

## Conservation as a Driving Force for the Sustainability of Yeşilburç Village Cultural Heritage Values

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### Abstract

Historical environments and cultural assets, which are important components of these environments, carry values that are transferred from generation to generation and provide a link between the past and the present. Today, globalization and urbanization, which pose a significant threat to this invaluable heritage, also threaten rural settlements, where place-specific values are relatively better preserved than in urban centers. The protection of the heritage values of historical environments as a whole and the importance of protection have also been revealed by international treaties. This article focuses on Yeşilburç Village in Niğde Province, one of the villages built by Greeks migrating to Greece and later inhabited by Muslims migrating from Greece, following the forced migration agreement signed between the Turkish and Greek governments in 1924.

Yeşilburç historical settlement was declared an urban conservation area in 2019, and a conservation plan is under construction in line with the current legal regulations in Turkey. In this study, it is claimed that the conservation works are a driving force and opportunity for the sustainability of the settlement, and the importance of the documentation studies carried out within the scope of the planning studies is emphasized. The data presented in this study is based on fieldwork and archival research conducted during the conservation planning process and assesses the challenges encountered in the process, the existing and potential values of the site, and the threats and opportunities that may hinder conservation. The key and triggering role of conservation and its potential resource quality is indispensable in maintaining the original values of the Yeşilburç settlement, which has a rich historical past, and new research will strengthen this situation.

**Keywords:** Cultural Heritage Documentation, Conservation Plan, Heritage Tourism, Integrated Conservation, Sustainability.

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## Niğde İli Yeşilburç Köyü'nün Kültürel Miras Değerlerinin Sürdürülebilirliği İçin İtici Bir Güç Olarak Koruma

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### Özet

Tarihi çevreler ve bu çevrelerin önemli bileşenleri olan kültürel varlıklar, nesilden nesile aktarılan değerler taşımaktadır. Bu özelliği ile de geçmiş ile bugün arasında bir bağ kurulmasını sağlarlar. Günümüzde bu paha biçilmez miras için önemli bir tehdit oluşturan küreselleşme ve kentleşme, mekâna özgü değerlerin kent merkezlerine göre nispeten daha iyi korunduğu kırsal yerleşimleri de tehdit etmektedir. Tarihi çevrelerin sahip olduğu miras değerlerinin bir bütün olarak korunması ve korumanın önemi uluslararası antlaşmalarla da ortaya koyulmuştur. Korumayı gerçekleştirmek için disiplinler arası çalışmalara dayanan kapsamlı belgeleme çalışmalarının yapılması önceliklidir. Bu makalede, Türk ve Yunan hükümetleri arasında 1924 yılında imzalanan zorunlu göç anlaşması uyarınca, öncesinde Yunanistan'a göç eden Rumlar tarafından inşa edilen ve mübadele sonrasında, Yunanistan'dan göç eden Müslümanların iskân edildiği köylerden biri olan Niğde İli Yeşilburç Köyü konu edilmektedir.

Yeşilburç tarihi yerleşimi, 2019 yılında kentsel sit alanı olarak ilan edilmiştir ve Türkiye'de mevcut yasal düzenlemeler doğrultusunda koruma amaçlı imar planı yapım aşamasındadır. Bu makalede koruma amaçlı çalışmaların yerleşimin sürdürülebilirliği için itici bir güç ve fırsat olduğu öne sürülmekte, planlama çalışmaları kapsamında yapılmakta olan belgeleme çalışmalarının önemi vurgulanmaktadır. Bu çalışmada sunulan veriler koruma planlama sürecinde yapılan kapsamlı alan çalışmalarına ve arşiv araştırmalarına dayanmaktadır. Süreçte karşılaşılan güçlükler, alanın mevcut ve potansiyel değerleri ve korumaya engel olabilecek tehditler ile olası fırsatlar değerlendirilerek sonraki çalışmalara kaynak oluşturmak amaçlanmıştır. Zengin bir tarihi geçmişe sahip olan Yeşilburç yerleşiminin özgün değerlerinin sürdürülmesinde, korumanın anahtar ve tetikleyici rolü ve potansiyel kaynak niteliği vazgeçilmezdir ve alan özelinde yapılacak yeni araştırmalar bu durumu güçlendirecektir.

**Anahtar Kelimeler:** Bütüncül Koruma, Koruma Planı, Kültürel Miras Belgeleme, Miras Turizmi, Sürdürülebilirlik.

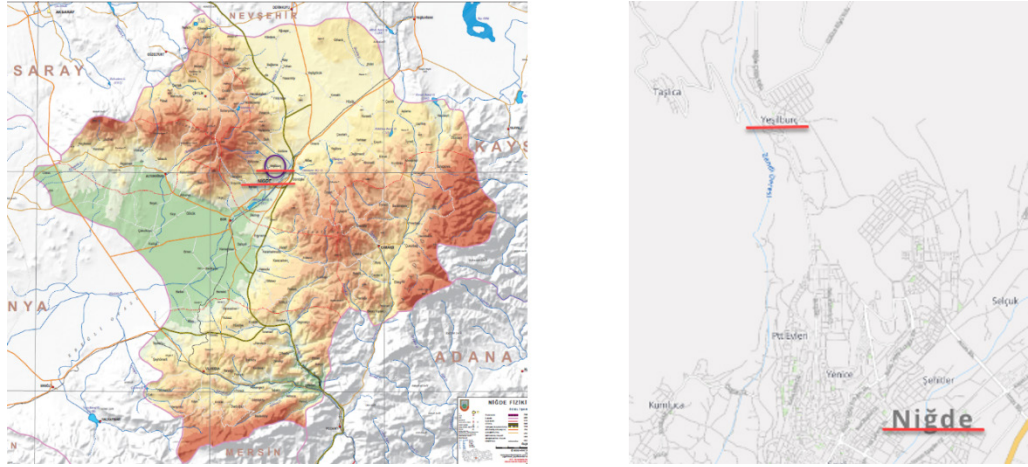
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## INTRODUCTION

Niğde has a rich natural and cultural heritage. As in every Anatolian city, it is possible to observe cultural stratification both in rural and urban areas. This cultural landscape, which has developed over the centuries due to various factors, still has many areas of research to explore. Niğde is one of the regions where the non-Muslim population, consisting of Greeks and Armenians before the Republic, was mostly settled (Özkan, 2007). With the agreement signed between Turkey and Greece in 1924, the exchange of the non-Muslim population living in Turkey and the Muslim population living in Greece was made compulsory. With the treaty, these lands also continued to exist for years, and the structures that the settled people had to leave continued their existence as the living spaces of the new population settled within the framework of a certain policy. Within the scope of the exchange, 21 villages in Niğde city center were resettled reflecting a significantly higher number of people living in the province. (Öztürk, 2005). Yeşilburç where is one of those resettled settlements is located approximately 5 km from the city center in the northeast of Niğde (Figure 1). What makes the settlement unique and important is the story of the village, the first owners, who built this extraordinary texture and structures, and immigrated to Greece, and the newcomers with the agreement.



**Figure 1.** Location of Yeşilburç Village, Niğde (<https://atlas.harita.gov.tr>)

The settlement is located on the slopes of a deep valley positioned just to its west, and the structures were built on terraces that are stepped from the lower level of the slope to the upper level to enjoy this extraordinary view. Characteristic feature of the village has two-storey, mud-roofed and stony houses with underground spaces, which are located adjacent to each other alongside the terraces and facing the South-west.

The main square is in front of the old church building. One of the exciting things that can be easily noticed in the old part of the village is that the decorated doors of the houses date back to the early 20th century. Entrance doors have been turned into works of art, are primarily masterworks, and preserve the features of the period when they were built.

Its proximity to the city center is one of the biggest threats to the settlement's conservation and survival. Even though its special qualities have been recognized, the lack of any laws other than those that protect registered historic structures has led to the loss of some of the original structures and values of the rural fabric. Declaring the settlement as an urban site in 2019 is a source of hope for the preservation of cultural values and sustainable urban development (Figure 3).

## YEŞİLBURÇ VILLAGE: HISTORY, CULTURAL AND NATURAL HERITAGE

The historical background of the region, including its geographical characteristics dating back to prehistoric times, can be gathered from the excavations conducted in the area. The findings and evaluations made from these investigations, as well as historical documents, provide valuable insights into the area's past. The region is located on important trade routes, and the fertile farmland is located within easily accessible geography and has hosted many cultures (Strabon, 2012). Although a detailed account of the history of the city of Niğde is not included in this study, its history, dating back to the palaeolithic period, can be summarized as follows: the Assyrian Trade Colonies, the Hittites, the Tabal Pradesh Hittite State, the Frighs, the Persians, the Kingdom of Macedonia, the Kingdom of Cappadocia, the Romans, the Byzantine Empire, the Anatolian Seljuk State, Eretna Bey, Karamanos Bey, and the Ottoman State (Gabriel, 1962). The historical links of the Yeşilburç settlement can also be evaluated within this framework.

The publications on the Yeşilburç settlement mostly focus on the population exchange, which constituted a breaking point in the history of the settlement, and its aftermath, or on a few monumental buildings in the settlement (Yılmaz, 2013; Kuzucu, 2008). There is no data on when and by whom the settlement was established. Although current research dates the existing building to the 18th century concerning the repair inscription dated 1807 in the Karamanl inscription of the church (Pekak, 2007), it would not be wrong to say that the history of the settlement and the building is much older. The information obtained from the Ottoman archive records dating back to the region, which came under Ottoman rule in the second half of the 15th century, shows that the settlement existed in the early 1500s. In the research named "Detection of Settlement Centers of Niğde District in the First Quarter of the 16<sup>th</sup> Century" (Hüseyinlioğlu, 2009), it is stated that Niğde District, which is connected to the Niğde Sanjak, consisted of a total of 5 townships and 120 villages, Niğde, Melegübi, Şamardı, Melendiz, and Bor between the years 1500-1522. Yeşilburç is one of the villages where the location was determined, and it is seen that its settlement was registered with the name "Denege" in three cadastral registers between the years 1500-1522.

From another study on the Greek schools in the region, it is understood that the Yeşilburç (Denegi) Greek secondary school, which does not exist today, had 35 male students and was licensed in 1895 (Topal, 2016). According to the first comprehensive census of the Ottoman period in 1830, where only men were counted, the total male population of the city of Niğde was 5997, of which 1475 were non-Muslims. Toyer (2001), emphasizes the fact that the estimated population of the city of Niğde was 6,000 at the beginning of the 19th century, and approximately 10,000 at the end of the century, and that the Orthodox Turks were from the Karamanids, and states that it was recorded as Greek in the population records and stated that there were 320 Greek-speaking Greek families from Nacracas (Teney, Eneyi or Yeşilburç). The Karamanlı inscription of the Yeşilburç Church also confirms that a Turkish-speaking orthodox population lived here (Özkan, 2007).

With the treaty made in 1924, the inhabitants of the village left the settlement, taking only their personal belongings as much as they could carry. In the interviews made with the first and second-generation residents of the village, the people who lived in Krifçe Village in Greece before were told that the people who lived in the village of Krifçe, first went to Thessaloniki a grueling journey, from there by ship to İzmir, from there by train to Isparta and then to Uluğaç Village, which was also abandoned by the Greeks, in Niğde. and then they settled in



Yeşilburç about a year later in 1925 (Kuzucu, 2008). In the archive documents, it is stated that 71 households were settled with the decision of the Ministry of Internal Affairs(Kuzucu,2021). It is an important problem that was also discussed in later research that many problems were encountered during the resettlement process during the population exchange process and that some of the migrating families could not adapt to the places where they were resettled (Tekeli, 1990). Even though the exchanges faced problems such as not reallocating in case of relocation, it was not possible to prevent the relocations made for various reasons. For this reason, it was not possible to reach the population and settlement information immediately after the population exchange.

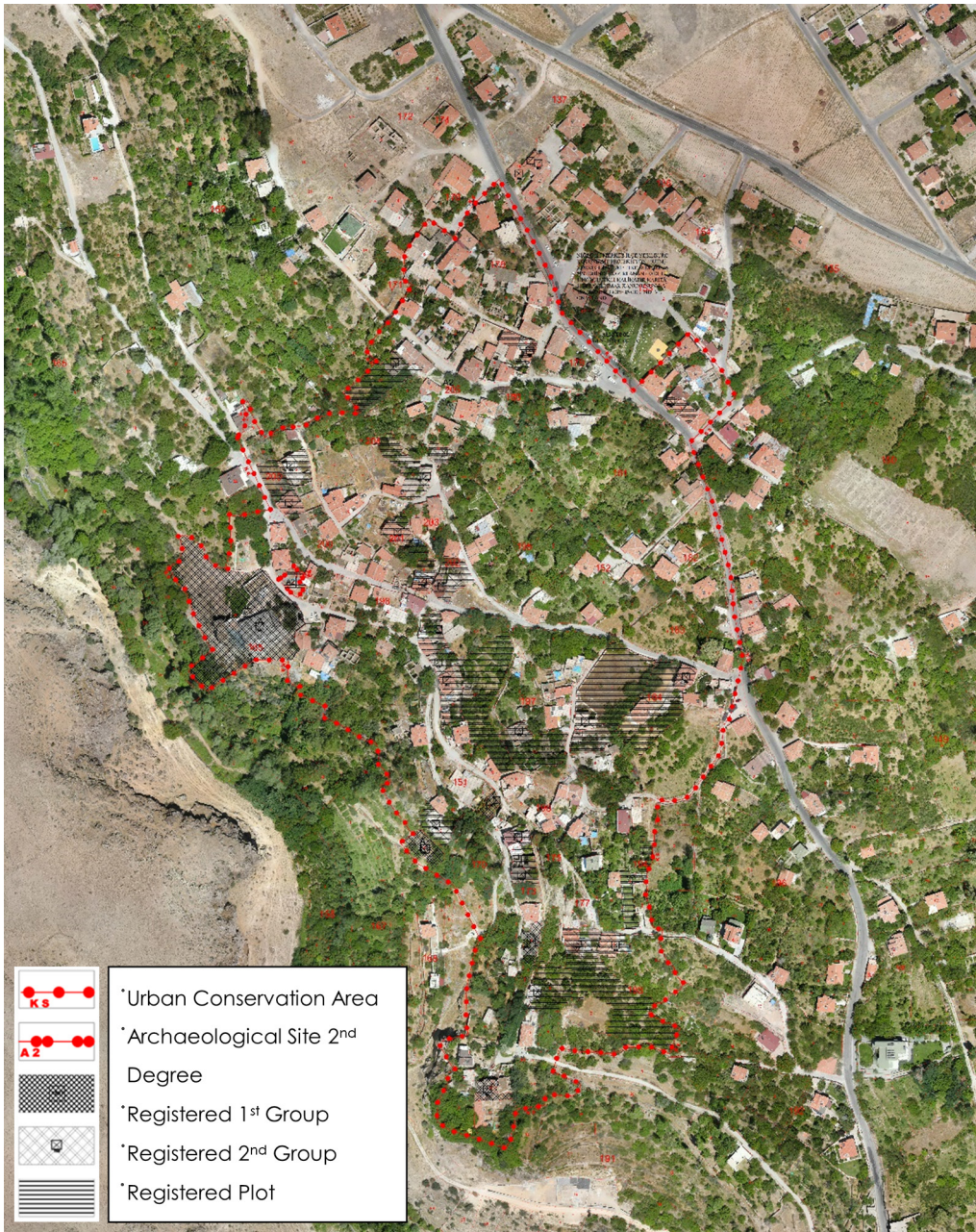
Another piece of information conveyed about Yeşilburç is that the economic situation of the Greek population living here before the migration was quite good, correspondingly the quality of buildings were good. It is also among the information conveyed that some of the buildings that remained empty during and after the settlement of the newly arrived population were dismantled and used for residences or public buildings built in the center of Niğde. For this reason, some of the qualified structures of the settlement that existed right after the population exchange do not exist today. Today, the population structure, which has been settled after the exchange, has also changed in size. According to the 2022 census, 464 people lived in Yeşilburç as summer and winter populations differ(Nufusane,n.d.). In order to spend the hot summer days in this healthy environment, the population of the settlement has reached the highest level in recent years with the people living outside the village, the new homeowners from the surrounding provinces and recently bought old mansions.



**Figure 2.** Yeşilburç Church-Mosque (<https://www.youtube.com/watch?v=uxCknMEuCVo>)

The migration of the culture revealed the Yeşilburç Village structures and then the reuse or production of the spaces by the life practices of the Muslim community who settled in these structures ensured the continuity of the cultural heritage. For instance, The Church of Yeşilburç, which is one of the most important structures of the settlement, was converted into a mosque by the community that settled after the population exchange and even used for educational purposes from time to time (Figure 2). After the completion of its restoration in 2022, it maintains to be a focal point as a panoramic point of view, a museum, and a place of worship. It is possible to follow the traces of spatial continuity and spatial transformation not only in monumental structures but also in residences as in whole heritage in Niğde(Açıkgoz and Tektaş, 2016). As can be seen in Ata's study conducted in 2017, its spatial transformation which took place were revealed in the Oral's House.





**Figure 3.** Conservation Areas and Registered Buildings of Yeşilburç Village, Niğde (Matched with Google Earth 2013 Image)

Yeşilburç's cultural landscape contains traces of socio-political-economic processes in its historical past and reflected in its built environment, ongoing social traditions, intangible heritage elements, and a legacy that provides continuity between the past and the future. It is the formation of a culture consisting of various beliefs, traditions, and customs, and it has an important tourism potential with its natural beauties and the existence of a deep valley right next to it and a ski resort very close, as well as a spatial experience that allows visitors to follow the transformation of places that host another culture.

### CONCEPT OF CONSERVATION AS A DRIVING FORCE IN SUSTAINABILITY

The protection and strengthening of heritage sites demonstrates an organized universal approach, supported by international consensus and treaties. Organizations under the umbrella of UNESCO ICOM, ICOMOS; their subcommittees, TICCIH; In addition to other non-governmental organizations AGA KHAN, EUROPA NOSTRA, World Historic Cities, the World Monument Fund, which offers more intensive studies on economic support, and the Global Heritage Fund are the main organizations we can count in this regard.

The basic scientific approach to the protection of cultural heritage and restoration of monuments has been revealed with the Athens Charter, II. The Convention for the Protection of Cultural Property in the Event of Armed Conflict held in The Hague, 14 May 1954. Urban conservation, in other words, the protection of a monument together with its environment, became important in urban and rural settings, and vernacular buildings at the time Venice Charter asserted Evolution of Preservation Theory in 1964.

The concept of cultural heritage was first discussed and accepted at the conference organized by UNESCO in Paris. Preserving, collecting, and assessing cultural and natural heritage because of the magnitude and gravity of the new dangers that threaten them is the core of the Preamble to the 1972 World Heritage Convention. The World Heritage Convention defined cultural heritage by dividing it into three categories: monuments, groups of buildings, and sites.

Following the 1972 Convention's adoption, UNESCO compiled the World Heritage List, including the extraordinary heritage that needs protection. The vision of cultural heritage has continuously evolved since the adoption of the 1972 Convention concerning the protection of the World's cultural and natural heritage (the World Heritage Convention, m.1.1) Architectural works, sculptures, paintings, archaeological structures and inscriptions, cave dwellings, groups of buildings, and sites comprised of human works, humans, and nature were involved in the World's cultural and natural heritage. In the European Architectural Heritage Regulation (COEa, 1975: article 1), architectural heritage is not limited to monuments. Smaller-scale building groups in old towns and characteristic villages in natural and man-made formations are also included in the architectural heritage. It was emphasized that not only great monuments but also their surroundings should be assessed. Similarly, in the Amsterdam Declaration (COEb, 1975: article b), it is stated that the 19 "Architectural Heritage" includes not only individual buildings and their surroundings of extraordinary quality but also all towns or villages of historical and cultural significance.

The Amsterdam Declaration of 1975, on the other hand, is important in terms of introducing the concept of holistic protection, including user participation and the protection of social structure.

The UNESCO 2003 Convention on Safeguarding of the Intangible Cultural Heritage defines the interdependence between intangible cultural heritage and tangible cultural heritage and remarks the important role of Intangible Cultural Heritage as a part of cultural diversity on the promotion of sustainable development. It defines the cultural heritage as "the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present, and bestowed for the benefit of future generations".

Information from Nara authenticity document (ICOMOS, 1994) indicates that the preservation of cultural heritage in all its forms and all historical periods becomes easier to the extent that values are attributed to this heritage.

Recognizing and understanding these values and interpreting them depending on the initial design and later features of the cultural heritage, its historical existence, and meaning forms the basis of the judgment to be made about the originality of the work remains in question. The values attributed to cultural assets can vary from culture to culture, even within the same cultural context. In other words, it is unacceptable to ground on the assessment of judgments and their associated originality evaluations on single and unchanging criteria.



In addition, it is known that the values attributed to a structure change over time, so there may be variations of interpretations.. Therefore, different architectural structures that remain as idle should be protected and transferred to future generations with the awareness that they are part of the same cultural heritage.

As in the Yeşilburç settlement, if there are ruptures that will change the social and physical structure of the settlement and the use of space for various reasons, the preservation of the heritage becomes a more important issue.

The CEMAT Resolution N° 2 adopted by the Council of Europe Conference of Ministers responsible for Spatial/Regional Planning (CEMAT) in Moscow, Russian Federation, on 9 July 2010 regarding the rural heritage concluded that With both tangible and intangible aspects, the rural world is a treasure trove of the cultural, natural and landscape heritage(Nepravishhta et.al.,2021). When searching for authenticity, modern people draw on their rural roots, seeking an identity in the rural world.

Sustainability is one of the most important agendas of our age and associated with three basic concepts. This triad, summarized as environment, culture, and economy, is directly related to conservation. Feilden(1995), the famous theorist of the conservation approach of our time, by saying that, "Sustainability is about prolonging the life of a building in order to contribute to a saving of energy, money, and materials, and conservation is about preserving our heritage in order to make the best use of it". He highlights the close relationship between the conservation and sustainability.

The approach to the sustainability of existing structures or cultural heritage and the design of new structures have overlapping and diverging aspects of future traceability. The design of new structures includes more of the natural environment, resource utilization, ecology, green architecture, potential, reduction of the impact on the ecosystem and resource use, and re-use targets. With future flexibility and transformation expectations, it seeks the suitability of premises and materials for this transformation and cycle. Conservation, on the other hand, aims at transferring to the future the land-specific nature of the environment/cultural landscape produced with the sustainability approach, the knowledge transferred from the past to the present, and the heritage values. The cultural landscapes that are sought to be preserved already contain a large part of the objectives of both the use of existing structures and the environmentally-friendly, ecosystem-compatible, life-cycle reconstruction.

A historical setting must be revived in order to preserve it. A settlement tissue in which life persists cannot be preserved as a museum piece. The fact that change is the only thing that remains unchanged reveals the social phenomenon and the impossibility of stopping change. For this reason, the change needs to be managed rather than stopping. As Madran and Özgönül (2007) said, at this point, the aim is to ensure the continuity of valuable components of the past and to meet the needs of changing activity patterns, adding new things, and allowing buildings to live. Conservation must not be a witness to change, it must be an important part of sustainability (Fairclough, 2001). According to Fairclough(2001), sustainability of a historical environment is to control change and determine the trends for the most effective exploitation of the heritage of the past.

Moore (1998) argues that protection must be a large tent, that should be extended to the entire settlement, and the quality of life of the settlement should be achieved by new elements that provide access to existing sites or make

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necessary connections with them while applying subtle methods of protection in some structures, which add value to the city's heritage.

## **IMPORTANCE OF CONSERVATION PLAN**

Declaring an area as a protected area by the law on the protection of cultural assets in force in Turkey necessitates a special plan for this area, in order to protect and maintain the heritage values of the settlement. According to this law, "Urban sites; Cultural and natural environmental elements (buildings, gardens, vegetation) that have architectural, local, historical, aesthetic and artistic features and are more valuable than they carry one by one due to their coexistence and transferring the lifestyle of the period to which they belong to the next generations. , settlement textures, walls, streets and squares, etc.) are the areas where they coexist".

Contrary to conservation plans, zoning plans are based on future projections, as they focus on the development of the city, and may often include decisions that will suppress or destroy the old fabric in the center of the city.. In rural areas, which are given less attention in development planning, the situation is a little different because change is frequently uncontrolled by an implementation plan. This situation poses a great threat to the control of the settlement, especially if the settlement is close to the city center, as in Yeşilburç village.

While these kind of areas functioned as a closed system to external influences in the past, currently, they tend to lose their place-specific qualities rapidly becoming the same by being shaped within the framework of global tastes with the increase in transportation, access, and interaction. If the area that needs to be protected is located within the city, integrating with the zoning plan in line with the objectives of preparing a special plan for this area, determining and maintaining the existing values of the settlement, integrating it into the whole city and ensuring its development can help the city remain sustainable and preserve its historical environment.

The plans of urban sites and conservation areas that are present in the majority of Turkey's urban centres, have either been established or are currently being prepared. Rural settlements are quite numerous when compared to urban centers. The determination of any of these settlements as an urban protection area is a very important decision as it will make a plan in this area mandatory. Here, there is an approach that reveals the lack of legal regulations for the protection of the cultural landscape in rural areas in Turkey and the inaccuracy of evaluating these areas with the same status as urban areas. Protecting a rural area, regardless of its status, is an important opportunity in terms of identifying, protecting, and sustaining local and unique values, and reviving local economies. Cultural heritage is the driving force of sustainable development and gives meaning to social and spatial development.

Another approach that has come to the agenda within the scope of sustainability in the world and gained momentum with the Metropolitan Law announced in Turkey in 2012, is the creation of design guides for rural settlements for controlling the building mechanism in the settlements. With this law, the boundaries of the municipality were expanded to include the villages. According to the law, municipalities are responsible for bringing urban services to all these areas, and rural planning experience is insufficient as mentioned earlier. Considering that the creation of guidelines called "Village Design Guides" will control the construction in these areas, these guides have been created as pilot projects, and the central government has introduced various support mechanisms for

the preparation of them (Öğdül et. al., 2018). However, the preparation of the guides is advisory and not mandatory.

Conservation Plan, as defined in the law (Kültür ve Tabiat Varlıklarını Koruma Yasası, 1983), is prepared for protecting cultural and natural assets in line with the principle of sustainability. An announcement of the conservation area cancels all the existing plans which makes it necessary to prepare a special plan in this area for the continuity of development. Planning studies, which is based on a site survey, which includes archaeological, historical, natural, architectural, demographic, cultural, socio-economic, property, and construction data, has great importance to determine the existing situation. This is one of the concerns that is addressed in this study.

A holistic and interdisciplinary approach is important in the documentation stages with a considerable importance to provide accurate determinations and different perspectives in the protection of areas with various layers, depth, and richness, such as the Yeşilburç. Site analysis and documentation should be completed and evaluated by a team of experts from various disciplines of competence, which will be determined depending on the specifications of the area.

The holistic approach to the conservation of historic cities places conservation shoulder-to-shoulder with sustainability and prioritizes the avoidance of conflict. It seeks common ownership of a vision and working framework that is coordinated across the diversity and multiplicity of disciplines and players in urban management and urban life. To summarise, it necessitates collaborative thought and collaborative action, all based on a core that incorporates best practises in both sustainability and conservation (Rodwell, 2003).

The holistic approach allows the buildings, the plot sizes, street patterns, and open spaces, together with the traditional patterns of use, movement, and the human culture that goes with them, to determine the least interventionist approach to the society, environment, and economy of a historic town. At the same time, it allows the connections and relationships with other settlements in the surrounding area and the areas to be protected to be addressed in a multi-faceted manner.

The declaration of a settlement as an urban site represents the first step towards the sustainability of the settlement. It then makes it mandatory Conservation Plan. However, the processes defined in the law are quite technical. The establishment of expert teams depending on the nature of the area is expected to determine the original characteristics of the settlement. However, as the study progresses, it does not have the flexibility to recruit new experts based on the information and findings obtained or to create financial resources or redefine the budget for the study's deepening. Similarly, preserving the holistic concept of planning requires a cross-border approach and a team of experts who can develop that approach. This is not taken into account in the calculation of costs in conservation planning work

Today, many different methods of documenting settlements are used within the framework of technological possibilities. City scaled digital documentation technologies and detailed and multi-layer analyses carried out on a building scale can be synthesized using the same technologies, and new data can be easily integrated and updated (Brown, 2016).

## CONCLUSION

In conclusion, this article has shed light on the critical role of conservation as a catalyst for sustaining the cultural heritage values of Yeşilburç Village in Niğde Province. The study has revealed several key findings that underscore the importance of conservation efforts in preserving this unique historical settlement. Yeşilburç Village, with its rich history and distinctive architectural heritage, serves as a testament to the cultural and historical legacy of the region. The village's unique narrative, encompassing both Greek and Muslim populations, renders it an invaluable cultural asset.

The village's proximity to urban centers has exposed it to the threats of modernization and urbanization. Without conservation initiatives, there was a risk of losing original structures and the authentic rural character of the settlement. In the global context of cultural heritage conservation, emphasizing the role of international organizations such as UNESCO, ICOM, and ICOMOS, along with national and regional bodies, in guiding and supporting conservation practices are important to understand the importance of the subject.

Conservation is portrayed as a bridge between the past and the future, aligned with the principles of sustainability. It encompasses environmental, cultural, and economic dimensions, ensuring the longevity of both historical structures and the communities intertwined with them. Conservation plans are the most important tool that allows the determination and maintenance of heritage values. It is our responsibility to recognize the value of the past and protect and promote this heritage, which is an essential factor to ensure economic, social, and cultural development and sustainability.

Beyond the central and general approaches to site-specific solutions, offering site-specific creative solutions will have the flexibility to change them in line with developments. Yeşilburç, which presents a unique cultural landscape with both its heritage values and natural beauties, has the potential to become a tourism area with its close environmental relations and connections, skiing, nature sports and many different activity opportunities. In terms of both the use of the building stock and the income to be obtained through tourism, conservation is seen as one of the tools of development. Protection also strengthens the sense of belonging. This is important not only in terms of providing financial benefits but also in terms of strengthening social values.

Conservation planning necessitates a holistic, interdisciplinary approach, involving experts from diverse fields. This approach guarantees meticulous assessments, comprehensive documentation, and a nuanced understanding of the heritage under consideration.

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### Ethics Committee Approval

Ethics committee approval was not required for this article.



### **Legal Public / Private Permissions**

In this research, necessary permissions were collected from the relevant participants, during the site survey and interviews.



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