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## Istanbul Vision 2050 Strategy Document: Cultural Heritage and Conservation Approach

## Dokument Strategiczny Stambuł Wizja 2050. Podejście do dziedzictwa kulturowego i konserwacji

**Keywords:** cultural heritage, Istanbul, Vision 2050, strategy document, Istanbul Metropolitan Municipality

**Słowa kluczowe:** dziedzictwo kulturowe, Stambuł, Wizja 2050, dokument strategiczny, Gmina Metropolitalna Stambuł

### Introduction

Istanbul, the capital of many empires with thousands of years of history, maintains its continuity and freshness with new beginnings. One of these new beginnings is Ekrem İmamoğlu, who became the Mayor of Istanbul Metropolitan Municipality as a result of the last local elections held in Türkiye, announced as the Vision 2050 Strategy Document on July 5, 2022, “We Have Another Istanbul Dream!” The Vision 2050 Strategy Document focuses on the participation of Istanbulites with the questions of what kind of Istanbul we want and how we can plan the future of Istanbul. For the first stage, the Document aims to identify the existing improvement pending issues and problems. In the second stage, seven main themes for which decisions and action plan to implement for a more just and livable city envisaged 38 strategic objectives listed under these themes and 246 targets that are their roadmap determined. These aims and objectives will form the basis of all studies and can be described as a “challenge project” in the literal sense of the word [İstanbul Vizyon 2050 Strateji Belgesi, p. 10].

The Vision 2050 strategy document aligns with data-based analysis with thousands of people’s ideas, efforts, and contributions. It demonstrates the principles of active participation, accountability, transparency, and

cooperation. It has discussed how to find solutions to global and joint problems such as trends in the world, the economic transformation of metropolises and cities, climate crisis, widespread poverty, social inequalities, and security. The Document is also a program to challenge the world of the future five main crisis areas that are still visible today on a global, national, regional, and urban scale: (1) Governance and Democracy, (2) Economy and Development, (3) Ecology and Environment, (4) Urban Built Environment, Transportation and Infrastructure, and (5) Social Welfare and Justice. Against these main crisis areas, the Document aims to ensure social justice and prosperity for all Istanbulites, ensuring that Istanbul takes the rightful place it deserves in 2050, with the aims and objectives it presents under seven themes [Başkanın Mesajı]. This paper presents a general assessment of the scope of the Vision 2050 document regarding cultural heritage and the ways of protecting heritage in the Document.

### Contents of the Vision 2050 Strategy Document

Istanbul is the largest city in Türkiye, and one of the few metropolises in the world, revealing its strengths and uniqueness while bringing local and global problems with it. Correcting deficiencies, offering more spacious conditions, and creating a free and democratic

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environment increase the need for a vision document. The Vision 2050 document website, under the heading “Story of Vision,” states what kind of Istanbul wants to create from the first sentence. It summarizes the vision thusly: “Istanbul 2050 Vision: Istanbul is a world city where life is alive and free in all its diversity and where everyone lives well” [*Vizyonun Hikayesi*]. The Istanbul Vision 2050 Strategy Document, prepared by the Vision 2050 Office by bringing together the ideas of Istanbulites and supported by data, is a future project for 16 million Istanbulites and is always open to changes, improvements, and additions [*Istanbul Vizyon 2050 Strateji Belgesi*, p. 7]. The vision plan is the first study to provide Istanbul with this needed, long-term and strategic view [*Hakkında*].

In the Istanbul Vision 2050 Strategy Document booklet, the goals and objectives of the vision are set out in four stages based on analysis and data. According to this [*Istanbul Vizyon 2050 Strateji Belgesi*, p. 27]: in “Participation Planning and Urban Situation Analysis,” Istanbul residents and related stakeholders were invited to the process to understand Istanbul, evaluate it in a multidimensional way and ensure that the road map to follow is maintained scientifically. In the Urban Situation Workshops, the participation of stakeholders from civil society, academia, the private sector, and public institutions had criticized with an interdisciplinary approach within the framework of problems, needs, and expectations. The second step is “Identification of Istanbul’s 2050 Vision” accordingly, new planning approaches had been evaluated by organizing information-sharing meetings with the local governments of Barcelona, New York, London, Berlin, São Paulo, Beijing, Amsterdam, Paris, and Johannesburg, where sustainable cooperation could be engaged in. A Vision Search Conference was held on August 26, 2021, with young people representing different segments of Istanbul, and future scenarios were discussed with experts, business people, artists, and representatives from non-governmental organizations at the Vision Search Conference on September 8, 2021. The Vision 2050 Questionnaire was prepared, and questions the people of Istanbul were asked the question “What kind of Istanbul do you want to see in the future?” in face-to-face surveys. Policy and strategy workshops were held with the aim of “Determining Policy, Purpose, and Targets.” The basis of the Istanbul Vision 2050 Strategy Document was formed by combining what has been done in these three steps. The document took its final form in this framework with discussions in seven themes and meetings with subject experts within the scope of the last stage, “Participant Monitoring and Feedback,” the Istanbul 2050 website has been created to receive suggestions and monitor the working process transparently by ensuring the flow of information [*Istanbul Vizyon 2050 Strateji Belgesi*, p. 27].

The seven main headings in the Vision 2050 Strategy Document, which aims to make Istanbul a world city, are as follows:

- (1) Protecting the environment and adapting to the changing climate,
- (2) Effective and inclusive mobility,
- (3) Integrated and intelligent infrastructure systems,
- (4) Vivid and sensitive spaces that provide a good living,
- (5) Transforming and resilient economy,
- (6) Accessible and equitable urban opportunities for all,
- (7) Equal and free society [*Istanbul 2050 Vizyonu*]

The document is an inclusive, scientific data-based roadmap that not only includes the power, history, knowledge, and people of Istanbul but also is planning for the future of Istanbul. Istanbul Metropolitan Municipality is the pioneer of this process and the Document owner.

The fact that the document dates to a distance raise the question of why 2050. Due to unplanned development and not taking the real needs of Istanbulites as a priority, it tackles the chronic problems of Istanbul. Large-scale project decisions by different institutions do not comply with the upper-scale plan decisions valid in Istanbul. The increasing number of transformation projects also disrupts the planned integrity of the city. These problems cannot be solved with five-to-ten-year investment plans. However, with short-term image work and promotional activities, Istanbul cannot come to the fore as a strong and strategic actor in the global system. It is necessary to define the long-term global role of Istanbul, which rises on its local potential and historical accumulation, and all resources should be directed toward these priorities [*Hakkında*]. Designing the future of Istanbul takes a long process to solve the problems and evaluate its potential, which makes it understandable that it dates to 2050. The Vision 2050 document is a planning study that targets the future. In addition, the Vision 2050 document is not a final product but a document open to continuous updating and change.

The clues about choosing the year 2050 and what kind of Istanbul will materialize by the year 2050 was included in the title of the document’s “Story of the Vision.” In the title, the kind of Istanbul that will exist in 2050 is mentioned, according to the following: education, health, culture and art, shelter, healthy food is for everyone and is of high quality, all Istanbulites are part of urban life, protect their values and identities, receive a fair share of resources; by emphasizing that Istanbul has preserved and will preserve its originality, the cultural heritage of Istanbul, which integrates with the Bosphorus, Ferries, Golden Horn, Islands, Galata-Beyoğlu, Eyüpsultan and many more, is always a part of the identity of Istanbul and its inhabitants. Istanbul should be a city that is open to differences and diversity, and that embraces its biodiversity besides that historical and cultural diversity. This diversity forms the basis of both economic and social strength and resilience. In addition to the multi-layered and unique cultural heritage of the city, Istanbul’s ecological values should protect with care and respect and should be kept alive by Istanbulites; In 2050, Istanbul residents will be happy and hopeful for the future [*Vizyonun Hikayesi*].

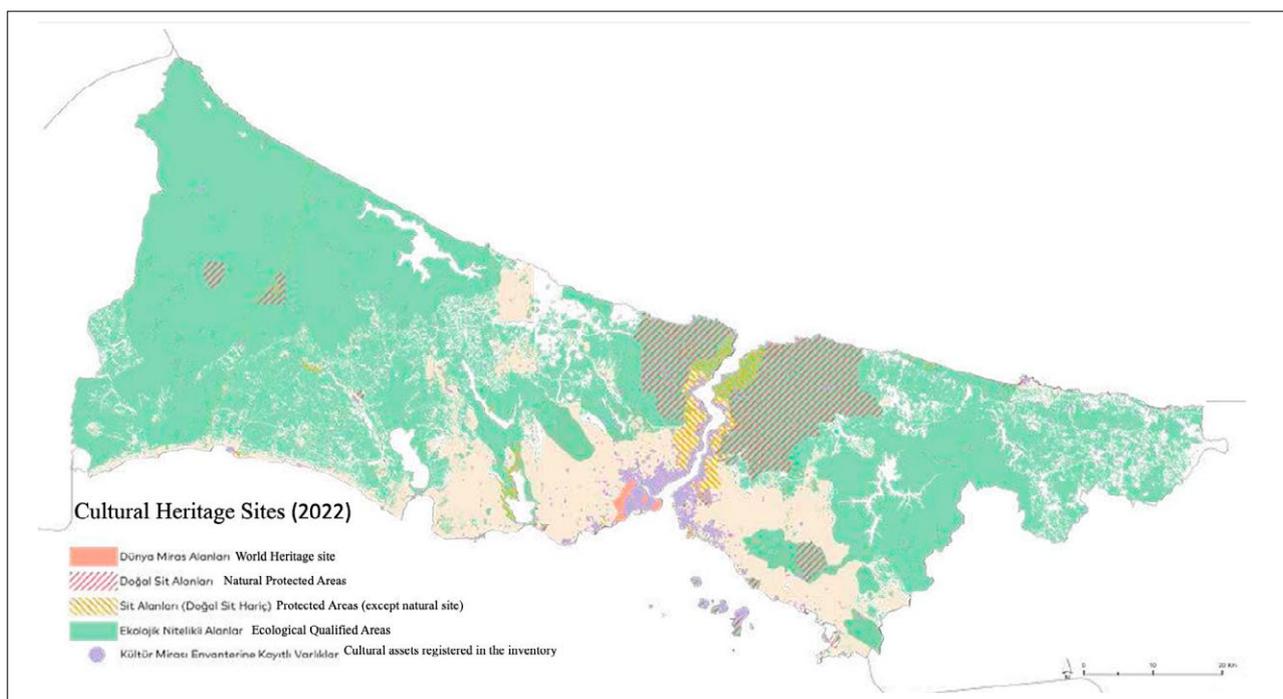


Fig. 1. Istanbul 2022 Cultural Heritage Sites (Istanbul Vizyon 2050 Strateji Belgesi, pp.179)

ince innovation, change, and development are time-consuming processes that take time to achieve the desired goals, a future date needed to be set, and the year 2050 was selected.

A fair city, good life, freedom, climate crisis, security, innovative thinking, diversity, and youth participation are among the central policies of the Istanbul 2050 vision. The aim is to urgently transform Istanbul into a just city, to make the necessary transformation for all Istanbulites to be a part of the city's accumulation and production, and to share it fairly. The primary goal is to create a healthy city that gives importance to Istanbul residents' mental and physical health and to produce permanent solutions to the problems that fundamentally affect the city's quality of life. To create a free city with a culture of ordinary life, with a management approach based on inclusive and strong participation, where all individuals feel free in every part of the city. Every decision about Istanbul is to prioritize the nature of Istanbul, to be a city that is least affected by the harmful effects of extraordinary and natural events, and to make individuals solid and ready for disasters. The city where people feel safe, with no risky buildings, and whose economy, society, and institutions resist crises, the purpose is to make Istanbul the world's leading permanent and indispensable area of creativity, innovation, culture, art, tourism, and sports. In addition to the city's multi-layered and unique cultural heritage, it is also to protect the ecological values of Istanbul with care and respect and to be a livable city for Istanbulites. Other important principles are all over the city, creating opportunities for young people for self-development, co-production, joint idea development, and space for expression.

### Cultural heritage and conservation in Vision 2050

Cultural heritage builds a bridge between past and present, forms the basis of the society and culture in which one lives, and is also a source for constructing the future. Elements including tangible and intangible heritage, which form the basis of the society and culture in which one lives, that exist with local and universal values and transfer to future generations constitute the content of cultural heritage. Cultural heritage is the product of experiences accumulated throughout history, reminding society of their shared past and creating a sense of solidarity and unity among people. Cultural heritage is the whole of identity, culture, history, tangible and intangible values, and local and universal values. UNESCO defines cultural heritage as what we have received from the past, what we live today, and what we will pass on to future generations [*World Heritage*]. The Vision 2050 Document includes cultural heritage at different scales within seven themes and touches on the subject of different types of frameworks.

Istanbul 2050 vision consists of seven main titles and includes the subject of cultural heritage in four main themes with a clear expression. One of the titles is "Vivid and Sensitive Spaces That Provide a Good Living." The subject of cultural heritage brings up in the section on objectives, and the situation is explained more clearly by opening a separate title about cultural heritage. Istanbul's historical and bio-cultural values and multi-layered structure align with protecting the cultural heritage and strengthening its connection with urban life with creative and innovative approaches. It also considers that Istanbul's cultural heritage and natural assets should be

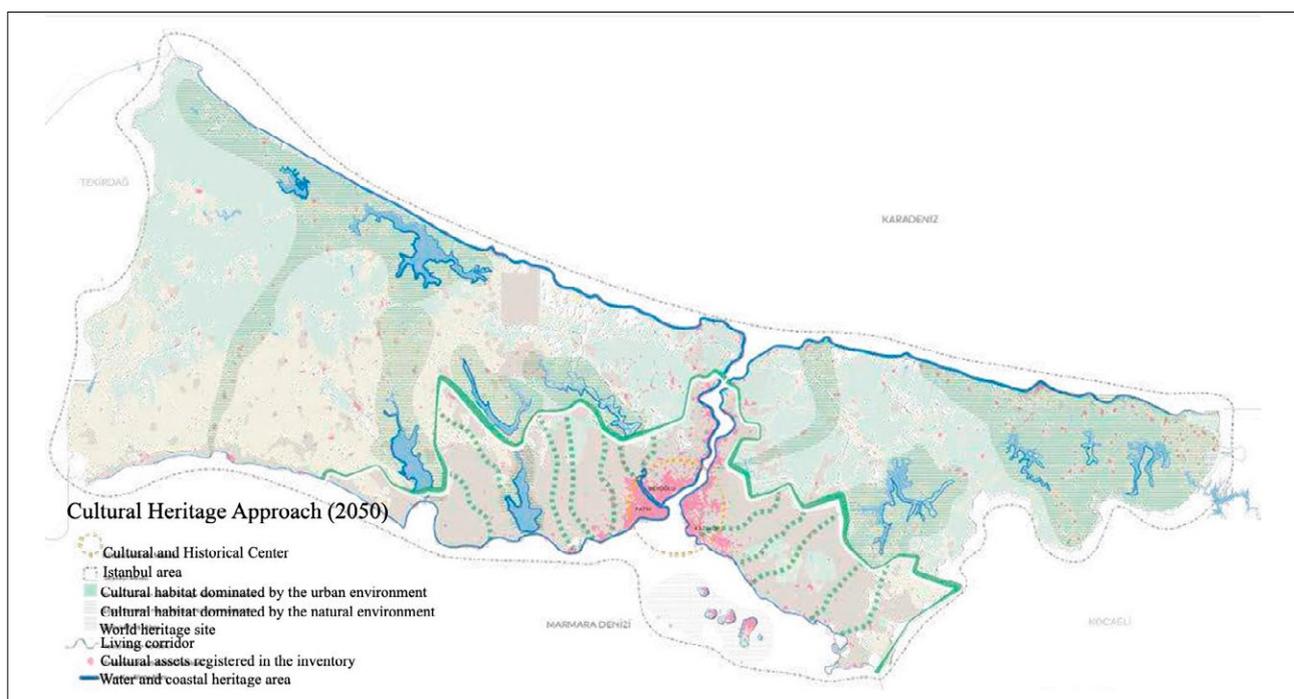


Fig. 2. Istanbul 2050 Cultural Heritage Approach (Istanbul Vizyon 2050 Strateji Belgesi, pp.180)

evaluated and integrated with its social, cultural, economic, and environmental dimensions and effectively protected in the entire metropolitan area.

- Preventing dereliction, ensuring vitality in cultural heritage areas, eliminating social vulnerabilities by improving the quality of life by developing urban opportunities in a balanced way;
- Conserving the integrated relationship of intangible heritage with the place by preserving and developing the functions of cultural heritage places that are original or that have created their own historical accumulation in the space;
- Conservation of dysfunctional heritage sites by ensuring their reuse with participatory methods, innovative and creative approaches to meet social needs, taking into account the characteristics and historical context of the site;
- Making the most of technological development in the documentation, management, monitoring and interpretation of heritage-specific digital tools in order to increase the accessibility of cultural heritage;
- Developing and disseminating site management systems to ensure coordination between relevant stakeholders and rights-based protection for integrated protection at different scales;

It is aimed to diversify the financial instruments that will support the survival of all cultural heritage elements, to strengthen the existing financial instruments and to ensure their transparency and to be auditable [*İyi Yaşam Sağlayan Canlı ve Duyarlı Mekanlar*]. Cultural heritage has been evaluated under a single objective title, considering the effects of different factors. A list of objectives is the basis of cultural heritage and conservation. This list enlarges the scope of cultural heritage

with a holistic approach. It indicates how it will handle different areas: urban life, public space, urban life, participation, innovation, technology, coordination, financing, transparency, and supervision evaluated within holistic approaches.

Another theme, “Equal and Free Society,” exhibits an approach based on cultural heritage. The target states, “The goal enables all social and cultural groups to live together with their originality” in this subheading. The objectives explain using the term “cultural heritage” in the sub-title. Migrations that have shaped the demographic structure of Istanbul throughout history have enriched its cultural heritage and created a unique form. Individuals and communities who migrated for different reasons do not show a balanced distribution throughout Istanbul. This situation causes problems such as social segregation and the weakening of solidarity culture. The fact that distinct social groups are not visible in public spaces limits interaction and living together. In line with this purpose, it aims to continue diversity by adopting it as cultural wealth, supporting the cultural production activities of different social groups, and disseminating them in society; it points to including cultural, artistic, historical, and economic values in the urban space to be visible in the public sphere by supporting scientific and artistic productions. In addition, it intends to create dialogue spaces in the city where different cultures can come together and produce together. It envisages increasing the historical and cultural city research and educational activities focused on Istanbul by strengthening belonging and solidarity through the values of the city that everyone can share. It desires to create opportunities for sharing cultural heritage and historical experiences

to creating a basis for intercultural dialogue and peace [*Eşit ve Özgür Toplum*].

Another title of the Vision 2050 document, “Accessible and Equitable Urban Opportunities for All,” has six purposes: making the city a focal point in the field of art and culture with the active participation of Istanbul residents; fulfilling healthy living conditions and providing access to quality health services; revealing the potential of individuals of all ages; creating suitable conditions for education services where they will gain skills to ensure that Istanbulites have access to comfortable and affordable housing; providing access to healthy food under all conditions, developing sports infrastructure at international standards, and ensuring that sports embrace as a way of lifestyle [*Herkes için Erişilebilir ve Adil Kentsel Olanaklar*].

The first objective does to make the city a focal point in the field of art and culture with the active participation of Istanbulites, the term “cultural heritage” was partially emphasized. At the same time, cultural heritage touches and conveys in which areas to work. Within the scope of this objective, it provides access to qualified cultural services and to provide access to cultural services to the entire city. It desires to ensure that all social groups have a say in determining cultural heritage, benefiting from it, protecting, managing, and developing it. It aims to increase the financial and spatial capacity and infrastructure necessary for the continuity of cultural production and to ensure the balanced use of the city residents in access to culture and cultural heritage [*Herkes için Erişilebilir ve Adil Kentsel Olanaklar*]. The aim of making the city a focal point in the field of art and culture with the active participation of Istanbulites expressed in a way that the cultural heritage takes place in unambiguous expressions and the content of the subject stated.

“Protecting the Environment and Adapting to the Changing Climate” is another important theme. This title serves four purposes: To protect, improve and restore natural values; to reduce environmental pollution and greenhouse gas emissions; to increase the capacity of the city to adapt to climate change and participation of citizens in the fight against the climate crisis and to ensure climate justice [*Hakkında*]. As heritage elements come from both nature and culture, natural heritage includes the land and seas in which we live and benefit, the soils, plants, and animals that make up the world ecosystem, the water we drink, and the air we breathe [David 2005, p. 81–82]. The issue of water discusses within the subtitle of the content of protecting, improving, and restoring natural values as cultural heritage. Preventing new construction in water basins and reducing the existing building stock over time. It is aimed at preventing pollution pressure and protecting water resources with monitoring (such as measurement) and inspection. It targets the protection of natural life in both coastal departments and marine ecosystems by implementing integrated coastal areas management prepared with a strategic approach specific to the coastal department and interaction area, determining measures for protection

and control on the coasts, and providing holistic policy and decision-making processes. With the principle of recognizing and protecting all living things that are part of the ecosystem and part of the urban culture, it aims to adopt all living things in Istanbul and adapt to the urban culture as a part of the city. It is based on conducting biodiversity surveys and monitoring studies for all endemic and endangered species in the unique flora and fauna of Istanbul, recording and monitoring all species, and developing protective practices for these species [*Çevreyi Koruyan ve Değişen İklimle Uyumlu Kent*]. It is clear that the title of protecting, improving, and restoring natural values has many goals in protecting natural and cultural heritage and focuses on solving problems to realize them. In addition, although there is no clear expression of the word cultural heritage, the excessive use of the word “conservation” expresses the purpose of the subject content. In line with this purpose, it is possible to observe the legal regulations and stages that have taken place in the context of “conservation” from the Ottoman Empire to the Vision 2050 document, as stated below.

### **The Process of Conservation of Cultural Heritage from the Ottoman Empire to the Present**

Legal regulations regarding the protection of cultural assets began in the 19th century during the Ottoman Empire. With the westernization process of the Ottoman Empire, legal regulations became a necessity. The first legal regulation on protection was the 1869 Asar-ı Atika Regulation. Studies on the subject had developed dated 1874, 1884, and 1906, Asar-ı Atika Regulations, namely Ancient Works Regulations, came into force. The 1874 regulation was devoid of sanction power due to existing loopholes; by 1884, these gaps tried to be closed, and it stated that the artifacts belonged to the state, and damage to the artifacts or taking the artifacts abroad is considered a crime (the regulation, which gives a clear definition of historical artifacts, states that historical artifacts are part of the Ottoman Empire), the 1906 regulation touches upon the problems regarding the control of historical artifacts and states that the ownership of historical artifacts belongs to the Ottoman State [Shaw 2015, p. 141–174]. The 1906 regulation remained after the empire’s collapse and was adopted by the Republic of Türkiye using some changes in force until 1973.

Since the foundation of the Republic of Türkiye, the modernization approach included four essential elements within the scope of the project of radical formation:

- Approaching knowledge, ethics, and art with a rational-universalist enlightenment tradition;
- Capitalist development within the economic dimension, industrialization and institutionalization of private property;
- Institutionalization of the nation-state and representative democracy;
- Equality before the law, the creation of free citizens who are aware of their rights and responsibilities in society [Tekeli 1998, p. 1].

The implementation of these elements, with the establishment of the past order on new foundations—the abolition of the caliphate, the alphabet revolution, and the clothing revolution had its target to establish the foundations of the nation-state. The only party of the period, the Republican People's Party, had the goal of creating a national cultural program, and culture and education were evaluated together. In this direction, in the context of nationalism, which formed the basis of the Turkish revolution, the Turkish History Research Society (1931), which later became the Turkish Historical Society, Turkish language study society (1932), now known as the Turkish Language Institution, to research the Turkish language and make it the national cultural language, Istanbul University (1933) was established in the western European model with the contributions of German scholars who escaped from Adolf Hitler's persecution, and to create a national culture, public education was provided with Community Centers, institutions such as the Academy of Fine Arts and the State Conservatory, and museums had established [Mumcu 1996, p. 142–149]. Especially between 1923–1950, legal and institutional foundations were enacted with the establishment of the Turkish Republic. In the Atatürk era revolutions, there were rapid developments in the field of culture.

The end of the Second World War was experienced in Türkiye as well as in the countries of the World liberalization, opening to the world market, the purpose of the Marshall Plan to make Türkiye a food and raw material warehouse, with the transition to multi-party life in 1950, transportation and public works caused damage in archaeological and historical areas [Dağistan Özdemir 2005, p. 22]. After successive wars and reconstructions, since the second half of the twentieth century, the geopolitical position of the countries has stabilized theories began to formulate modern conservation policies focused on the conservation of the universal cultural heritage of humanity [Sroczyńska 2021, p. 8]. With the legal changes that continued in the 1950s and 1980s, 1951 with the establishment of the High Council of Real Estate Antiquities and Monuments, some conservation principles that are still valid today have had identified.

In the 1960s, economic and social changes occurred. The state had an obligation to protect cultural assets with the 1961 constitution. Accordingly, in Article 41 of the Constitution, “economic and social life shall be regulated in a manner consistent with justice, and the principle of full employment, to assure for everyone a standard of living befitting human dignity. The state must encourage economic, social, and cultural development by democratic processes and for this purpose to enhance national savings, to give priority to those investments which promote public welfare, and to draw up development projects” [Balkan et al. 1961, p. 12]. Thus, the principle of planned and sustainable cultural development has had adopted.

In 1973, during the Republican period, the legislation on conservation, the Law on Antiquities, was enacted for the first time. This law introduced conser-

vation principles and defined monuments, complexes, protected areas, and archaeological and natural heritage areas as cultural areas. The High Council of Real Estate, Antiquities and Monuments and the Ministry of National Education were assigned to determine the protection and usage conditions thus these areas were considered state property. Although it is under state control, the conservation of cultural heritage does not integrate into economic and social development. The protection of cultural heritage has limited the restoration of certain cultural assets with financial impossibilities and investments made toward the infrastructure and industry of the country.

After 1980, changes and developments continued in the legal framework. This year, the September 12 Revolution took place, and the export-oriented industrialization process started with the January 24 decisions. In the ongoing process, the protection of cultural and natural assets had guaranteed by the 1982 Constitution. According to Article 63, “The State shall ensure the conservation of the historical, cultural and natural assets and wealth, and shall take supporting and promoting measures towards this end” [The Constitution of the Republic of Türkiye, 1982]. New concepts and terms in the field of conservation had formalized in 1983 with Law No. 2863 on the Protection of Cultural and Natural Assets. Law No. 2863 on the Protection of Cultural and Natural Assets evaluated cultural assets as movable and immovable. Laws are essential in protecting cultural heritage to pave the way for field-specific, innovative approaches. According to Law No. 2683 on the Conservation of Cultural and Natural Property of the Turkish Republic, “cultural properties, prehistoric and historical periods related to science, culture, religion, and fine arts or been the subject of social life in prehistoric or historical periods scientifically and culturally original all movable and immovable assets above ground, underground or underwater” [Kültür ve Tabiat Varlıklarını Koruma Kanunu, 1983]. The exemplified cultural and natural properties are qualified as state property, and the authority authorized to protect the heritage has become the Ministry of Culture.

Türkiye is also a party to many multilateral international agreements, especially the 1970 UNESCO convention and some bilateral agreements with other states:

- The Venice Charter [1965],
- UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property [1970],
- the Convention concerning the Protection of World Cultural and Natural Heritage [1972],
- ICOMOS (International Council on Monuments and Sites),
- ICOM (International Council of Museums),
- Convention for the Protection of the Architectural Heritage of Europe [1985],
- the European Convention for the Protection of the Archaeological Heritage [1992] are but some of them. Although the laws and principles regarding protec-

tion in Türkiye are not different from those in force in many countries of the world, there is a significant difference between Türkiye and countries that fully realize protectionism. That is because of the state's inability to provide a stable and long-lasting protection policy. The laws enacted before and after the republic are the most essential elements of the conservation policy. A state policy on the protection of cultural heritage could not establish. Social and economic distortions in the country are among the most important reasons for the lack of a robust conservation policy. Urban planning decisions, public awareness of the issue, lack of control in practices, and wrong choices can add to these. Although protection by law is a social duty, it is undeniable that another pillar of conservation policy is formal and mass education. It is the right policy to raise public awareness through education and to embrace protectionism [Tapan 1998, pp. 204–206]. Central and local governments, non-governmental organizations, and citizens do not fulfil their expected responsibilities for protection, thus making it impossible to solve the protection issue in a short time.

Legal arrangements continued with additions in the 2000s, and Law No. 5226, which amended Law No. 2863, came into force in 2004. The definition of cultural assets had made in the same way in Law No. 5226, Amending Several Different Laws, Including Law No. 2863 on the Protection of Cultural and Natural Assets, which amended Law No. 2863 in 2004 [Kültür ve Tabiat Varlıklarını Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapılması Hakkında Kanun, 2004]. In addition to creating a policy for conservation, concepts that have been around for a long time in world examples and that can be considered new for Türkiye are closely related to the disciplines of urbanism, planning, and urban planning, including the archaeological site, landscaping project, management area, management plan, and connection point [Dağıstan Özdemir 2005, p. 25]. The definition of cultural assets in a minimal area is in the law. In addition, the term “cultural heritage” is not included in both law articles, and thus its definition is not made. In the Vision 2050 document, the term cultural heritage is expressed and used in many places, and its scope had frequently mentioned in the articles. The Vision 2050 document focuses on efforts to protect cultural heritage effectively and functionally and increase its accessibility. Thus, cultural heritage has presented a constructive, transformative feature that unites yesterday and today and maintains its vitality contrary to static.

The state's protection of natural wealth and cultural heritage is obligatory by legal regulations. At the same time, cultural assets were under different ministries, the Ministry of National Education and the Ministry of Culture, during the Republican period. Although the cultural assets came under protection under the Ministry of National Education, the decision-making authority at present regarding the protection of the country's cultural heritage belongs to the Republic of Türkiye Ministry of Culture and Tourism.

The presentation of cultural heritage to society and its place in urban life, theoretically and in practice, constitute the main subject of the Vision 2050 Document. If cultural heritage becomes the standard way and unifying factor of meeting with society, it can be internalized and protected by the community. In this way, a holistic approach can realize cultural elements. Cultural heritage includes tangible and intangible elements that should transfer to the future. It is crucial to determine the risk factors for natural disasters that cause the most significant damage to the tangible heritage, to be prepared for all conditions, and to include the subject within the scope of cultural policies. Local governments such as Istanbul Metropolitan Municipality should be sensitive in this regard. In addition, it is essential for local governments to spread awareness of conservation and to identify and belong to the place. In Istanbul, it is necessary to look at history as a whole and consider the multi-layered history in presenting the cultural heritage to the society.

### Conclusion

The Vision 2050 document includes the subject of cultural heritage in four themes within seven main titles. Each of the four themes covers different issues by cultural heritage evaluated, and what is wanted to do about them is explained. Targets to achieve are specified by 2050. These targets are kept alive and may undergo changes and transformations under the requirements in the coming years. The Document, which includes the vision and mission of the Istanbul Metropolitan Municipality, not only touches on the cultural heritage in Istanbul but is also a document that shows the clear expression of cultural heritage in Türkiye with a diplomatic attitude.

Making the concept of cultural heritage expanded and accessible to all, putting the cultural heritage management and management plan into sentences in a policy document brings with it a first in Türkiye. The concept of cultural heritage has not been mentioned plainly and clearly in laws and regulations in Türkiye. The clear expression of cultural heritage in the Vision Document shows the subject's importance. Recording the cultural heritage and expressing the intangible cultural heritage stands out as another exciting issue.

Cultural heritage encompasses the entire vision and has handled a community-oriented, urban-effective climate crisis problem and water. In addition, the Vision Document is a large-scale approach to digital cultural heritage. It includes preserving nature, the city, space, and culture. Cultural heritage within the vision document; emerges with its multi-layered aspects such as archeology, architecture, space-memory, and nature-culture. Cultural heritage is the road map of Istanbul, which includes all subjects of Istanbul, is comprehensive and based on scientific data. The Document presents a plan that is visionary and addresses political-strategic issues. Cultural heritage is one of the new essential elements of the integrity of this plan.

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## Abstract

The Istanbul Vision 2050 Strategy Document is the decision and action plan of the Istanbul Metropolitan Municipality that aims to develop the city in all areas. Based on the environment and people, the vision is aimed at progress on mainly science and technology and aims to carry traditional values into the future. The Document clearly and distinctly includes the subject of cultural heritage among the main themes centering on Istanbul and Istanbulites. The Istanbul Metropolitan Municipality has brought a different understanding to local government planning and included cultural heritage in the priorities; for the first time in Türkiye, the term cultural heritage has been expressed in the essential policies of the Istanbul Municipality. This study includes evaluations of the cultural heritage content, scope, and ways of protection of the Istanbul Vision 2050 Strategy Document by showing the impact of the concept of conservation and cultural heritage in the light of this document.

## Streszczenie

Dokument Strategiczny Stambuł Wizja 2050 jest decyzją i planem działania Gminy Metropolitalnej Stambuł i jego celem jest rozwój miasta na wszystkich obszarach. Oparta na środowisku i ludziach, wizja ta jest nakierowana na rozwój oparty głównie na nauce i technologiach, a jego celem jest wniesienie tradycyjnych wartości w przyszłość. Dokument jasno i konkretnie uwzględnia dziedzictwo kulturowe wśród głównych tematów skupiających się na Stambule i stambulczykach. Gmina Metropolitalna Stambuł wniosła nowe pojmowanie planowania samorządowego i ujęła dziedzictwo kulturowe w swoich priorytetach; po raz pierwszy w Turcji termin dziedzictwo kulturowe został zawarty w kluczowych politykach Gminy Stambuł. Niniejsze badanie zawiera ocenę treści, zakresu i sposobów ochrony dziedzictwa kulturowego w Dokumencie Strategicznym Stambuł Wizja 2050 poprzez ukazanie, jaki wpływ wywiera koncepcja konserwacji i dziedzictwa kulturowego w świetle tego dokumentu.