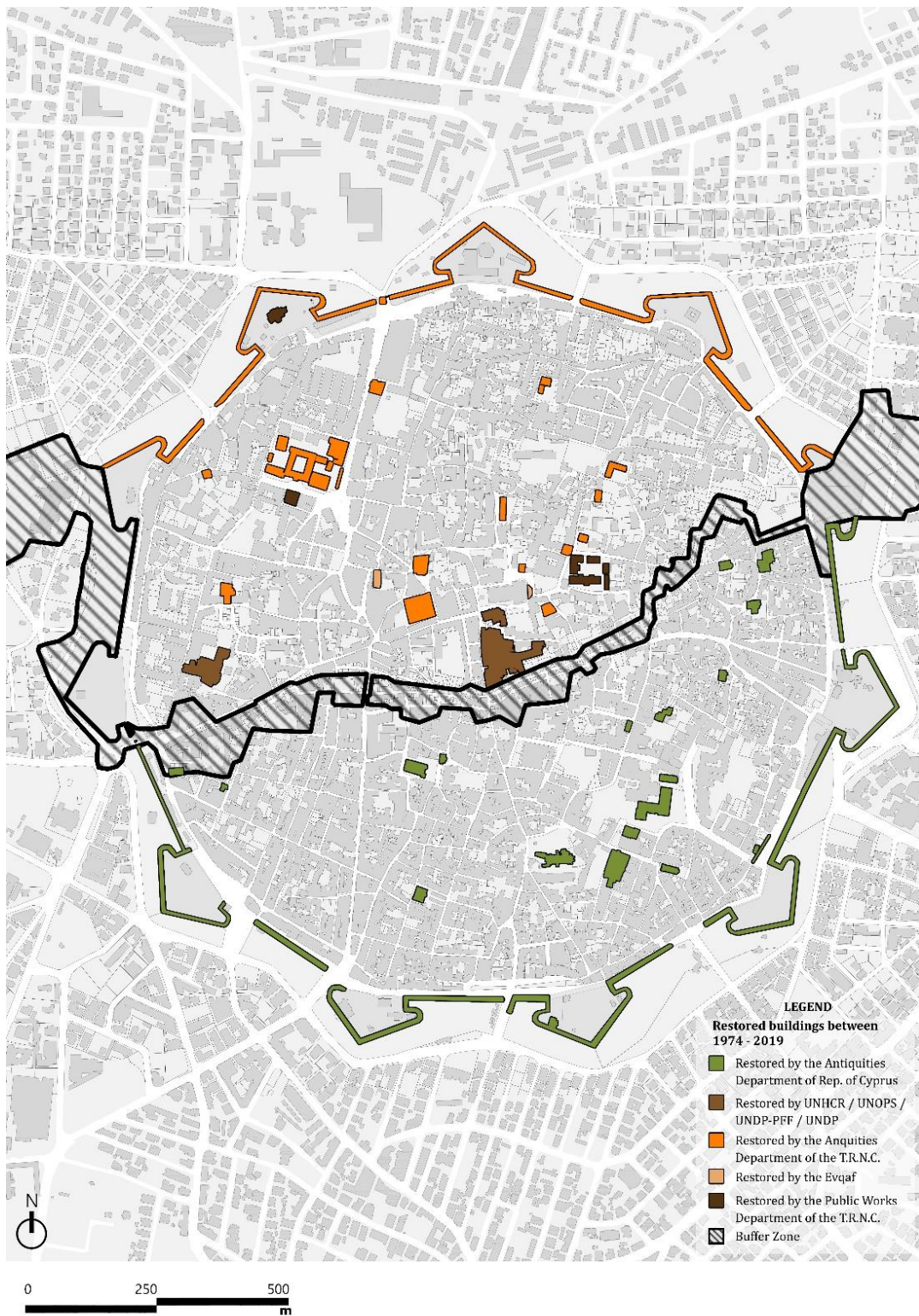


Figure 3.36. Restored Monuments in the northern and southern Nicosia after division (produced by E. Reis for this PhD thesis in 2022)

3.2.2.3 Nicosia Master Plan (1981-ongoing)

Nicosia Master Plan, is a bi-communal plan prepared in 1981 and included two scenarios for the city, one with the buffer zone and the other without buffer zone, united Nicosia. The plan applied separately in each side of the Nicosia by the related agencies. One of the main goals of the plan was to find a solution to the rapid decline of the walled city of Nicosia. Since 1980's, a considerable effort has been given to the protection of architectural heritage and the urban tissue of the walled city of Nicosia.

In terms of urban conservation, the Nicosia Master Plan has a significant role in Cyprus. 1980s and 1990s marked with the listing of architectural heritage in Cyprus which is still continuous and in the northern part of Cyprus designation of urban sites and conservation areas in the main cities.

Nicosia Master Plan can be summarized in four phases in terms of the nature of the works done. These are

- **First Phase (1981-1985)**

(1981-1984) Physical Plan for Greater Nicosia to the year 2000

(1984-1985) focused on the Central Area of Nicosia- including the Walled City and a zone around it. A detailed operational plan for the city centres prepared.

- **Second Phase (1986-2003) - Implementation stage.**

Till the NMP, mainly monumental buildings were listed in both sides. With NMP, a survey has been initiated on both side and buildings with historic and architectural value has been listed. Height limits were set in the Walled City. Before Nicosia Master Plan, there were 21 Ancient Monument and 165 Listed Building in the south, and 41 listed building in the north, today there are 30 Ancient Monument and 713 listed building in the south and 669 listed edifices in the north.

This unique Master Plan was started to be implemented in 1986, to conserve the historic heart of Nicosia on both side of the green line, the UNDP act as banker and the EU as broker. The project aimed for ‘the improvement of the existing and future habitat and human settlement conditions of all the inhabitants of Nicosia’ (NMP, Final Report,1984, p. 1).

The Master Plan which identified a range of projects for the walled city of Nicosia, began with the rehabilitation projects of Arab Ahmed area in the north and Crysalinotissa area in the south. A number of twin projects have been implemented by the NMP team during the period of 1989-2003 which are listed below. The location of these implementations is given in figure 3.32.

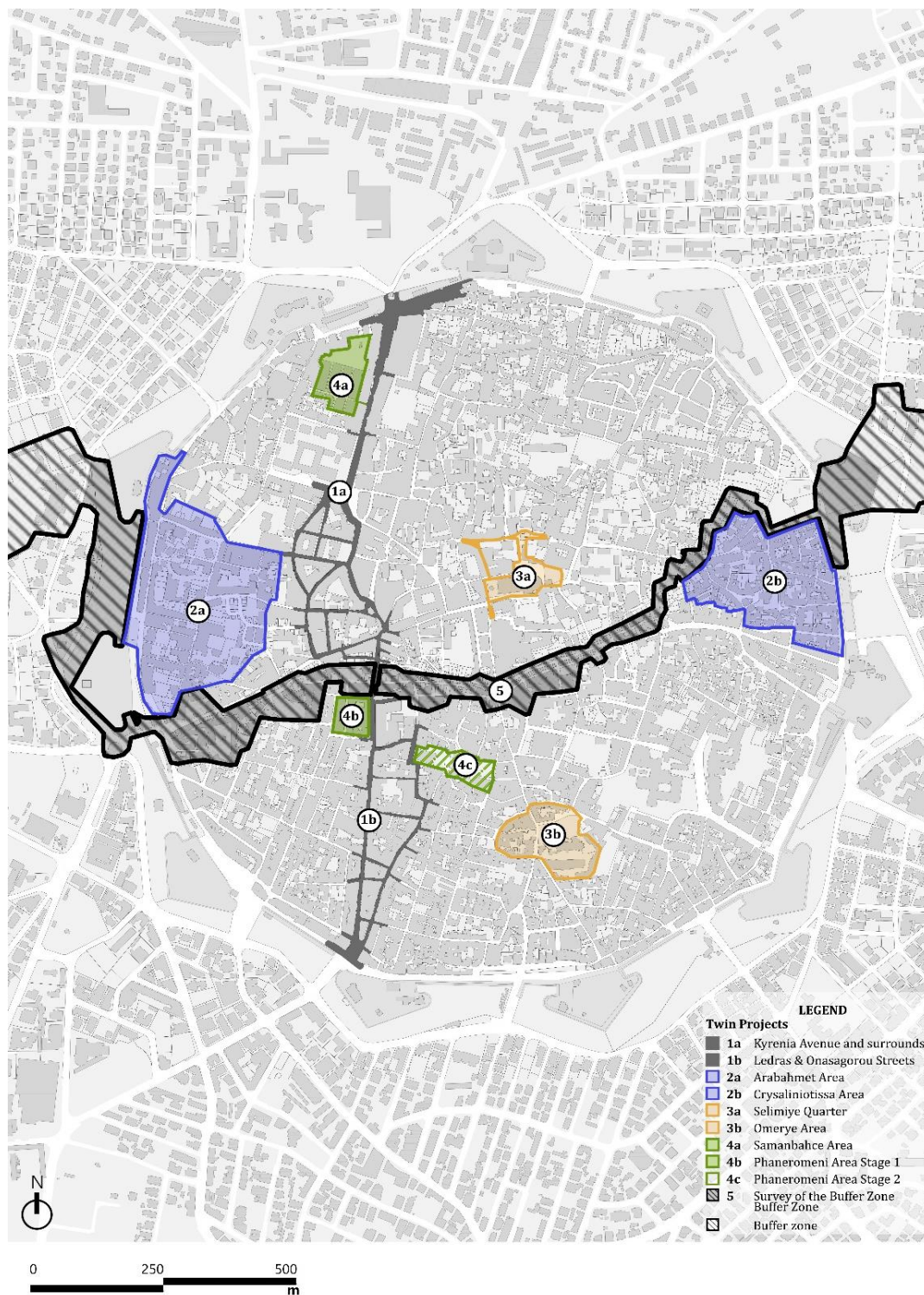


Figure 3.37. Implemented NMP twin projects in the northern and southern part of Nicosia (redrawn from NMP (2004) by E. Reis for this PhD thesis in 2022).

1a/1b-Pedestrianisation of Ledras and Onasagorou Streets in south and Improvement of the **Kyrenia Avenue and Surrounds** in north. €2.5 million- EU funded.

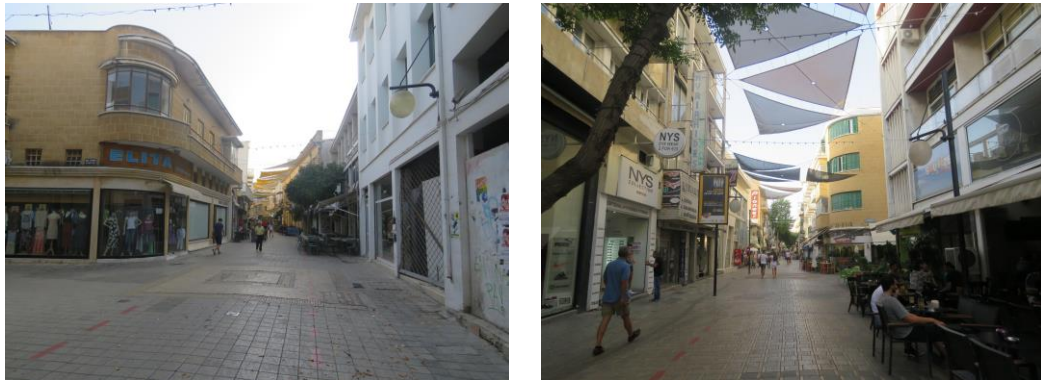


Figure 3.38a & b. Ledras and Onasagoron Street in the south (E. Reis archive, 22 August 2016)

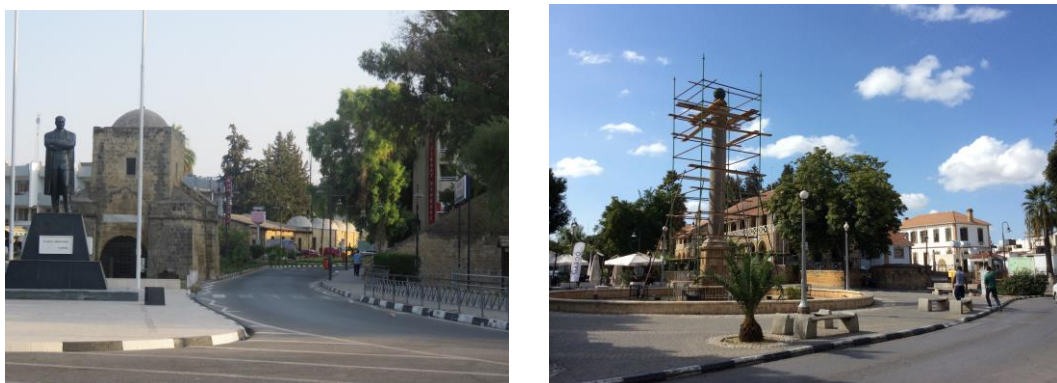


Figure 3.39 a & b. Kyrenia Avenue and Surrounds in the north (E. Reis archive, 21 August 2016)

2a/2b-From 1987- to the end of 1997, rehabilitation of the two neighborhoods in the walled city, **Crysaliniotissa Area in south** and **Arabahmet Area in north** implemented by UNHCR. USAID funded approximately US\$ 10 million.

In 1998 UNDP bi-communal Development programme took over UNHCR and continued to fund **Arabahmet Area Project** and **Crysaliniotissa Area Project** and some other smaller projects, up to approximately US\$ 3.5 million.



Figure 3.40a. Arabahmet Area in the northern part of Nicosia (E. Reis archive, 21 August 2016)



Figure 3.40b. Arabahmet Area in the northern part of Nicosia (E. Reis archive, 21 August 2016)



Figure 3.40c. Arabahmet Area in northern part of Nicosia (E. Reis archive, 21 August, 2016)



Figure 3.40d. Arabahmet Area in the northern part of Nicosia (E. Reis archive, 21 August, 2016)



Figure 3.41a. Cysaliniotissa Area in the southern part of Nicosia (E. Reis archive, 22 August 2016)



Figure 3.41b. Cysaliniotissa Area in the southern part of Nicosia (E. Reis archive, 22 August 2016)



Figure 3.41c. Crysaliotissa Area in the southern part of Nicosia (E. Reis archive, 22 August 2016)



Figure 3.41d. Crysaliotissa Area in the southern part of Nicosia (E. Reis archive, 22 August 2016)

3a-Selimiye Quarter. The EU funded Partnership for the Future Programme in collaboration with the NMP.



Figure 3.42a. Selimiye Quarter in the northern part of Nicosia (E. Reis Photograph archive, 21 August 2016)



Figure 3.42b. Façade Rehabilitation of a Street of Selimiye Quarter in the northern part of Nicosia (E. Reis Photograph archive, 21 August 2016)

3b-Ömeriye Area completed in October 2003- EU funded Partnership for the Future Programme in collaboration with the NMP.



Figure 3.43a. Omerie Area- Omerie Mosque in the southern part of Nicosia (E. Reis Photograph archive, 22 August 2016)



Figure 3.43b. Omerie Area – Omerie Bath in the southern part of Nicosia (E. Reis Photograph archive)

4a-Samanbahce Area April 2004, EU funded Partnership for the Future Programme in collaboration with Evkaf and in consultation with the NMP.



Figure 3.44a. Samanbahce Area in the northern part of Nicosia (E. Reis archive, 21 August 2016)



Figure 3.44b. Fountain in Samanbahce Area in the northern part of Nicosia (E. Reis archive, 21 August 2016)

4b-Phaneromeni Area (Stage 1) June 2004, EU funded Partnership for the Future Programme in collaboration with the NMP.



Figure 3.45. Phaneromeni Area in the southern part of Nicosia (E. Reis Photograph archive, 22 August 2016)

Walled City Walking Tours both in the North and the South. Projects funded by the USAID through UNHCR and UNDP.

5-Survey of the buffer zone which was completed in 2003.

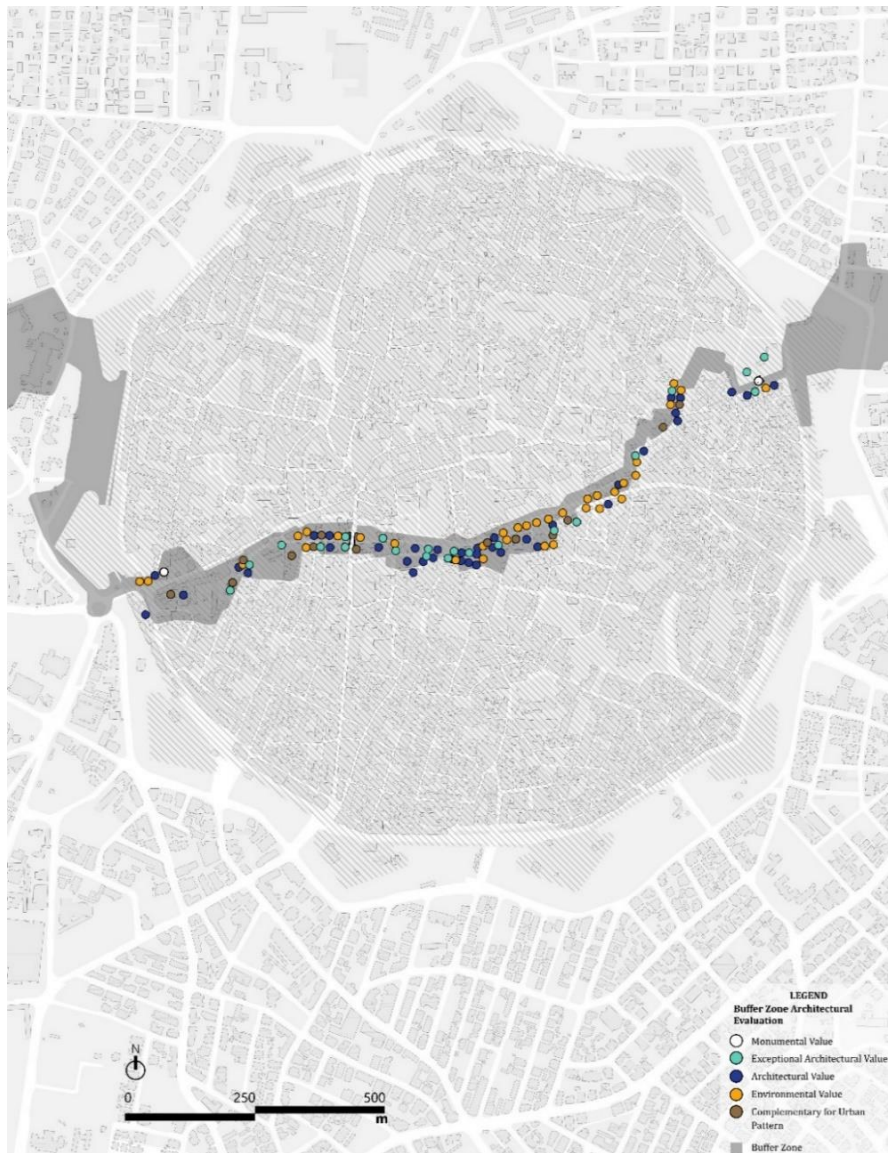


Figure 3.46. Evaluation of Buffer Zone Done in 2003⁵⁶ (redrawn by E. Reis for this PhD thesis in 2022)

⁵⁶ The map is adapted by the author from the NMP Keymap of Buffer Zone Area within the Walled City in Nicosia: The Unknown Heritage along the Buffer Zone, European Heritage Days, 2008.

Apart from these pilot projects of Nicosia Master Plan, both in the north and in the south of the walled city of Nicosia there are conservation projects that were done by two different states and by private owners.

During 1989-2003, rehabilitation of important areas, restoration of monuments, improvement and arrangement of traffic and transportation and landscape improvements have been done.

- **Third Phase – New Vision Project (2003-2012)**

In 2003, New Vision Project stemmed “to evaluate the achievements and challenges during the implementation of the NMP and to help update the plan to meet current and future challenges” (UNDP/UNOPS, 2005, p. 8). An outline plan for the Core Area of Nicosia including the walled city, prepared within the Nicosia Master Plan which “aims to outline the overall strategy, key policies and a set of core implementation mechanisms to promote and support actions for the revitalization of the Core of Nicosia”.

In the final report of the New Vision for the Core of Nicosia the need for “the ‘local’ differences characterizing each community and the particularities of the institutional set up, the virtual absence of implementation mechanisms beyond the regulatory development control system, (UNDP/UNOPS, 2005, p. 6) was mentioned.

A set of new special area developments has been introduced, which are

- 1- Kyrenia Avenue-Ledra Street Pass- and the wider north and south commercial Street Project.
- 2- Municipal Markets Link.
- 3- East and West residential areas
- 4- East Walled City Area (Chrysaliniotissa Area – Kafesli Area)
- 5- West Walled City Area (Paphos Gate-Arabahmet Area)
- 6- Ayios Antonios Area – Inonu Square Area

7- Free port areas- Makerios Avenue Area and Abdi Ipekci Avenue Area
(Outside the Walled City)

However, with the entrance of Republic of Cyprus to EU, bi-communal twin projects stopped. RoC with structural funds provided through EU implementing infrastructure and conservation projects in accordance to NMP. Since then, no any twin projects have been implemented.

- **Fourth Phase (2017-2018) Area Scheme Detailed Plan**

New Vision project was a planning strategy but not binding the both communities. It could be seen as a guideline to prepare a detailed Development Plan for the Central Area of Nicosia.

From the New Vision Strategy, in the South, an area scheme has been prepared which proposes three transformational projects which were considered as a magnet project that can have a positive impact on the city centre. These are

- Moat and Bastions- Valorisation of the Venetian Walls surrounding the historic centre.
- Commercial Triangle
- Creative Business Centre

Nicosia Turkish Municipality in collaboration with related agencies in the north started to prepare a Strategic Plan which will be finalized very soon.

3.2.2.4 Establishment of Technical Committee on Cultural Heritage in Cyprus⁵⁷ (2008- ongoing)

The second bi-communal effort to conserve common cultural heritage is the establishment of a bi-communal Technical Committee on Cultural Heritage, during Cyprus negotiations, in April 2008, which is dedicated to recognition and protection of the cultural heritage of the island. The bi-communal committee is supported by an Advisory Board which is composed of archaeologists, architects, and engineers from both communities.

The aim of the committee is to provide a mechanism for the implementation of practical measures for the conservation of immovable cultural heritage of Cyprus, including research, study and survey. “The Cultural Heritage Technical Committee believes that it is the primary responsibility of the Greek Cypriots and the Turkish Cypriots to protect the endangered cultural heritage of the island, and that it is important for these monuments to be preserved not only because they are important symbols for the Turkish Cypriots and the Greek Cypriots, and for humanity, but also because they have intrinsic values in themselves.”⁵⁸ (6 May 2009).

In 2009 the Committee agreed to compile a study of the immovable cultural heritage of Cyprus. In 2010, with the support of the United Nations Development Program Partnership for the Future (UNDP-PFF) and funds of European Union, a list of 2300 cultural heritage sites compiled, 700 inventory charts including historical background, pictures, topographical details and architectural sketches of each monument prepared, and technical assessments analysing the current conditions and conservation costs of the of 121 monuments were prepared.

⁵⁷ The booklets of Technical Committee on Cultural Heritage (2015 & 2018) are the main sources of this part.

⁵⁸ Press Statement of the Technical Committee on Cultural Heritage 6 May 2009.

Since 2012, with the support of UNDP-PFF and funds from the European Union, emergency interventions and conservation of monuments both in the northern and southern part of Cyprus are done and the works still continues. The European Union, the biggest supporter of the works of the Technical Committee on Cultural Heritage allocated € 19.9 million since 2012. 2.25 million Euro were donated by the Evkaf Administration, 2.5 million Euro the Church of Cyprus and 1.44million Euro by the Republic of Cyprus including individual donors and 1.04 million Euro Church of Cyprus and Bishopric of Karpasia. Till the end of 2020 total 27.13 million Euro spent and all funds are used through the UNDP-PFF.

The Committee aims to apply a holistic and bi-communal approach during the cultural heritage selection process. Particular attention is given to the cultural significance of the monuments, state of the monument and the values attributed by each community. The lists are prepared by the Committee and approved by the two leaders.

Although, when the Committee was established first, the lists prepared were including only the religious buildings, Orthodox churches in north and mosques in south, in time with the involvement of experts, the Committee who aims to select the projects in accordance to the cultural significance of the monuments and according to their priorities, started to add to the list other monuments apart from religious buildings which needs emergency interventions. In time Maronite and Armenian Churches, watermills and aqueducts, hammams and fortifications were also included in the list.

In Nicosia, during 2019-2020, the conservation projects that have been done through the Technical Committee on Cultural Heritage includes, reconstruction of the collapsed parts of the Nicosia walls (Quirini Bastion and walls in Zahra Street) and the vegetation removal of some part of the walls in the northern part of Nicosia (Mula Bastion to Kyrenia Gate).



Figure 3.47a. Quirini Bastion of the Nicosia Fortifications in the northern part of Nicosia collapsed in 2019. (E. Reis archive 2019)



Figure 3.47b. Quirini Bastion after the restoration of collapsed parts. (E. Reis archive 2021)



Figure 3.48a. Collapsed fortification walls of Zahra Street which are in Buffer Zone (E. Reis archive 2019)



Figure 3.48b. Fortification walls after the restoration. (E. Reis archive 7 May 2022)

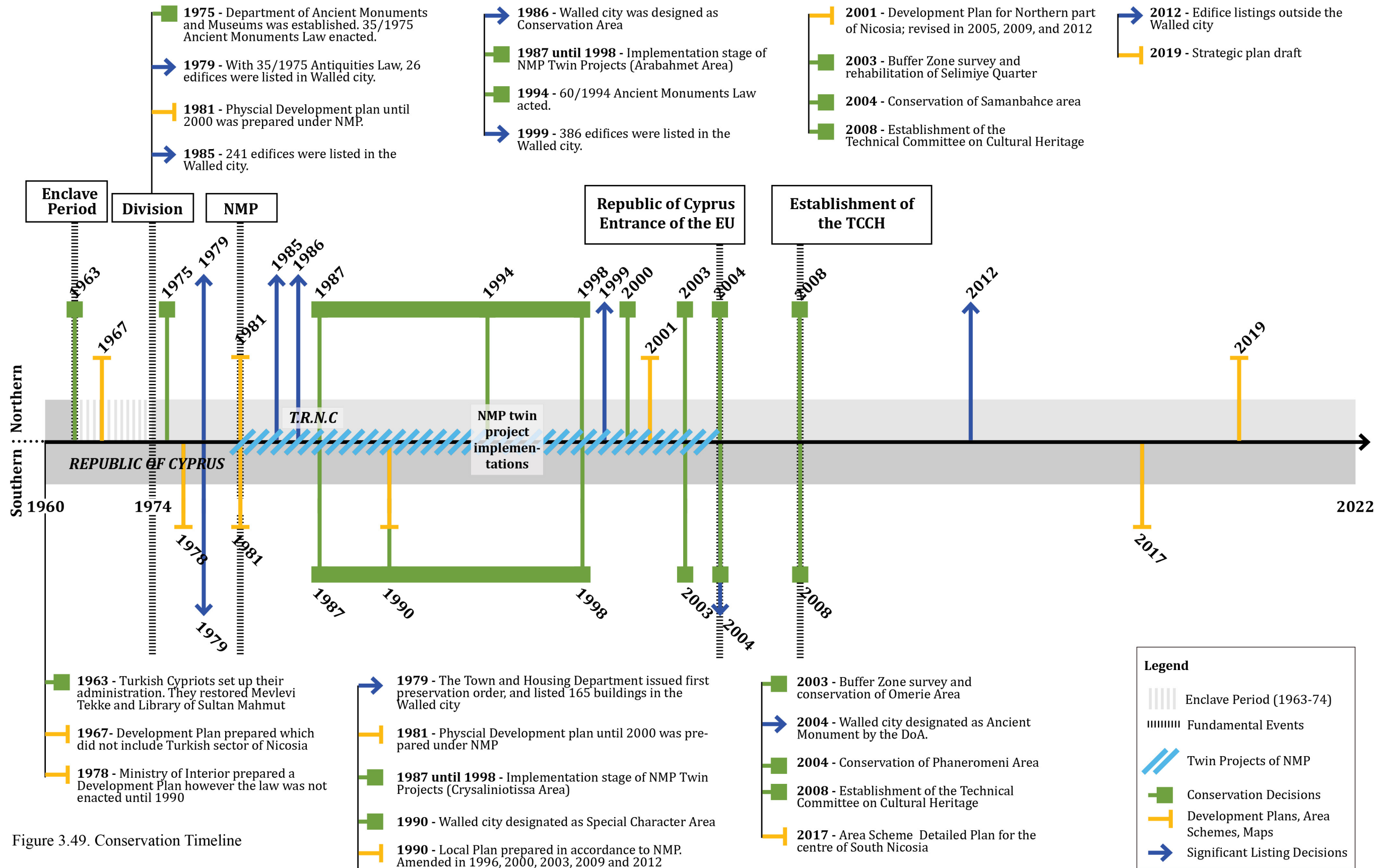


Figure 3.49. Conservation Timeline

3.3 Current State of Heritage Conservation and Management According to the Stakeholders

This part of the thesis attempts to gain in-depth understanding of the thoughts of stakeholders about the management and conservation of cultural heritage in Nicosia. In order to gain in-depth understanding of heritage conservation in divided Nicosia, the impact of division on cultural heritage, the mission, works and achievements of Nicosia Master Plan (NMP) and Technical Committee on Cultural Heritage (TCCH) in Cyprus, in-depth interviews with the key experts in heritage related agencies, members of NMP and TCCH were carried out. Additionally, face to face in-depth interviews done with the inhabitants of Nicosia to see the attitudes and willingness of local residents to participate in the conservation of cultural heritage in their local area, their feelings about the city and division and opinion about the heritage related institutions and conservation works done in Nicosia.

3.3.1 In-depth Interviews with the Key Experts, NMP and TCCH members of Cyprus

In-depth interview is used to obtain detailed data for the conservation and management of cultural heritage from the key experts in the conservation field, NMP members, and TCCH members. In order to get rich, detailed answers, qualitative interviewing is conducted in this research. An in-depth interview designed, and an interview guide has been prepared according to the research questions that allows flexibility in asking questions (see Appendix A). According to the replies of each interviewee, further questions which are seen significant are asked.

Twelve leading figures were selected in the conservation field from the north and the south whom three of them were used to be TCCH member and four of them are still TCCH member, and aimed to be interviewed using an interview guide rather than a set of predetermined questions. Depending on the professional background of each interviewee particular questions were added during the interviews. This

methodology was adopted to ensure that rich and in-depth data could be collected from a range of professionals with diverse cultural and professional background.

The interviewees were selected from key professionals in conservation field from different related central governmental bodies to local authorities, NMP team members and the members of TCCH from both side all whom I know professionally. Thus, Turkish and Greek planners, architects and an engineer who are active in heritage conservation and bi-communal members of Technical Committee on Cultural Heritage were selected.

From the leading figures in heritage conservation, nine of twelve who were asked to be interviewed responded positively. The archeologist from the Department of Antiquities of RoC rejected due to political reasons, the architect who is in key position in listing residential heritage from the Town Planning and Housing Department of RoC and retired town planner from the Town Planning Department whom played a key role in preparation of 60/94 Antiquities Law of TRNC accepted to see the interview guide however did not return back for the interview.

In total, nine interviews have been conducted between September 2020-January 2021. Five of them were Turkish Cypriots and four of them were Greek Cypriots. The interviewees, all who I know personally were approached by e-mail and face to face interviews or interviews through zoom-meeting were conducted with the list given below⁵⁹. The interviewees are all key experts in the field or are in key positions for cultural heritage and to be able to show this their names are used in the thesis with their consent.

⁵⁹ The names are used with the consent of the interviewees.

Turkish Cypriots:

- İlkay Feridun- Architect, MSc in Restoration- Architect and head of the Department of Antiquities in the northern part of Cyprus 1975-2007. Project coordinator of Advisory Board of TCCH and TCCH member.
- Ali Güralp- Civil Engineer. Nicosia Turkish Municipality – NMP team leader of Turkish Cypriots till 2022.
- Kerima Darbaz- Architect- Evkaf Foundation.
- Ali Tuncay- MA-International Relations and Affairs -Technical Committee on Cultural Heritage- Co-chair of TCCH
- Naciye Doratli- Urban and Regional Planning, MA in Business Administration, PhD in Architecture. 1984-1987 worked in Town Planning Department as a member of Nicosia Master Plan, TCCH member between 2015- 2020. Academician in Eastern Mediterranean University

Greek Cypriots

- Athina Papadopoulou- Architect, MSc in Architectural Conservation- Nicosia Municipality- NMP team leader of RoC, TCCH member.
- Glafkos Constantonides - BA Sociology & Social Anthropology, BSc Economics, MSc Economics, MA Town & Regional Planning. Planning Officer (1971-90) and later Senior Planning Officer (1990-92) in the Department of Town Planning & Housing. NMP member between 1981-1990 and TCCH member between 2008- 2022.
- Agni Petridou- Architect, Master Degree in Restoration of Ancient Monuments, Master Degree in Town Planning. City Engineer in Nicosia Municipality- NMP member from 1981 till 2010, TCCH member.
- Takis Hadjidemetriou- Dentist and Politician. Technical Committee on Cultural Heritage- Co-chair of TCCH between 2008-2022.

The interview guide (see Appendix A) was structured accordance to the following main topics.

- Effects of division on cultural heritage
- Evolution of heritage conservation in the island
- Integrated heritage management in the island
- Heritage policy of RoC and TRNC
- Most important problem and opportunity in heritage management
- NMP and TCCH
- Other personal thoughts

Each interview approximately lasted one and a half hour. Some interviews were conducted face to face either in the offices or homes of the interviewees and some were conducted through zoom meetings. The interviewing sessions were recorded on digital recorder and later documented on paper.

The findings from the interviews conducted are presented according the topics below:

▪ *Effects of division on cultural heritage*

All the experts interviewed sees one of the main problems of division for cultural heritage the fact that there are two different legal and institutional systems for cultural heritage conservation and that one side is not recognized by the other side and internationally. Thus, restricted access of the north to international organizations and limited funding is seen as a serious impact on cultural heritage.

One of another serious impact of division on cultural heritage is that heritage sites both in the north and south remained unattended for many years thus suffering ravage of time.

▪ *Evolution of heritage conservation in the island*

The experts of both sides interviewed thinks that heritage conservation in both sides mainly focused on technical issues thus lacking an integrated approach.

- ***Integrated heritage management in the island***

The interviewees are like minded that both the north and south have a long way for integrated heritage management and currently it is not practiced in both side of Cyprus.

- ***Heritage policy of RoC and TRNC***

The heritage policies of each side are referred as simple. Simple since it focuses only on physical protection of the cultural heritage and leaves out the social and economic aspects.

- ***Most important problem and opportunity in heritage management***

All the experts are like minded that the most important problem is the fact that the north and the south do not collaborate for cultural heritage management since Republic of Cyprus institutions do not recognize the institutions of the north.

Additionally, the exceptional financial resources difference of the north and south is mentioned as another important aspect

On the other hand, the NMP and TCCH have been seen as the most important opportunity for heritage conservation of the island.

- ***Nicosia Master Plan and Technical Committee on Cultural Heritage***

The main achievements of NMP are mentioned to be the principles it promoted, the bi-communal collaboration for planning, holistic approach and actions for the conservation. Although each side with different mayors had different priorities, the good relationships and collaboration of experts were referred as unique.

In terms of the achievements difference in the north and south, the financial and human resources were seen as the main reasons. The fact that there is no funding for bi-communal projects mentioned as a problem by all the experts.

TCCH with financial support of EU, is mentioned as a good opportunity for the collaboration of each side for common cultural heritage. However, for urban heritage conservation in Nicosia, it is referred to be not enough.

3.3.2 In-depth Interviews with the Inhabitants of Nicosia

In order to understand the attitudes and willingness of local residents to participate in the conservation of cultural heritage in their local area, and their feelings about the city, division and border and the heritage related agencies, in- depth interviews conducted both in the northern and in the southern part of Nicosia.

The inhabitants of Nicosia within the walls were approached in a random manner, at their home and were asked whether they were interested in responding to this survey. The sample characteristics were pre-set, on the basis of the length of time of residence in the Walled City, and whether displaced from the north and the south after 1974, with the aim of obtaining responses from as wide as possible range of people. An interview guide (see Appendix A) prepared and further questions were asked according to the replies of the interviewees.

Both the northern and the southern walled city of Nicosia, mostly has been inhabited by foreigners, settled in Cyprus to work. They are mostly preferring to live in the walled city because of the lower rents and are mainly not stable residents of the walled city. Thus, the sampling is preferred to be from the local residents of Nicosia.

During the course of the fieldwork, twenty respondents were invited to discuss and express their views, experiences and feelings with regards to management of cultural heritage in Nicosia, and their life in Nicosia within the walls. Fieldwork for this part of the study took place between the months of August 2019 – June 2020.

Many of those asked to be interviewed responded positively, but quite a few others refused to be interviewed, citing reasons relating to being too busy and not having the time. All the respondents were promised anonymity for their participation in this research project, this being a requirement that was considered essential for their potential to provide frank answers to the questions they were asked.

Characteristics of the Inhabitants of the Northern and Southern part of Nicosia that Interview Applied (see Appendix B)

- Three residents in each side who have been grown up in the walled city
- Two residents in each side who have moved in the walled city in the last 5 years
- Two residents in each side who have been displaced from other parts of Cyprus
- Two residents in each side who moved out of the walled city

The interview guide was structured accordance to the following main topics.

- Feelings about their house, neighbourhood, border and other side
- Feelings about local authorities related institutions
- Conservation works in the walled city of each side
- Feelings of inhabitants who moved out the walled city of Nicosia.

Each interview lasted between forty-five minutes and one and a half hour, and the interviewing sessions were recorded on digital recorder and later documented on paper. The interviews with the Greek Cypriots whom do not speak English done with a Greek Cypriot translator. The interviewing sessions were recorded on digital recorder and later documented on paper in English.

Ages, gender and ownership status of Inhabitants interviewed

From ten interviewee six of the TC are female and four are male while nine of GC are male and one is female. The ages of inhabitants of Turkish Cypriots and Greek Cypriots are ranged 21-80.

Table 3.11 Age Range of the inhabitants interviewed

Age Range	21-30	31-40	41-50	51-60	61-70	71-80
Turkish Cypriots	3	-	2	2	1	2
Greek Cypriots	-	1	-	1	7	1

From ten of seven TC who have been interviewed owns the house while two is tenant and one is tenant of Evkaf. On the other hand, only four of GC owns the house, five are tenant and one is living rent free to take care of the house.

The findings from the interviews conducted with the inhabitants are presented according the topics below:

- ***Feelings of inhabitants about living in the walled city and their house***

Both the northern and southern residents of Nicosia within the walls who participated in this research project are all happy to live in the walled city of Nicosia. Some were keen to emphasize the warm feelings they have towards their neighbors when discussing their neighborhoods. However, Turkish Cypriots mainly complained about traffic, parking problem and noise while some Greek Cypriots complained about illegally crossings from the northern part of the city, drug users and parking problem.

In terms of living in a historic house, both in the north and south the residents are happy to live in their houses. A few of interviewee's feelings towards their houses were dominated by concerns regarding their maintenance, even though they claimed to be comfortable living in them.

- ***Feelings about local authorities and related institutions***

Half of both the north and the south residents of Nicosia, are not happy with the services of local authorities while half finds satisfactory. In the north, the one who is tenant of Evkaf Foundation is happy from the services of Evkaf. In the south, two of the residents complained from the procedure of getting financial incentives. They referred it as time consuming and complicated.

- ***Feelings about other side and border***

All the ten of Turkish residents who participated in this research have been to the southern part of the city. On the other hand, two Greek residents never crossed the border to visit the other side of the city.

When, the fact of living very close to border have been asked to them, none of the Turkish Cypriots have any inconvenience, even some told that they feel safe. The main impact in their daily lives of the division of their city was one of inconvenience, of having to cross to the other side through the crossing points.

Four of the ten Greek residents, claimed that they had got used to the division of the city and the Green Line to the extent that they took it for granted and did not think of it on a daily basis. On the other hand, four of them finds the border inconvenience. Two Greek residents who are refugees from the north said that they were very bitter about its presence and that it was a constant reminder of the injustice and loss that they had experienced as a result of division.

- ***Conservation works in the walled city***

When conservation works of the other side have been asked to the residents, eight of the ten Turkish residents thinks that the south side is in better condition while two of them have no idea. Five of the ten Greek residents thinks on both sides the restoration works are the same and four of them have no idea while one of them is thinking conservation works are better in the northern.

When the participants were asked if they are aware of the ongoing restoration projects in the walled city, although the related authorities are not getting in touch with them eight of the ten Turkish residents are conscious. On the other hand, eight of the ten Greek residents are unconscious and the interviewees in the south were not very forthcoming in terms of willingness to contribute to the conservation of their cultural heritage. They were suspicious of the role of the authorities in the subject of restoration and considered it futile to contribute in any way themselves. On the other hand, eight of the ten the interviewees in the north are willing to contribute to the conservation of their cultural heritage.

- ***Feelings of inhabitants who moved out the walled city***

Both in the northern and the southern part those of two who moved to the out of the walled city do not want to return walled city. They do not want to go back due to traffic, noise and parking problems in the walled city. On the other hand, they all love to visit the walled city and have good feelings.

Brief Evaluation of the Interviews

In interviews with experts, it was revealed that the experts of both sides were at the same opinion. On the other hand, at some topics the feelings and views of the inhabitants of the northern and southern part of Nicosia differs. While Greek Cypriots main complain about their neighborhood is safety, the main complain of Turkish Cypriots is traffic and parking. The other different view is the feelings about the border. While Turkish Cypriots commonly stated that they feel safe with the border, most of the Greek Cypriots feels inconvenience and border reminds them bad events. In terms of the conservation works in the walled city while most of those Turkish Cypriots who have been interviewed are aware and willing to contribute, interviewed GC mostly not aware and not willing to contribute. Both GC and TC residents are mostly happy with their neighborhoods and their home. The relation of the key findings of the interviews with the CHS is evaluated in the Chapter 4.1.

CHAPTER 4

ASSESSMENT AND PROPOSAL FOR THE CONSERVATION AND MANAGEMENT OF CULTURAL HERITAGE IN DIVIDED CITY OF NICOSIA

This part of the thesis aims to make an assessment of all the findings of the research through the proposed conceptual framework, Cultural Heritage Sphere (CHS) and correlate them with in-depth interviews done with the stakeholders.

In the second chapter of the thesis with the analysis of key concepts of the research, an examination of challenges and complexities of cultural heritage management in ethno-religiously divided and contested cities Belfast, Beirut, Jerusalem, Mostar and the case study Nicosia, also done. Then in the third chapter, the existing capacity of legal and administrative systems of the northern and southern part of Cyprus, thus Nicosia have been studied. This examination included also the current human and financial resources of each side, current conservation practice and Nicosia Master Plan and Technical Committee on Cultural Heritage as bi-communal tools for heritage conservation.

Data collection and evaluation went forth and back between the second and third chapter and as a result a conceptual framework, CHS proposed that aims to overcome the challenges and complexities of cultural heritage management in divided and contested cities (see Chapter 2.4, p.70).

The proposed conceptual framework, CHS suggests an adequate legal and administrative system with adequate human and financial resources and the governance of cultural heritage in an inclusive way, concerning all the stakeholders. On the other hand, to manage the urban heritage of the city the establishment of a bi-

communal collaboration with enough financial resources and bi-communal local experts of each side.

4.1 Assessment of Cultural Heritage Management in Divided Nicosia According to the Conceptual Framework (CHS).

In this part of the chapter the existing cultural heritage management system of the north and south and all the findings of the interviews conducted are analyzed in relation to the conceptual framework (CHS) that build up in this research and presented in the second chapter of the thesis.

Thus, in relation to CHS, the evaluation in this part of the thesis is done under three main topics. Legal and administrative systems of each side, including the financial and human resources, governance of heritage conservation in the northern and southern part and the NMP and TCCH as bi-communal consensus building processes have been evaluated. To analyse the qualitative data collected from the documents, articles and in-depth interviews content analysis used.

4.1.1 Assessment of the Legal and Administrative Systems

Heritage conservation and policies dates back to the Ottoman Period in Cyprus thus in Nicosia. Since Ottoman Period legal framework to conserve cultural heritage is existing in the island. Till the division the legislative framework which was put in during the British Period was in act.

Although in the north, Ancient Monuments Law (60/94) is more comprehensive than the 1935 Antiquities Law and in spite of some shortcomings developed in accordance to contemporary discourse of the time it was enacted, in terms of integrated conservation needs to be adapted and improved. Financial incentives which are very important to improve public interest in conservation have to be rearranged. The Ancient Monuments Law and Town Planning Law together with the other related

legislations should be revised in accordance to the integrated conservation principles and contemporary principles in cultural heritage conservation.

In the south the 1935 Antiquities Law (Cap.31) which was enforced and (amended in 1949 and 1959 and 2012) distinguishes monuments according to their ownerships and deals with them accordingly. Listed Buildings Law of 1992, provides financial incentives for the owners which is very crucial in cultural heritage conservation. However, the legal framework of the south still has to be improved in terms of participatory planning and adaptation of related legislations.

Both in the north and in the south, management is not defined by any law and cultural heritage is referred as ancient monument. Heritage related legislations needs to be adapted according to the contemporary developments in conservation field.

All the experts who are in heritage related agencies mentioned that they are trying to follow the international principles in the field; however, it is not easy. Other forces in the field, building market is referred to be more powerful in both sides. The fact that urban heritage conservation and development could not be integrated in both sides referred by all the experts. Thus, legal arrangements of all the heritage related legislations are crucial in both sides so that urban heritage conservation and sustainable development can be integrated considering all the stakeholders.

Direction, which encompasses existence of legal instruments and cohesion with international principles are very important. Not having consistency with international principles, and adequate legal instruments to overcome consequences of conflict, and division badly affects cultural heritage. Thus, adaptation of legal instruments in cohesion with international principles and integration of urban conservation with sustainable development is necessary in both sides. However since RoC is a member of EU, currently the south is more in favor to follow the international principles.

Additionally, in order to overcome the consequences of conflict, division and post-war reconstruction, legal arrangements are crucial. The legal instruments of each side

do not include any article to protect the culturally significant places of each community. How to conserve, interpret and use the culturally significant places in contested areas gain importance in confidence and trust building processes between each community. Thus it is crucial to have a special legal instrument for those cultural heritage places that each community is sensitive.

The two different institutional framework of each side and the fact that TRNC institutions are not recognized by RoC and internationally, makes heritage conservation in the island very complicated and more difficult in the north. The north has limited access to international funds and chance to work in collaboration. When the interviewees asked about the most important problem in heritage management, the different institutional framework of each side and the financial resources difference of each side have been mentioned by all the experts.

The institutionalization of cultural heritage conservation in the north and the south is completely differing from each other. After the division, in the northern part institutionalization of heritage conservation began in 1975 with the establishment of Department of Antiquities and Museums. However, the limited responsibilities of the agencies which are supposed to be responsible for the conservation of cultural heritage, Municipalities, Town Planning Department, Evkaf Foundation and the co-ordination and co-operation between different authorities are not adequate for effective integrated conservation.

Nicosia Municipality in the north do not concern themselves with conservation. All the responsibility seems to be given by the 60/94 Act to the Antiquities Department, which with limited financial and human resources is not capable to deal with everything. Evkaf Foundation, do not give the priority to conserve and maintain the properties especially which has historical and architectural value.

On the other hand, the responsibility for heritage conservation seems to be shared by related agencies in the southern part of Cyprus. While the Department of Antiquities is responsible for the conservation of archaeological sites and the monumental buildings of Schedule A and B, the Town Planning and Housing Department and the

Nicosia Municipality also have great responsibilities for the conservation of the urban heritage. However, the south is also far away from integrated heritage management. The adequate co-operation and collaboration between the related agencies and all stakeholders are missing. This has been also emphasized by Athina Papadopoulou (in-depth interview, 07 December 2020) and Glafkos Constantinides (in-depth interview, 10 December 2020)

Collaboration and coordination between the heritage related institutions of both sides have been referred as not sufficient and effective by all the experts interviewed. The fact that heritage related institutions in each side are having difficulties to work in collaboration and coordination has been seen due to the priority differences of each institution.

In terms of involvement of communities to cultural heritage management both sides are taking slow steps. Both in the north and in the south, community involvement in heritage management and involvement of all stakeholders, public and private sectors is not adequate.

As mentioned before since RoC is a member of EU, the heritage related agencies are more sensitive to follow the international principles. However, in both sides the involvement of all stakeholders to cultural heritage management is limited with the sharing of heritage related important decisions with all stakeholders and getting their feedback. Collaboration and more inclusive heritage management have to be improved in both sides.

Both Turkish and Greek Cypriot experts are like minded that in terms of involvement of all stakeholders, both sides have a long way to go. From the interviews of inhabitants, the need for a better inclusive organization has been seen also.

Technical Committee on Cultural Heritage is a bit further in terms of involving communities. In both sides, the communities, both displaced and new settled communities are informed about the works of the Committee and they are in touch

with the Committee. More inclusive approach to heritage management is recognized by the TCCH and trying to be adapt.

Since each side has their own institutions, during cultural heritage management participation of all communities at all levels of decision making is not possible. One of the main problems in divided and contested cities studied is the fact that one side does not recognize the other sides governmental institutions to collaborate. This prevents the collaboration of institutions for heritage conservation. This can be seen in every occasion. DoA of RoC refused to contribute the NMP team in the past and archeologist from DoA whom asked to be interviewed for this research refused to contribute due to political reasons.

After the division of island in 1974, the north part proclaimed the Turkish Federated State of Cyprus and in 1983 the Turkish Cypriots established the Turkish Republic of Northern Cyprus (TRNC) which only recognized by Turkey. As being internationally not recognized, funding for conservation projects provided mainly from current government budget and funds from Republic of Turkey (RoT) and could not have any access to international aids accept the bi-communal projects. Since 2004 with the accession of Cyprus to the EU, funding from European Union through UNDP- Partnership for the Future Programme is also available for the northern part of Cyprus. However, the priority is not the conservation works.

When the amount of money spent for the restoration works compared in the northern and the southern parts of Nicosia, the huge fund difference can be seen (see Table 3.7, p.140 and Table 3.10, p.146). The financial differences of the northern and southern part of Nicosia have been emphasized by all the experts as one of the other main problems for the heritage management in the northern part of Nicosia.

Also, the financial incentives provided by the Interior Ministry of Republic of Cyprus for the listed building owners is a huge amount. Recently in the north, the only financial incentive working for listed buildings is KOBIGEM whom only supports tourism related functions. A few inhabitants of the southern Nicosia,

complained about the procedure of getting the fund. This is mainly due to the control of the related agencies to prevent the inappropriate interventions.

When the conservation works implemented were evaluated in the north and south, in the south funding from the donors, Nicosia Municipality and the Church of Cyprus can be seen as significant as government funds (see Table 3. 7, p.140 and Table 3.10, p.146). However, in the north, funding is mainly relying on the resources from RoT and Turkish Municipality and Evkaf Foundation are not allocating enough budget for the conservation projects.

During Cyprus negotiations in 2008, with the establishment of the Technical Committee on Cultural Heritage, EU funds provided to conserve the rich and diverse cultural heritage of the island. Since the TCCH is for island wide, the amount of money spent for the cultural heritage sites of Nicosia is currently not sufficient.

In a divided, contested context, mostly human resources for management of cultural heritage are disturbed. Thus, performance that captures adequate and appropriate human resources to manage cultural heritage gains more importance. In terms of human resources, both in the north and south the professional experts in heritage conservation are still very few. However, in both sides although the experts are few, they were and are in key positions in the heritage related institutions of each side. Recently, the universities both in the north and the south have Master programs in cultural heritage conservation which is an opportunity for future. On the other hand, in both sides, it is not mandatory to be a conservation specialist to work in heritage related agencies.

In divided and contested cities, the heritage sites and their interpretation are very open to disputes. Thus, experts who puts aside their identity and deal with heritage sites free from their own interests, values and identities is very crucial. Additionally, it is very important to understand the values attributed to cultural heritage sites by each community so that any intervention done do not create disputes.

In terms of human resources, adequate and appropriate people for working in maintenance and conservation of cultural heritage is very important. However, both the northern and southern parts do not have adequate capacities in heritage related institutions. Both sides do not have enough people with knowledge and abilities who are directly responsible for heritage conservation.

4.1.2 Assessment of the Governance of Heritage Conservation

Good governance of cultural heritage necessitates participation of local communities and all other stakeholders at all levels of decision-making during the heritage management. Both in the northern and southern parts, heritage management is run by the central governments and involvement of all stakeholders is missing. Decentralization of power has not been achieved by both sides. This has been also emphasized by all the experts interviewed.

Cultural heritage managed without regarding the local communities' opinions. The inhabitants of the northern and southern part of Nicosia who are interviewed in this research refers the fact that heritage related institutions are not getting in touch with them. Thus currently, the *legitimacy and voice* of all communities and all stakeholders which is very important for a democratic and human rights context in heritage management is not seen in divided Nicosia. Inclusive decision-making of democratic institutions including all communities, stakeholders and existence of trust between communities is one of the key aspects of good governance that is missing in both sides.

Accountability of public institutions which includes transparency and sharing knowledge is crucial to overcome mistrust, and conflict between all the stakeholders. However, in such political condition that one side does not recognize the institutions of the other side this cannot be achieved between two side.

The institutional framework with an organizational capacity of each side that is accountable to all stakeholders is not seen also. For transparency and accountability, monitoring and evaluation of the achievements has to be done so that success of the institutions can be improved.

Fairness is very crucial to bridge the gap between the contested communities. Fair government policies, fair allocation of resources and fair management of cultural heritage, including every step of conservation is principal aspect of good governance. Intentionally or unknowingly fair management of cultural heritage cannot be seen in either side due to the present condition of the island.

When *heritage policies* of each side are considered, we can say that the north does not have a proactive cultural heritage policy and can vary depending on the conditions. With each different government the heritage related agencies can be in different Ministries and the priorities can differ.

Both in the south and north conservation is focused only for the physical protection of cultural heritage and missing the social and economic aspects. Conservation of cultural heritage and development is not considered together and is not a part of development policy. This has been also stated by the experts interviewed (A. Papadopoulou, 07 December 2020, G. Constantinides, 10 December 2020, N. Doratlı, 07 January 2021 and I. Feridun, 19 September 2019).

In terms of the heritage sites that are sensitive to each community like the religious sites there is not a policy also. In the south religious buildings of Muslims which are not declared as Ancient Monument are under the responsibility of District Offices. On the other hand, in the north, those religious buildings, which are not under the control of the Antiquities Department are under the control of Evkaf Foundation. However, neither of them has a policy for how to be sensitive in any intervention to these sites.

The Republic of Cyprus who signed the Granada Convention in 1987, tried to adapt the policies and actions according to the requirements of the convention. The

financial incentives and development rights transfer are well developed in the south and helps to raise public interest in conservation. On the other hand, since the owners of privately owned listed buildings can apply for the financial incentives, that means all the traditional listed buildings in the southern part of Nicosia that are owned by Turks could not benefit from these incentives⁶⁰. Pluralized heritage policies are missing in both sides.

In terms of fair allocation of resources, the funding of RoT done between 1974- 2019 shows that the selection of the historic sites is political and mainly Ottoman Period buildings were funded. Democratic leadership free from conflict of interest, is crucial to manage cultural heritage in a human rights context which gains more importance in contested and divided cities.

4.1.3 Assessment of the Consensus Building Processes

In divided and contested cities, in which communities are polarized due to identity and value differences collaboration for cultural heritage management is very crucial. These collaborations, are also important as ‘trust building activities’ sometimes so called ‘confidence building measures’ to help put aside value differences and negotiate interests. Nicosia Master Plan, collaborative planning can be considered as the first consensus building attempt in heritage conservation which one of its aims is to conserve the cultural heritage of Nicosia. In 1979, NMP started with the goodwill of the mayors of Nicosia. Thus, the positive approach of the politicians to collaborate played an important role.

⁶⁰ In the northern part of the island, both Turkish Cypriots who left their lands and homes in the south and moved to the north and the immigrants from Turkey became legal owners of Greek Cypriot properties according to Turkish legislative arrangements. On the other hand, Turkish Cypriot property came under the law of custodian in the south. Also, a lot of Turkish property left abandoned.

In terms of conservation of cultural heritage, the south has been accusing the north through international organizations for not taking care of the religious buildings in the northern part of the island. 1990s were marked with accusing Turkish Cypriots for destroying cultural heritage mainly religious buildings in the north, and for the north side to defend themselves when the reporters from international organizations were visiting the religious sites in the northern part.

In 2008 during Cyprus Negotiations due to the positive approaches of the current politicians of the Greek Cypriot and Turkish Cypriot communities in both sides, Dimitris Christofias and Mehmet Ali Talat, the bi-Communal Technical Committees were established to provide interaction and understanding between communities. One of these committees is the Technical Committee on Cultural Heritage.

Table 4.1 The chronology of the approaches of both sides to collaboration in cultural heritage

Approaches of the North and the South Towards Participatory Conservation Process After the Division	
1979-ongoing	NMP – common planning document for the whole of Nicosia which one of its objectives is the conservation of the walled city (Nicosia based)
1990's	Blame-gaming behaviour, accusing each other to destroy the cultural heritage in international organisations.
2008-ongoing	Establishment of bi-communal Technical Committee on Cultural Heritage (Island based)

Establishment of Technical Committee on Cultural Heritage in 2008, not only provided funds through EU to conserve the common cultural heritage of Cyprus but also encouraged empathy and acknowledgement of each other. The local experts from both sides came together under the umbrella of TCCH and working together for their common cultural heritage. To put aside their personal community background and ethnic identities and work professionally for the common heritage of Cyprus, started to create trust and respect to each other. Even under the umbrella of TCCH there is no contact between the cultural heritage related institutions of the

north and south, and the experts are their due to their professional backgrounds not as representatives of their institutions. However, in reality informally, the experts of each side Antiquities Departments are cooperating for cultural heritage.

For the representatives of the community leaders, the importance of representing the ideas and values of their community while understanding the different views of the other side has been emphasized for consensus building processes. This is what have been achieved in TCCH. In the interview with Greek Cypriot co-chair of TCCH Takis Hadjidemetriou (15 December 2020) explains this situation as 'we discovered ourselves, and we discovered in the committee the ways to cooperate. First of all, we found the language of peace, avoid anything that can be considered negatively by the other side, we know each other, we discovered our common pain, our sufferings, we found out that it is a common suffering.'

Both NMP and TCCH are unique examples of cooperation for collaborative planning and for cultural heritage conservation with the local experts from both ethnic backgrounds working together.

The success of the committee depends on the fact that EU is providing financial resources and the representative leaders of each community knows the sensitivity, values and interests of their community and on the other hand open to dialog to collaborate for cultural heritage. Takis Hadjidemetriou and Ali Tuncay Greek Cypriot and Turkish Cypriot co-chairs of the TCCH received the European Parliament's Citizen's Prize in 2015. In 2021, the Technical Committee on Cultural Heritage received European Heritage Award / Europa Nostra Award and the Grand Prix Laureate in the category for 'Dedicated Services to Heritage by Organizations and Individuals'.



Figure 4.1. A photo with Takis Hadjidemetriou, Ali Tuncay, and Ilkay Feridun from honor celebration for retired members of TCCH on 3 May 2022

In terms of heritage governance, the separately implementation of NMP, and in time the disconnections between each side are the weaknesses of NMP. Since the NMP implemented separately on each side and with the entrance of Republic of Cyprus to EU, funding for bi-communal projects stopped, no bi-communal projects are implemented and the bi-communal spirit and collaboration of the teams is lost in time.

In the south, financial and human resources of NMP is in better condition which makes them more successful in heritage conservation of the city. The south has EU funding for structural projects and has an adequate NMP team which is not alike in the north. The financial and human resources difference of each side also mentioned by the Greek NMP team leader Athina Papadopoulou (07 December 2020), and former Turkish NMP team leader Ali Gralp (16 September 2020). On the other hand, in both sides, the works implemented could not be successful in terms of social and economic aspects.

The establishment of the TCCH is for the cultural heritage of the whole island, and the main concern was first the religious buildings which were lost their community thus left empty for a long time and suffering from abundance. Apart from the religious buildings in time monumental buildings are also added to the list of conservation projects. The resources provided by EU is used for the state-owned monuments and religious buildings owned by Evkaf Foundation and Church of Cyprus. Thus, the buffer zone that left empty for 48 years, the privately-owned historic buildings in the northern and the southern part of Nicosia that lost their prewar owners, the abandoned neighborhoods of the dead ended streets still needs care.

Table 4.2 Table showing the pros in heritage conservation in the northern and southern part of Nicosia

NORTH CYPUS	SOUTH CYPUS
Pros-1 Having legal instruments for heritage conservation	Pros-1 Having legal instruments for heritage conservation
Pros-2 Few conservation experts in heritage related agencies	Pros-2 Conservation related institutions have clear responsibilities. Few conservation experts in heritage related agencies
Pros-3 Local Universities with Graduate Programs on Conservation	Pros-3 Local Universities with Graduate Programs on Conservation
Pros-4 Technical Committee on Cultural Heritage – EU Funds through TCCH	Pros-4 Technical Committee on Cultural Heritage- EU Funds through TCCH
Pros-5 Bi- communal Nicosia Master Plan	Pros-5 Cyprus Government recognized internationally- access to int. funds
	Pros-6 Being an EU member -Financial Support from EU- Encouraged to follow international principles
	Pros-7 Financial incentives for listed building owners
	Pros- 8 Bi-communal Nicosia Master Plan. NMP team has adequate experts working in Municipality and financial resources.

Table 4.3 Table showing the cons in heritage conservation in the northern and southern part of Nicosia

NORTH CYPRUS	SOUTH CYPRUS
Cons-1 Legal instruments not in cohesion with international principles	Cons-1 Legal instruments not in cohesion with international principles
Cons-2 Development threatens the heritage- Development and urban heritage conservation policies not integrated.	Cons-2 Development threatens the heritage- Development and urban heritage conservation policies not integrated.
Cons-3 Heritage related institutions' capacities are not adequate. Few experts in the conservation field	Cons-3 Heritage related institutions' capacities are not adequate. Few experts in the conservation field
Cons-4 Responsibility confusion between the conservation related institutions. Collaboration and co-ordination missing.	Cons-4 Collaboration and co-ordination of heritage related institutions missing.
Cons-5 Involvement of all stakeholders, integrated heritage management is missing	Cons-5 Involvement of all stakeholders, integrated heritage management is missing
Cons-6 Not adequate financial resources for heritage conservation	Cons-6 Incentives that are provided to listed building owners could not be provided for Turkish Cypriot properties.
Cons-7 Public interest to heritage conservation is not enough.	Cons-7 In spite of the incentives provided the public interest to heritage conservation is not enough.
Cons- 8 NMP a document that implemented separately and not binding in legal terms. Thus, it has been implemented separately under the legislations of each side.	Cons-7 NMP a document that implemented separately and not binding in legal terms. Thus, it has been implemented separately under the legislations of each side.
Cons-9 NMP- Disconnections between the two-side due to differing interests of the mayors of Nicosia that came after Akıncı and Demetriades.	Cons-9 NMP- Disconnections between the two-side due to differing interests of the mayors of Nicosia that came after Akıncı and Demetriades.
Cons-10 TCCH- in terms of urban conservation, TCCH is not sufficient. TCCH is mainly concentrated on religious and monumental buildings.	Cons-10 TCCH- in terms of urban conservation, TCCH is not sufficient. TCCH is mainly concentrated on religious and monumental buildings.

4.2 Proposal for Divided City of Nicosia

In-depth examination of the current heritage conservation management of the north and south, and the assessment of all the findings of the research leads to a proposal for divided city of Nicosia.

The proposal refers what should be done for the conservation and management of cultural heritage in divided Nicosia, till the unification of the city. Thus, it includes suggestions for each side to be done in cohesion and also suggests a bi-communal attempt for the urban heritage conservation of the city.

Legal and Administrative System

Legal arrangements to catch up international principles are necessary in both sides. Legal arrangements to include management, monitoring, and involvement of all stakeholders, local, national, regional, international, public and private actors to heritage management have to be done both in the northern and southern part.

Integration of heritage related legislations and integration of urban conservation with sustainable development has to be done. Additionally, complementary legislative instruments for symbolic monuments of each community, can prevent misuses of those sites and create trust between communities.

Improvement of heritage related institutional structures with adequate knowledge and abilities is necessary in both sides. The capacity of heritage related institutions has to be improved with multi-disciplinary teams in both sides. Administrative capacities have to be improved for how to deal with heritage sites free from their ethnic backgrounds and to be accountable to all stakeholders.

For an inclusive heritage management improvement of management skills of institutions has to be improved. The clear distribution of power and responsibilities

of each heritage related agency, and their collaboration and accountability to each other is necessary.

While in the south the distribution of power and responsibilities of institutions are clear, the collaboration of related agencies and all stakeholders including community have to be improved for an integrated heritage management.

On the other hand, in the north the distribution of power and responsibilities of heritage related agencies are not clear and well organized and needs to be arranged for integrated heritage management.

Fair allocation of resources, has to be monitored for both sides so that either side regardless the symbolic value of the monuments to each ethnic community, allocate resources fairly. Fairness in every step of management of cultural heritage has to be the priority of both sides.

Governance

For good governance both the northern and southern part have to improve heritage related institutional structures and to introduce a more inclusive approach to cultural heritage management. For the involvement of local communities and all other stakeholders to heritage management a dynamic relationship has to be introduced.

Heritage related institutions with adequate organizational capacities has to be accountable and fair to all stakeholders. Management skills and knowledge of heritage related professionals have to be improved for fair allocation of resources and fair management of cultural heritage. Fairness in every step of cultural heritage, have to be monitored. The political leaders have to be free from their ethnic backgrounds so that the heritage policies can be fair.

The achievements and success of heritage management has to be monitored so that any updates can be done. With a dynamic relationship between all stakeholders,

assessments should be done to support decision making in urban heritage conservation.

Consensus Building Processes

Nicosia Master Plan and Technical Committee on Cultural Heritage are two consensus building processes for cultural heritage of Cyprus and thus Nicosia. When both bi-communal collaboration evaluated, a structure similar to TCCH seems necessary for Nicosia so that under one umbrella, management of urban heritage conservation in a broader context can be achieved.

As in the TCCH, from both side multi-disciplinary experts for heritage conservation and management should come together under one body, not only for the physical conservation of the heritage sites, but also for the integrated heritage management system in the city. The bi- communal experts should work in collaboration with both sides for legal arrangements for urban conservation and sustainable development, considering the social and economic aspects also. Thus, the legal arrangements and policies for urban heritage conservation in Nicosia should be followed also by each side's local and governmental institutions. Even the separate implementations of each side can be in cohesion till the unification of the city.

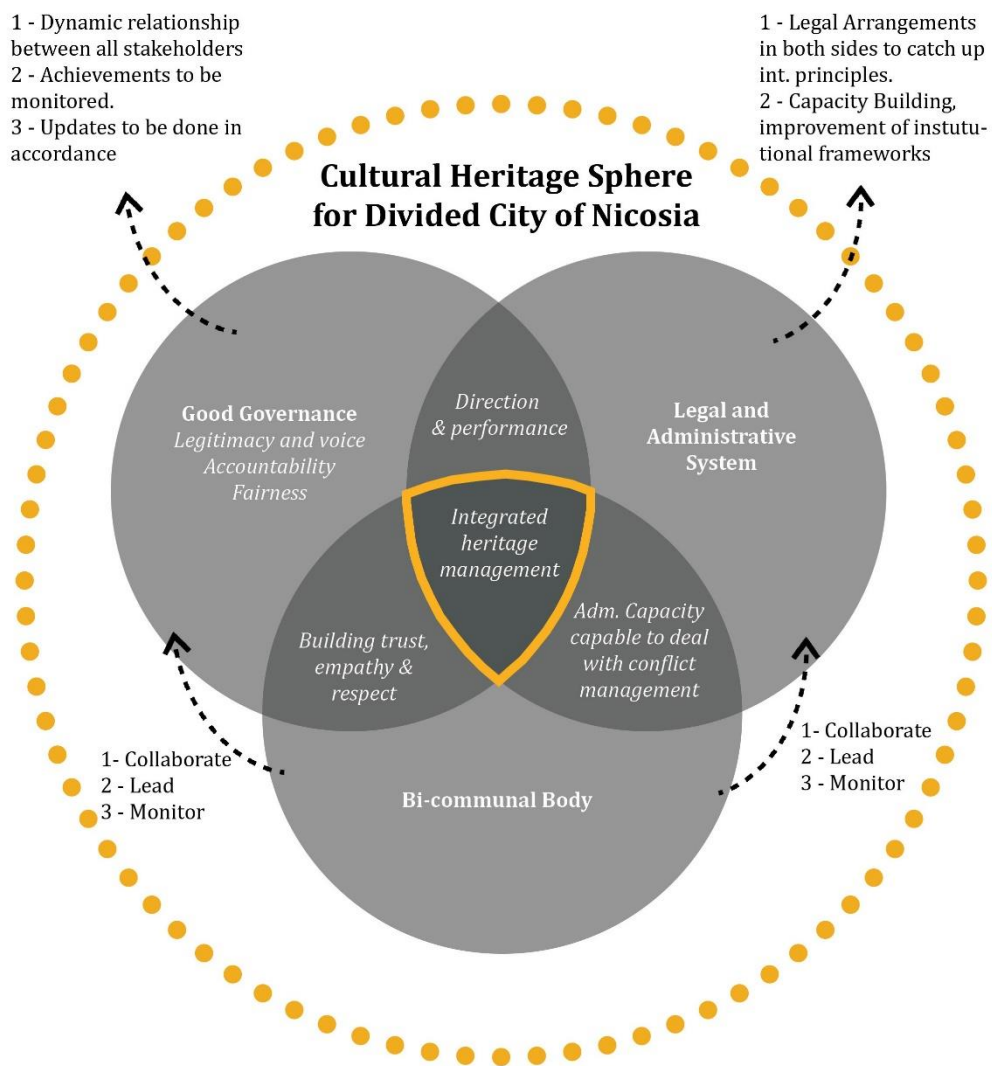


Figure 4.2. A Proposal for Cultural Heritage Sphere for Nicosia (CHSN)

CHAPTER 5

CONCLUSION

In conservation field, although international and national organizations have plenty of guidelines for the management of cultural heritage, they all concentrated on ‘normal’, ‘undivided’ cities, thus missing the obstacles and problems that are confronted while managing cultural heritage in divided and contested cities.

This research aimed to close this gap by proposing a special conceptual framework for the management of cultural heritage in ethno-religiously divided and contested cities in general and particularly for Nicosia by examining and analyzing the challenges and complexities of managing cultural heritage in divided and contested cities.

Heritage sites due to their symbolic significance to each ethnic community can be the reason for conflict in divided and contested cities. Thus, to identify and classify the problems of cultural heritage management, ethno-religiously divided and contested cities, Belfast, Beirut, Jerusalem, Mostar and the case study Nicosia have been studied.

Nicosia, divided capital city of Cyprus has been chosen as the case study because of its long-standing division with different management system for cultural heritage conservation on one hand, and on the other hand, its ongoing bi-communal collaboration processes for heritage conservation, such as Nicosia Master Plan (NMP) and Technical Committee on Cultural Heritage (TCCH).

To build up on the existing understanding and practice for the management of cultural heritage so that divided and contested historic cities integrates cultural heritage management discourse, a literature review conducted and the key concepts

which are relevant to this dissertation, and cultural heritage management in divided and contested cities analyzed.

The management and conservation of cultural heritage in divided capital city Nicosia has been examined in detail. The legal and administrative capacities of each side including the financial and human resources and current conservation practice in the northern and southern part of Nicosia have been studied.

The study revealed the following results:

- One of the main problems in divided and contested cities is the fact that one side does not recognize the central governmental institutions and local authorities of the other side thus do not want to collaborate for cultural heritage conservation.
- Insufficient or no legal instruments to protect cultural heritage during post-war reconstruction or frozen conflict, no legal instruments for safeguarding each ethnic community's symbolic monuments and no cohesion with international principles.
- The need for a strong administrative capacity for heritage conservation and the importance of the involvement of local experts and all stakeholders during post-war reconstruction and management of cultural heritage during frozen conflict- cities with long-lasting divisions.
- The importance of involvement of all stakeholders while managing cultural heritage conservation.
- Adequate financial resources and fair allocation of the resources during heritage management.
- Even though the political problems are not solved, rather than blaming each other the willingness of politicians to collaborate and to come together for common urban heritage conservation.

These findings lead to build up on the existing practice and understanding for the management of cultural heritage so that the key concepts forming integrated heritage management system for divided and contested cities revealed.

As a result, a conceptual framework, *Cultural Heritage Sphere (CHS)* proposed that aims to overcome the challenges and complexities of cultural heritage management in divided and contested cities.

Contribution of the thesis

The framework proposed, *CHS* encompasses three main aspects for managing cultural heritage conservation in divided and contested cities. The adequate

- 1- ***legal and administrative system*** and
- 2- ***good governance*** with fair management of cultural heritage in a democratic and human rights context. On the other hand, whatever the political situation is a
- 3- ***consensus building process*** for cultural heritage conservation of the city to be established as soon as possible so that the urban heritage of the city does not suffer from the facts of division.

Conflicts which could not solved by wars, sometimes lead to the division of the cities that last for a long time as it is in Nicosia and this situation necessitates a special framework and policies for how to manage cultural heritage so that the consequences of division not affect urban heritage.

The conceptual framework, *CHS* created in this research used to assess the management of heritage conservation in divided Nicosia and accordingly a proposal made particularly for Nicosia.

The proposal developed, *Cultural Heritage Sphere for Nicosia* is suggesting the ***improvement of heritage related institutions capacities*** for an integrated heritage management, with an organizational capacity that is ***accountable to all stakeholders***

and *improvement of legal instruments in cohesion with international principles*, for both sides. On the other hand, as a consensus building process establishment of *a bi-communal body* for urban heritage conservation suggested.

The fact that NMP is implemented separately on the north and south with differing financial resources and legal instruments, and TCCH dealing with the whole island have shown the necessity for a body working under one umbrella for Nicosia. Regardless the political condition with adequate financial resources, a bi-communal body with local experts working together for urban heritage conservation in Nicosia, is proposed till the unification of the city.

This body expected to not only deal with physical condition of heritage sites but also, social and economic aspects, and management and governance of cultural heritage in Nicosia. It is suggested to work in collaboration and co-ordination with all stakeholders and each side. It also should monitor and lead the heritage related institutions of both sides till the unification.

Further Studies

This thesis has contributed to the literature by studying the conservation and management of cultural heritage of the two sides together and revealed how conservation of cultural heritage evolved in the northern and southern part after the division. A further study can be done for how to synchronize the legal and administrative systems of each side in cohesion with international principles till the unification of the city.

The unique collaboration of TCCH that has been received many awards can be examined as a case and by learning from the experiences of TCCH, how to formulate a bi-communal body for urban heritage conservation in a conflict situation, should be further investigated.

In this research, although other divided and reunited cities also studied, the framework *CHSN* suggested particularly for Nicosia which can be studied in future and adopted by other researchers to other divided and/or contested cities.

The destruction of cultural property caused by the Second World War, resulted with the creation of first convention, the 1954 Hague Convention of UNESCO which was later adapted according to the current concerns. However, international legislations about the war and conflict do not cover the heritage management in divided and contested cities. The framework suggested for Nicosia, *CHSN* can be further discussed for how to adapt it to the war legislations.

The principles of cultural heritage management presented in this research should be applied in all historic urban landscapes. Thus, the conceptual framework, *CHS* developed in this research can be further discussed for other historic urban landscapes.

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APPENDICES

Appendix A: Interview Guides

Interview Guide for the KEY EXPERTS in the field.

KE-1) What is your background please? Eg. Education, experience.

KE- 2) How long have you worked or working there (Antiquities Department, Town Planning Department, Municipality, Evkaf Foundation? Since when are you working for NMP and/or TCCH?

KE- 3) What are your main responsibilities? Can you tell me a bit about your role in the Department?

KE- 4) What are the priorities of your department in heritage conservation? To what extent do you think the Department is involved in heritage conservation? What role do you think your department/ municipality should/could play in heritage conservation?

KE- 5) To what extent do you think the division affected the heritage conservation in the island? What do you consider these effects to be in the North and South?

KE- 6) What do you think about integrated heritage management? Have North Cyprus and South Cyprus managed to implement integrated heritage management? If yes, how? If no, why do you think it has not?

KE- 7) Involvement of all stakeholders- To what extent do you think communities are involved in heritage management? What role do you think the communities should/could play? How can this involvement be facilitated in a divided city?

KE- 8) What do you think about the heritage policy of TRNC and Republic of Cyprus?

KE- 9) What do you consider to be the single most important problem in heritage management of the island? How do you think this can be solved?

KE- 10) What do you consider to be the single most opportunity in heritage management on the island?

KE- 11) What do you think about the role of NGOs for cultural heritage in Cyprus?

KE- 12) Since when you are/were in the NMP team?

KE- 13) What are the achievements of NMP? Is there any difference in the North and South in terms of the achievements? If so, what are the reasons?

KE- 14) Did you meet with obstacles during the works of the NMP, if so, what were these and how did you manage to tackle with them?

KE- 15) Would you like to add something else?

Thanks a lot.

Interview guide for the TCCH members

TCCH- 1) When and how the Technical Committee on Cultural Heritage is established? And why it has been established.

TCCH- 2) Who described the role and mission of the Committee?

TCCH- 3) Since when you are a member of the Committee and your background, please? Education and experience.

TCCH- 4) How the mission and attitude of the Committee evolved in 12 years?

TCCH- 5) How was the working procedure of the committee at the beginning and how did it change?

TCCH- 6) Did you meet with obstacles during the works of the Committee, if so, what were these and how did you manage to tackle with them?

TCCH- 7) What is your way of getting in touch with the community and understanding the demands of the community?

TCCH- 8) How and by whom and according to what principles the priorities of the committee is decided? How was it in the beginning and how it is now?

TCCH- 9) What do you think about the role of bureaucrats in management of heritage conservation?

TCCH- 10) Since 2008, apart from restoring the monuments, what are the other achievements of the Committee?

TCCH- 11) Why do you think this committee is one of the best working bi-communal committee?

TCCH- 12) Is it the cultural heritage, the people – two community, committee members?

TCCH- 13) Do you think the works of the committee contributes to the peace-building process in the island? If so, how?

TCCH- 14) What do you think about the heritage policy of TRNC and RC?

TCCH-15) Would you like to add something else?

Thanks a lot.

Interview guide for the INHABITANTS of Nicosia

INH- 1) The interviewees will be asked to introduce themselves.

- a) What is your age?
- b) Do you live here on your own or with others? / Who do you live with?
- c) Where are you originally from? (Are you a refugee?) / Where were you brought up?
- d) Where is your family from? Where is your extended family now? Did they live in this area in the past? If yes, why did they move out? *
- e) Do you have any other relatives who live in this area?
- f) How long have you lived in your current house?
- g) Where did you live before?
 - i. Why did you move in this area?

INH- 2) Ask interviewees who live outside the Walled City, having moved from there in the past

- a) When did you move from the Walled City?
- b) Why did you move?

INH- 3) History of the house / building –Is this your own house or are you renting? Or just using it?

INH- 4) Who owns this house?

INH- 5) If the house is ‘old’): Do you know anything about the history of the house you live in? What? (E.g., do you know when it was built? Who were the owners before you

INH- 6) Do you know anything about the history of your neighborhood? What? (E.g., do you know of any important events that happened here in the past?)-

INH- 7) Feelings about the house and the neighborhood- What are your feelings about your house? - Are they mainly positive or mainly negative? - What are the positive aspects about living in your house? –

a) And what are the negative aspects about living in your house

b) What needs to be done in order to improve these aspects

INH- 8) What are your feelings about your neighborhood? –

a) Are they mainly positive or mainly negative? -

What are the positive aspects about living in your neighborhood?

b) And what are the negative aspects about living in your neighborhood? -

i. What needs to be done in order to improve these aspects?

c) Some people say that it is a historically valuable neighborhood. What is your opinion about this? Do you agree?

d) Some people say that this is a beautiful neighborhood. What is your opinion about this? Do you agree? Why? Why not?

INH- 9) (If not already mentioned): Do you have any friends who live in your neighborhood (in the Walled City)?

a) If yes, on what occasions do you meet them

b) What sort of things do you talk about? -

INH- 10) Do you have any safety issues living here in this area (what are they / how serious are they etc.)-?

INH- 11) Repairs / conservation- Did you make any (major) repairs to your house? What repairs/changes did you make? How long did the repair work last? How much did it cost? Who paid for it? Did you get any help from the authorities? What help was it? - Are there any (other) repairs that need to be done to the house? (What? How extensive are they etc.)-

INH- 12) **Local Authorities**- What services does your local authority (the Municipality) provide that you benefit from? -

- a) What is your opinion about the services provided by the various local authorities?
- b) What else do you think the local authorities should be doing?

INH- 13) “The Other Side”- In what way, if at all, would you say that the division of our city is affecting you? - Do you ever visit the other side? If yes: where do you go? How do you go? (On foot? By car? By bus? etc.)- What, in your opinion, are the main differences between the two sides? - Is one side more restored than the other? (Which one?)- What do you think about the border? How do feel living so close to the border? -

INH- 14) Conservation Do you know of any conservation works in the Walled City? (Or anywhere else?) Which ones? -

INH- 15) What is your opinion about conservation works?

- a) Do you think the money spent on them is worth it or it would be better used for something else? Why do you say that? (What else should the money be used if not for conservation?)-
- b) In what ways do you think your neighborhood could benefit from conservation works? -
- c) What would you say if someone asked your opinion about the restoration needs of your neighborhood? -

INH-16) Did you ever discuss with anyone from the Municipality of any other local authority the restoration needs of your area? (Who? What did they ask? What did you say? etc.)-

INH-17) Would you be interested to be involved in the restoration of your neighborhood in some way? If yes: In what way? -

INH-18) What could you contribute in terms of the restoration of your neighborhood?

INH- 19) If you had a choice between living in the Walled City and living outside in a modern part of the town, what would you choose? Why? -



INH-20) Some people say that they “belong” here: What do you think that they mean? Do you feel like that? What makes you say this? -

INH-21) Do you have anything else to add to our conversation about the neighborhood in which you live.....?




Thank you

Appendix B: Interviewees Characteristics of Inhabitants



Interviewees Characteristics in the Northern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
3 local residents who have been grown up in the Walled City of Nicosia (They have been born or lived in this area since childhood)	Tanzimat Street 	26	Born in Canada and moved in his current house when he was 7 years old and living in this house since then. His mother owns the house who recently moved outside the walled city. He lives with his Canadian father. He works in a cleaning company.
	Samanbahce Neighborhood 	72	Born in the Walled City (Yenicami Mahallesi) and lives in the walled city since then except the university period they he was in Turkey. He lives in his current home since 1956. He studied in Fine Arts and was a teacher and now has a shop in Buyuk Khan and restores mirrors.
	Arabahmet Neighborhood 	72	She was born in a village in North and moved Nicosia walled city when she was 9 years old. She moved her current house that is owned by the Nicosia Municipality in 1988 and lives there with her husband since then. She is housewife.



Interviewees Characteristics in the Northern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
3 local residents who have moved in this area from another area in the past 5 years	Arabahmet Neighborhood 	42	He moved in Walled City 3 years ago with his wife and two daughters. He bought his current house in a ruin condition and restored it. It is a listed building. Before they used to live outside of the walled city. His grandmother used to live in Arab Ahmet area of Nicosia and left in 1988 since the area was not in good condition.
	Arabahmet Neighborhood 	30	She used to live in Girne and moved in the walled city 5 years ago. She was in rent and recently moved in her own house. She studied Fine Arts and working in Cyprus American University. Her father was born in the walled city. Cyprus American Univ. which her father owns rented many buildings is in the walled city from the Nicosia Municipality.
	Arabahmet Neighborhood 	44	She was born and grown in Güzelyurt, North Cyprus. She studied ceramic in Hacettepe Unv., Turkey. She moved in the walled city 11 years ago. She is living in a listed building that she rents from a private owner. She teaches in Cyprus American University. She uses the house as a studio also.

Interviewees Characteristics in the Northern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
<p style="text-align: center;"><i>2 local residents who had been displaced from other parts of Cyprus (refugees)</i></p>	<p style="text-align: center;">Arabahmet Neighborhood</p> 	72	<p>She is originally from Limassol and became refugee in 1974. First she was living in Lapta and moved Nicosia walled city with her husband in 1993. Since then, living in the walled city. She lives in a reinforced concrete building which used to be timber store house and converted to flats during 1963 for the refugees of Phafos. Government gave her this house when she divorced from her husband. She lives alone.</p>
	<p style="text-align: center;">Arabahmet Neighborhood</p> 	58	<p>She is originally from a village of Limassol and became refugee in 1974. Last 40 years she is living in the walled city of Nicosia and since last 25 years in her current house. She lives in a reinforced concrete building which used to be timber store house and converted to flats during 1963 for the refugees of Phafos. Government gave her this house when she divorced from her husband. She lives alone.</p>




Interviewees Characteristics in the Northern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
2 residents of other areas of Nicosia who had moved there from within-the-walls in the past 5 years	<p>Used to live in Tanzimat St./ Arabahmet Neighborhood.</p> 	58	<p>She is originally from Nicosia and moved to Canada with her family when she was 8 years old. She came back Cyprus with her husband in 2002. Before going to Canada, she was living the house in Tanzimat street which used to belong her grandmother, inherited to her mother and then to her. When she came back from Canada she started to live there again with her Canadian husband and two kids. She has moved out the walled city recently. She used to work in a beauty salon in the walled city and retired recently. She wanted to move out since the street she was living was very noisy due to the bars around and have no big garden to spend time during her retirement.</p>
	<p>Used to live in Tanzimat St./Arabahmet Neighborhood.</p> 	62	<p>He was born in Nicosia and lived in a house in Tanzimat Street with his parents from 1974 till 1988. When he got married in 1988, he preferred to live outside the walled city. He says that the neighborhood was very nice, and he has good memories with friends however he preferred to live outside the walled city because the new house fitted their requirements. In the walled city there is not enough space for the cars of a family. His parents also moved out the walled city in 1993 since the walled city became outdated. However, his mother-in-law and brother-in-law still lives in the walled city and he enjoys visiting them. He is a civil engineer and works in UNDP.</p>



Interviewees Characteristics in the Southern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
3 local residents who have been grown up in the Walled City of Nicosia (They have been born or lived in this area since childhood)	Theseos Street 	62	<p>He was born in this area and lived here all his life – has moved houses in the process, lives in his current house, which he owns, for about 10 years.</p> <p>Lives with his wife, the rest of his extended family, including his children, live in other parts of Nicosia. He is a self-employed builder.</p>
	Dimonactos Street 	70	<p>She was brought up in this area from 1 year old. She inherited the house from her parents and had built an extension where her daughter and her family live. Her other daughter lives outside of the city walls.</p> <p>She is a retired school teacher.</p>
	Odysseos Street 	22	<p>Was born in the house where we had the interview and lives in the house with his mother and younger brother. They rent the house from Nicosia Municipality, which owns it.</p> <p>He is looking for work / his mother works at a hotel in the old town.</p>


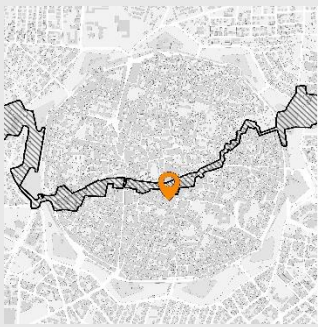
Interviewees Characteristics in the Southern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
3 local residents who have moved in this area from another area in the past 5 years	Anastasias Toufexi Street 	70	He is originally from the Ayios Dometios part of Nicosia (outside of the city walls) and has lived in this house for the past 5 years. The house itself was renovated by a couple of Germans who used to live in Cyprus, having found it in ruins. Since renovating it, the husband has died and now the owner lives with her family in Germany, visiting the house once a year for a holiday. Lives in the house as a “caretaker”, appointed by the owner, who is a friend of his, in order to look after it. The rest of his family live in a village near Nicosia. His grandmother lived at the Arab Ahmet area of Nicosia and was evacuated from there in the 1960s. Being a member of the Armenian community of Cyprus he describes his family as having been “refugees three times”.
	Hectoros Street 	61	He is the shopkeeper of a second-hand goods shop and has been here for the past 4 years. He insisted to be interviewed when he saw the interviewer going from door to door in his street, looking for interviewees, because he considers himself a resident as he spends more time at his shop than at home. He is originally from England but has lived in the Middle East as well as in Cyprus over the past 30 years. He rents his shop from a private owner. He chose to have a shop in this part of town because wanted to be in its historic surroundings
	Odysseos Street 	33	She was born in Romania and has been in Cyprus for seven years. When she first arrived in Cyprus, she was working for a bakery but now she is a full-time housewife, she has two young children so she is staying at home looking after them. One of them goes to the nearby nursery and the other will go to the nursery next year. The house they live in was left to her husband by his grandmother. It was in a very bad condition and they renovated it and moved in about five years ago. Her husband is an artist (a painter) and he uses the house as a studio too. (He has some students to whom he gives art classes.)

Interviewees Characteristics in the Southern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
<p><i>2 local residents who had been displaced from other parts of Cyprus (refugees)</i></p>	<p>Theseos Street</p> 	<p>75 80</p>	<p>They have lived in their current house since the 1990s. They are originally from a village in the north of Cyprus and became refugees in 1974. Before that they lived in various parts of Nicosia, in 'refugee housing' until the Municipality donated to them their current house, which they fully own. The house was newly built by the Municipality in the traditional architectural style.</p> <p>Their children who have their own families, live in various Nicosia suburbs and visit them regularly.</p> <p>They are both retired. Mr. K. was a car mechanic, and his workshop was nearby.</p>
	<p>Dimonactos Street</p> 	<p>70</p>	<p>He is a refugee who used to live not far from where he lives now – his family's house was on the other side of Ayios Kassianos, beyond the Green Line. He bought his current house with his own money in 1992 when it was in ruins. Over the years and with little help from the authorities, he has restored it and according to his estimates, the house is now "worth millions of Euros". (The house also includes a large swimming pool in the courtyard) He lives with his wife. His daughter lives in Paphos and his son lives abroad. He is a retired policeman.</p>

Interviewees Characteristics in the Southern Part of Nicosia

<i>Pre-defined interviewees characteristics</i>	<i>Street name /Neighborhood and Location on Map</i>	<i>Age</i>	<i>General information about the interviewees</i>
2 residents of other areas of Nicosia who had moved there from within-the-walls in the past 5 years	<p>Lives in Kaimakli (about 1 Km outside of the city walls)</p> <p>Used to live in Hectoros' street.</p> 	71	<p>He is originally from Limassol but had lived in Hectoros Street with his family since he was married in the 1960s. His business (barber) was at the front of the building and his living quarters was at the back of the building. He has moved out of the old town, in a newly built house, about 10 years ago. The building where he used to live belonged to his wife as well as her sister, who decided to sell it – and this is why they had to move out. It is now partly demolished and in the process of being restored.</p> <p>He is semi-retired and still has his barber's business in another part of Hectoros' street and works here daily – mainly in the mornings</p>
	<p>Lives in Ayios Andreas (about 3 Kms from the centre of Nicosia)</p> 	58	<p>Mr. S.: He used to live in Trikouppi street and has recently bought a house where he lives with his family (wife and two sons). He was brought up in the old town and lived there with his parents and brother and, after getting married, with his wife and children too. Eventually his brother went to live in his own house, away from the old town and his parents died, so he ended up in the house with his wife and children only. The reason they moved out was that they wanted a bigger and newer house and their new house fitted both their requirements in terms of quality as well as their financial abilities. He is a university professor in Banking Studies</p>

CURRICULUM VITAE

Surname, Name: Reis, Emine

EDUCATION

Degree	Institution	Year of Graduation
MSc	Heriot-Watt University, Architectural Conservation	2000
BA	Eastern Mediterranean University, Architecture	1996
High School	Bayraktar Türk Maarif Collage	1992

WORKING EXPERIENCE

October 2016- : Deputy Prime Minister, Ministry of Tourism, Culture, Youth and Environment, Department of Antiquities and Museums

Permitted for doing PhD between the period of October 2014 – October 2016.

April 2004 – October 2014: Deputy Prime Ministry and the Ministry of Economy, Tourism, Culture and Sport. Department of Antiquities and Museums.

January 1997- April 2004: Ministry of Public Works And Communication, Public Works Department.

Permitted for doing MSc in Architectural Conservation between the period of September 1997- April 1999.

Summer 1996: Worked in Ancient Monuments and Museums Office as volunteer.

SCHOLARSIPS

20 January 2018- 20 July 2018 EU Scholarship awarded by the European Union Scholarship Programme for the Turkish Cypriot Community. Short-term research programme in Oxford Brookes University, Oxford, UK.

19 October- 11 December 2010 Fulbright Scholarship awarded by the Fulbright Commission of Cyprus for Conservation of Stone Buildings in University of Pennsylvania, Graduate Programme in Historic Preservation.

6 August- 15 September 2000 Fulbright Scholarship awarded by the Fulbright Commission of Cyprus for a bi-communal programme. Historic Preservation for Cyprus in the University of Tennessee, USA.

TRAINING PROGRAMS

6 – 11 October 2003 attended the course on Traditional Plastering Techniques, arranged by United Nations Development Programme PFF.

9 November 2000-15 February 2001 attended the Auto-Cad R14 course.

SEMINARS / CONGRESSES

13 May 2022 attended TURKSOY The Eighth Meeting of the UNESCO National Commissions of the TURKSOY Member States in Bursa.

22-25 November 2011 attended 5th International Congress on Science and Technology for the Safeguard of Cultural Heritage in the Mediterranean Basin held in Istanbul.

18 March 2011 attended the seminar Earthquake Vulnerability Assessment of Historical Monuments in Cyprus.

15 April 2008 attended the seminar about Geographic Information System (GIS), arranged by SAVE (Supporting Activities that Value the Environment).

19 March 2007 attended the seminar ‘Demonstration Training in Care of Mosaic and Opus Sectile Pavings’ arranged by SAVE.

8- 12 May 2006 attended the seminar 'Philosophy and Ethics of Architectural Conservation', given by Professor W. Brown Morton III and arranged by SAVE.

28- 29 May 2006 attended the seminar 'Demonstration Training in Conservation of Stone' arranged by SAVE.

COMMITTEES

October 2019 – member of High Commission of Antiquities.

February 2017- member of bi-communal Advisory Board under Cultural Heritage Technical Committee which is established during Cyprus negotiations

March 2009- October 2014 member of bi-communal Advisory Board under Cultural Heritage Technical Committee which is established during Cyprus negotiations.

April 2004- October 2014 worked in Technical Committee under High Commission of Antiquities.

July 2010- April 2011 worked in bi-communal Steering Committee for the project 'Inventory and Technical Assessment of Cultural Heritage Monuments of North Cyprus and immovable heritage in Cyprus built during Ottoman Period', European Commission was the donor of the project and project done through UNDP-PFF.

March 2004-April 2004 worked in bi-communal Building Committee established under the control of United Nations during Cyprus negotiations.

SPECIAL PROJECTS

2007- 2012 worked in a bi-communal project called 'Cultural Heritage Circle Preservation Project' in Gondea. UNDP-ACT funded the project.

2004-2005 worked in a bi-communal project called 'List and Preliminary Evaluation of the Religious Buildings of Cyprus' which was funded by UNDP.

AWARDS

2007 Ağa Han Award for the Rehabilitation of The Walled City of Nicosia.
Commendation for the contribution for the success of the project.

FOREIGN LANGUAGES

Advanced English, Beginner Italian language

MEMBERSHIPS

Union of the Chambers of Cyprus Turkish Engineers and Architect, INTBAU-Cyprus.