

**O 8. THE EVALUATION OF RECREATIONAL AREAS IN TERMS OF ECOLOGICAL-CULTURAL TOURISM**

Bahriye GÜLGÜN<sup>1</sup>, Atakan PIRLI<sup>2</sup>, Kübra YAZICI<sup>3\*</sup>, Funda ANKAYA<sup>4</sup>

<sup>1</sup>*Ege University, Faculty of Agriculture, Landscape Architecture, Department, İzmir Bornova, e-mail: bahriye.gulgun@hotmail.com*

<sup>2</sup>*Ege University, Faculty of Agriculture, Graduate School of Natural and Applied Sciences, İzmir Bornova, e-mail: atakanpirli@gmail.com*

<sup>3</sup>*Yozgat Bozok University, Faculty of Agriculture, Landscape Architecture, Department, Yozgat, Merkez, e mail: k-yazici-karaman@hotmail.com.*

<sup>4</sup>*Manisa Celal Bayar University, Alaşehir Vocational School, Landscape and Ornamental Plants Program, 45600 Alaşehir/Manisa. fundaunalankaya@hotmail.com*

E-mail: *k-yazici-karaman@hotmail.com*

**ABSTRACT:** Tourism is the fastest developing and fastest growing industry in the world and has become one of the fields of social sciences. Lately, cultural tourism phenomena have gained importance in the field of tourism worldwide. Belief and art have a significant place in the concept of ecological-cultural tourism. Eco-cultural tourism is the combination of the ecological and cultural components of a landscape. This study aimed as a way to develop marginal cultures and natural resources. Sustainability is a significant factor for the long-term future of tourism. The principles of ecotourism, which carry all the principles of sustainability, and cultural tourism, where different and current practices of cultures are evaluated together, form the basis of the concept of eco-cultural tourism. The most significant element is to ensure sustainability in the eco-cultural tourism approach, development for local control of planning, and maintenance of the areas. In this study, the first step is to observe and define the relationship of the local community with its environment. Eco-cultural tourism is a model of ecotourism and cultural tourism that employs local people. In this study, belief and art were evaluated from the perspective of cultural tourism and ecotourism, and examples within the scope of ecological cultural tourism were evaluated.

*Keywords: Tourism, Ecotourism, Eco-Museums, Landscape*

**1. TOURISM AND CULTURAL TOURISM**

Tourism is a set of social activities that arise in line with the need for spiritual, physical, and physical renewal (Gülgün et al., 2014a; Gülgün et al., 2014b; Akpınar Kulekçi et al., 2020; Yazici and Aşur, 2021; Gülgün et al., 2019). Tourism is a whole consisting of various subsystems. Geography has an important effect on the tourism sector because both tourist and host areas are geographical areas. In other words, places such as countries, regions, regions and cities where tourism demand arises are parts of geographical areas. In these areas, natural and cultural attractions, facilities, services, and tourism organizations constitute tourism factors. Thus, tourism is primarily located in a physical (geographical) environment. This physical environment also affects the human environment (Soykan, 2000; Pirli and Yazici, 2022; Yazici et al., 2017). In other words, Cultural tourism is a trip made to participate in art activities such as festivals, folklore, theatre, and exhibitions, to get to know past and living civilizations and cultural values, and to see historical places and lifestyles of the society (Aydın, 1990; Gülgün et al., 2017; Yazici et al., 2018; Yazici and Gülgün, 2019 Aşur and Yazici, 2020). Cultural tourism, which has developed as a result of tourists' interest in cultural heritage, has started to develop with historical places, museums, historical ruins, fairs, and festivals. Along with the remains of past civilizations, lifestyles, traditions, customs, festivals, music and entertainment types, handicrafts, food types, and habits are becoming increasingly significant in the globalizing world among the most important products of cultural tourism. However, not every cultural product, museum, or historical site can create a distinct tourist attraction. Turning cultural attraction into a touristic product requires creating an image and brand, planning, and promotional activities. Cultural attractions constitute the basis of cultural products (Emekli, 2006).

Religious tourism is defined as the visit to holy places by tourists belonging to various religions within the phenomenon of tourism. Studies started in 1995 on religious tourism in Turkey and "religious tourism" was organized between 1995 and 1998 with the participation of foreign tour companies, press members, clergy, and relevant experts. In Anatolia, there are significant visit centers for religious tourism belonging to Islam (such as "Holy Relics" in Topkapı Palace, Eyüp Sultan Mosque, Süleymaniye Mosque, Selimiye Mosque in Edirne, Mevlana Tomb in Konya, etc.), Christianity (Ephesus, Iznik, Antakya, Istanbul, etc.) and Judaism (Şanlıurfa, Hatay) (Sargin, 2006). Religion is both a historical and a contemporary phenomenon. In almost all living religions, certain times of the year take time for ritual worship. For example, the collective worship is to cleanse their sins in the waters of the Ganges River in the Hindu religion. the Christmas worship in the Vatican, which lasts for a week starting from December 24 under the Pope's administration, and the collective worship of Muslims in Mecca on the Feast of Sacrifice are worships that have reached universal dimensions. The dependence of worship on the place directs people to that place, and thus heavenly places create tourism attraction (Koçoğlu, 2006).



**Figure 1.** The 2,704 km long Hganj River flows through the northern territory of India and Bangladesh, India, (Access 1)

## **2. CULTURAL TOURISM ACCORDING TO BELIEFS**

### **2.1. Judaism**

In Judaism, the dates of holidays and mourning days are arranged according to the Jewish calendar. The most significant holiday is Rosh Hashanah or New Year's Day. This day is followed ten days later by a twenty-six-hour fasting day called Yom Kippur, which means the Day of Atonement. After Kipur, there is Sukkot, the Feast of Tabernacles, which lasts seven days, Simhat Torah, when the reading of all the chapters of the Torah is completed and resumed within a year, Hanukkah in December, and Purim, which lasts two days from March to April, commemorating Esther's last-minute prevention of the massacre of the Jews in Babylon by the anti-Semite Haman, an enemy of the Jews at the time, Significant days include Shavuot, which commemorates the liberation from slavery after leaving Egypt under the leadership of Moshe Rabenu, and Tisha Be'av, which falls in the summer and commemorates the destruction of the Temple and various unfortunate events.



**Figure 2; Figure 3.** Purim Feast Sample Image - Feast of Tabernacles Sample Image (Access 2; Access 3)

**Proceeding Book of ISESER 2023**

**2.2. The Christian**

Christianity is not a new religion for Turks. Since the early days of Christianity, Turks have encountered the faith of Jesus in various periods and have become Christians. The word called Christian was first used in Antioch in the 40s AD. As it is known, this faith, which developed in the Middle East about two thousand years ago, first spread in Anatolia, a part of our homeland. Later Christianity spread to Thrace and Europe.

Many places in Turkey are considered sacred for the Christian world. Today, some pilgrims come here from the Vatican. On the feast day, November 1, patients organize a big ceremony in the church and pray until the morning. St. Paul Well water was believed to be healing in Tarsus. Today, this well water, which attracts great interest from tourists, is believed to be sacred (Sinha, 2009).



**Figure 4; Figure 5.** The First Church of the World, St. Pierre Church - St. Paul Well Water Image, (Access 1; Access 3)

**2.3. Islam**

Islam is the youngest of the world's great religions. Its prophet is the Prophet Muhammad. Like other great religions, Islam is centered in the Middle East and has influenced various countries, cultures, and nations in a widespread geography. Apart from Arabs, Turks, Persians, and Hindus are the main nationalities that adopted Islam. Since the adoption of Islam by the Turks coincided with the migration and conquest movement of the Turks towards the West, the Turks were the nation that introduced and brought Islam to Europe and the West. The cornerstones of Turkish Islam, the emergence of a Turkish-specific understanding and difference of belief, is based on the Sufi generation symbolized by the philosophy of Yesevi, Hacı Bektaş, Mevlana, and Yunus. Here, unlike the Middle Eastern roots of the great religions, the Turkish understanding of Islam is based not on the fear of God and discipline of grind, but on the love of God and an enthusiastic embrace of all life and nature.

The Great Mosque where is Diyarbakır/Türkiye, known as the fifth Harem-i Sharif in the Islamic world. This first Islamic structure, which has significant value in terms of the fountains in its courtyard and inscriptions from various periods, was built with black stones. Ulu Cami, the oldest mosque in Anatolia, is similar to the Ummiye and Umayyad mosques in Damascus. Eshab-ı Kehf Cave in Tarsus. This cave is mentioned in the Quran and is considered sacred for Muslims (Sinha, 2009). After the settlement of the Turks in Anatolia, Konya became one of the settlements that had a big impact on the establishment and spread of Turkish culture and civilization in Anatolia. The Turks left many mosques, madrasahs, inns, museums, and other works of tourism potential in Konya and its surroundings belonging to the Seljuk, Principalities, and Ottoman periods.

Mevlana (1207-1273), one of the most significant scholars of his time, and his family came to Konya during the reign of Alaeddin Keykubat. Mevlana's influence on Konya and Turkish culture, his way of life, his philosophy of life, and his worldview shed light on a wide environment today as it did in his time. Likewise, scholars such as Nasrettin Hodja, Shamsi Tabriz-i, Kadı Burhaneddin, and Sadrettin Konevi lived in Konya and left their works.

Within the scope of cultural and faith tourism in Konya province, international Mevlana Commemoration Ceremonies (December 01-17), Konya Lovers Festival, Nasreddin Hodja Festival, Beyşehir Tourism Festival, Industrial and Export Products Fair and social, cultural and scientific activities such as congresses, symposiums, seminars and panels organized by various institutions and

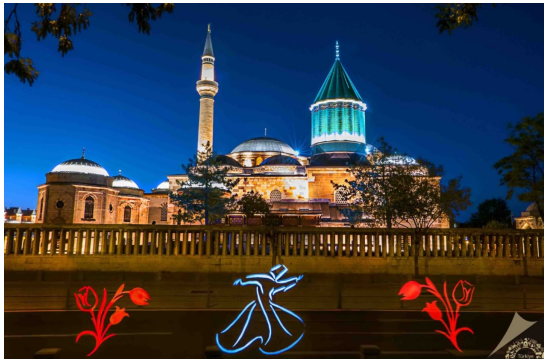


**Proceeding Book of ISESER 2023**

organizations such as Selçuk University, Konya Governorship, Provincial Directorate of Tourism, Metropolitan Municipality (Tanpur, 2009).



**Figure 6; Figure 7: Konya Karatay Madrasa- Konya Karatay Madrasa (Access 4; Access 5)**



**Figure 8; Figure 9: Ince Minareli Madrasa, Konya- Mevlana Museum, Konya**



**Figure 10; Figure 11. Nasreddin Hodja Festivities, Konya- Sille Aya Eleni Church, Konya, (Access 6)**

Cultural tourism is based on the synthesis of places, traditions, artistic activities, customs, and experiences that reflect the character of the local people (Sinha, 2009). The concept of learning about other cultures to enhance one's perspective is often a core value. When a tourist is interested in a tradition through the purchase of traditional clothing from the artisans of a region, this is considered a dimension of cultural tourism. The exchange with an artisan is more than just the exchange of money; it is the goal of cultural tourism to create a mutual interaction. Successful cultural tourism projects depend on cooperation, evaluation, research, marketing, and a developed service sector for visitors.

### **3. ECOLOGICAL-CULTURAL TOURISM**

Eco-cultural tourism combines the ecological and cultural components of a landscape. This concept is proposed to develop marginal cultures and natural resources. The most significant element in the eco-cultural tourism approach is to ensure the sustainability of local control in the planning,

**Proceeding Book of ISESER 2023**

development, and maintenance of areas. Observing and defining the relationship of the local community with its environment is the first step to achieving this. Eco-cultural tourism is a model of ecotourism and cultural tourism that employs local people (Pociovalisteanu and Niculescu, 2010).

Within the scope of eco-cultural tourism, which is defined as an environmentally sensitive and sustainable form of tourism, the concept of 'ecomuseum', which protects and preserves the natural and cultural environment together, comes to the fore. Unlike classical museology supported by the presentation of objects in a closed space, ecomuseums are founded a holistic approach that includes the combination of local character and local resources. In an ecomuseum, there are antenna units that provide information transfer with the center. These antenna units include service units (thermal facilities if there is a hot water source, etc.), observation points, etc. according to the theme of the ecomuseum. These units are connected by walkways.

The concept of eco-museum is founded on the principle of integrating the cultural heritage left by past societies with the natural landscape of the region. For this reason, it is possible to say that ecomuseum applications have all the qualities of the cultural landscape.

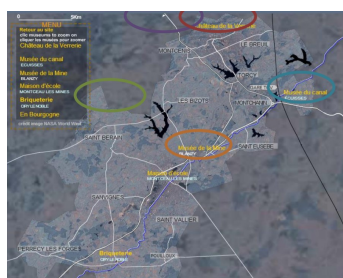
The concept of ecomuseum is based on a critical awareness and interpretation of the historical development of man in the modern world and his approaches to the future.

The first ecomuseum was established in a national park in the late 1960s. It is an area spatially structured with a museum structure called the 'Museum of Time', a permanent exhibition space depicting the history of the region, and connecting roads into the park. The main goal of the ecomuseum is to preserve the rural structures and landscape in situ and to ensure the continuity of traditional, agricultural, and rural activities (Pressenda and Sturani, 2007).



**Figure 12.** Creusot Montceau Les-Mines Ecomuseum, (Access 17)

At the ICOM meetings held in 1971-1972, the Creusot-Montceau Les-Mines Ecomuseum in France was the first application to be known as an 'Ecomuseum'. At the end of the 18th century, Le Creusot-Montceau region, which was a brand in the fields of ceramics, glass, steel industry, and transportation, was established as an ecomuseum in 1973 to protect, develop, and catalog the cultural and industrial heritage of the region. In the same area, there is also a Fossil Museum where vegetation and animal remains from 300 years ago are presented Le Creusot-Montceau-les-Mines Ecomuseum shows a regional organization with the inclusion of structures defined as units such as various production areas related to industrial and agricultural activities, as well as open spaces, sightseeing routes, natural areas, rather than a museum created within a single building.



**Figure 13.** Plan of Le Creusot-Montceau-les Mines Ecomuseum, (Tuna and Erdoğan 2013)





**Figure 14.** Le Creusot-Montceau-les Mines Ecomuseum Glass Castle; In the museum where industrial heritage is shown, especially products made of glass are shown (Tuna and Erdoğan 2013)

When we look at the landscape concept of the ecomuseum, we see that it includes different themes. In particular, Le Château de la verrerie (The Glass Castle) has a bosque-style planting in the classic French formal gardens designed around Le Musée du canal, à Écuisses and La Briqueterie, à Ciry-leNoble. Sidewalks were paved with bricks produced by the old brick factory when it was done as a paving element (Tuna and Erdoğan 2013).

#### **4. ART TOURISM**

People get to know themselves and others, as well as interact between societies. Tourism supports the development of social structure, cultural dialogue, and economic exchange.

Art and tourism have an indispensable quality in establishing communication between societies. Art tourism, which is rapidly developing as a new type of tourism within cultural tourism, has the power to stimulate and increase tourism demand. Many countries/regions/cities attract lots of tourists by creating a new image with their artists, artworks, and artistic activities. Destinations that offer their cultural and artistic resources to cultural and artistic tourists, who are better educated, have the desire to learn more, are conscious of environmental protection, spend more time in the places they visit and therefore have higher spending power, have a significant advantage (Swarbrooke, 1996; Meethan, 2001).

Art plays an active role in renewing the image of rural areas as well as cities, and art tourism has become increasingly widespread in recent years. Art tourism contributes to the continuity of local cultural identities in rural areas, the revitalization of villages, and the local economy. Thanks to the artistic activities organized in rural areas, the relationships between local people, artists, and art-loving tourists are redefined by art (Uğuz, 2015).



**Figure 15.** At Abetenim Arts Village, rammed earth and other modern earth-building techniques are promoted as a local and sustainable alternative to concrete blocks. These are practices run by the US-based non-profit Nka Foundation, which supplied local African youth with the opportunity to develop practical skills that will enable them to find employment in, the Republic of Ghana (Access 8).



**Figure 16.** Painting, photography, woodworking, handmade clothes, jewelry and jewelry making, furniture production, Carlsbad USA, (Accessed 9).



**Figure 17.** An hour away from the city of Tarapoto, at an altitude of 700 m, the San Roque De Cumbaza neighborhood in Lamas Province welcomes artists, Peru, Access,10)



**Figure 18.** Kaçkar Nature, human and art tourism, Çamlıhemşin / RİZE (Access 11)



**Figure 19.** Kaş eco art farm, (Access 11)





**Figure 20.** Sonsuz şükran village , Hüyük Konya (Access 12)



**Şekil 21:** Rhythm and Dance Camp, Edremit Balıkesir, (Access 13)



**Figure 22:** International Cappadocia Art Camp, Üçhisar Nevşehir, (Access 13)



**Figure 23.** International Cappadocia Art Camp, Üçhisar Nevşehir, (Access 13)

## **5. CONCLUSION**

Belief and art tourism have a significant place in cultural tourism, and form the basis of ecological cultural tourism. Ecological cultural tourism is one of the tourism sectors. This sector is developing on worldwide. Eco-museums are the implementers of eco-cultural tourism aiming at the sustainability of local identity, and cultural and social diversity, These can be defined as sustainable development projects



**Proceeding Book of ISESER 2023**

with an environmentally sensitive approach along with their contribution to the local and national economy. While with the classical museum understanding, the relationship of the person with the cultural heritage is limited, the person plays a role in the management of the tangible and intangible cultural heritage and the solution process of the existing problems with the understanding of the ecomuseum. For this reason, ecomuseums have the function of raising awareness of the local people about making sense of the past and interpreting the future, allowing all these values to be preserved and developed in their original places. The aim of ecomuseums that emerged as a result of globalization is to develop local economic development, to develop a sense of local belonging, and to protect local identity. Ecomuseums are places and areas that are very suitable for re-discovering, recognizing, respecting, and benefiting from indigenous history, local cultures, and religious and ecological diversity, which is the principle of environmental education. While eco-museums carry monumental, emotional, social, and cultural value, they ensure the sustainability of beliefs, traditions, and customs. Local handicrafts, gastronomic features, production style, etc. While ensuring its sustainability, it also allows people to observe and share values that are about to be forgotten. While all these values are protected and transferred to future generations, they also contribute to the local economy.

In conclusion; In line with the examples examined, a planning and implementation strategy for the eco-museum should be established as a 'Natural and cultural heritage protection-development and re-functioning strategy'. Especially, Turkey has many reserve areas that can be ecomuseum with its rich natural and cultural values that are very different from each other. The transfer and presentation of natural and cultural heritage assets to future generations in the form of the use of ecomuseum and their inclusion in urban life should be examined in the context of the 'ecomuseum planning and management strategy' produced in the process. While determining these strategies, a 'protectionist' approach should be adopted, which is based on the sustainability of the natural and cultural values of the region.

**REFERENCES**

- Akpınar Külekçi, E.,A., Bulut, Y., Sezen, I., 2020, Oltu ve Olur (Erzurum) İlçeleri Yayla Turizmi Potansiyelinin Coğrafi Bilgi Sistemiyle Belirlenmesi. Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, 24 (1), 291-302.
- Aşur, F., and Yazici, K. 2020, Observers Perceptions of Aesthetic Quality of High Rise Buildings in The Urban Landscape The Case Of Levent İstanbul. Fresenius Environmental Bulletin, 29, 11165–11174.
- Aydın, .1990, Açıklamalı Turizm Terimler Sözlüğü, s. 27, Aydın.
- Emekli, G. 2006, Coğrafya, Kültür ve Turizm: Kültürel Turizm”, Ege Coğrafya Dergisi, 15, s: 51-59.İzmir.
- Gülgün, B., Yazici, K., Dikmen, A. and Dursun, Ş. 2014a, Ecotourism importance of Sumela Monastery in Trabzon Turkey. Journal of Food, Agriculture Environment, 1140–1145.
- Gülgün, B., Güney, M. A., Aktaş, E., and Yazici, K. 2014b, Role of the Landscape Architecture in Interdisciplinary Planning of Sustainable Cities. Journal of Environmental Protection and Ecology, 15(4), 1877–1880.
- Gülgün, B., Yazici, K., Ankaya, F., & Balık, G. (2019). Olimpiyat Köyleri Ülkeye Katkıları Dünya dan ve Türkiye den Örnekler. Ulusal Çevre Bilimleri Araştırma Dergisi, 2(1), 1–10.
- Gülgün, B., Yazici, K., & Ankaya, F. (2017). Ecotourism in Turkey from Past to Present and the Scientific Awareness. Karabuk University Journal of Institute of Social Sciences, (3), 1–10.
- Koçoğlu, M., 2006, Bahçeşehir Üniversitesi Hükümet Ve Liderlik Okulu Yayını s. 144-169
- Meethan, K. 2001. Tourism in Global Society: Place, Culture, Consumption. Basingstoke: Palgrave.
- Pirli, A. and Yazici, K. 2022, Thematic Analysis of Universal Gardening Exhibitions Expo 1960 2019 Horticultural Exhibitions. Presented at the Mediterranean International Conference on Research in Applied Sciences, Antalya.
- ociovalişteanu, D. B. G. Niculescu., 2010, Sustainable Development Through Eco-Cultural Tourism, European Research Studies, Volume XIII, Issue (2), s: 150-154.
- Pressenda, P. and Sturani M. 2007, Open-Air Museums And Ecomuseums as Tools for Landscape Management: Some Italian Experience, European Landscapes and Lifestyles: The Mediterranean and Beyond, s: 2-16
- Soykan, F. 2000, “Turizm Coğrafyası ve Turizm Planlaması”, Ege Coğrafya Dergisi, 11, s: 39-55. İzmir.
- Sargın, S. 2006, “Yalvaç'ta İnanç Turizmi”, Fırat Ün. Sosyal Bilimler Dergisi: 16 (2), S: 1-18. Elazığ

**Proceeding Book of ISESER 2023**

- Sinha, G. N. 2009, Eco-Cultural Tourism As a Means for Sustainable Development. State Forest Research Institute, Itanagar, s:1-4.
- Swarbrooke, J. 1996, Culture, Tourism, Sustainability of Rural Areas in Europe. In: Robinson M., Evans, N., Callaghan, P., (1996), Managing Cultural Resources for Tourist: Tourism and Culture-Towards the 21st Century Conference Proceedings, University of Northumbria, Newcastle, UK, pp. 447-470.
- Tapur, T., 2009, Konya İlinde Kültür Ve İnanç Turizmi, Dr., S.Ü.Ahmet Keleşoğlu Eğitim Fakültesi Coğrafya. Konya
- Tuna, A., Erdoğan, E., 2013, Ekolojik Kültürel Turizm Aracı Eko Müzelerin Kültürel Peyzaj Açısından İrdelenmesi, Ormanlık Dergisi 9(2) (2013) 23-37.
- Uğuz, S., Ç., 2015, Sanat Turizmi Kapsamında Sanat Köyleri/ Sanat Akademileri/ Sanat Kampları Uygulamaları ve Kırsal Turizme Katkıları, Uluslararası Sosyal ve Ekonomik Bilimler Dergisi International Journal of Social and Economic Sciences 5 (2): 25-28, 2015 ISSN: 1307-1149, E-ISSN: 2146-0086, [www.nobel.gen.tr](http://www.nobel.gen.tr)
- Yazici, K., Gülgün, B., and Ankaya, F. 2017, Potential of Rural Tourism and Ecotourism and SWOT Analysis Case of Başkale Van Turkey and Its Surroundings. Karabuk University Journal of Institute of Social Sciences, (3), 131–144.
- Yazici, K., and Gülgün, B. 2019, The Visual Quality Effect of Historical Building Gardens on Urban Texture in The Sustainable Landscape. Fresenius Environmental Bulletin, 5(2), 3756–3767.
- Yazici, K. and Aşur, F. 2021, Assessment of Landscape Types and Aesthetic Qualities by Visual Preferences Tokat Turkey . The Journal of Environmental Protection and Ecology, 22(1), 340–349.
- Yazici, K., Gülgün, B., and Dursun, Ş. 2018, Sustainable Relationship Among Environment Landscaping and Ecotourism. Presented at the 8th International Conference of Ecosystems 2018 .
- Zengin M. ve Alkan H. 2018, Denizli Termal Sağlık Turizm Çalıştay Kitabı. Pamukkale Üniversitesi e-Yayımları No:3, e-ISBN: 978-975-6992-73-9, s:51, Pamukkale / Denizli

**Access Links:**

- Access 1: [www.wikipedia.com](http://www.wikipedia.com) Access date: 21/10/2021
- Access 2: [https://www.dunyadinleri.com/tr-TR/haberler/yahudi-haber/oku\\_israil-sukot-bayramini-kutluyor](https://www.dunyadinleri.com/tr-TR/haberler/yahudi-haber/oku_israil-sukot-bayramini-kutluyor) Access date: 21/10/2021
- Access 3: [https://www.salom.com.tr/arsiv/haber-94321-gizlenenin\\_aciga\\_cikisi\\_purim\\_.html](https://www.salom.com.tr/arsiv/haber-94321-gizlenenin_aciga_cikisi_purim_.html) Access date: 21/10/2021
- Access 4: <https://okuryazarim.com/konya-karatay-medresesi/> Access date: 20/10/2021
- Access 5: <https://konyabulteni.com/karatay-medresesi-cini-eserler-muzesi/> Access date: 20/10/2021
- Access 6: <https://eds.a.ebscohost.com/eds/pdfviewer/pdfviewer?vid=0&sid=917f4bd2-8b65-4582-a4df-ab8857673577%40sessionmgr4008> Access date: 21/10/2021
- Access 7: <https://www.lejsl.com/edition-montceau-les-mines/2020/04/05/creusot-montceau-l-ecomusee-s-invite-chez-vous> Access date: 24/10/2021
- Access 8: <https://www.fieldstudyoftheworld.com/abetenim-arts-village-and-the-rammed-earth-schools-of-ghana/> Access date: 25/10/2021
- Access 9: <https://www.loopnet.com/Listing/300-Carlsbad-Village-Dr-Carlsbad-CA/12426561/> Access date: 25/10/2021
- Access 10: <https://www.sachaqacentrodearte2.com/about-1> Access date: 25/10/2021
- Access 11: <http://kasartcamp.com/tr/> Access date: 25/10/2021
- Access 12: <http://www.sonsuzsukran.org/> Access date: 25/10/2021
- Access 13: <http://www.kapadokyasanat.com/> Access date: 25/10/2021