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The Evaluation of Architectural Tourism Potentials of Greek Heritage Structures Remained after the Population Exchange in Niğde's Settlements

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Abstract

The population exchange between Turkey and Greece was decided in 1923 as a result of Lausanne Treaty. By this decision, non-Muslim Greeks living in Turkey and Muslim Turks living in Greece were mandatory mutual migration. The immigrants left their architectural heritage that was built with cultural, ethnic and faith values in the settlements where they were born and grew. Many religious structures (churches, monasteries, chapels), civil buildings (housing, education, health, trade, accommodation, social), technical and economic structures (mills, ovens, bridges, fountain) remained after Greek-Turkish population exchange in various regions of Turkey.

Besides to being the witness to history each of the original heritage structures that reflect Greek immigrants' economic, social conditions, cultural wealth and belief have architectural tourism potentials. Within the scope of the study, the architectural tourism potentials were

Keywords: Architectural tourism, Cappadocia region, Niğde, Turkish-Greek population exchange, Tourism potential

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evaluated by selecting the Uluagac Greek School, Fertek Church, Hancerli Laundry and Church Fountain as a sample among the different building groups located in the Uluagac, Fertek and Hancerli settlements located in Nigde/Turkey. The analyzes for the selected buildings were conducted according to the determinants of architectural tourism potential (architectural and environmental factors, targeted tourist). The data obtained from the analysis were synthesized architectural tourism with cultural, ethnic, religious and ancestral tourism and suggestions were developed.

INTRODUCTION

In the globalizing world, as a result of the many transportation possibilities and the desire to discover the world, humanity has seen other places to move since prehistoric times and has developed experiencing a wide range of inter continents. Holden (2007) opposes the definition that tourism is intended only for entertainment and pleasure; holiday, visiting friends and relatives, sports and cultural activities as the main types of tourism and together with them for the reasons of business education, religious and health tourism is diversified. Tourism is a bridge that provides two-way interaction between countries. After visiting other countries, tourists influence the composition of social, cultural, historical and architectural identities of their countries (Hudman & Jackson, 2003). If the purpose of tourists to come to the city is categorized as participating in entertainment, holidays, education, courses, sports, cultural and artistic activities and visiting historical and cultural places, it is seen that both the visited and experienced buildings of architectural tourism support other tourism types.

Erkal (2007) divided architectural tourism into two categories. One of them is a category that covers certain organizations (architecture biennials, UIA meetings, building fairs, architecture conferences, international studios) in the context of the architectural profession, and in the selection of the places where these are organized, the historical and contemporary architectural works, the architectural museums, the powerful architectural media in the international sense and the important architecture. The existence of universities indicates that it is decisive. It is a kind of tourism which provides the experienced place of architecture in the second category. At this point, that the main subject of this study is the tourism value of "heritage building". Heritage might be understood to be a physical 'object': a piece of property, a building or a place that is able to be 'owned' and 'passed on' to someone else (Harrison, 2010). Built heritage refers to historic buildings and structures and is comprised of human-made, fixed elements, possessing historical values and



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meaning derived from the settings in which they occur and societal values that ascribe worth to them (Nuryanti, 1996, p. 270). Cetin (2015), historical environments that provide connections with people and the environment are also very important symbols of continuing human values and also details of the social and economic structures of past civilisations lie in this environment. (İncedayı, 2007); Nuryanti (1996)'s work, the important point that architectural tourism focuses on the relationship of historical buildings with culture. Structures represent more culturally value than natural surroundings. Macdonald (2006) identifies heritage as a "material testimony of identity". İncedayı (2007) provided a different perspective on the subject by saying that "Architectural tourism" should be seen as an important process in order to spread the architectural culture in a multi-dimensional way and to gain the habit of environmental criticism. "Heritage tourism", like other leisure and tourism activities, is largely viewed as a process of experiential consumption (Chen & Chen, 2010). In line with the demands of architectural tourism, it has been seen that since Greek and Roman civilizations, hospitality and accommodation facilities have a service concept that supports tourism activities (Lewis, 1993). At ICOMOS Turkey Architectural Heritage Conservation Charter / 2013 the structure and structure groups, which are the common property of humanity and which have to be transferred to the future with their original characteristics, which have to be preserved according to the principles of integrated protection with different values and qualities and with all their values, are defined as architectural heritage. The historical, cultural, artistic, aesthetic and periodic values of the architectural structures should be supported by tourism with a conservation-oriented approach.

In 1923, the Treaty of Lausanne was signed between Turkey and Greece about the compulsory migration of Turkish Muslims and non-Muslims Greek, "population exchange" is a decision having the ongoing effects today. After the First World War, Turks struggled and won the War of Independence. Many lands dominated in the Ottoman Empire were lost and there have been many problems and consequences of the pre-war and process of ethnic diversity in Anatolia. The population exchange between Greece and Turkey held, after the War of Independence and Mudanya Agreement, the Lausanne Peace Conference, held in Lausanne Switzerland is one of the decisions taken. Some of the major problems for Turkey ahead of the conference were as follows: Lack of population in the country, minorities, the situation of the Turkish minority in Greece. Turkey would try to solve in Lausanne these problems (Kiracı, 2006). Exchange of

population in Turkey and Greece aim is to provide uniformity in the Muslim and non-Muslim population. Both countries accepted the exchange with the "Convention and Protocol on the Exchange of Greek and Turkish Peoples" signed on 30 January 1923. The Convention consisted of nineteen articles and a protocol. According to this convention:

“As from the 1st May, 1923, there shall take place a compulsory exchange of Turkish nationals of the Greek Orthodox religion established in Turkish territory, and of Greek nationals of the Moslem religion established in Greek territory. These persons shall not return to live in Turkey or Greece respectively without the authorisation of the Turkish Government or of the Greek Government respectively.”

After population exchange between Turkey-Greek many architectural structures remained as a heritage at both countries. The architectural structures that reflect the historical, ethnic, cultural, economic values of the settlements that have survived after population exchange until today has architectural tourism potential with architectural features, aesthetics value, current use and original function. These structures were constructed according to the physical conditions of the environment and the social, economic, cultural, religious expectations and needs of the Greeks. According to the needs of Turkish immigrants who came after the exchange, some were used with their current functions and others were given new functions. These settlements are places where architectural tourism potentials and integrated conservation and survival activities should be carried out.

In this study, Greek Heritage structures remained after population exchange in Nigde at Cappadocia region potentials of architectural tourism were identified and demonstrated through the proposals for architectural tourism can be developed for them. Heritage, whether it be an object, monument, inherited skill or symbolic representation, must be considered as an identity marker and distinguishing feature of a social group (Flores, 1995). Architectural structures remained after the population exchange have carried many values about the identity of the community who migrated. The main component of architectural tourism, "heritage building", together with the architectural features of the period in which it was built, has a supportive relationship associated with ethnic tourism and cultural tourism at the urban scale together with the natural environment, which demonstrates the social, cultural structure and economic power of the society, giving information about the daily life and rituals of the society.



METHODOLOGY

The architectural structures belonging to the Greeks living in many regions of Anatolia before the Turkish-Greek population exchange must be protected by providing social and economic sustainability. The aim of this study is to reveal the potentials of architectural tourism of these heritage structures and to develop suggestions that are synthesized with other types of tourism (Figure 1). Firstly, as a result of the literature research, the determinants of architectural tourism potential have been revealed. These determinants have been comprised according to the environmental factors and the demands of the targeted tourism group by focusing on the architectural features required for the structures to be inherited.

The architectural style, which makes a heritage structure different from other structures and makes it unique for the targeted tourist population, is due to the fact that the structural features of the structure, the construction technique and the ornamental features are formed by the physical environment (the spirit of the place) depending on the economic, cultural and social environment of the society. From this point of view, the factors that constitute the architectural characteristics of the building and the environmental factors as a determinant of the architectural tourism potential are a whole, and these two determinants should be analyzed according to the targeted tourism mass.

In the next step, Greek heritage structures selected samples of the field study were analyzed according to the determinants of architectural tourism potentials. The formation of architecture with the cultural, socio-economic and faith values of the society leads to a strong network of architectural tourism with ethnic, cultural and faith tourism. As a result of these analyzes, the data revealed in each architectural structure were synthesized in other tourism types.

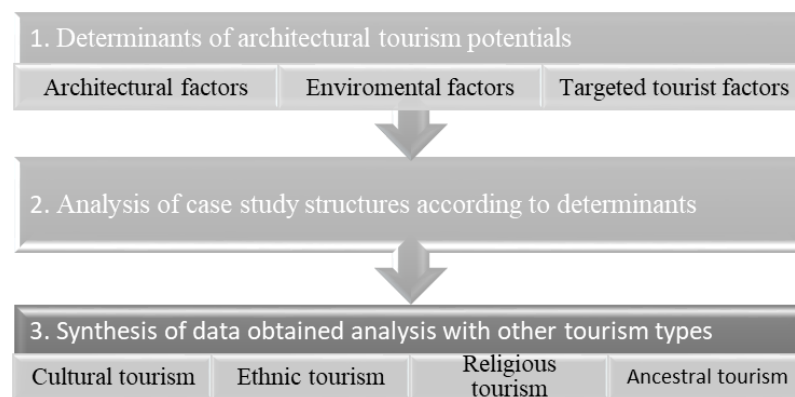


Figure 1. The flowchart of methodology

In this study, the problems related to the socio-cultural, ethnic and spatial issues of the Greek structures in the settlements with population exchanges were tried to be solved with the suggestions of re-functionalization and improvement in accordance with the architectural conservation perspective. Also, the proposed re-functionalization and improvements are based on the data of the socio-economic, cultural, historical and physical environment and are supported by other types of tourism. At the end of the study, the results and suggestions for evaluating the architectural tourism potentials of the Greek architectural heritage structures remained after the population exchange with the method of analysis synthesis were developed.

The Architectural Tourism Potential Determinants

The architectural features of the building, which are among the determinants of architectural tourism potential, should have a parallel relationship with the criteria that allow the structure to be accepted as the heritage structure. Riegel (1996) classified the value of a heritage entity into main categories: age value, historical value, deliberate commemorative value and use value. Age value, authenticity, aesthetics, uniqueness and monumentalism are considered as the criteria for the evaluation of the structure in many studies dealing with the preservation of architectural structures (Feilden, 2007; Jokilehto, 2007; Orbasli, 2008). A built heritage may define a specific period's architectural style, construction methods and advances in architecture and construction (Khodeir, Aly, & Tarek, 2016). In looking for authenticity, some tourists focus on the product in terms of its uniqueness and originality, its workmanship, its cultural and historical integrity, its aesthetics, and/or its functions and use (Halewood & Hannam, 2001).

In terms of tourism, it is not possible to evaluate the architectural potential of the building independently from its surroundings.

The effectiveness of environmental factors is important in the architectural tourism potential of the building. In the past, the social, cultural and economic requirements of the environment determined the function of structures. The connection of the environment with the past shows the place where the structure takes place in the history. Social and cultural values include identity expression (Dümcke & Gnedovsky, 2013). Over time, the identity of the environment to which the structure belongs is influencing the social and cultural values of the environment.



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In the global world, consumption societies have changed the attitude towards recreation, entertainment, shopping to discovering the original in time, experiencing and intercultural cultural embassy. In heritage tourism, tourist satisfaction lies in the peculiarities of its region (Brown & Perkins, 1992). As Enlil, Diñer, Evren, and Seçkin (2011) point out, the attraction of a place for tourists is closely related to the extent to which the place is unique and different, to what extent it is familiar, and to provide an environment other than the usual. Prentice (1993) explained relationship between tourism and heritage attractions by analysing the benefits that tourists seek when visiting heritage attractions and measures their reactions to the presentation of such sites. Another study analyzes the relationship between tourist to heritage attraction according to personal characteristics, area characteristics, awareness, perceptions and behaviour (Poria, Butler, & Airey, 2003). While the architectural heritage of the societies was protected by certain criteria, it was among the reasons for the tourists visiting the country and the historical circles were reorganized in this direction.

The architectural tourism potential of buildings that constitute the core of the historical environments is evaluated in such a way that they will not disturb the texture in such a way as to enable the visitors to experience the whole of the settlement in which they are located. Orbaşlı (2000) describes the outcome of this situation with the definition of the heritage market which historic towns and quarters are competing to attract tourists, and previously unknown places are appearing on the service for this aim.

Table 1. Cohen's (1972) typology of tourists

Category		Characteristics
1	The organised mass tourist	Highly organised travel; minimum contact with destination culture; travel in large groups.
2	The individual mass tourist	Rely on the tour operator to arrange flights and accommodation; enjoy an element of liberty but will still tend to stay on the 'beaten track'.
3	The explorer	Tries to avoid the tourist track; make their own travel arrangements; learn the language of the place they are going to and attempt to associate with local people; retain some of the values and routines of home life.
4	The drifter	Attempts to become part of the local community by living and working with them; shuns contact with other tourists and the tourism industry.

The literature demonstrates that some analysts have felt the need to subdivide tourists into categories (Cohen, 1972, 1974; Murphy, 1985). Later in the studies carried out, tourists were examined under different categories according to their lifestyles (E. Lowyck, Langenhove, & Bollaert, 1992), travel patterns, personal interests and activities during the trip (Perreault, Darden, & Darden, 1977), trip indices (Uysal & McDonald, 1989), according to their motivation to travel a place (Plog, 1972; S. L. J. Smith, 1990). Cohen (1972)'s four-fold classification of tourist experiences and roles (organized mass tourist, individual mass tourist, explorer, and drifter) (Table 1) covers all of the detailed tourist typologies in the later studies. In determining the target tourist mass, the profiles of tourist who will connect with the Greek architectural heritage structures that have a history of exchange, and their surroundings through architectural, cultural, ethnic and religious aspects were reasoned. Large group of tourists formed by migrants who have had faced population exchange and their relatives with organized tours for visiting emigrant settlements,



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can categorize in Cohen's 'The organised mass tourist' section. Individuals with a history of population exchange who want to see their ancestors' lands with individual efforts can categorize in Cohen's The individual mass tourist section. Besides professionals conducting academic studies on architecture, art history and history, those who are interested in past and present ethnic life can categorize in Cohen's 'The explorer' section. People traveling without discovering any links or without seeking a destination can categorize in Cohen's 'The drifter' section. So, in this study, the target tourist population was evaluated by Cohen's four tourist typologies.

It is very important to bring the tourists, who will have a positive interaction with social and cultural aspects and provides economic returns for the region and the country as sustainable. Many Niğde villages that do not have the qualifications to provide a tourism system need practices accepted by the local government and peasants to activate their architectural tourism potential. In the tourist typology of Cohen, if individual, explorer typology is chosen as the target audience for the villages, tourism can be sustained. As in other types of tourism, architectural tourism potential will be determined by this type of tourist supported by other types of tourism (Table 1: typology of tourists; Cohen, 1972). The heritage building plays an important role in meeting the demands and expectations of those who come to visit on their own single building scale and in the urban context the city is perceived as a series of streetscapes and spaces defined by building facades (Orbaşlı, 2000, p. 8). Many people prefer to be in the atmosphere formed by the facades of historical buildings, to walk in the open spaces that occur spontaneously in the streets, to sit and chat, and to spend time in the cafes at historical environments.

The Analysis of Heritage Structures by Architectural Tourism Potential Determinants

The analysis of heritage structures with the potential determinants of architectural tourism will be made and the value of each structure will be revealed (Table 2).

Table 2. Determinants to make analysis of Architectural tourism potential

Determinants to make analysis					
Architectural Factors	Architectural Period and Style	Environmental Factors	Physical environment	Targeted Tourist Factors	The organised mass tourist
	Architectural building group		Historical environment		The individual mass tourist
	Construction Technique and Material		Economic environment		
	Originality and Aesthetics		Social Environment		The explorer
	Current use		Cultural environment		The drifter

The architectural structures were analyzed according to the physical environment, historical, economic, social and cultural background of settlement. Systematic data on the architectural features of each building depending on the current state and the function used in the past were collected. Environmental and architectural attractions were taken into consideration in the analysis for the targeted tourism mass. Finally, analyzes provide the selection of appropriate data for the syntheses that will associate the architectural tourism potentials with other types of tourism.



The Synthesis of Heritage Structures with Other Tourism Types According to Their Architectural Tourism Potential

The architectural heritage is an expression of the cultural richness of the region, the diversity of ethnicity, the routines of social life. Owing to its role as a carrier of historical values from the past, heritage is viewed as part of the cultural tradition of society (Nuryanti, 1996). Cultural tourism is a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural attractions/products in a tourism destination (Khodeir et al., 2016). The elements of cultural heritage and their use within the scope of tourism are examined different perspectives in many disciplines (Du Cros, 2001; Meskell, 2009; Poria et al., 2003). Cultural tourism assets include museums, art galleries, historic theme parks, heritage sites and arts festivals (Zeppel & Hall, 1991). These attractions/products relate to a set of distinctive material, intellectual, spiritual and emotional features of a society that encompasses arts and architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries and the living cultures with their lifestyles, value systems, beliefs and traditions (Khodeir et al., 2016).

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V. L. Smith (1977) defined ethnic tourism as marketing to the public in terms of the 'quaint' customs of indigenous and often exotic peoples. As a part of cultural tourism in today's tourism concept, tourists have the ambition to experience different cultures on the basis of ethnic tourism. Nowadays, ethnic tourism activities are diversified as visiting ethnic villages, minority homes and ethnic theme parks, being involved in ethnic events and festivals, watching traditional dances or ceremonies, or merely shopping for ethnic handicrafts and souvenirs (Yang, Wall, & Smith, 2008). Much of today's heritage tourism product depends on the staging or re-creation of ethnic or cultural traditions (Chhabra, Healy, & Sills, 2003). Religious tourism has come about by people's desire to perform their religious duties, as well as cultural, cultural trips with curiosity to sacred places. People can see the historical and social dimension of different beliefs, places of worship especially in the trips which are planned to visit religious places. Religious places, buildings, rituals, festivals, beliefs and religious events are among the important factors that affect tourist behaviour and direct people to faith tourism (Henderson, 2003). The fact that religious places, as well as cultural heritage belonging to the past civilizations, have the characteristics of discussion of whether religious tourism and cultural tourism can be evaluated together (Richards, 2007). People may visit the same site with very different motivations

with the same site being a religious pilgrimage for some while encompassing pilgrimage (cultural or nostalgic) or tourism (adventure or cultural) for others (Ebadi, 2014).

As a result of the Turkish-Greek Exchange, Turkish and Greek architectural structures remained as witnesses of that period. Considering the war and economic situation of the two countries at that time, the reason for the fact that many of these structures are not able to preserve their original state will be explained simply. Many cities that had population exchange in Turkey presents Greek emigrants' religious beliefs, economic assets, information architecture and application level, culture. Franklin (2003), travel and tourism is the opinion that people experience the idea of nationality and collective past. Many tourists learn “to understand as history” through their own family history. Ray and McCain (2009) study tourists travelling for family heritage (ancestral tourism) and find that travellers belonging to a certain religion want to visit those religious sites. This opinion explains why the main desire of grandsons of immigrants who migrated from Turkey to Greece visiting cities that had population exchange of Turkey. At this point, each of the structures that were built before population exchange carries the traces of an original ethnic past life with the potential to be emotionally connected.

CASE STUDY

After the Greek-Turkish population exchange according to the frequency of population, the immigrant enclaves in Turkey are Aegean region, Marmara region, Black Sea region, Central Anatolia region and the Mediterranean region (Arı, 2008). In this process, the Muslim Turks from Greece were settled in Western Anatolia (especially Aydın, İzmir, Ayvalık), Mersin, Adana, South Marmara (Sakarya, Bursa, Balıkesir), Middle Black Sea (Samsun, Tokat) (Sepetçioğlu, 2007).

Annual of the Institute for Statistics presented below (1929-1930) on the schedule for almost all of the emigrants were placed in Turkey (Figure 2).



Figure 2. Cities having population exchanged from Turkey are marked on Google Earth [08.08.2018]

The churches, mansions, laundries, schools, monasteries that the Greeks shaped in terms of socio-cultural, economic and religious aspects were idle in some places that were converted in some settlements according to the changing requirements and approaches of the immigrants Muslim Turks and non-migrants.

In this study, the Greek architectural heritage structure in three villages of Niğde was chosen as the study area. When we examine the geographic structure of Niğde, we see a settlement dating back to the history of Cappadocia with a history of nine thousand years (Gedik, 1997). Strabon defined the borders of the Cappadocia region as the Taurus Mountains in the south, Aksaray in the west, Malatya in the east and Black Sea in the north. Niğde has been under the rule of many states and civilizations from Antiquity to today's republic period (Gabriel, 1962; Gedik, 1997). After The War of Independence, the population exchange took place between Turkey and Greece created many results for Niğde at demographic, social, cultural, religious, and in the urban context. Just before the exchange, the population of Niğde had been around 45,0002. In addition to this population, only 15,750 people arrived in 3969 households covered by the exchange (Ağanoğlu, 2001). The population increase in Niğde in 1923-1930 was much higher than the increase in the country. This increase can be said to be around 30% (Özkan, 2007). Turkish Muslims from Greece were settled in villages and settlements belonging to non-Muslim Greeks and Armenians in Niğde like other Turkish cities which had the same destiny. Among the settlements that had population exchange located in the central districts and villages of Niğde are Fertek, Dilmusun-Dermusun-Telmusun (Hançerli) İlusun (İlhan - Küçükköy), Aravan (Kumluca), Kurdunus (Hamamlı), Teneği (Yeşilburç), Szalca (Taşlıca), Madala (Ballı), Uluğağaç, Semendire (Ovacık), Hasaköy, Andaval (Aktaş), Çarıklı'dır Çamardı, Solucuova Köyü, Suvermez, Kiçağaç Village, Gölcük, Tırhan (Figure 3). In these settlements, there are 25 churches (Parman,

1988; Pekak, 1999), stone mansions, the educational buildings, the trade structures and the fountains belonging to the pre-Turkish-Greek Population exchange.

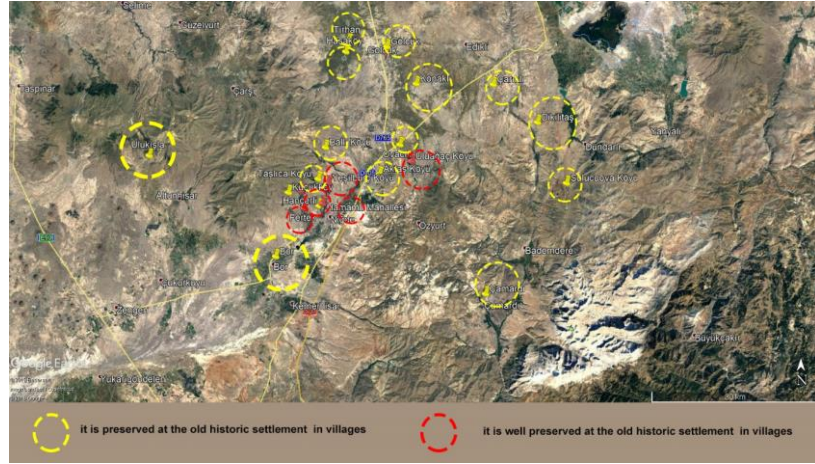


Figure 3. Niğde Settlements which had population exchange (Marked in Google Earth 08.08.2018)

Three settlements (Uluğaç Village, Fertek, Hançerli) were selected as the villages during the period of the population exchange in the central and districts of Niğde. Selected villages having the different type of protected buildings (church, school, laundry, mansions, fountain) has architectural tourism potential supporting by the cultural, religious, ancestry and ethnic tourism.

The Analysis of Architectural Tourism Potentials of Uluagac Greek School

Located in the east of Niğde city center, Uluagac village is 22 km away from Niğde city center on Kayseri road and 17 km away from Gümüşler direction. After the population exchange, the Greeks living in the region went to the Balkans, Turks living in the Balkans came to Anatolia and Turks from the Balkans were placed in place of the Greeks sent from the village of Uluagac Eryaman (2013). As in the other settlements in Endevit Valley in Uluagac Village, Muslims and Greek Orthodox had lived together before the population exchange (Selamoğlu, 2011, p. 14).

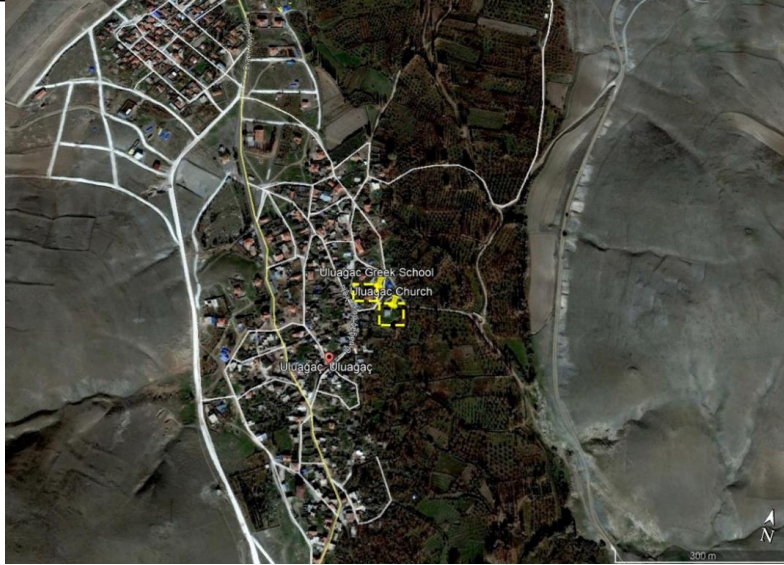


Figure 4. Niğde Uluagac settlement and historical buildings (marked on Google Earth 08.08.2018)

The monumental school structure in the settlement emphasizes the importance of this place social aspects in the 19th century (Pekak, 1999, p. 29). The ruins of the Uluagac Church, Greek school and mansions are considered as structures remained after Turkish-Greek Population exchange (Figure 4). The Greek school had been built by Greek before the population exchange, Turks school when they settled after migration to Uluagac Village. This situation reflects an important using value for school in both cultures today.

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Figure 5. The front of the church and its surroundings

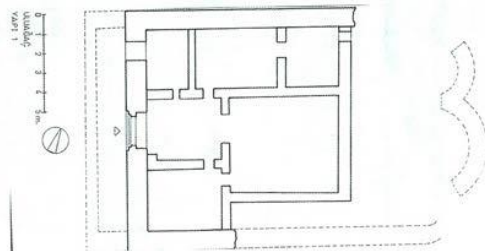


Figure 6. Plan of the Church (Inventory)

The ruins of the church located in Uluagac Village should be a three-aisled, three-nave, basilica church according to the existing remains and the remaining traces (NiğdeValiliği, 2016), (Figure 6). On the west side of the church in the east-west direction, there is a door with basalt frame and lintel (Figure 5).

The church is built of smooth cut stone. The surrounding of the door is decorated with low relief geometric and herbal decorations. The relief decorations of grape bunches on the west entrance of the church are similar to the reliefs in the contemporary buildings in Nevşehir and especially in the churches of H. Theodoros in Derinkuyu (Pekak, 1999, p. 30). Uluagac Church is under protection by Nevşehir Directorate of Conservation of Cultural Heritage by the decision of the registration on 08.04.2011 / 2911.

The mansions usually consist of two floors and a basement floor carved from the rock which is Kapadokya region's architectural construction technique (Figure 11). In the buildings made of cut stone and rubble stone, local yellow trachyte stone and andesite stone were used. The mansions in Uluagac Village were usually built in the courtyard (Figure 8).

Figure 7. Mansions of Uluagac Village

Figure 8. One of the mansions is idle



Figure 9. Vaulted room

Figure 10. Courtyard gate



Figure 11. The sample of storehouse that was made of rock carving



Some of the mansion rooms are vaulted (Figure 9). The mansions have wooden ornaments, cupboards and wood panelled doors (Figure 10). The gates of the courtyards are monumental and have similarities with stone type and construction techniques that was used other Niğde settlements during the same period (Ata, 2017).



Table 3. The analysis of Uluagac Village's Greek Heritage Structures by environmental factors

The analysis of Uluagac Village's Greek Heritage Structures by environmental factors	
Physical environment	The Greek School is located in the center of the old settlement where transportation can be easily achieved. The entrance facade is facing the Village Church. The samples of civil architecture in Uluagac are concentrated in the old settlement of the village, around the church and the school. In time, the construction of new structures caused losses in the original village fabric. Some mansions have survived to the present day, while others have not. The transportation for Uluagac Village that is close to Yesilova, Ovacık and Aktaş Village is from Niğde City Center by bus. The church is within walking distance of the village entrance and is near the other registered historical building, the Greek School.
Historical environment	The school where the students from neighbouring villages received the education was an architectural prestige structure before population exchange in the education area for the village of Uluagac, which is close to other villages.
Economic environment	Before the population exchange schools, churches and mansions show that the village was in good economic condition in the past. However, some Turkish Muslim families who settled after the exchange have migrated from the village due to the distance of the village from Niğde centre. The general source of income in the village is based on agriculture and small animal husbandry.
Social Environment	Nowadays immigrant traditions are still alive in the village life (Eryaman, 2013).
Cultural environment	

Table 4. The analysis of Uluagac Village's Greek Heritage Structures by architectural factors factors



The analysis of Uluagac Greek School by architectural factors	
Architectural building group	 <p>General view of the school</p>
Architectural Period and Style	The school has a rectangular plan, a two-storey building. The corridors on the ground floor of the building are the cruciform plan and the rooms are placed within the framework of this plan(NiğdeValiliği, 2016) .
Construction Technique and Material	Construction with a smooth cut of local stone. The rectangular windows casements on the three facades of the building are wooden and are wreckled. The upper floor has wooden staircase system. The roof system of the building was subsequently replaced and is now a hipped roof with Marseilles tiles.
Originality and Aesthetics	 <p>Entrance gate of the building</p> <p>The façade of the building is located on the northeast side, and there is an entrance door with a round-arched lighting window on the front façade (NiğdeValiliği, 2016). This door is similar to the entrance doors made before the population exchange period in other settlements with construction technique and decoration features.</p>
Current use	In the interior of the structure, it is seen that there are later additions since using as a village school after the population exchange (NiğdeValiliği, 2016).The structure is not used today, it remains idle. Uluagac Greek School is under protection by Nevşehir Directorate of Conservation of Cultural Heritage by the decision of the registration on 28.06.2013/781.

Table 5. The analysis of Uluagac Village's Greek Heritage Structures by targeted tourist factors

The analysis of Uluagac Village's Greek Heritage Structures by targeted tourist factors	
The organised mass tourist	Relatives of Greek immigrants who migrated from the village following the Turkish-Greek population change
The individual mass tourist	the people who are interesting at history, art history, architecture
The explorer	grandsons of Greek migrants who are seeking their the ancestry

The Analysis of Architectural Tourism Potentials of Fertek Church

Fertek is located in the centre of Niğde, close to Küçükköy and Hançerli Village (Figure 12). Küçükköy and Hançerli are also settlements that had population exchange and have historical buildings at this period.



Figure 12. Niğde Fertek settlement and Fertek Church (marked on Google Earth 08.08.2018)

Fertek has architectural and cultural richness by the church, the bath, the underground city, the civil architecture examples which have given information about the daily life of the non-Muslims who migrated here. The richness of the Greeks who lived here was reflected in their church and houses (Table 8). In the study of Yavaşcan (2018), it is stated that Fertek stone masters have an effect on the elaborate cut stone workmanship of traditional Niğde houses. Fertek stands out with its historical texture and preservation and is the closest settlement in Niğde to have urban site criteria. The original examples of the traditional residential architecture in the village date back to the end of the 19th century

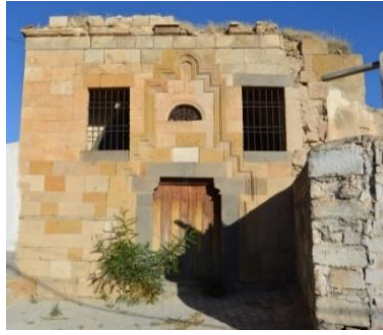
and the beginning of the 20th century (Yavaşcan, 2018). Ferteke Mansions, which are larger than the mansions in other settlements in Niğde, reflect the wealth and social lives of the Greeks living in that period (Figure 13-14-15).

Figure 13. Stone consoles on mansion facades

Figure 14. Ferteke House II facade (NiğdeValiliği, 2016)



Figure 15. Stonework of entrance door of a chapel



The mansions consisting of ground floor and upper floors are built from local stones. Mansions show the characteristics of the period in which they were built with inscriptions found in the entrance gates, masonry. Nowadays, Ferteke House 1 and Ferteke House 2 under protection by Nevşehir Directorate of Conservation of Cultural Heritage by the decision of the registration on 13.02.2009/2063 and 05.12.2013/958 (NiğdeValiliği, 2016).

Table 6. The analysis of Ferteke Village's Greek Heritage Structures by environmental factors



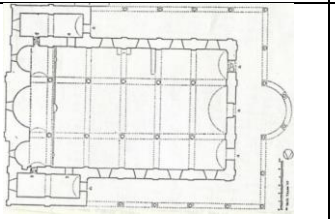

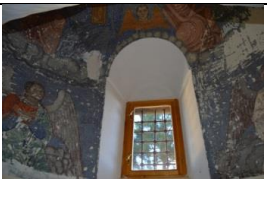
The analysis of Ferteke Village's Greek Heritage Structures by environmental factors	
Physical environment	Buses from Niğde city center to Ferteke provide easy access to the village by public transport. The church is in the village square and is very close to the bus stop. The old texture developed in the focus of the Ferteke Church. Nowadays, there are new residential buildings built with mansions in the area where the original historical texture is located.
Historical environment	Ferteke city history has been formed in a rich historical process. The underground city is dated by Early Christian period. There are bath, churches, mansions, fountains belonging Ottoman Period.



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Economic environment	Before the population exchange, the Greeks engaged in viticulture which enabled them to produce raki and wine(Dinçer, 2008).
Social Environment	Before the population exchange, Greeks and Turks lived together.
Cultural environment	It is seen that the Greeks living in Freek and Greek population other settlement in Nigde are interacting with each other socially and culturally architectural building (church, baptismal area, school)

Table 7. The analysis of Fertek Village's Greek Heritage Structures by architectural factors

The analysis of Fertek Church by architectural factors	
Architectural building group	  <p>Front facade of the Church</p> <p>Interior of the church</p>
Architectural Period and Style	 <p>Church Plan (NiğdeValiliği, 2016) The church has a basilical plan with three naves in the east-west direction</p> <p>It was built by Karamanoğlu Hacı Nikoli in 1837. There is a Caramanian inscription on the half round and outward façade of the narthex.</p>
Construction Technique and Material	Local yellow trachyte stone and andesite stone were used on the building's construction. There are a total of 16 columns in the narthex (Ekiz, 2015; Parman, 1988).
Originality and Aesthetics	  <p>Ornaments of Church</p>

	<p>The ceiling is vaulted and has drawing ornaments. There are fresco ruins on the left on the upper floor. The narthex ceiling has wooden workmanship. In the structure, rich wooden ornaments on the flat ceilings, column headings in naos, stone ornaments on door and window lintels and arches, and frescoes on the apsis walls. God can be seen angels with Christ Pantocrator (Parman, 1988).</p>
<p>Current use</p>	<div data-bbox="735 573 1123 831" data-label="Image"> </div> <p>The Ferteke New Mosque is the largest building in Niğde that has been converted from a church to a mosque. As the building was converted into a mosque, the altar, the pulpit and the minaret were added (Ekiz, 2015; Niğde Valiliği, 2016; Parman, 1988). The General Directorate of Foundations is responsible for the maintenance of the structure and the structure has been protected by the Registry Decision 16.01.1992 / 1218.</p>

Table 8. The analysis of Ferteke Village’s Greek Heritage Structures by targeted tourist factors

The analysis of Ferteke Village’s Greek Heritage Structures by targeted tourist factors	
The organised mass tourist	<p>Religious rituals for Christians at certain times of the year</p> <p>Relatives of Greek immigrants who migrated from the village following the Turkish-Greek population change</p>
The individual mass tourist	<p>The people who interested in history and production of wine and raki</p>
The explorer	<p>The people who interested in history and production of wine and raki</p> <p>The people who interested in art history and religious history (frescoes at church)</p>



The analysis of potentials of Hançerli Church Fountain and Laundry

Hancerli with its lush nature, water resources and historical artefacts is one of the most important settlements in Niğde. The settlement just north of Ferteke is inhabited in 1920 by 1283 Muslims in 1045 Karaman (Selamoğlu, 2011, pp. 11-12). The city center of Niğde is about 10 km. Hançerli Village, which is located in the distance, hosts important structures belonging to the Christian minority (Ekiz, 2015). These are the church located in the center of the settlement, which is now a mosque, and the fountain and laundry in the south of the church the other is a monastery located to the north-east of the village (Figure 16).

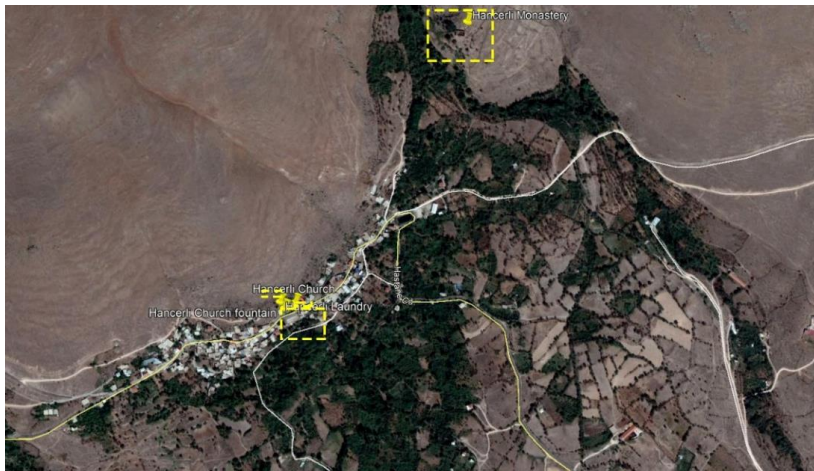


Figure 16. Monastery, Church, laundry and fountain of Niğde Hançerli settlement (marked on Google Earth 08.08.2018)

Hancerli Church, church fountain and laundry facilities close to each other and their structure groups and daily life data were evaluated according to the architectural tourism potential.



Figure 17. General view of Hançerli Church

Figure 18. The front of the Hançerli Church

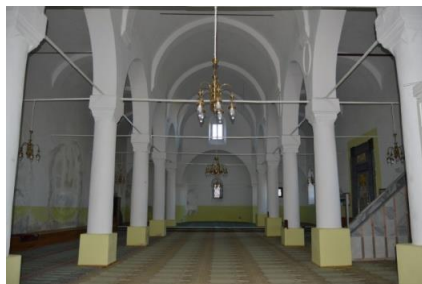


Figure 19. Interior of the Hançerli Church

Figure 20. A special construction technique on the roof

It was written on Caramanian inscription that the building was built in 1832. It is a three-nave church in bazilkal plan. There are three apses round and externally on the east and nartex consisting with 6 columns and 5 pointed arches on the west (Figure 17-18). The cover system of the naphrums is the cradle vault in the east-west direction and the roof of the main space is covered with a barrel vault in the West (Ekiz, 2015; Parman, 1988; TürkiyeKültürPortalı). The original roof of the church was covered with stones that were interlocked with a special construction technique and preserved until today (Figure 20). The structure that the General Directorate of Foundations is responsible for is protected by the decision of 16.01.1992 / 1218. After the Christian population migrated as a result of the exchange, the structure was used as a mosque by Muslims. One of the windows was closed and a mihrab was added here. There are also a minbar to the right (NiğdeValiliği, 2016).



Figure 21. General view of Hancerli Monastery (Ekiz, 2015)

Figure 22. Ruins of Hancerli Monastery (Ekiz, 2015)



Table 9. The analysis of Hancerli Village's Greek Heritage Structures by environmental factors

The analysis of Hancerli Village's Greek Heritage Structures by environmental factors	
Physical environment	Hançerli has a green nature because it is rich in water resources. Church, building is located in the center of Hançerli village. Since the roads are very narrow, there is a need for an arrangement to reach the church on foot from the entrance of the village. Laundry is located to the south of the Hançerli Church. Fountain is adjacent to the retaining wall to the south of the Hançerli Church. There is Hançerli laundry in the south of the fountain.
Historical environment	Hancerli Village is home to two important structures of Christian minority. The first of these is the church located in the center of the settlement, which is now a mosque and the fountain in the south of the church; the other is a monastery located to the north-east of the village (Ekiz, 2015).
Economic environment	Today, the livelihood of those living in Hancerli is agriculture and animal husbandry.



Social Environment	Nowadays the area which is close natural water resources are used by the public as a picnic area.
Cultural environment	

Table 10. The analysis of Hancerli Village's Greek Heritage Structures by targeted tourist factors

The analysis of Hancerli Village's Greek Heritage Structures by targeted tourist factors	
The organised mass tourist	Relatives of Greek immigrants who migrated from the village following the Turkish-Greek population change The church and ruins of the monastery may be open to Christian visits
The individual mass tourist	The people interesting in nature and history
The explorer	

Table 11. The analysis of Hançerli laundry by architectural factors



The analysis of Hançerli laundry by architectural factors	
Architectural building group	 <p>The entrance of Hançerli laundry</p>
Architectural Period and Style	The building is rectangular in the north-south direction and covered with a flat roof on the outside. In the south of the building which has three facades, the entrance is provided by two door with half circle arches. Since the door on the left are covered with a stone up to a certain level, it looks like a window.
Construction Technique and Material	<p>The interior of building is covered with barrel vault. Most of the building is made of rubble stone and in some of it a smooth cut stone is used.</p>  <p>the barrel vault inside the building, the stone tables, niches and the channels</p>
Originality and Aesthetics	The use of the building as a laundry provides information on the lifestyles of the Greek population at the time of its function. The relation to the location of the building with fountain, church and water collection pool is a sign that it is made environmental planning according to the function of building in the past. From the architectural point of view, the barrel vault inside the building, the stone tables, niches and the channels flowing water are unique.
Current use	<p>It is under protection by Nevşehir Directorate of Conservation of Cultural Heritage by the decision of the registration on 25.12.2015/1907(NiğdeValiliği, 2016).</p> <p>Laundry is not used today.</p>

Table 12. The analysis of Hançerli church fountain by architectural factors

The analysis of Hançerli church fountain by architectural factors	
Architectural building group	
Architectural Period and Style	<p>The fountain is consisting of a pointed arched niche in the ogive and a pointed arch that is bigger than inner at the outer. In this way, the niche of the fountain gradually shows a recess. Just above the outer pointed arch, there is a eave running over stone consoles protruding from the wall surface (Ekiz, 2015)</p>
Construction Technique / Material	<p>The building was built with smooth cut stone.</p>
Originality and Aesthetics	<p>Both the fountain general lines are limited with the original eaves of the fountain and visual mobility is provided. Just above the arch of the fountain, there is a white marble inscription written in Caramanian and Greek. The inscription shows the date of 1832 as in the church inscription.</p>
Current use	<p>It continues to be used as fountain. Unfortunately, something was written on the fountain facade due to vandalism behaviour. It is under protection by Nevşehir Directorate of Conservation of Cultural Heritage by the decision of the registration on 25.12.2015/1907 (NiğdeValiliği, 2016).</p>

CONCLUSION & RECOMMENDATIONS

In this study, the architectural tourism potential of the Greek buildings which remained after the population exchange on the selected structures were evaluated. The samples were chosen from three different villages belonging to different building groups: Greek School, Church, Fountain and Laundry. The analysis was carried out according to the determinants of the architectural tourism potential and the data obtained from the analyzes were carried out with the synthesis of other tourism types. These determinants have been comprised according to the environmental factors and the demands of the targeted tourism group by focusing on the architectural features required for the structures to be inherited. Syntheses are associated the architectural tourism potentials with cultural, ethnic, religious and ancestral tourism. At the end of the study, it is seen that the association of architectural tourism with other tourism types are more systematic by targeting tourist mass depending on the architectural features, art and aesthetic value of the buildings chosen and environment. For example, the frescoes of the Fertek Church can be synthesized with culture tourism by appealing to individual tourists in terms of art history, while the religious symbolic values in the same frescoes form a synthesis with religious tourism for a wide range of tourists. In the analysis section of the study, other Greek structures in the village except selected Greek structures were also mentioned to provide data. The relationship between different types of buildings sharing the same historical, cultural, social and physical environment has diversified the other tourism areas supported by architecture. For example, the examination of the church, the laundry and the fountain of the church in the village of Hancerli together, with the suggestion of a union between the re-use values of these buildings enables the development of recommendations for cultural, religious and ethnic tourism.



The following suggestions were made according to synthesis of case study:

Table 13. The synthesis architectural tourism potential of Uluagac Village's Greek Heritage Structures (School, Church and mansions) with other tourism types

Cultural tourism	The continuation of the educational function of the building should be used as an area for the promotion of tourism, guidance, language school, learning and continuing and exhibiting ethnic handicrafts for the Turkish populations settled form Greece after population exchange in the surrounding villages. It is necessary to reorganize the ruins and the environment of the church. Other Greek school and civil architectural structures should be included in this arrangement. The entrance gate of the church should be evaluated, documented and restored in order to be the subject of the art history of the academics in the national and international platform. The whole structure must be restored and the building must have a cultural theme function where visitors can spend time in the layout of the space in accordance with the original function. Considering the distance of the village to Niğde Center, it should be a small guesthouse according to the size of the mansions.
Ethnic tourism	In this structure, the explorer tourists will be able to experience the ethnic culture's eating, drinking and handicrafts related to ethnic culture by connecting with the past. Civil structures should be used as housing by Turkish emigrants and ensure that they live according to their daily culture.
Religious tourism	The church ruins are not suitable for a religious organization, but the decorations of the architectural qualities it possesses may be in the destination of faith tourism in Niğde for those who study art history and religious symbols of time.

Table 14. The synthesis architectural tourism potential of Fertek Village's Greek Heritage Structures with other tourism types

Cultural tourism	The underground city owned by Fertek, its natural beauties and its proximity to the Niğde center will increase the number of tourists coming with proper planning. Restaurants, cafes and shopping venues that will ensure the reception of the tourists and economically return
Ethnic tourism	The tourism activities should be carried out with the functions to be given to the mansions in the existing historical texture at old settlements.
Religious tourism	The use of the churches as a mosques a respectful approach to the original building features has led to a well-maintained. The visiting Fertek Church (New Mosque) of Greek emigrants who gone this place at the population exchange period will ensure intercultural interaction and tolerance.

Table 15. The synthesis architectural tourism potential of Hancerli laundry and Church's fountain with other tourism types

Cultural tourism	Hançerli Church fountain should be added to a part of reviving the past ethnic life proposed for the Hançerli laundry. The inscription in the structure, both Greek and Caramanian shows that both Greek and Turkish orthodox lived together in the region at the past, so this fountain should be seen as a structure that shows tolerance among societies.
Ethnic tourism	The laundry made for the needs of the daily life of the migrants who went to Greece should be restored, supported by the prefabricated structures that will serve the visitors to the Hançerli Church converted into a mosque and the church fountain. The structure must be transformed into an ethnographical space that will revive the everyday life of the past. The laundry activity, which offers a cross-section of the daily lives of the Greeks living in the past, must be revitalized by sculptures made of wax in ethnic clothing in the historical laundry. Thus, the building will be supported by ethnic and cultural tourism and the tourists who are grandsons of migrants Greek will be able to connect emotionally.
Religious tourism	The church should continue to be used as a mosque, it and Monastery should be the focus structure of the tour route for tourists coming to Hancerli.



In order to realize the syntheses, local governments should make planning studies and provide necessary budget, infrastructure, promotion and transportation services. The individual efforts of the Greeks to find the places where their ancestors lived should be supported. Festivals and conferences should be organized to provide mass visits and information. Religious tourism route should be drawn at certain times including the churches in the other villages exchanged population. In Niğde, 3rd and 4th generation Turkish immigrants should be provided to participate in the works aimed at introducing, maintaining and preserving the architectural structures inherited by the Greek immigrants. After the documentation studies for the Greek heritage structures in the cities exchanged population, architectural tourism should be considered as an instrument of conservation and improvement.

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