A Candidate for UNESCO World Heritage List: Mardin Province

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Abstract: *Mardin province, located in Southeastern Anatolia region and included in UNESCO World Heritage Tentative List, is an ancient settlement that steps forward with especially its "Cultural Landscape" values. Although the origins of the foundation of Mardin at the stage of history is unclear, its urban history, dating back to B.C. 4500's, still maintains its authentic wealth that has a nested structure composed of Assyrians, Armenians, and Muslims. The values that Mardin owns vary from singular structure scale to urban texture, choice of material, color, tradition, military and religious buildings, bazaars and public spaces, at a diverse spectrum. Along with a transcultural importance and "collective memory" resulted by the tangible and intangible heritages, the city also possesses an "Outstanding Universal Value", which makes the town a candidate for UNESCO World Heritage list. With reference to this situation, criteria for becoming a World Heritage Site and the related process of progression are discussed in this article. Then, the tangible and intangible heritages of Mardin are analyzed, the nomination process of the town for UNESCO World Heritage List and the importance of eliminating the potential risks are elaborated.*

Keywords: *UNESCO, World Heritage Site, World Heritage List, Cultural Landscape, Mardin*

1. INTRODUCTION

Mardin, included in UNESCO Tentative List of World Heritage List, is an important outdoor museum due to the magnificent landscape value it possesses, since it has been gathering together many structures that belonged to Subartus, Sumerians, Akkadians, Babylon, Mitanni, Assyria, Persians, Byzantines, Arabians, Seljuks, Artuqids, and Ottoman Empire, since B.C 4500's.

Although the founders and the exact foundation time of Mardin, which is located in the Southern East region of Turkey, are not know for certain, according to Ancient Near East history, Subartus are assumedly accepted as the founders of the city. Today, Mardin province, which has been the host to many civilizations since back then, is a settlement that can successfully deliver its testimony to history to the people of today, with its archaeological and historical values; civil, military, sacred buildings; unique pattern of structures; construction of streets, neighborhoods, and markets; tangible and intangible cultural heritage. Mardin, which must be defined as a "Outstanding Universal Value" due to its transcultural heritage, has to meticulously preserve all of the values it carries, during the process of candidateship for World Heritage List. This article highlights the values that Mardin possesses that lead it to World Heritage List, and aims to point out the related process and values in order to raise awareness for ensuring these values to be sustainable and for delivering them to future generations as the common heritage of humanity.

2. DEFINITION AND CRITERIA OF WORLD HERITAGE SITE

The term World Heritage Site was formed in the event of a campaign, which was run by The United Nations Educational, Scientific and Cultural Organization (UNESCO) upon the application of Egypt and Sudan governments, for the protection of Abu Simbel temples that encountered a risk of submerging in 1959 in Egypt.[1]

In the campaign, supported by 50 countries, archaeological excavations were held, and the temples were carried to another location where the risk of submerging was eliminated. This event raised awareness to international extent, regarding the protection of world heritage sites, and became an important example [2].

With this awareness that was formed in 1959, the basis for the idea of protecting the natural and cultural heritages was formed at the conference, which was organized by International Council of Museums (ICOM) in 1969. This idea was brought up at another conference held by United Nations in Stockholm in 1972, and caused UNESCO to take on the responsibility [3]. In the same year, at 16. General Conference of UNESCO held in Paris between the dates 17 October - 21 November 1972, "Convention concerning the Protection of the World Cultural and Natural Heritage" was adopted with the participation of international communities in 16 November 1972 [4]. World Heritage Sites consist of the sites that possess the exceptional universal values specified under this treaty, and were determined under the section entitled "Definition of the Cultural and the Natural Heritage". Based on the definitions and acceptances specified in 1. and 2. articles;

Monuments: architectural works, works of monumental sculpture and painting, elements of structures of an archeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal va]lue from the point of view of history, art or science;

Sites: works of man or the combined works of nature and of man, and areas including archeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view;

are considered as cultural heritage, and

natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;

geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty;

are considered as natural heritage [5].

In short, the natural and cultural heritage sites that comply with the criteria specified by UNESCO World Heritage Committee, and that are approved by World Heritage Committee that comes together each year, are defined as "World Heritage Sites". Although not specified under the convention, UNESCO also refers to the terms "mixed (that carry both cultural and natural values) cultural and natural heritage", and "cultural landscape" in the context of World Heritage sites. Accordingly, the entities are nominated for the World Heritage List, as either cultural, natural or mixed sites. Cultural landscapes that are defined as "the collective artifact of nature and human", on the other hand, are classified under the section of cultural category [6].

3. REQUIREMENTS FOR THE WORLD HERITAGE LIST NOMINATION

In order for a site to be considered for the world heritage list, it first needs to have "outstanding universal value". Outstanding Universal Value is defined as: "the cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity." [7] Moreover, "authencity" and "integrity" factors are also important considerations besides the "outstanding universal value", in the aforementioned sites [4].

10 criteria are determined for detecting if the site possesses outstanding universal value. The first six criteria are on basis of cultural heritage, and the last four are on basis of natural heritage. These criteria are listed as the following:

- to represent a masterpiece of human creative genius;
- to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

- to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

- to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

- to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

- to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

- to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;

- to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

- to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation[8].

To be included on the World Heritage List, sites must meet at least one out of ten selection criteria, and more if possible.

In order for an area to be nominated for UNESCO World Heritage List, the following work must be conducted: [4] and [9].

- "To conduct a scientific research for detecting the outstanding universal value of the site, and to collect the necessary information and documents,

- To detect the outstanding universal value, authenticity, and integrity of the site, and to put together the nomination file for the tentative list,

- To develop and execute preservation plan and projects,

- To establish "Area Management" for the site,

- To prepare "Area Management Plan",

- To arrange the nomination file of the site."

By 2018, there are 1092 entities classified as natural, cultural, and mixed, that are registered in UNESCO World Heritage List, all around the world. 845 of them are specified as cultural, 209 of them are specified as natural, and 38 of them are specified as mixed (cultural/natural) [10].

4. TURKEY ON THE WORLD HERITAGE LIST

Turkey has approved "Convention concerning the Protection of the World Cultural and Natural Heritage", dated 1972, with Law no. 2658 dated 14.04.1982. The aforementioned law has been approved by the decree of the Council of Ministers no. 8/4788 dated 23.05.1982, and entered into force with Official Gazette no. 17959 dated 14.02.1983. Turkey has officially become a party to the convention on 16.03.1983 [11].

In Turkey, there are 18 World Heritage Sites in total. Besides those areas that are included in the World Heritage List by the Heritage Committee, there is also a Tentative List, which consists of heritage sites that are predicted to be nominated for the list, but whose nomination processes are yet to be completed. By 2018, 1703 heritage sites of 177 countries are included in UNESCO World Heritage Tentative List. In 2000, there were 16 entities on the list, located in Turkey. By 2018, this number has gone up to 77[12].

By 2000, Mardin Province Cultural Landscape Site, elaborated in this article, is also included in the Tentative List, complying with the criteria (ii), (iii), (iv). [13].

5. MARDIN IN THE PROCESS OF INSCRIPTION TO THE WORLD HERITAGE LIST

Mardin is situated above the location between Tigris and Euphrates rivers, surrounded by Diyarbakır and Batman Provinces on the North, Siirt Province on the Eastern North, Şanlıurfa Province on the West, Şırnak Province on the East, and Syria on the South. With a surface area of 8.891 km2 in total, Mardin consists of 10 districts (Figure 1) [14].
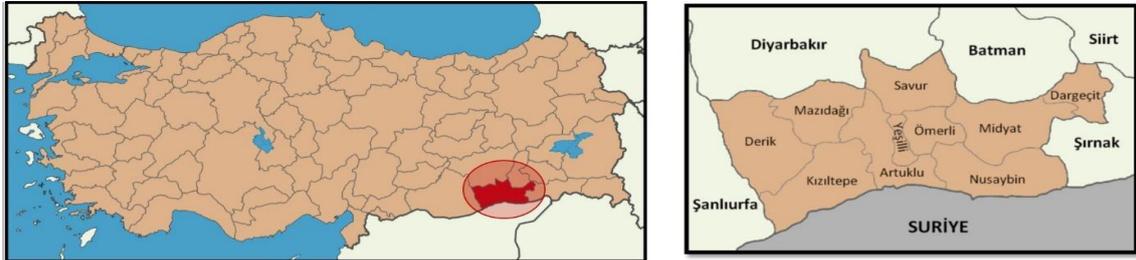

Figure1. *Location of Mardin Province In Turkey and Its Districts (Source: wikimedia.com)*

6. MARDIN CULTURAL LANDSCAPE AREA AND THE FEATURES THAT LEAD IT TO WORLD HERITAGE LIST

Historical city center of Mardin, which is also called "Mardin Cultural Landscape Area", located in Artuklu district, was announced as "Urban Protected Area", and was put under conservation in 1985. (Figure 2)
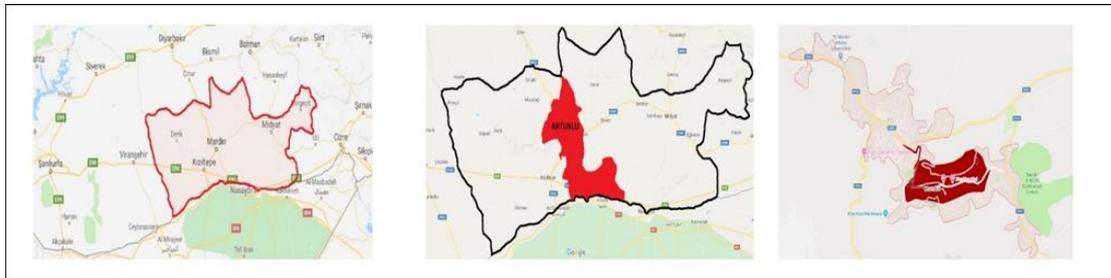

Figure2. *Mardin Province, Artuklu District, and boundaries of Urban Protected Area in Mardin City Center*

Source: *googlemaps.com, Edited by: Nazlı Ece Geyik, 2018*

Urban Protected Area in Mardin City Center covers a region of 87 hectares, including the entire neighborhoods inside the city walls, bounded by Yeniyol Street on the North in Suratlı region; Provincial Gendarmerie Command on the West, and Public Hospital on the East. Resting upon the side of an hill that faces Mesopotamia plains, the city is surrounded by the plains on the South, Diyarbakırkapı on the West, and Savurkapı on the East [15] (Figure 3).

Figure3. *Satellite Image of Urban Protected Area In Mardin City Center*

Source: *googlemaps.com*

Mardin historical city center falls under the category of "historic towns which are still inhabited", defined by UNESCO under the articles of Operational Guideline. Besides being the third city,

following Venice and Jerusalem in the world, the town possesses unique sacred and traditional structures of stone architecture, which were produced by the interaction of natural structure and humankind. With its socio-cultural features and its sight of a medieval town, Mardin is nominated for the World Heritage List, as "cultural landscape site" [16] (Photo 1).
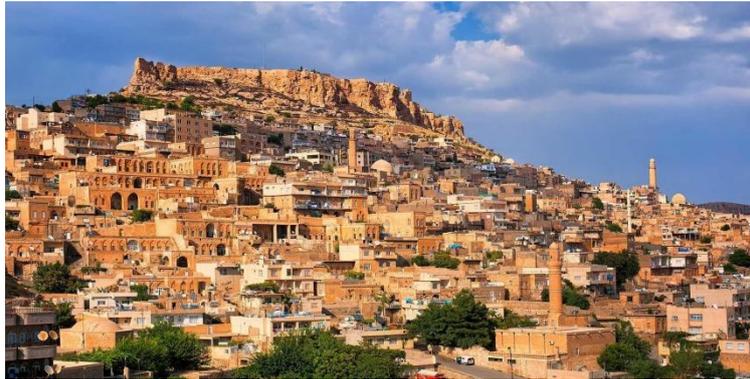

Photo1. *Sight of Mardin Province (Source: hurriyet.com Accessed on: 14.12.2018)*

7. ARCHITECTURAL AND HISTORICAL VALUES

Mardin, having a nested structure composed of historic sacred spaces of both Islam and Christianity, is a town that hosts different religious belief systems within itself and that contains mosques, shrines, churches, monasteries, and other sacred artifacts that possess aesthetical values. Furthermore, it has a quite rich architectural value regarding the cultural landscape features, due to the constructions, which were built with a unique technique and material, rare streets, neighborhoods, and bazaars.

Architectural and historical values in Mardin are analyzed under two titles as: "Urban Texture" and "Traditional Mardin Houses and the Materials That Are Used".

7.1. Urban Texture

The most important factors that determine the urban texture of Mardin are the castle, streets, bazaars, neighborhoods, social and sacred structures.

7.1.1. Castle

Castles, having a crucial role in the foundation and development of the cities, are generally constructed on a solid ground as a defence and shelter space against hostile attacks. Mardin Castle, also called "the Eagle's Nest", is constructed on the rocks that are on the strategically highest hill of the region on which Mardin is located. The castle, which hosted Subartus, Sumerians, Babylon, Mitanni, Assyrians, Persians, Romans, Byzantines, Umayyads, Abbasids, Hamdanis, Seljuks, Artuqids, Karakoyunlus, Safavids, and Ottomans, is situated on the plain that rests on a hill, with a height of 1180 meters on the West, and 1200 meters on the East. (Photo 2)

The walls of the castle, with bastions and the settlement they surround, are constructed on a plain, with a width of 800 meters from East to West, of which the narrowest part consists of 30 meters from North to South, and the largest part consists of 150 meters[17].

Photo2. *Mardin Castle (PersonalArchive, 2018)*

7.1.2. Streets

Historical city center of Mardin has a texture that consists of houses rather than the examples of civil and religious architecture. The most significant feature of this texture is the streets which are in organic order. Due to the importance of pedestrian transportation in pre-industrial societies, the

dimension of city streets were formed quite narrow based on the sizes of animals such as donkeys, horses, or camels, which were used for transportation. When we analyze the street texture, which gives a unique texture to town, the dead end roads that serve for multiple houses, the platforms that starts from the streets and ends at the entrances of the houses, and the chambers that were built over the streets by leaving a passage below (kabaltı or abbara) give crucial hints on the boundaries of property rights, and personal usage areas, in other words [17] (Photo 3-4).

Photo3. *Abbara (Kabaltı) Examples in Mardin (PersonalArchive, 2018)*

Photo4. *Mardin Streets (Personal Archive,2018)*

Neighborhood Names - Identities: The colorful ethnic and religious features of the town with many identities have had a particular impact on the formation of neighborhood formation. These features are also reflected to the names given to the neighborhoods. On the other hand, the plots of the neighborhoods carry differences, marks, and codes according to the diversity between ethnic and religious origins of physical-spatial formations.

Bazaars: Traditional bazaars in town present a meeting ground for all kinds of people and goods in Mardin, as well as a exchange point. The bazaar, located on a quite large area, has become the focal point of the city. Founded in a single street in the lower parts of Abdülaziz Mosque in Şar Neighborhood at first, the bazaar extended along the front part of Reyhaniye Mosque, by putting Ulu Mosque in center. By this way, a trade center was formed in Mardin [17](Photo 5).

Photo5. *Bazaars in Mardin (Personal Archive, 2018)*

7.1.3.Religious and Social Structures:

Artuqids, Aqqoyunlu, and Ottoman era dominate the monumental structures of traditional Mardin. We can see that buildings like mosques, prayer rooms, islamic social complexes, medreses, zawiyah,

shrines, bathhouses are distributed homogeneously in the urban texture, along with the churches, which were present during all these periods [17].

In the region, there are also active churches and monasteries that are important for Christians Assyrians and Armenians, such as Mor Behnam and Saro (Kırklar) Church, Deyrulzafaran Monastery, Mor Petrus and Pavlus Church. (Photo 6-7) Mardin has been the capital city of Artuqids for a period of three hundred years, from the early-12th Century to 15th Century (1108-1408). In the Artuqid era, there has been many medreses founded in order to play active role in the research aspect of Turkization and Islamization processes. Local tourists pay attention especially to Sultan Kasım (Kasımiye) Medrese, Zinciriye (Sultan İsa) Medrese, Sıttı Radviyye (Hatuniye) Medrese, and Şehidiye Medrese [18] (Photo 8).

Photo6. *Deyrulzafaran Monastery*

(https://www.kulturportali.gov.tr/turkiye/mardin/gezilecekyer/deyrulzafaran-manastiri Accessed on: 09.12.2018)

Kırklar Kilisesi (Kişisel arşiv,2018)

Kırklar Kilisesi
(https://www.kulturportali.gov.tr/turkiye/mardin/gezilecekyer/mor-behnam-kirklar-kilisesi erişim tarihi: 05.12.2018)

Photo7. *Kırklar Church*

(Personal Archive and https://www.kulturportali.gov.tr/turkiye/mardin/gezilecekyer/mor-behnam-kirklar-kilisesi erişim tarihi: 05.12.2018)

Zinciriye Medresesi (Kişisel arşiv,2018)

Kasımıye Medresesi
https://www.kulturportali.gov.tr/turkiye/mardin/gezilecekyer/kasimiye-medresesi erişim tarihi:09.12.2018

Photo8. *Examples of Medreses in Mardin*

(Personal Archive and https://www.kulturportali.gov.tr/turkiye/mardin/gezilecekyer/kasimiye-medresesi Accesed on: 09.12.2018)

Like Artuqid medreses, Artuqid mosques also carry an importance for early Anatolian Turkish art. Features such as cloister, dome in front of the altar that dominates the structure from inside and outside, inner court, minarets that are placed on the corners, stonemasonry, and transverse development of the main space due to topography, were seen in these buildings for the first time in Anatolia in XII. Century [19]. Ulu Mosque, Melik Mahmut Mosque (Babessor Mosque), and Abdüllatif (Latifiye) Mosque are the important examples of this era. (Photo 9)
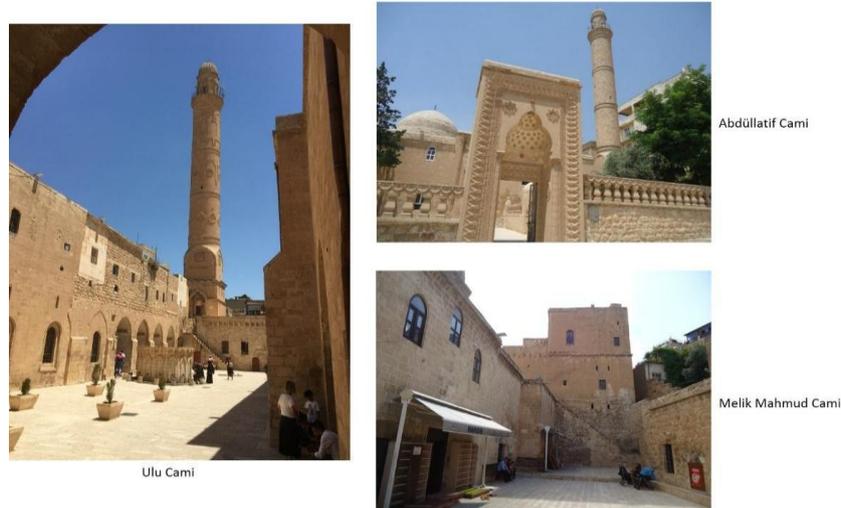

Photo9. *Examples of Mosques in Mardin (Personal Archive, 2018)*

7.2. Traditional Mardin Houses and the Materials that are Used

Mardin has an urban texture with examples of civil architecture, mainly composed of houses. They are analyzed under a separate section, since the materials that are used and aesthetical design also present an architectural value. These houses are lined around narrow streets, as seen in the oldest settlement areas in Anatolia. Traditional housing structures are designed in a way that would not allow each other to block their sides. (Photo 10) Natural condition of the terrain of Mardin created a multi layered design by affecting the houses, along with any other buildings [17].

Climate is the most important factor in the planning of Mardin houses. The houses, which generally consist of two floors, have a forecourt downstairs at the entrance, and have a living quarters upstairs. In the entrance, there are toilets, kitchen stove, barn, and storehouse. Based on that, the first floor is designed as a space that enables women to conduct activities such as cooking, washing clothes, taking care of the animals, preparing seasonal food and storing them; or a space reserved for men or a service room for some crowded families [17].

The material that is used in traditional Mardin houses is limestone, which is a regional, light yellow, solid stone. For ornament, a darker tone of yellow is utilized.

Photo10. *Traditional Mardin Houses (Personal Archive, 2018)*

7.3. Intangible Cultural Values

Throughout history, Mardin has been the homeland of many ethnic groups, tribes, and religious communities. By this way, it hosted diverse cultures together, and gained a cultural wealth [20].

Existence of different ethnic origins (Arabic, Kurdish, Turkish, Armenian, Assyrian), and different religious backgrounds (Muslims, Christians, Yezidis) all together, constitutes an example of the multicultural structure of the city, which is the result of Mardin's role of being the host for diverse cultures throughout history [15]. Along with the historic - architectural values of Mardin, the intangible cultural values are the other components that complete the cultural landscape. These are traditional handicrafts, food and drink culture, traditions, and cultural events.

8. NOMINATION PROCESS OF MARDIN PROVINCE

Mardin Historic City Center, nominated for UNESCO World Heritage List for the first time in 1998, has been included in UNESCO World Heritage Tentative List since 2000 as a cultural heritage, under the name of "Cultural Landscape Site".When we analyze the statistics of Immovable Cultural Properties Under Protection of Mardin Province, there are 1380 cultural properties that need to be protected, according to the data of 2017. This number is dominated by civil architectural examples, which consist of 978 properties. There are 170 religious structures, 92 industrial and commercial buildings, 90 cultural structures, 24 cemeteries, 14 governmental buildings, 8 remains, 3 military structures, and 1 martyrdom. When we take a look at the protected areas, we see that they consist of 194 archaeological protected areas, 2 urban archaeological protected areas, and 4 urban protected areas, which are "Mardin City Center, Midyat City Center, Savur District Center, and Dara Town" [21].

Mardin, having unique religious and traditional structures of stone architecture which is resulted by the interaction of natural structure and humankind, is nominated for the World Heritage List as "cultural landscape site" with its medieval city scene. The nomination file of the city that has been hosting many structures that belong to Subartus, Sumerians, Akkadians, Babylons, Mitannis, Assyrians, Persians, Byzantines, Arabs, Seljuks, Artuqids, and Ottoman eras since B.C 4500'S, was sent to UNESCO World Heritage Center in 2002. The file was withdrawn by the General Directorate with approval of the Minister, due to the idea that the absence of "Area Management Plan and Deyr'ül Zafaran in the file" would have a negative impact on the nomination application. Mardin applied upon the 3 criteria (ii, iii, iv) specified below:

"ii. to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

iii. to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

iv. to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history."[16].

These three criteria also define the Outstanding Universal Value of the area. The criteria (ii) and (iii) underscore that all the structures in town unbreakably connect with each other, and that they give an impression of "being produced in a specific period of history".

8.1. Risks that Mardin Province Faces

Mardin, one of the cities in Southeastern Anatolia that did not lose its historic and cultural texture, has drawn attention since the earliest ages to late periods due to its geographical location, and hosted many civilizations. With the construction materials that are used, the urban texture, and the nested view composed of monumental buildings and civil architectural examples, Mardin, almost being an outdoor museum that hosted different religious and ethnic origins, has a rare cultural and historical heritage. However, reasons like unplanned constructions that violate the planning and urbanization - protection principles, intense migration that the town encounters, and the terror danger that exists in Southeastern Anatolia create a potential risk for the town to be left unprotected or get corrupted.

Reflecting the features of cultural landscape sites, Mardin faces the risks of being left unprotected, and the threat of getting damaged regarding its original texture, caused by the factors specified below.

8.2. Rapid Urbanization and Planning Problems

Urbanization issue, started in 1930's, has acted on Mardin in 1950's and 1960's, and there has been interventions to the urban texture (Formation of İstasyon and Yenişehir regions) such as the roads that

were expanded (1. Cadde), the roads that were newly constructed (Yeniyol), new neighborhood formations (Cumhuriyet, Saraçoğlu neighborhoods, etc.) called "new development region", avenues, military and governmental buildings, apartments. These interferences resulted in structural disruptions [22]. Illegal settlements (slums) that started in suburbs at first, and the zoning amnesties that came later on, have become one of the primary urban problems of today.

Parallel to the plans that are labeled as "transformation", the lack of protection and care in historic city centers and traditional textures, abandonment, becoming worn off and transforming into a wreckage zone come as the fundamental problems of Mardin, due to the fact that the traditional urban textures (urban protected areas, and some of the slum zones) were destroyed and new constructions that did not comply with environment, with base areas and heights that did not comply with the texture, were formed. Other reasons for these problem are the pause of old planning practices upon new urban protection decisions, while the planning and practice studies regarding protection are insufficient [22].

8.3. Identity Change

The religious and political terrorism tension in the region, 1915 Deportation that they call Seyfo Year (Year of the Sword) due to the deaths and massacres they encountered, 6-7 September Events, and mandatory religion education resulted by 1980 coup d'état caused Assyrians and Armenians to migrate to various cities of Turkey, especially to Istanbul. There were also those who chose to migrate to USA, Switzerland, Germany, France, the Netherlands, Brazil, and India [23].

As the property owners abandoned the traditional textures, these areas became slum zones, social transformation areas, and social collapse regions, which accelerated the illegal constructions and operations to exceed the registered floors of the buildings within the boundaries of urban protected area after 1990's[22]. The traditional construction texture of Mardin was harmed due to the fact that the historic city center started to be abandoned, evacuated, worn off, left unclaimed as a result of the unplanned growth that gradually augmented in town, and the physical conditions that got worse.

9. CONCLUSION

Mardin carries a unique "cultural landscape" value with its social, cultural, ethnic diversity, its colorful culture layers, its physical spatial inputs, and its magnificent authenticity of its geography. Standing at an extremely crucial point as an "ancient" settlement of the stage of history, Mardin also carries the wealth of economic and commercial relations at the intersection of Mesopotamia plains and Diyarbakır plateau, in every cell of itself. Furthermore, it still hosts the commercial activities and the "magnificent bazaars" formed in the context of these activities, as one of the most unique cities of "Fertile Crescent" region, with its closeness to the ancient Silk Road. Today, Mardin, whose silhouette is defined as an identity component per se, is included in UNESCO World Heritage Tentative List. Today, there is a need for a series of protection and management actions in order for the town to both become included in the World Heritage List, and to get protected in terms of its national and supra-identity character, and physical space.

These actions can be summarized in short as the following:

The Construction Protection Plan that would protect and manage the urban and archaeological protected areas, as well as the values that Mardin Province possesses, must be renewed based on contemporary protection principles, and "Mardin Site Management Plan" that would manage the "operation" process of this plan must be rapidly prepared, developed and put in practice. Managerial and financial models must be defined in order to conserve the protected areas in which the development is directed along with urban design guides that are plotted specifically for the area, and in order to bring the related decisions into action.

In this context, defining the guiding models is a definite requirement in executing the decisions made, and in creating resources.

With these actions, inclusion of the town into UNESCO World Heritage List would be a transcultural achievement.

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