A POLICY FRAMEWORK FOR SUSTAINABLE TOURISM MANAGEMENT IN HISTORIC CITIES: THE CASE OF AMASYA

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ABSTRACT

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The cultural heritage values in cities represent great opportunities for the tourism development. The conservation of the authentic character and identity of cultural heritage values and use of them without any degradation are important when considering the needs of present generation and the rights of future generations. From the global point of view, the tourism industry is seen as a fundamental component of economic development and continuously presents positive impact on the economy, environment and society. However, there is no guarantee for the continuation of tourism sector in any locality due to the threat of loss of authenticity and identity, branding efforts, mass tourism activities and unsustainability factors. When considering the cultural heritage values are the primary resources in the tourist-historic cities for tourism industry and their vulnerable and fragile characteristics, the overutilization of these resources makes the negative impacts of the tourism sector prominent issue. Developing sustainable tourism management plans for the tourist-historic cities is vital to protect the cultural heritage values from the threats and negative effects. In this study, the sustainability of the cultural heritage tourism development and management and the future of the heritage tourism sector in the city of Amasya are analyzed by referencing its past experiences,

examining the present realities of the city and interpreting the theories in the literature.

Keywords: Cultural Heritage Conservation, Authenticity in Tourism, the Tourist-Historic City, Cultural Heritage Tourism, Sustainable Tourism Management

ÖZ

TARİHİ KENTLERDE SÜRDÜRÜLEBİLİR TURİZM YÖNETİMİ İÇİN POLİTİKA ÇERÇEVESİ: AMASYA ÖRNEĞİ

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Şehirlerin sahip olduğu kültürel miras değerleri, o şehirde bulunan turizm gelişimi için büyük fırsatlar sunmaktadır. Bugünkü neslin ihtiyaçları ve gelecek nesillerin hakları düşünüldüğünde, kültürel miras değerlerinin özgün karakterlerinin ve kimliklerinin herhangi bir bozulma olmadan korunması ve kullanımı önemlidir. Küresel açıdan bakıldığında, ekonomik kalkınmanın temel bir bileşeni olarak görülen turizm sektörünün, ekonomiye, çevreye ve topluma olan etkisinin sürekli ve pozitif olacağı düşünülmektedir. Ancak, özgünlük ve kimlik kaybı, markalaşma çabaları, kitlesel turizm aktiviteleri ve sürdürülemez turizm faktörü gibi nedenlerle, herhangi bir yerde turizm sektörünün devamlılığının bir garantisi yoktur. Kültürel miras turizm değerlerinin tarihi-turistik şehirlerde birincil turizm kaynakları olduğu ve hassas ve kırılgan yapıları düşünüldüğünde, bu kaynakların aşırı kullanımı turizm sektörünün negatif etkilerini gündeme getirmektedir. Tarihi-turistik şehirlerde sürdürülebilir turizm yönetim planı, kültürel miras değerlerinin negatif etkilere ve tehditlere karşı korunması açısından önemlidir. Bu çalışma, tarihi-turistik bir şehir olan Amasya'da sürdürülebilir kültürel miras turizminin gelişimini, yönetimini ve geleceğini şehrin geçmiş deneyimlerine referans vererek, bugünkü gerçekliklerini inceleyerek ve literatürdeki teorileri yorumlayarak analiz etmektedir.

Anahtar Kelimeler: Kültürel Mirasın Korunması, Turizmde Özgünlük, Tarihi-Turistik Şehir, Kültürel Miras Turizmi, Sürdürülebilir Turizm Yönetimi

To My Beloved Husband Ahmet and To Our Daughter Eylül

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TABLE OF CONTENTS

LIST OF TABLES

TABLES

LIST OF FIGURES

FIGURES

LIST OF ABBREVIATIONS

CIAM	International Congress of Modern Architecture
EAHTR	European Association of Historic Towns and Regions
EC	European Commission
GDP	Gross Domestic Product
GSP	Gross State Product
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOM	International Council of Museums
ICOMOS	International Council on Monuments and Sites
IUCN	International Union for the Conservation of Nature
MOD	Ministry of Development Turkey
MTC	Ontario Ministry of Culture, Tourism and Sport
NGO	Non-Governmental Organizations
NSHS	Nebraska State Historical Society
NTHP	National Trust for Historic Preservation
OECD	Organization for Economic Cooperation and Development
SPO	State Planning Organization Turkey
TURKSTAT	Turkish Statistical Institute
UNCED	United Nations Conference on Environment and Development
UNCTAD	United Nations Conference on Trade and Development
UNHABITAT	United Nations Human Settlements Program
UNEP	United Nations Environmental Program
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organizations
WTTC	World Travel and Tourism Council
YBDP	Yeşilırmak Basin Development Project

CHAPTER 1

INTRODUCTION

"The inevitable consequence of increased tourism is often the gradual erosion of the social fabric, acculturation, and irreversible destruction of natural habitats. This form of tourism can easily become a kind of cultural voyeurism in which the local indigenous population is reduced to little more than a human zoo."

(Smith, 2003: 117)

"Tourism, if well-managed, is a main driver towards preserving today's treasures for tomorrow's generations, ensuring the protection and integrity of our common heritage, both tangible and intangible."

(World Charter on Sustainable Tourism, 2015)

1.1. Content of the Study

Each locality is shaped according to the accumulation of cultural and historical knowledge which is transferred from one generation to another. The surrounding environment is the scene of numerous civilizations, historical events, and important milestones. Whether people are too aware, or not aware enough, this surrounding environment involves countless tangible and intangible heritage values which are inherited from the predecessors. The conservation of cultural and heritage values give opportunity to people to establish a connection with their past, present, and also future. The cultural heritage conservation enables protection of the economically valuable physical assets, and preservation of history, culture, environment, and also authenticity and identity of the locality.

The unique features that distinguish one city from another constitute the cities' genuine identity that has to be protected. Among the tangible and intangible elements of identity, cultural heritage and symbolic items of culture are the main elements that define the authenticity and identity of the cities. When considering a heritage building such as a traditional old house, a mosque or a castle, it is obvious that, with its historical background, significance, beauty, antiquity and architectural value that reflect authenticity and identity of the heritage building, the characteristics of the heritage building is much more different than the building which is unexceptional.

Today, as tourism activities cut across all boundaries, the authenticity concept plays a central role in many tourism and heritage studies because of its fragile and vulnerable characteristics. Accordingly, some scholars focus on and examine the meaning of tourism in modern society, the nature of tourist experiences, and also the tourist motivations to travel when they choose the tourism destination. Boorstin (1961) and MacCannell (1976) are the two prominent scholars whose works impress the subsequent scholars. Their argument is based on the examination of the nature of tourist experiences. Whether the tourist experiences are based on pseudo-events and contrived experiences (Boorstin, 1961), or on authentic experiences (MacCannell, 1976) is the main discussion topic of this period.

MacCannell (1976) develops his thoughts on Goffman's theories (1959). The impact of the social structural change in destinations due to the mass tourism activities is examined by Goffman's *front* and *back region* theories (1959). While some tourists are not concerned about seeing behind the scenes in the places they visit, which is the back region of the places, others make incursions into the life of the society that they visit beyond the front region. In MacCannell's own words: '*It is always possible that what is taken to be an entry into a back region is really entry into a front region that has been totally set up in advance for touristic visitation'* (1976: 101).

The commercialization of back regions in historic cities because of the feeling of *true experiences* leads to stage the authentic character of the places, and vice versa. To meet the demands of the tourist boom, the front region of the historic places can be decorated with the elements of back region. MacCannell (1973: 593) claims that the tourists are like the pilgrims who are in a quest for authentic experiences. The tourists have the endless effort to see the really real back region or *'the real life of others'*. The authentic features of the locality are staged for the consumption in the front region that is termed as staged authenticity in order that the tourists feel the authentic experiences in historic city. While the tourists assume that they are in back region, they can be the victims of deception of false backs (MacCannell, 1976).

The authenticity in cultural heritage tourism studies are progressed after the works of prominent scholars namely Cohen (1979b), Urry (1990) and Wang (1999). The works of Cohen (1979b) are based on the rejection of the standardized type of tourist experiences, and on the rejection of the assumption of 'all tourists are like pilgrims'. He asserts that there can be different kinds of people who can desire different modes of touristic experiences. He develops five different modes of touristic experiences, which will be explained in detail, to support his claims.

Another prominent scholar is Urry (1990) who advocates that tourists can shape the local cultures that they visit by constructing tourist gaze. For Urry (1990), there are no authentic experiences anymore because the post-modern cultures perceive the world as a scene in which post-tourists can play multiple games and enjoy multiplicity of games. The studies of MacCannell (1976) are regarded as too superficial to explain the inauthentic tourism experiences by Wang (1999). To explain the meanings of authenticity in tourist experiences and clarify the complex nature of authenticity, Wang (1999) propounds three distinct categories of authenticity explained in Chapter 2.

The tourism in towns and cities is one of the largest and fastest growing industries in global market (UNWTO, 2015). When considering the historic cities, the entity of heritage values in these cities generally attracts the attention of tourists. The matter of the cultural heritage as an economic input in the tourism sector will be examined with *the tourist-historic city* notion of Ashworth and Tunbridge (2000). They create a framework to analyze the evolutionary model of historic city, the tourist city and the tourist-historic city.

It is generally assumed that tourism industry has positive impacts on cities and provides opportunities both for the locality and for the people who live in there. There are economic, environmental, social and cultural positive impacts of tourism sector that are associated with each other. However, it can be seen that, as tourism grows in the locality, its negative impacts become much more obvious than ever. The cities whose spearheading sector in their economic development plans is tourism industry are influenced severely because of the negative impacts of it. In other words, the over-reliance on tourism sector is risky to tourism dependent economies. There are many factors such as change in trends or tourism patterns, economic degradation or natural disaster that lead to decline in tourism sector in the locality permanently. Thus, the risk assessment is vital for the continuity and sustainability of the tourism resources both for the future of the locality and the well-being of local people, and also for the visitor satisfaction. These issues can be better explained by Bugincourt's (1978: 19) own words:

> "…Tourism is obviously not an evil itself, but does that mean that it always plays a positive role in the development of the Third World? The problem is worth rising at a time when a great many states are pinning their hopes on tourism and giving it priority status in their development plans. Does not tourism in some respects constitute a new form of economic domination, a new means of bringing about the cultural inferiority of 'exotic' peoples – in other words a new form of colonialism?..."

In recent years, the studies which were conducted on behalf of historic preservation have been discussed with the concept of globalization. On the one hand, the old neighborhoods located in the heart of historical cities are opened to visitors as the places where historical past was preserved and exhibited; on the other hand, it is discussed whether the increased number of visits is a threat to the authenticity of the historic city. In the new world order created by globalization, each city tries to strategize how it will commercialize itself to the world and also global market. In this regards, according to the new order of economy, the discussion is that global competition will not take place between countries as usual and expected, but between cities dramatically.

With their historical, natural, cultural, economic and alternative attractiveness, cities began searching for the place in the global market. Hereinafter, competitors of a city are not merely other cities which they located within the territory of the country, but all cities marketed with the same strategic objectives in all parts of the world. What makes a city far superior to others are that the extent of which they benefit from their competitive and absolute advantage and the extent of which they promote themselves. Marketing the cities in the global market via some attractiveness like natural or artificial is through the process of creating city brand.

Considering the branding process of historic cities, it is observed that historic cities use very often their features in order to create and promote a form of urban brand. Conservation and restoration projects of deteriorated cultural heritage, reconstruction of cultural assets which were destroyed over time in accordance with its original fabric, integrating historic, natural and cultural assets located in the region into the tourism industry, exploring the region's folklore and improving the region's culinary culture and handcrafts give city chance not only for branding of authentic elements, but also for assessing the unutilized potential of city and creating opportunities for labor. Historic cities try to turn their chances into advantages by focusing more on the conservation of heritage, which bring with some discussions about the loss of authenticity. With the discussions about heritage as a commodity, the reconstruction of the past and transforming urban spaces by creating pseudo-historic constructions cause debates on playing historical dress-up for commercialization of history.

The cities which abound in historical, cultural and tourism elements determine tourism sector as the driven sector of their economy. This can pose a problem for the economies of these cities in long run due to the fact that tourism cannot be a perpetual sector. Tourism industry and tourism development in tourism destinations is unsustainable because the tourism industry has an unstable nature. The heritage values are the capitals of the cultural tourism industry. However, the future of this industry is uncertain because these capitals are scarce and non-renewable resources. In this part, Butler's tourism area life-cycle model (1980) will be mentioned to show the unsustainability factor of and the discontinuity of the tourism sector and tourism development in any locality.

Some cities where tourism sector is the leading economic sector come up against with certain problems. In time, this process becomes capable of creating a threat to cultural heritage associated with the greater number of tourists. At that point, the sustainability of the fragile tourism resources to satisfy the needs of the present and consider the future generations' rights becomes crucial in time. Therefore, the state of equilibrium should be provided to keep the economy, environment and social values in balance before it is too late. Ensuring sustainable development of tourism sector and development of management plans for the cities are required precautions for the historic cities.

1.2. Aim of the Study and Research Questions

This thesis centers upon the relationship between conservation, culture, heritage, authenticity, tourism development, impact studies, globalization, local development and branding issues, unsustainability factor and also sustainable development and management of heritage tourism development in historic towns and cities.

The tourist-historic cities elsewhere in the world can be under the threat of loss of authenticity and identity, the effects of globalization and branding, mass tourism activities and unsustainability factor. The main objectives of this thesis are to evaluate the details of the authenticity in tourism studies, branding campaigns in the tourist-historic cities, change in local dynamics, unsustainability factor and discontinuity of the cultural heritage tourism sector, and to investigate how the sustainable future development of tourism sector in the tourist-historic cities is provided to protect their authenticity, identity, and cultural heritage values from gradual erosion because of the mentioned threats, and to explore the future of the heritage tourism sector in Amasya by referencing the past, examining the present and interpreting the theories in the literature. Herein, the main research question that is for the literature review part is identified as:

- How do we provide long-term sustainable tourism development and management plan for the tourist-historic cities which are under threat of loss of authenticity and identity, branding efforts, mass tourism activities and unsustainability factor?

Also, there are some questions that are related to the main question and expected to be answered or discussed:

1. In relation with the cultural heritage, authenticity and tourism development in historic cities, the questions of Chapter 2 are:

   a. What are the current debates on conservation of cultural heritage and authenticity studies that shape the future of the locality?
   b. How do international documents, protocols and debates on cultural heritage conservation and authenticity affect the local development?
   c. What are the meanings of tourism in modern society and the nature of tourist experiences?
   d. What is the main motivation in selecting the destination and what makes tourist travel?
   e. How does heritage tourism develop in historic cities and what are the evolutionary phases of this development?

2. As for the positive and negative impacts of tourism development in cities, the questions that should be discussed in Chapter 3 are:

a. What are the economic, environmental and socio-cultural benefits of tourism sector?

b. What are the pressures that the tourism destinations can confront?

c. What are the negative economic, environmental and socio-cultural impacts of tourism development on locality?

3. In respect of the globalization, local dynamics, branding, commodification of heritage and unsustainability factor of tourism sector, the questions of Chapter 4 are:

a. What are the global impacts of tourism sector on local communities?

b. Do the authenticity and urban identity of the historic city threatened by the globalization?

c. How does globalization affect the local dynamics which cause to overall change in development strategies?

d. Are culture and heritage branded commodities which are used to attract tourist' attention to the historic area?

e. Do conservation projects serve the cultural assets as a new product for the market economy?

f. Can the ongoing stability of tourism development in cities be upside down in the future?

e. How do the unsustainability factors of tourism development affect the cities?

4. Concerning the issues of sustainable development and management of heritage tourism, the following questions that should be answered in Chapter 5 are:

a. How do sustainable development issues evolve in time?

b. What is the relation with sustainability and cultural heritage conservation and heritage tourism studies?

c. What are the principles of sustainable tourism development and management planning?

d. How can the sustainable development and management measures for the tourist-historic cities be applied?

e. How can management measures for historic cities in the interest of long-term sustainable development be taken?

The main hypothesis of the thesis is to keep the state of equilibrium between the economy, environment and social values in balance requires to ensure sustainable development of tourism sector and management of the tourist-historic cities. Based on this hypothesis, Amasya, especially its central district, is selected as the case study site. The empirical part of this research includes an analysis of sustainable cultural heritage tourism development and management which is conducted in the central district of Amasya. The data for this study is gathered by unstructured observation technique in the central district of Amasya in four different tourism seasons and document reviews. Accordingly, this study makes deduction about the future of tourism sector in Amasya by analyzing the past experiences and present realities, observations, document reviews and literature reviews. The details about the research methodology are provided in Chapter 6.

1.3. Scope and Structure of the Thesis

This thesis involves four parts. The first part includes introduction chapter that corresponds to Chapter 1. This chapter gives brief information about what the following chapter is for, and also aim and scope of the study and main research questions. The second part of the study is the literature review part. It comprises of the chapters up to Chapter 6 that include literature review on cultural heritage, authenticity and tourism concepts in Chapter 2, positive and negative impacts of tourism sector in Chapter 3, globalization, change in local dynamics, built heritage as a tourism resource and unsustainability of tourism sector in Chapter 4, sustainable cultural heritage tourism development and management of it in Chapter 5 respectively. The third part comprises of Chapter 6, Chapter 7, Chapter 8 and Chapter 9. The methodology of the study is explained and the questions which are for the case study is asked in Chapter 6. Chapter 7, Chapter 8 and Chapter 9 are based on a case study which is conducted in the tourist-historic city of Amasya. The existing sustainable cultural heritage tourism development and management in Amasya and future challenges are tried to be scrutinized and interpreted with the theories mentioned in the second part. The last part involves Chapter 10. This chapter includes summary of the study, major findings of the research, concluding remarks and policy implications.

Chapter 2 is about literature review on cultural heritage, authenticity and tourism concepts. The increase in tourism development in historic cities makes cultural heritage, authenticity and tourism sector a current issue that requires being investigated thoroughly. The cultural heritage conservation and authenticity concepts are examined in light of the view of different scholars on these issues and international document. The remaining chapter is mainly based on authenticity in cultural heritage tourism studies including the arguments of Boorstin's 'pseudo-events' (1961), MacCannell's 'staged authenticity' (1976), Cohen's 'typology of modes of touristic experiences' (1979b), Urry's 'tourist gaze'(1990), and Wang's 'object and activity-related authenticity' (1999), and on cultural heritage tourism in cities including arguments of Ashworth and Tunbridge's 'tourist-historic city' (2000).

The next chapter, **Chapter 3**, focuses on the positive and negative impacts of tourism sector regarding three pillars of sustainability namely economy, environment and society. The tourism development in historic cities gives many opportunities both for visitors and the local people. However, the general assumption of the impacts of tourism sector on surrounding environment that are always positive is abandoned from day to day because, each passing day, the host communities confront new negative impacts of it. Thus, the negative impact analysis is necessary because of the risk assessments that are identified in this chapter and forms the basis of the following chapters. Accordingly, the positive and negative impacts of tourism are identified as economic, environmental and socio-cultural positive and negative impacts distinctively from each other.

Chapter 4 concerns economy, cultural heritage and tourism relationships by addressing the issues of globalization, change in local dynamics, brand cities in global competition, the built heritage which is used as a resource for tourism, and the unsustainability factor of tourism sector. The negative impact analysis shows in the previous chapter that tourism industry has a potential to carry with it the seeds of its own destruction. With regard to this, this chapter shows the current debates on tourism development and historic cities under effects of globalization. This chapter studies how change in local dynamics creates a competitive environment because of the effects of globalization and how cities try to bring their distinguishable features into the forefront by branding and marketing themselves. When considering the tourist-historic cities, the remarkable features are tangible and intangible cultural heritage values of the host communities that are sold as products in the free global market for the sake of gaining more visitors and more money. At this point, whether the built heritage is a commodified resource for tourism or not is the issue which has to be discussed. The unsustainability factor is crucial to show the possibility of the decline of the tourism sector in which the historic cities whose economies primarily depend on tourism industry.

The following chapter, **Chapter 5**, focuses on reduction or even elimination of the risks that are mentioned in last two chapters by implementing of sustainable development, planning and management measures in tourist-historic cities. It is important that tourism industry can provide economic, environmental, social and cultural development opportunities for historic destinations, if managed properly. The minimization of risks and reduction of unsustainability factor of tourism by adopting new development options and taking precautionary measures can open the way for better future. Accordingly, in this chapter, the evolution of sustainable issues, the importance of three pillar concepts of sustainability, the sustainability in tourism-led development, and also sustainability in cultural heritage tourism development is examined respectively. It is vital to develop management plans for the tourist-historic cities because of the protection of heritage resources from the surrounding environment. Thus, in the following of the sixth chapter the cultural heritage management and planning and the cultural heritage tourism management is examined.

Chapter 6 is about the methodology of the case study. The study which is conducted in the central district of Amasya is examined through qualitative research methods; the data of the research are collected through unstructured observations and document reviews. Three stage model of qualitative data analysis process namely data reduction, data display, and conclusion drawing and verification are applied to the collected qualitative data. Although these three stages logically follow one another, they are interwoven and concurrent stages. Accordingly, after the large and complex raw data is reduced to simple, easily comprehensible and meaningful summaries, these summaries are displayed to explain them visually. In the conclusion drawing stage, the major findings of the research is emphasized.

Chapter 7, Chapter 8 and **Chapter 9** are the case study that includes an analysis of the sustainable cultural heritage tourism development and management in Amasya. The general motivation for this research is a wish to explore the future of heritage tourism sector in Amasya by referencing the past, examining the present and addressing and interpreting the theories mentioned in the literature review chapters and to analyze the sustainable cultural heritage tourism development and management in the city. In other words, the current condition and the future of the cultural heritage tourism sector in Amasya are interpreted by applying the theories into practice. In these chapters, to analyze the sustainable cultural heritage tourism development and management in Amasya, the general features of the city, the transformation of the city to the tourist-historic city, the current status of tourism sector in the city according to the literature review, and conservation and planning practices in the city are examined.

The last chapter, **Chapter 10**, is the conclusion part. In this chapter, all the previous chapters are discussed to reach the final judgment for the past, present and future status of tourism sector of Amasya. The summary of the study, main findings of the research are concluded and the policy implications for tourism development in Amasya are suggested in this chapter.

CHAPTER 2

CULTURAL HERITAGE, AUTHENTICITY AND TOURISM DEVELOPMENT IN HISTORIC CITIES

> *"Conservation is about negotiating the transition from past to future in such a way as to secure the transfer of maximum significance."*
>
> (Holland and Rawles, 1993)

> *"Today, tourists experience fishing on "authentic boats", while fishermen work in supermarkets."*
>
> (Paul, 2012: 503)

2.1. Cultural Heritage Conservation Concepts and Authenticity

This chapter includes an understanding of cultural heritage conservation issues, cultural heritage policy documents and authenticity of the historic city as a basis of its urban identity. The first part defines the theoretical basis for the conservation of cultural heritage, highlights some of the debates, and also concerns the international protocols for protecting cultural heritage. The second part of the chapter focuses on authenticity and identity concepts which are explained according to the international cultural heritage policy documents. In this part, the ambiguity of the concepts is explained and tried to be solved.

2.1.1. Conserving Cultural Heritage

The surrounding environment comprises of production of human beings from the past to present. The accumulation of cultural and historical knowledge incrementally affects the built environment which bears the traces of their culture and history.

These multiple layers of traces are sensed in the places of the cities and sensed places give people clues about their past and present to shape their future in accordance with them. The linkage between past and future is established through the conservation of cultural values.

Conservation is a word which has a broad definition. In the Oxford Learner's English Dictionary, conservation is defined as "*the protection of the natural environment*" primarily, and "*the official protection of buildings that have historic or artistic importance*". The dictionary adds another definition that conservation is "*the act of preventing something from being lost, wasted, damaged, or destroyed*". On the other hand, Zanchetti and Jokilehto (1997) claim conservation as a process which can be discussed when community attaches importance to the urban structure. Jokilehto (1998: 18) defines conservation as '*a management of change*'. As Zanchetti and Jokilehto (1997), Orbaşlı (2008) describes conservation as a process of managing change under the pressure of development which stimulates change. Also, for Orbaşlı (2000: 25), conservation is hyped concept to try to save everything as it really is; this can be neither possible nor realistic. According to the Conservation Principles Report of Cymru Government (2011: 9), conservation is '*the careful management of change*' similar to Jokilehto's (1998) and Orbaşlı's description (2008).

The preservation and conservation terminologies are frequently confused with each other and used as same meaning. Larkham (1995: 86) shows the difference of conservation term from preservation. He explains preservation as retention of the sites and objects in their original or genuine form while he explains conservation as a change in the facilities of old buildings and sites into the contemporary use by some form of the restoration projects. What is understood from the Larkham's definition (1995: 86) is that preservation and conservation are two such a distinct term that the former focuses on the comprehensive way of protection with restriction of any alteration whereas the latter enables adapting re-use strategies for taking advantage of the old buildings and sites.

In the same manner, according to the Australia ICOMOS Burra Charter (1979) for places of cultural significance, which was revised in 1999, '*conservation means all the processes of looking after a place so as to retain its cultural significance'*. Whereas conservation in the Burra Charter (1979) which encompasses all the implementations includes preservation, restoration, reconstruction, adaptation or any combination of these, preservation which is based on maintenance of existing situation and mitigation of deterioration includes protection, maintenance, and stabilization practices. Emmitt (2002: 198) supports the idea of Larkham (1995: 86) and states that conservation implementations include alterations and improvements and refunctioning the current use of building or site, unlike preservation implementations.

The modern conservation, especially after World War II, has become a discipline in the international arena with its policies, techniques and practices (Jokilehto, 1998: 17). From these years onwards, the conservation concept has evolved from the conservation of the single structure scale to conservation of the area of the structures with the international documents. In other words, with the establishment of international organizations, the change of conservation concept undergo from large to small scale much faster.

To develop collaborative international relations, UNESCO and ICOM were established after World War II. ICCROM and ICOMOS were established in 1956 and 1965 respectively. The primary aim of establishment of UNESCO is making a contribution to peace and security and enabling an international collaboration environment by way of education, science and culture (UNESCO, 1995 fact sheet 1945-1995). Until the end of the war, 75 percent of Warsaw city and 95 percent of historic buildings of the city were destroyed (Jokilehto, 1986: 409). When the mass destruction of cities taken into account, it can be said that UNESCO endeavors to erase the traces of war. The destruction of cities because of the war causes to change in the notion of conservation.

While, until the beginning of the 1930s, conservation issues were based on only the restoration of single monuments, after the 1930s, the conservation practices were mainly based on monuments with their surrounding environment. The process of change will be examined through certain cultural heritage policy documents namely Carta Del Restauro in 1931, the Venice Charter in 1965, UNESCO World Heritage Convention in 1972, the Amsterdam Declaration in 1975, the Washington Charter in 1987, the New Zealand Charter in 1992, and the Burra Charter which was adopted in 1979 and revised in 1999 respectively.

The changing scale of conservation practices starts with the Carta Del Restauro in 1931 which also known as the Athens Charter. The sixth resolution of Carta Del Restauro puts an emphasis on the setting of monuments for the first time. Historic sites of monuments, as well as historic monuments, are to be respected and the periphery of historic monuments is protected from isolation by demolishing surrounding structures and prevented from the enclosure of different quality, color, style and mass of structures (CIAM, 1931).

The ideological basis of conservation of urban historic setting was dated back in the middle of 1960s. In 1964, the Second International Congress of Architects and Technicians of Historic Monuments was gathered in Venice to create guiding principles for the conservation of historic monuments and sites. The Venice Charter (1965) whose concepts were set forth in the Carta Del Restauro (CIAM, 1931) is the result document of the congress and enlarges the scope of conservation. The subject of conservation of urban historic setting became the main topic of conversation.

The **first**, **third** and **sixth articles** of Venice Charter (1965) are significant in terms of clarifying the definition of historic monument concept, the intention in conserving and restoring monuments and the scope of the historic monument conservation. The historic monument concept is defined in the **first article** of the charter. With regard to this definition, the historic monument does not compose of the single architectural work merely but composes of the historic monument and its surrounding environment which witnesses a variety of civilizations, historical events, and important developments. The **third article** specifies the purpose of conservation and restoration of monuments not only as their work of art value but as their historical evidence value. Erder (1977: 26) identifies the third article as '*a new stage in conservation*' because of the fact that art and history are classified as equal terms. The intention of this article is resolving the long-term disagreement between architects and restorers whose profession are based on art and archaeologists and historians whose profession are based on history (Erder, 1977: 26).

The **sixth article** based on the sixth resolution of Carta Del Restauro prohibits new construction, destruction and reorganization which can change the color and mass relations between the historic monuments and contemporary buildings. For the article, if the traditional fabric and setting exist, it has to be conserved. In brief, the Venice Charter is approved as a revolution, for it widens the scope of conservation issues from monument scale to area scale. The International Council on Monuments and Sites (ICOMOS) was founded by UNESCO in 1965 according to the results of Venice Charter. The main intention to the establishment of ICOMOS is the implementation of the decisions taken in the Venice Charter (1965).

In 1972, UNESCO adopted a 'Convention Concerning the Protection of the World Cultural and Natural Heritage Values' remarking the growing destruction threat to them. The convention sets forth the establishment of the World Heritage Fund and World Heritage Committee. With this convention, the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) and ICOMOS are designated by UNESCO as the formal advisory bodies to the World Heritage Committee along with the International Union for Conservation of Nature (IUCN). This document splits heritage concept into two parts namely cultural heritage and natural heritage. In the first part of the convention, the first and second articles define what the cultural and natural heritage concepts are. Accordingly, monuments, groups of buildings and sites are classified into groups which will be considered as cultural heritage. The Convention is important for its demarcation of the heritage both cultural and natural in a sustainable way of development. The Outstanding Universal Value notion and its criteria were firstly declared in the convention. Accordingly, the World Heritage List has been formed to assess the Outstanding Universal Value of properties (UNESCO, 1972).

The Congress of the European Architectural Heritage was gathered in 1975 European Architectural Year under the leadership of Council of Europe. According to the result of the congress, the Amsterdam Declaration was signed in 1975. The declaration develops planning, education, administrative and financial measures for conservation of architectural heritage of the region. The conservation of architectural heritage is stressed as one of the major objectives of urban and regional planning. Moreover, the integration of heritage conservation and planning were stated as an inseparable whole and regional planning policies have to take architectural heritage into consideration by including the participation of citizens. The Amsterdam Declaration is important policy document because it develops a different point of view on conservation issues. The declaration systematizes integrated conservation concept, which was firstly declared in European Charter of Architectural Heritage in 1975, based on a combination of conservation, planning, education, legal and fiscal measures (ICOMOS, 1975).

Especially after the Amsterdam Declaration (1975), the cultural heritage policy papers urged upon the participation and involvement of residents into the conservation projects. This emphasis is seen on the Washington Charter for the Conservation of Historic Towns and Urban Areas adopted by ICOMOS in 1987. To complete the missing parts of the Venice Charter, ICOMOS deems necessary to declare this policy document. Therefore, the Washington Charter can be seen as a continuation of the Venice Charter.

In the first principle of the Washington Charter, it is stated that the efficiency of conservation projects depends highly on the integration of conservation of historic areas or towns to the urban and regional planning policies and economic and social development policies, which supports the ideas behind the Amsterdam Declaration. The achievement of conservation projects, on the other hand, stated in the document is contingent upon the participation of citizens into the projects. Apart from integration and participation issues, the qualities of historic towns which should be conserved and the socio-economic aspects of historic town conservation are other issues highlighted in the document.

It is important to answer the question of why we conserve the cultural values. The New Zealand Charter for the Conservation of Places of Cultural Heritage Value (ICOMOS, 1992) which was revised and approved in 2010 emphasizes the purpose of conservation is discovering and sustaining cultural heritage values and promoting their meanings and functions. The primary aim of conservation according to the charter is rehabilitating the places of cultural heritage value for the sake of present and future generations. The places stressed in the charter carry permanent values and appreciable with its unique characteristics, and remind people of their own history and ancestors, and also arouse people's interest in the country and people lived before. These places create distinctness and adverseness of today's world, thereby one can analogize the progress from past to present. Hence, these places have the observable evidence of permanency between the past, present and future (ICOMOS, 1992).

In other respects, the Burra Charter (1979) which was adopted by the Australian National Committee of ICOMOS answers the question of why places of cultural significance should be conserved that culturally significant places reveal who we are and distinguish communities from each other. Conservation of cultural heritage gives advantages not only retain economically valuable physical premises, but protect its history, territoriality, sense of continuity and also urban identity. Orbaşlı (2008) tries to answer the question of "why to conserve?" and states that "*some buildings are undoubtedly of national importance and as such will also be respected for the role they play in portraying national identity*". To find out answer to the question, Orbaşlı (2008) establishes a connection between conservation, promotion of national identity, domestic and international tourism and economy. The issue of conservation which goes hand in hand with economic development will be explained in Chapter 4.

2.1.2. Authenticity as a Basis of Identity

The cultural identity of the place is much more related to the preservation and conservation of cultural heritage which have to be transferred to the next generations to the core. In the contrary case, the destruction of these assets begets the destruction of cultural identity. Except for their geographical features, losing of authenticity, identity and historical values of cities creates disneyfied areas which every city on earth becomes homogeneous, less unique and special.

In Carta Del Restauro known as Athens Charter, authenticity as a word is not mentioned specifically. The charter focuses on the mistakes of restoration projects which will cause to be '*loss of character and historical values to the structures'* (CIAM, 1931). Orbaşlı (2008) states that the authentic material of cultural heritage is '*the only concrete evidence*' which transfer it into the future. The importance of passing the cultural heritage on to the next generations with their authentic character was firstly remarked in the Venice Charter in 1965. The words of 'authenticity' and 'authentic' were mentioned in the conservation policy papers for the first time. The heritage is described as a common good and conservation of them is seen as a common responsibility in the Venice Charter. The conservation of common heritage '*in the full richness of their authenticity*' is identified as a duty to transfer it into the future generations. Besides, in article nine, it is pointed out in the document that the restoration process is specialized operation whose purpose is dependent on '*respect for original materials and authentic documents*' (UNESCO, 1965).

After the Venice Charter, the authenticity concept is not discussed in the World Heritage Convention in 1972, but in the Operational Guidelines for the Implementation of the World Heritage Convention in 1977. In guideline, authenticity is one of the criteria for being nominated as a World Heritage Site. Accordingly, in paragraph nine, the property should fulfill the test of authenticity in:

- design,
- materials,
- workmanship,
- and setting.

For the guideline, the authenticity does not mean originality. The properties can be regarded as authentic with its all adscititious alterations in time which give the properties artistic and historical value (UNESCO, 1977). The '*subsequent modifications*' part reminds the article eleven of the Venice Charter: '*the valid contributions of all periods to the building of a monument must be respected, since unity of style is not the aim of a restoration*' (UNESCO, 1965). Therefore, it can be understood from both of the documents that these explanations accentuate the significance of various historical stratum of properties, and that the process of restoration does not deprive the value of historic elements and their authentic characters. Even though experts might try, there is no way that they capture the originality which is not the purpose of authenticity.

From Operational Guideline in 1977 to Nara Document on Authenticity in 1994, the definition of authenticity remained the same (Cameron, 2008: 21). Nara Document describes authenticity as '*the qualifying factor concerning values'* (ICOMOS, 1994). Nara Document opens traditional concepts of conservation of cultural heritage up for discussion, and also intends to increase respect for cultural diversities and a wide range of cultural heritage values. The document underlines not only preservation but also the development of this cultural richness which includes diversity. The document draws an attention of courses of action when the situation of confrontation of different cultures. As a requirement for respect to the authentic features of different cultures, the diversities of all sides should be protected (ICOMOS, 1994). The Operational Guidelines in 1977 determined the test of authenticity as four aspects of tangible elements namely design, materials, workmanship, and setting. Nara Document, on the other hand, is not limited the test of authenticity into four categories, and includes a much broader set of tangible and also intangible values. Accordingly, the attributes defined in Nara Document on authenticity are:

- forms and design,
- materials and substance,
- use and function,
- traditions and techniques,
- location and setting,
- spirit and feeling,
- and other internal and external factors.

These attributes are emphasized as qualifying factors for the entire scientific studies of the cultural heritage, conservation, and restoration studies and as criteria for the cultural heritage inventories. In 2005 version of Operational Guidelines, the attributes of authenticity namely management systems, language and other forms of intangible heritage are added to the list. Nara Document on Authenticity is an important record because it responds the threat of loss of identity, homogenization of different cultures and authentic elements under economic globalization and attaches importance to the different cultures and cultural diversities, and increases in understanding or sensibility towards them.

Another document namely the San Antonio Declaration, held in 1996 in Texas, is a regional document whose aim is to response to the international conflict on authenticity and conservation issues. The San Antonio Declaration is significant because it establishes a connection between authenticity and identity firstly (ICOMOS, 1996). The justification of authenticity and identity relation is stated in the declaration that cultural identity shapes the authenticity of communities' cultural heritage. The declaration remarks the global problem of the threat of cultural homogenization, and brings a matter to a solution for the problem by examining cultural landscapes with their authentic identity. For declaration, only the physical fabric researches and surveys on historic sites are not sufficient enough to identify the importance of the heritage site. For this reason, it is indicated in the document that there have to be social and cultural value researches on the historic sites to comprehend the true value (ICOMOS, 1996).

The 20th anniversary of the Nara Document on Authenticity which was adopted in 1994 was celebrated in 18th General Assembly of ICOMOS in 2014. This document is not a new doctrinal document, but includes a set of brief recommendations under the heading of Nara +20 On Heritage Practices, Cultural Value and the Concept of Authenticity. In the document, authenticity is defined as '*a culturally contingent quality'* which reminds people *'the social and emotional resonance of group identity'.* With the effects of globalization and in a globalized world, the discussion of social change and heritage conservation become the main issue. According to the Nara +20 document, it recognizes the present challenges with experiencing the last 20 years, and points out the situation of cultural heritage under the rapid change in demography, and the threat of urbanization, globalization, and the latest technologies (ICOMOS, 2014).

2.2. Authenticity in Cultural Heritage Tourism Studies

There is no single definition of authenticity. Instead, it has different meanings in different subjects. Especially after the 1960s, there is a great effort to explain it in different academic fields. Authenticity concept becomes the main topic in tourism researches when the years after authenticity studies of Boorstin (1961) and MacCannell (1976). The works of Cohen (1979b), Urry (1990) and Wang (1999) are based on the studies of them.

Boorstin (1961) develops his theory on 'the pseudo-events' which are caused by tourists themselves and include not spontaneous but planned moments staged for the spectators. Boorstin is criticized by MacCannell (1976) who develops his thoughts on Goffman's theory (1959) on 'the front and back regions'. He asserts that all the tourists are pilgrims who are in search of authentic experiences. While searching for ‘the real life of others’, they continuously try to penetrate beyond the front regions to see back regions; however, they can be victims of the deception of false backs named as ‘staged authenticity’ by him (MacCannell, 1976).

The assertions of MacCannell (1976) are argued by Cohen (1979b). He tries to develop typology of modes of touristic experiences. Consequently, he rejects ‘*all tourists are pilgrims*’ assumption and offers five distinct modes of touristic experiences namely recreational mode, diversionary mode, experiential mode, experimental mode and existential mode. Likewise Cohen (1979b), Urry (1990), also, criticizes MacCannell (1976), and claims that his studies on the tourists who are in quest of authentic experiences are too simple to explain the modern tourism.

For Urry (1990), there is no authentic experience anymore because of the fact that the post-tourists in post-modern cultures perceives the world as a stage at which they take pleasure in the multiplicity of games that played. He tries to explain how tourism activities and industries are formed according to the tourist gaze, romantic and collective gaze, post-modernism, post-modern culture, post-modern tourism and post-tourist concepts.

Wang (1999) is another scholar who thinks the thoughts of MacCannell (1976) are too shallow to clarify the inauthentic tourism experiences. Wang (1999), in his work, suggests three different categories of authenticity namely objective authenticity and constructive authenticity clustered into object-related authenticity, and existential authenticity clustered into activity-related authenticity to clarify the complex nature of authenticity.

2.2.1. Pseudo-Events, Front and Back Regions of Tourism and Staged Authenticity

In 1961, Boorstin is coined a term ‘pseudo-event’ which will be later termed by Baudrillard (1994), who claims that people in modern times live in a simulation world, as hyperreality that is ‘*the generation of a real without origin or reality*’.

Unlike Debord (1977), Eco (1986), and Baudrillard (1994) who are the post-modern scholars worked on hyperreality, there are modernist scholars like Boorstin and MacCannell whose concerns are based upon authenticity and inauthenticity of experiences.

For Boorstin (1961), pseudo-events are inauthentic and planned events which are more interesting and more attractive than spontaneous ones. Pseudo-events are less real because of the fact that they can be controlled and regulated (Boorstin, 1961). In his book titled 'The Image', Boorstin (1961) claims that Americans tend to experience the pleasure of pseudo-events rather than give preference to real happenings, and that tourism is one of the examples of this assertion.

Boorstin criticizes mass tourism and makes a distinction between tourist and traveler concepts. While tourists who are passive pleasure-seekers goes to sight-seeing with the expectation of interesting events to be done for them, travelers who are active working at something are in quest for people, adventure, and experience (Boorstin, 1961). Accordingly, Boorstin (1961) states that contemporary tourism is superficial, and mass tourists who are isolated from the local areas and indigenous people seek to find pseudo-events and take pleasure in contrived experiences, commercialized cultures, and products instead of searching authentic experiences as primitive travelers did.

MacCannell (1976: 11), the author of the book named 'The Tourist', develops a new theory on leisure class which is adopted by Thorstein Veblen's thesis on 'conspicuous consumption' (1899) that leisure time reflects social structure. MacCannell (1976), whose work is based on inauthenticity and superficiality of modern life as Boorstin, disputes with his assertions, and claims that tourism is a modern pilgrimage and tourists endeavor to find authentic cultures, places, and experiences. In other words, tourists try to find the authentic spaces which have cultural, historical and social importance.

The way of life in modern society has changed over time. MacCannell states that when some bad aspects of their life become considerably real, the people in the modern world have an anxiety problem because of the authenticity of their lives. The people in modern world sever all their ties with their families, towns, neighborhoods and everything which are called 'their own' (MacCannell, 1976: 91). Therefore, the moderns think that elsewhere in the world, the reality and authenticity exist in their purest form (MacCannell, 1976: 3). For these reasons, the people are curious about and fascinated by '*the real life of others'* and places that remained untouched (MacCannell, 1976: 91). His search of authenticity in tourism assumption is based upon the reasons why the curiosity of tourists is basically satisfied by experiencing the real life of indigenous people. In other words, for MacCannell, the tourists whose impetus is traveling to other cultures and places follow the desire of finding authenticity in there (Wearing et al., 2010).

From the MacCannell's point of view, urbanization and modernization cause to lose of emotions, sensitive and warm relations of traditional lifestyles, artificiality, homogeneity of cultures, and identity problem. It can be said that these are the reasons for the creation of the cycle of the fool's paradise. Thus, people in modern times occasionally want to escape their inauthentic lives and try to break down this modern cycle by traveling to find the really real and the authentic in other cultures. Also, the authentic experiences are only available to the modern people who try to break down the bonds of everyday life and begin to live (MacCannell, 1976: 159).

As tourists in foreign cultures, people want to see the real life of indigenous people in the regular daily schedule. However, the authenticity that tourists search for is not in the public eye, but in the background which is closed to the outsiders (MacCannell, 1976: 93-94). MacCannell's assertion is based on Goffman's works. Goffman (1959) analyzes the dramaturgy and presentation of self in everyday life and studies '*front and back regions'* of life where social hierarchy differentiates from each other. According to MacCannell (1976: 93), only the social structures of primitives cannot be separated into front and back regions because of the fact that they '*live their lives totally exposed to their relevant others*'. If the sense of reality weakens in time, the distinction between front and back regions is sharpened gradually. Moreover, once a distinction occurs between them, there is the point of no return to the state of nature.

Goffman's analysis is based on the structural division of social establishments for the determination of *the front and back regions*. The former, *front region,* is a place where the performance is displayed by the actors (Goffman, 1959). The *back region*, on the other hand, is a place '*where the suppressed facts make an appearance*' (Goffman, 1959). The false reality is lived in front regions. While the front region is a meeting place, the back region is a place of preparation and relaxation. In other words, in back region, the actors retire between performances which are given in front region. The real reality is lived in the back regions. For MacCannell (1976: 92), reception offices and parlors are the examples of front region whereas kitchens, boiler rooms, executive washrooms are the examples of the back region.

Goffman (1959) indicates that there are three different roles played in the performance namely those who perform, those performed to, and outsiders who do not observe the show and perform in it. While the performers can be seen in both regions, the audience can appear only in the front region, and outsiders can be seen none of the regions (Goffman, 1959). It can be deduced that the back region of performance is closed to the audiences and outsiders, and open only for those who perform. MacCannell (1976: 93) states that the closeness of back region arouses curiosity and causes to mystification because of the fact that the real life of others is lived in the back regions. Therefore, not all travelers but the majority of them want to penetrate beyond the front regions and feel the authenticity of the back regions. At this point, MacCannell (1976: 101) claims that, for tourist visitation, back regions are staged for visitors in front regions to provide them the experience beyond the artificial front and unveiling the concealed truth. To satisfying the demands of tourists, and also to save the real life of indigenous people in back regions, the front region is arranged for the touristic visitation as if it is back region (MacCannell, 1976: 101). The arrangement of the front region as if it is authentic and really real is termed as '*staged authenticity*' and applied in the tourism studies by MacCannell (1973). The six stages of staged authenticity are identified as:

- Stage one: a front region of Goffman (1959), tourists try to get behind this social space.
- Stage two: a touristic front region that is arranged with the reminders of back region activities to create the atmosphere of the back region.
- Stage three: a front region that is arranged to look like a back region.
- Stage four: a back region that is open to outsiders.
- Stage five: a back region that is changed a bit for the tourists' occasional glimpse in
- Stage six: a back region of Goffman (1959), reaching his stage is the main goal of tourists who are motivated to see there and travel (MacCannell, 1976: 101-102).

The tourism is one of the competitive industries that entrepreneurs try to gain a competitive advantage over everyone else. These tourist settings are repeatedly created by local entrepreneurs for tourists who are supposed to move beyond the front region and to live the authentic experience in '*staged setting*' (MacCannell, 1976: 100).

Cooper (2005), whose works are based on MacCannell's (1976) and Goffman's (1959) studies, describes the cultural penetration levels of tourists, shown in Figure 2.1. The levels include A, B and C which correspond to previous level of cultural penetration, staged authenticity, and true cultural heritage respectively. The level A where the first degree of cultural penetration is the tourism experiences of previous tourists. The level B which is separated from level C with the cultural curtain is considered as authentic by the visitors, although the authenticity is staged for the visitors in this front region. In the level C, the cultural curtain prevents guests to reach the back stage region so as to save and maintain the cultural identity. This level represents the true cultural heritage which is closed to the outsiders (Cooper, 2005: 18).

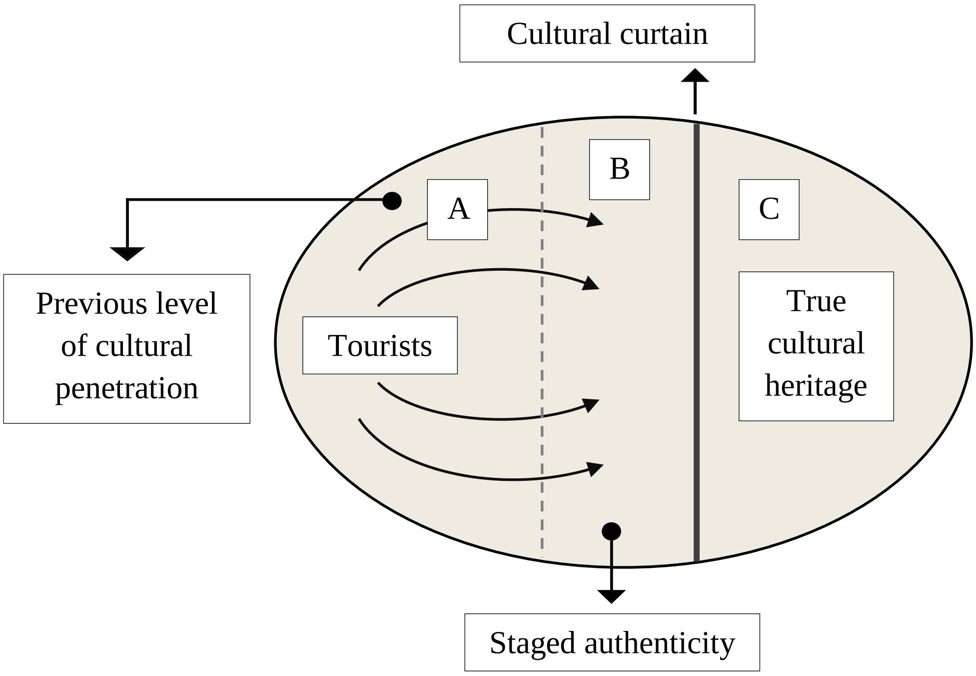


Figure 2.1. Levels of cultural penetration

Source: (Cooper, 2005: 18)

The local entrepreneurs arrange the front regions with the elements of back regions for the consumption and reproduction of local cultures to attract the attention of the tourists (Jansson, 2010). With changing of the authentic places into tourist centers, local people shape their culture to satisfy the tourists' demand. Therefore, both for local people and tourists, cultural places and heritage turn into commodified products for the sake of making more profit. Under these circumstances, the tourists are supposed that they feel the authenticity of back region. However, the thought of real experiences that they are in search of is false reality in front region. MacCannell (1973: 589) states that the tourist is in the threat of false consciousness. In other words, tourists are '*the serious victim of a sophisticated deception'* because of the fact that they are '*misled to believe that they succeeded in breaking through the contrived front of the inauthentic*' (Cohen, 1979b: 39). With reference to the Cohen's work, the tourists' assumption of the authentic nature of real and contrived scenes is studied by Ashworth and Tunbridge (2000: 17).

Table 2.1. The experience of authenticity

Tourist's impression of scene	**The Nature of Scene**	
	Real	Staged
Real	Authentic	Failure to recognize
Staged	Doubted Authenticity	Seen as contrived

Source: (Ashworth & Tunbridge, 2000: 17)

As shown in Table 2.1, for Ashworth and Tunbridge (2000: 17), if the nature of scene and the tourist's impression of scene are real, it means that tourist recognizes the setting as authentic. Likewise, if the nature of scene and tourist's impression of scene is staged, the setting is seen as contrived. However, although the nature of scene is staged, the tourist fails to recognize and perceives the setting as authentic. In reverse situation, despite the nature of scene is not staged, the tourist can doubt the authenticity of setting as staged.

Another study conducted by Heitmann (2011) is based on Cohen's work on authenticity and commoditization in tourism (1988). Heitmann (2011: 50) creates a model of staged authenticity to describe the four different perceptions of the relationships between authentic and staged settings.

Table 2.2. The staged authenticity model

Perception	Setting	
	Authentic	Staged
Authentic	The setting is authentic and the tourists recognize the authenticity as such	The setting is staged, but the tourists believe it to be authentic
Staged	The setting is real but the tourists are suspicious of its authenticity and therefore believe it to be staged	The setting is staged and the tourists recognize the inauthenticity

Source: (Heitmann, 2011: 50)

Heitmann's model of the staged authenticity is shown in Table 2.2. According to the studies, whether the setting is authentic or staged, the perception of tourists differs. Therefore, it can be said that there is not one type of tourist profile as for Boorstin's middle-aged and middle-class tourist assumption (1961) and MacCannell's young and modern tourist assumption (1976). Although being in the same authentic setting, one of two tourists can perceive the setting as authentic while the other one can perceive as staged.

2.2.2. The Different Modes of Touristic Experiences

Being against the arguments of Boorstin (1961) and MacCannell (1976), Cohen (1979b: 29) claims that their views on tourism studies are not universally valid. His justification is based upon the fact that '*the different kinds of people may desire different modes of touristic experiences*' (Cohen, 1979b: 30). Unlike Boorstin and MacCannell claim, Cohen said that the tourist does not exist as a type. Consequently, Cohen proposes **five different modes** of touristic experiences:

- Recreational mode
- Diversionary mode
- Experiential mode
- Experimental mode
- Existential mode

Cohen (1979b: 34) categorizes the tourists according to their degree of authenticity that they quest for. While the first two modes of touristic experiences namely recreational and diversionary refer to the people who are motivated by searching for good time, and by escapism norm, the others namely experiential, experimental and existential modes refer to the people who are motivated by the quest for authenticity at a certain level (Cohen, 1979b: 34).

In detail, the **first mode** of touristic experiences is recreational mode which is based on an entertaining voyage to the 'center' which restores tourist's physical and mental powers, and gives happiness and well-being to the tourists. Cohen (1979b: 35) indicates that the recreational mode of the touristic experiences is seen and ridiculed as a shallow, superficial, trivial and often frivolous activity from the perspective of high culture proponents like Boorstin (1961). The recreational tourists are taken in by the inauthentic and contrived experiences, by commodified displays of the indigenous culture (Cohen, 1979b: 35). Herein, he cites Huetz de Lemp (1964) to explain why recreational tourists are so gullible. For Huetz de Lemp (1964), the origins of their gullibility cannot be ascribed to their ignorance merely, but to their disregard of authenticity. Therefore, Cohen (1979b: 35) claims that the recreational tourists are motivated by pseudo-events called by Boorstin (1961). They are conscious of the situation that each of them plays their roles in the game so as to preserve artificial but enjoyable construction of touristic reality. Cohen (1979b: 36) explains recreational mode of tourism with reference to Lowenthal (1962) and Glasser (1975). Accordingly, Lowenthal (1962: 124) describes this mode of tourism that is not a serious business but an idle pleasure. Furthermore, Glasser (1975: 19-20) defines it '*as a mechanism which charges the batteries of weary modern man'*. By this way, tourists can return their serious businesses with the sense of refreshed and rejuvenated. Cohen (1979b: 36) explains this as '*a pressure valve for modern man*' because people take a vacation, when they cannot stand the pressures of everyday life.

The **second mode** of touristic experience described by Cohen (1979b: 37) is the diversionary mode which occurs when the tourism loses its recreation importance. The diversionary mode is, also, an escape from the monotony like recreational mode. However, the diversionary mode of travel does not recreate the tourists, but heal the body and sooth the spirit of them. Except for the meaninglessness of the diversionary mode, it is more or less similar to the recreational mode. In other words, the diversionary mode is '*the meaningless pleasure of center-less person*' (Cohen, 1979b: 37). It can be said that the life of diversionary tourists is meaningless; they are not looking for the meaning in their society or elsewhere in the world, either. For these tourists, the tourism loses its recreational significance and turns into diversionary mode. Cohen (1979b: 37) states that these modes are also differentiated according to the question of how deeply is modern man alienated from his life. With regard to this, the prevailing travel mode of modern man is recreational, if he is conceived of as adhering to a central nexus of Western values, whereas the prevailing travel mode of modern man is diversionary, if he is conceived of as alienated (Cohen, 1979b: 38).

For Cohen (1979b: 38), the **third mode** is experiential mode of touristic experiences which focuses on the question of what happens when the disenchanted people become incrementally conscious of their state of alienation and meaninglessness of their daily life. The things expected to happen are that people try to change their society through revolution, and look for meaning in the life of others. It can be explained by the transformation from the quest for 'pseudo-events' (Boorstin, 1961) to the quest for 'authentic experiences and the real life of others' (MacCannell, 1976). Cohen (1979b: 38) describes experiential tourist as a person who loses his own spiritual center and own authentic life, and tries to recapture meaning by experiencing the authenticity of the life of others. Cohen (1979b: 39) cites MacCannell (1976) to explain that the experiential tourists thrive on the existence of genuine society somewhere in the world. They try to break the bonds of everyday life, begin to live. However, even if they suppose that they reach the genuine society and the real life of others, they can be the victim of sophisticated deception: staged authenticity. As highlighted before, they presume to pass beyond the contrived front and reach the authentic back region of genuine society. However, the place in which they reach is false backs decorated with the elements of real back region actually (MacCannell, 1976). Cohen (1979b) argues MacCannell's thoughts on the relation between tourism and pilgrimage. For MacCannell (1976), the pilgrimage and the tour have the same motive because both of them are searching for authentic experiences. Cohen (1979b: 40) claims that pilgrimage is like the existential type of touristic experiences. The existential tourists participate in, adhere to and unite with their co-religionists in the communitas in the sacred center. However, experience-oriented tourists do not convert their lives; and they do not accept the authentic lifestyles of local people that they visit. The experiential tourists remain stranger in the local societies. This tourism experience, also, does not provide a new meaning and guidance to their lives, unlike pilgrimage (Cohen, 1979b: 40).

The **fourth mode** of touristic experience is experimental mode which describes the people who lose their connection to the spiritual center of their own society, and search for alternative life-ways and religion (Cohen, 1979b: 41). The disoriented post-modern travelers and drifters are the experimental tourists who try to find alternative lifestyles in their search of meaning. The mysticism, drugs and things like that are the other forms of their quest apart from travel. The experimental tourists are searching for themselves. They observe the authentic life of others and engage in authentic life, but refuse to appertain themselves to this life because they are in an essentially religious quest (Cohen, 1979b: 41).

Cohen (1979b: 42) describes the **fifth and last mode** of touristic experience as existential mode which describes the characteristic of travelers who are committed to the elective spiritual center entirely. For existential tourists, the life away from the spiritual center is like living in exile because the meaningful real life is merely at that center. There are some people who want to start a new life in there they travel and completely devote themselves to the culture and society which are oriented according to the spiritual center. In a sense, these people try to become native people. However, the existential tourists are different from those people who are mentioned. Cohen (1979b: 42) states what makes existential experiences a touristic phenomenon is that they live in two worlds namely the world of everyday life and the world of their elective center. As highlighted in experiential mode of touristic experience, the travel of existential tourists is like pilgrimage. However, in more detail, there are differences between the traditional pilgrimage and the existential tourism. Accordingly, the traditional pilgrimage is a sacred travel to the center of pilgrim's religion. Cohen (1979b: 43) identifies the center as the geographically ex-centric and charismatic center from where the pilgrim is not living in exile when he lives away because the world and daily abode of him is hallowed. Also, the center is not elective, but given. On the other hand, the existential tourists are live in exile because the daily abode and world of existential tourists are not hallowed. They live away from the center which is not given, but chosen. Furthermore, his pilgrimage is not a religious one, but a journey from chaos into another cosmos; in other words, from meaninglessness to authentic existence. Hence, there are different pilgrimage types apart from religious one like cultural, political, aesthetic or national pilgrimage that can be named as existential modes of pilgrimages. Traveling to the centers of past and historic cities can be named as cultural pilgrimage (Cohen, 1979b: 43).

Cohen (1979b) presents the typology of modes of touristic experiences in an ascending order from the most superficial which is recreational mode to the most profound which is the existential mode; in other saying, from the desire for pleasure to the quest for meaning. In his study, Cohen (1979b) expands on the assumption of

MacCannell (1976) that all tourists are pilgrims, tries to develop five distinct modes of touristic experiences basically.

2.2.3. Post-Modern Tourist and Tourist Gaze

Apart from the structuralist theory of MacCannell's the quest for authenticity (1976), the theoretical model of Urry's the post-modernist tourist gaze concept (1990) is the cornerstone of the modern literature on tourism. Especially after the beginnings of 2000s, the studies which were conducted on the mass tourism and modern tourists lose their importance gradually. Urry (1990), who is the author of 'The Tourist Gaze', tries to identify why and how people travel to another places, which are far from their place of work and abode, for a short period of time. Urry (1990) criticizes that the tourist's being in quest of authentic values and experiences is the basis of tourism development. . In other words, the quest for authenticity is too simple to clarify the modern tourism. While MacCannell (1976) describes tourism as a search for authenticity, Urry (1990) defines it as the difference between the places of work or residence and object of tourist gaze. Therefore, tourists want to go beyond the ordinary life and to reverse the situation of what they really are.

Urry (1990) references Gottlieb (1982) by giving example of inverse situations. For Gottlieb (1982), the tourists from lower-middle class desire to be 'the king or the queen' for one day in their life, whereas the tourists from middle class want to be the villager. The strict difference between ordinary in daily life and extraordinary in leisure time supports Urry's argument (1990) that in search of the authentic experiences is not the basis of travel demand. In his study, Urry (1990) focuses on the change and development of tourist gaze in variety of societies and especially on the social classes in different historical periods of time. Accordingly, there is not one typical type of tourist gaze. The tourist gazes are organized and systemized, and also patterned and learned the ways of seeing. It alters according to the societies, social groups and historical periods. These differences affect the tourist gaze.

Considering the formation of different tourist gaze in diverse societies give a clue about what is going on in the normal societies. In these circumstances, the fact of difference can be used to query the normal by analyzing the typical forms of tourism. For example, the visual gaze is based on health in the thermal holidays which include physical restoration, while the visual gaze is based on games and pleasure in the beach holidays which include all- inclusive systems. Similarly, in the historical and authentic places, the visual gaze is based upon heritage and memory. Urry (1990) describes nine typical features of tourism:

1. The existence of tourism depends on the existence of its opposite, which is working time. If there is no working time, there is no leisure time. Thus, people cannot find time for tourism.

2. Tourism includes movement from one place to another, target destinations, stay in a new places.

3. The period of stay in the new places which is short-term and temporary involves the intention of return home again.

4. Tourists in new places gaze upon the things that do not have direct relationship with the work. In other words, the things which are gazed upon are contrary to the work.

5. A significant proportion of population who lives in modern societies participates in the touristic activities. The tourist gaze has mass character which opposed to the individuality of travel.

6. The places are chosen to stare at in detail because tourists have an expectation of intense pleasures. They want to experience the different senses on a different scale which are not accustomed to.

7. The tourist gaze is for the scenes of landscape and townscape. Tourist stares at this scenes in detail because they think that they rarely encounter these scenes which are extraordinary. Therefore, the visual elements in the landscapes and

townscapes gain importance with the viewing of such tourist sights. These are the reasons for the endlessly reproduction of tourist gaze in these areas.

8. The gaze is formed by the signs. The tourists endeavor to associate with the signs and their gaze. For Urry, one of the tourist gaze of ‘timeless romantic Paris’ is consolidated when the tourists see the kissing couples in there. The tourism, therefore, is the collection of signs.

9. The tourism professionals try to reproduce the new signs of tourist gaze. The new signs which are located in a complex and changing hierarchy lead to competition between suppliers of these signs (Urry, 1990).

For Fainstein (2007: 9), the meaning of historic structures is fixed as the object of what Urry (1990) calls the tourist gaze. Tourists are aware of the destinations where they visit because they previously see there from the postcards and guidebooks. Thus, they go to their destinations with a certain expectation of what they are going to find (Fainstein, 2007: 9). As highlighted previously, for Urry’s description (1990), there is no single tourist gaze because it differs from one society to another. Accordingly, Urry (1990) makes a distinction between two different gazes namely romantic gaze and collective gaze. In his book titled ‘Consuming Places’, Urry (1995) identifies the ideal types of the tourist gaze into five categories namely romantic, collective, spectatorial, environmental and anthropological, as shown in Table 2.3.

Apart from these, in the second edition of Tourist Gaze (2002), Urry adds reverential gaze and mediatized gaze in the forms of the tourist gaze. Also, the third edition of book includes additional two gazes namely family gaze and photographic gaze (Urry & Larsen, 2011). From this point of view, two of the all forms of the tourist gazes are essential to identify the post-modern culture, tourism and post-modern tourist concept: romantic gaze and collective gaze.

Table 2.3. The ideal types of the tourist gaze

The ideal types of the tourist gaze	
Romantic gaze	Solitary Sustained immersion Gaze involving vision, awe, aura
Collective gaze	Communal activity Series of shared encounters Gazing at the familiar
Spectatorial	Communal activity Series of brief encounters Glancing at and collecting of different signs
Environmental	Collective organization Sustained and didactic Scanning to survey and inspect
Anthropological	Solitary Sustained immersion Scanning and active interpretation

Source: (Urry, 1995)

The former form of tourist gaze is found on tourists whose perceptions are based on solitude, private, personal and semi-spiritual relationships with the objects which are gazed upon. In these circumstances, tourists desire to look at the object privately or with some prominent visitors or with relatively few others. In other words, tourists isolate themselves from the environment, and with the romantic gaze, they are in the lonely contemplation and in the endless quest for objects to look at alone. The value of the spectacular sights is appreciated in an elitist way of thinking (Urry, 1990). Also, Urry (1995) indicates that lack of authenticity in the things gazed upon dramatically affects the romantic tourists who regard the authenticity and naturalness of the objects.

The latter, the collective gaze, is like convivial activity as opposed to the romantic gaze. The mass of people in the area give the sense of celebratory atmosphere to the place. The crowds are necessary for the collective visual consumption of the objects which are gazed upon .Urry (1990) qualifies the characteristics of collective gaze in tourism studies. Accordingly, the collective gaze is based on popular pleasures, and on anti-elitism with the little split of art from social life. Furthermore, the collective gaze underlines the greater participation of spectators instead of contemplation of them, and emphasizes pastiche or kitsch (Urry, 1990).The lack of authenticity is not critical for collective tourists whose emphasis is based on communal activity and togetherness because they do not seek to authentic experience as romantic tourists do (Urry, 1995).

The collective gaze has an anti-auratic characteristic which is based on anti-elitist way of thinking. The romantic gaze is auratic, and thus more elitist, and solitary (Urry, 1990). While the romantic gaze refers to the anti-tourist behavior and individualized forms of tourism, collective gaze refers to the tourist behavior and mass tourism (Smith, 2002). Moreover, romantic gaze has a connection with cultural authenticity, whereas collective gaze is oriented to recreation (Farias, 2008).

Urry (1990) tries to underpin the post-modern culture, post-modern tourism and post-tourist concepts so as to explain his argument. On the one hand, according to him, in modernist cultures, there is a structural differentiation namely vertical differentiation and horizontal differentiation. As long as each field is horizontally separated from the others, this situation provides a basis for the development of vertical differentiations. The post-modernism, on the other hand, includes de-differentiation unlike modernism (Urry, 1990). The collapse the distinguishing feature of the social sphere especially of the cultural sphere enables de-differentiation because all the distinguishing features of them interpenetrate each other. At this point, Urry (1990) cites Benjamin (1973) to explain that cultural spheres in post-modernism are no longer auratic as in modernism.

Apparently, for Urry (1990), the post-modernist culture is anti-auratic; post-modernist forms which are mechanically and electronically reproduced are not unique. The separation of art from social life and being in a different order of art from life are the claims that are rejected. The value which is attributed to the unity of works of art is diminished gradually and replaced with the pastiche, kitsch, collage, and allegory in time. The forms of post-modernist culture are used up in a condition of distraction instead of in a condition of contemplation. Therefore, the artistic work is open for all social and cultural spheres, both the high culture of elites who are well-informed and percipient and popular culture or subculture of masses. With these characteristics, it can be said that the post-modernism is anti-hierarchical and against the vertical differentiations (Urry, 1990).

In tourism studies, being a spectacle and demonstration center of all places and being a nostalgic attraction center of historic places are the post-modern elements. The post-modern tourism is different from conventional and ordinary one. For Urry (1990), the real holiday has **two distinct components**. The **first one** is that the destination place is far from the places that are visited by masses. For Urry, sometimes, these places can be the Bolivia, Syria or Maldives. Thus, the real holidays include the romantic tourist gaze which caused to unify all the places in the world into pleasure environments (Urry, 1990). From the 1990s and onwards, the classification of exemplified places, however, can be discussed in terms of changing their characteristics for providing real holiday. On the other hand, the **second one** is that the real holiday travelers use their own small agencies so as to arrive the determined destinations. Consequently, the real holiday includes a voyage of discovery for the traveler instead of a trip for the tourist; the romantic gaze instead of collective gaze; small agencies and suppliers instead of mass production companies (Urry, 1990). Hence, it can be said that post-modern experience in tourism emphasis on individual choice, abstain from package holidays, the importance of educated traveler and special individual treatment.

Urry (1990) questions the causes of modern temptation for the historical and cultural places which are gazed upon in detail. Urry (1990) classifies the touristic places into three categories. Whether they are object of the romantic or collective tourist gaze is the first; whether they are historical or modern places is the second and whether they are presented as authentic or inauthentic places is the third category. According to these, the Lake District in Britain can be characterized as the object of romantic gaze, and historical and authentic places, whereas the Alton Towers theme park in Britain is described as the object of collective gaze, and modern and inauthentic (Urry, 1990). With the post-modern tourism which is based on a voyage of discovery for traveler to undiscovered places and with the rise of interest to the indigenous people, and to the historical and cultural cities, the local people become aware of the existence of post-tourists.

The post-tourist concept is described by Feifer (1985) and Urry (1990). The concept of the post-tourist is firstly identified by Feifer in 1985. Urry (1990) and Walsh (1992) cite Feifer (1985) to explain what the post-tourist is. According to Feifer (1985), there are **three characteristics** of the post-tourists. The **first one** is that the post-tourists do not have to leave their house so as to see the typical objects of tourist gaze. With the technological advances, the post-tourists can gaze upon objects in detail via multimedia. The **second one** is that the post-tourists aware the alteration and pleasure which are created by increasing number of multiple choices. The post-tourists who get rid of the constraints of high culture are now in search of pleasure. Also, the post-tourists perceive the world as a stage at which they take pleasure the multiplicity of games played. The **third and last characteristic** of the post-tourists is that the post-tourists know the reality. With the conscious of being tourist, the post-tourists think that the tourism which includes no single and authentic tourist experiences is a game. The post-tourists are alive to they are not in a journey through time when they visit the historical cities. Therefore, Feifer describes the post-tourists as '*resolutely realistic*' people (Feifer, 1985).

Table 2.4. The profiles of the post-tourist and the cultural tourist

The post-tourist	The cultural tourist
Enjoys simulated experiences, often in the home	Keen on personal displacement and the notion of traveling
Little differentiation between tourism, leisure and lifestyle	Actively seeking difference
Acceptance that there is no true authentic experience	Seeking objective authenticity in cultural experiences
Treats the commodification of the tourist experience playfully	Concerned with existential authenticity and enhancement of self
Ironic detachment from experiences and situations	Earnest interaction with destinations and inhabitants
Little interest in differentiating between reality and fantasy	May have idealized expectations of places and people
Acceptance of representations and simulacra	Disdain for representations and simulacra

Source: (Smith, 2003)

For Urry (1990), on the other hand, the post-tourists have self-conscious, standoffish and distant personality. He claims that the post-tourists are not in search of authentic experience. According to MacCannell (1976), the modern tourists want to experience the ‘real life of others’; however, as highlighted, the modern tourists become disappointed when they cannot encounter the authentic experiences in their journeys. On the contrary, for Urry (1990), the post-modern tourists believe that there is no authentic experience. Therefore, the post-modern tourists are not disappointed when they cannot face with the authenticity because they think that all the authentic places, buildings or objects are fiction in reality.

The comparison of the profiles of the post-modern tourist and modern tourist reveals the differences between the interests, expectations and motivations of them. According to Table 2.4, the post-tourists take pleasure in simulated experiences and accept the inauthentic experience, as well as representations and simulacra. For the post-tourists, the confrontation of exploitation of values and fake authenticity is not a problem because they are conscious of the fact that the touristic experience is commodified to a great extent (Smith, 2003). In other words, the post tourists are the consumers who delight in commercialized and simulated experiences provided by the tourism industry (Smith et al., 2010).

2.2.4. Object-Related Authenticity and Activity-Related Authenticity

Wang’s studies (1999) are based on the explanation of the meanings of authenticity in tourist experiences in the light of objectivism, constructivism, and post-modernism. The ambiguity and limitations of the concept of authenticity, and also its usefulness and validity are questioned widely by scholars, for the conventional concept of authenticity cannot clarify the complex nature of authenticity in tourist experiences. For Wang (1999: 353), the ideas of MacCannell (1976) are too shallow to explain the inauthentic tourism experiences such as visiting friends and relatives, beach holidays and visiting Disneyland. At this point, Wang (1999: 350) cites Urry’s thoughts (1991) that the quest for authenticity is too simple to explain the contemporary tourism. Wang (1999), in his work, focuses on the conflicted ideas, and the rethinking the meanings of authenticity in terms of the understanding of existential philosophers.

The suggested types of authenticity by Wang are shown in Figure 2.2. By analyzing three different approaches namely objectivism, constructivism and post-modernism, Wang (1999: 350) asserts three different types of authenticity: *objective authenticity*, *constructive authenticity* and *existential authenticity*. The first two types of authenticity are related to the object-related concepts, while the third one is related to the activity-related concepts. Also, the existential authenticity is analyzed into two categories namely intra-personal authenticity and inter-personal authenticity.

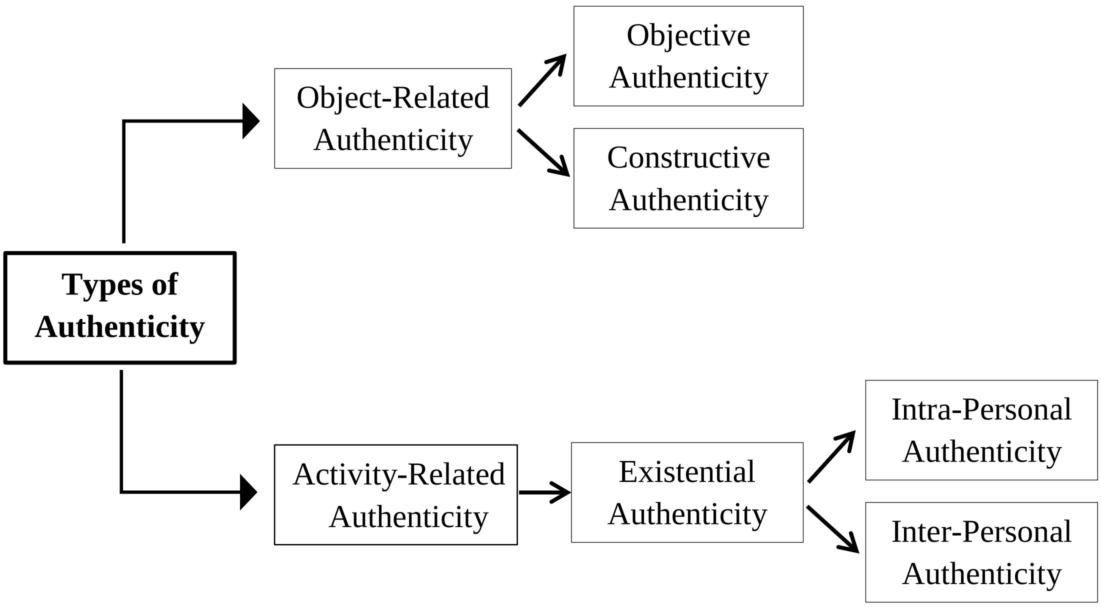


Figure 2.2. The different types of authenticity in tourism studies
Source: (Prepared according to the works of Wang, 1999)

According to Wang (1999: 351), the authenticity concept in tourism can be analyzed into two different categories namely authentic experiences and the toured objects which are confused as one. For deeper understanding, Wang (1999) cites Handler and Saxton (1988) and Selwyn (1996a). The authentic experience, for Handler and Saxton (1988: 243), is felt in places where people think that they are in touch with 'the real world' and 'the real selves'. On the other hand, Selwyn (1996a: 20-25) associates with 'the experience of the real world to the authenticity as knowledge', and also with 'the experience of the real self to the authenticity as feeling'. Selwyn terms the first relation as 'cool authenticity', and the second as 'hot authenticity'.

Wang (1999: 351) differentiates object-related authenticity into two types namely *objective authenticity* and *constructive authenticity*, as mentioned. Firstly, the *objective authenticity* contains '*the museum-linked usage of authenticity of the originals'*. This type of authenticity refers to the description of authenticity in Nara Document on Authenticity (Ivanovic, 2008). The tourists perceive the originals as the toured objects. Likewise, the recognition of the toured objects as authentic by tourists leads to the authentic experiences. Under these circumstances, the tourists think that they feel the real life of others and gain authentic experiences. However, the thing which they presume to feel as authentic experience can be inauthentic if the toured objects are false, contrived, and staged authentic that MacCannell (1976) calls. Wang (1999: 353) claims the studies of both Boorstin (1961) and MacCannell (1976) are based on the objectivist conception of authenticity because pseudo-events and staged authenticity notions refers the museum-linked usage of authenticity.

The second type of object-related authenticity is *constructive authenticity* or *symbolic authenticity*. Wang (1999: 352-354) claims that the complexity of authenticity cannot be explained only by the objectivist conception due to its simplicity, and he describes the constructive authenticity as' *the authenticity projected onto toured objects by tourists or tourism producers in terms of their imagery, expectations, preferences, beliefs, powers, etc.*'. The focal point of constructive authenticity is based on constructivist theory. According to constructivists, the same things have multiple and plural meanings which are originated from various perspectives. For them, the tourists are in quest for authenticity; however, their quest is not for objective authenticity, but for constructive or symbolic authenticity. The settings which are not intrinsically genuine appear as authentic for people because these settings construct their own culture through time (Wang, 1999: 355). Wang (1999: 355) cites Cohen's emergent authenticity concept (1988) and Salamone (1997) explains that the perception of the inauthentic places changes through time.

The *existential authenticity* clustered into activity-related type of authenticity is not related to the authenticity of toured objects, unlike object-related authenticity. Wang (1999: 359) give importance to Selwyn's analysis of cool and hot authenticity (1996a) to identify the existential type of authenticity as well as the differentiation of the authenticity of experiences from the authenticity of toured objects. Wang (1999: 352) identifies existential type of authenticity as '*a potential existential state of being that is to be activated by tourist activities*'. Wang (1999: 359) claims that even though the toured objects are perceived as inauthentic entirely by tourists, they can be in search of the alternative which is existential authenticity.

Apart from the objective and constructive authenticities which question whether the toured objects are authentic or not, existential authentic experience consists of personal feelings activated by tourist activities. In this type of authenticity, people feel that their experiences are '*much more authentic and more freely self-expressed than in everyday life*' (Wang, 1999: 351-352). As such, there is nothing with inherently authentic; the authentic experiences are merely in the people's mind. Thus, the existential authentic experience is a thing which is felt by people. It is not found in environs like objective and constructive authenticity, but sensed.

Contrary to the quest for authentic places, tourists can be in search of their authentic selves. Wang (1999: 361) separates the existential authenticity into two distinct categories. The first one is intra-personal authenticity which contains bodily feelings and self-identity, whereas the second one is inter-personal authenticity which is based on touristic communitas (Wang, 1999: 361-365). From this point of view, Kim and Jamal (2007: 188) determine the sub-categories of the concepts of intra-personal and inter-personal authenticity as shown in Table 2.5. Accordingly, bodily feelings clustered into intra-personal authenticity include relaxation, rehabilitation, recreation, entertainment, refreshment, sensual pleasure, excitement and play (Wang, 1999: 361). Wang (1999: 362) indicates that the beaches are the best places to exemplify the bodily concerns. Another intra-personal authenticity is self-making or self-identity. When everyday life continues in its monotonous routine, people cannot even notice their self-realization. Thus, such rationalized, routinized and over-predictability of life lead people to have a tendency of adventurous type of tourism to break down the monotony and reach their goals and selves (Wang, 1999: 363).

Table 2.5. Concepts and categories of existential authenticity

Concepts	Categories	Sub-categories
Intra personal authenticity	Bodily feelings	Sexual experiences Alcohol consumption
	Self- making	Self-transformation Emerging self Constructing self-identity
Inter-personal authenticity	Touristic communitas	Equality Acceptance Ludic nature of interaction Enduring bonding

Source: (Kim and Jamal, 2007: 188)

The inter-personal authenticity, on the other hand, consists of touristic communitas which occurs as pure inter-personal relationship among pilgrims. Kim and Jamal (2007: 188) identify the characteristics of touristic communitas on the basis of

Turner’s work (1969) as: equality, acceptance, ludic nature of interaction, and enduring bonding.

2.3. Cultural Heritage Tourism in Cities

Ashworth and Tunbridge (1990), in their book titled ‘*The Tourist-Historic City’*, suggest that the strict rules of authenticity should be transformed into more flexible concept (Nasser, 2003: 470). What Ashworth and Tunbridge (1990) are in quest of change in authenticity concept leads to the formation of the models of the historic city, the tourist city and the tourist-historic city. As it can be seen in Figure 2.3, they propose a model so as to show the relation between three elements, namely an activity which is tourism, a set of resources which are heritage, and a setting which is the city (Ashworth & Tunbridge, 2000: 54).

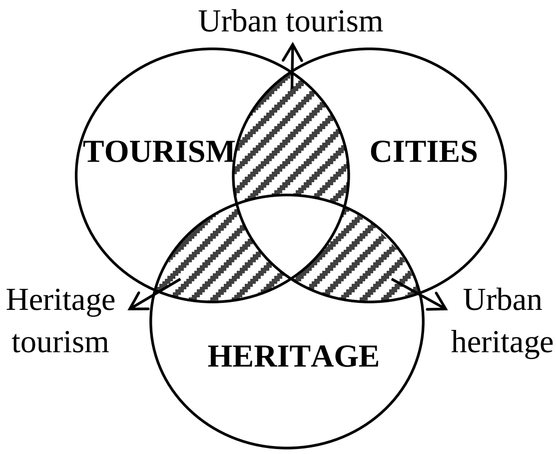


Figure 2.3. The relationship between tourism, cities and heritage
Source: (Ashworth and Tunbridge, 2000: 54)

The threefold study indicates the relationship between the three elements. With regard to this, the link between cities and heritage is described as urban heritage which is studied in the historic city concept. The relation between tourism and cities is examined in the tourist city concept. And also, the tourism and heritage relation is the tourist-historic city notion which names the book (Ashworth & Tunbridge, 2000).

2.3.1. The Historic City

Ashworth (1997) describes heritage as '*the contemporary uses of the past'*. The essence of the historic city, according to Ashworth and Tunbridge (2000: 9), is based principally upon the urban forms from the past which is survived into the modern city. The historic and modern concepts are distinct, but related because the character of the former is dependent on the existence of the latter.

They describe the historic city phase in two distinct ways. On the one hand, the historic city refers a city as a whole. For this kind of historic city, there is a contrast between historic and modern, and an implication of the presence of the historic functions as opposed to the modern city. The historic city phase, on the other hand, refers to a particular district in city that is distinguishable from other modern districts in city. Therefore, the historic city can be defined as a whole city, as a particular district, as a physical area of the city and as a distinctive urban zone. As such, the historic city can be as large as whole city, and as small as a single building (Ashworth & Tunbridge, 2000: 42). Ashworth and Tunbridge (2000: 49) claim that the historic city does not include the totality of preserved artifacts from the past because it is an ever-growing entity which recreated by each generation from past to present. Thus, they suggest an evolutionary model of the historic city, which is shown in Figure 2.4, to describe development of it.

There are **four evolutionary phase** for the medium-sized historic cities (Ashworth & Tunbridge, 2000: 49). The **first phase** demonstrates the original city which includes all urban functions. The urban growth occurs outwards in the **second phase** which shows the separation of the commercial functions from the original city within the same borders. Because of the outward oriented development, the center is the oldest part of the city. In this phase, Ashworth and Tunbridge (2000: 48) claim that the chance for the formation of historic city can be less because of two reasons. If the urban growth does not occur outwards, but inwards towards the center and the historical accident which leads to old buildings scattering through the whole city, the chance of historic city can be low.

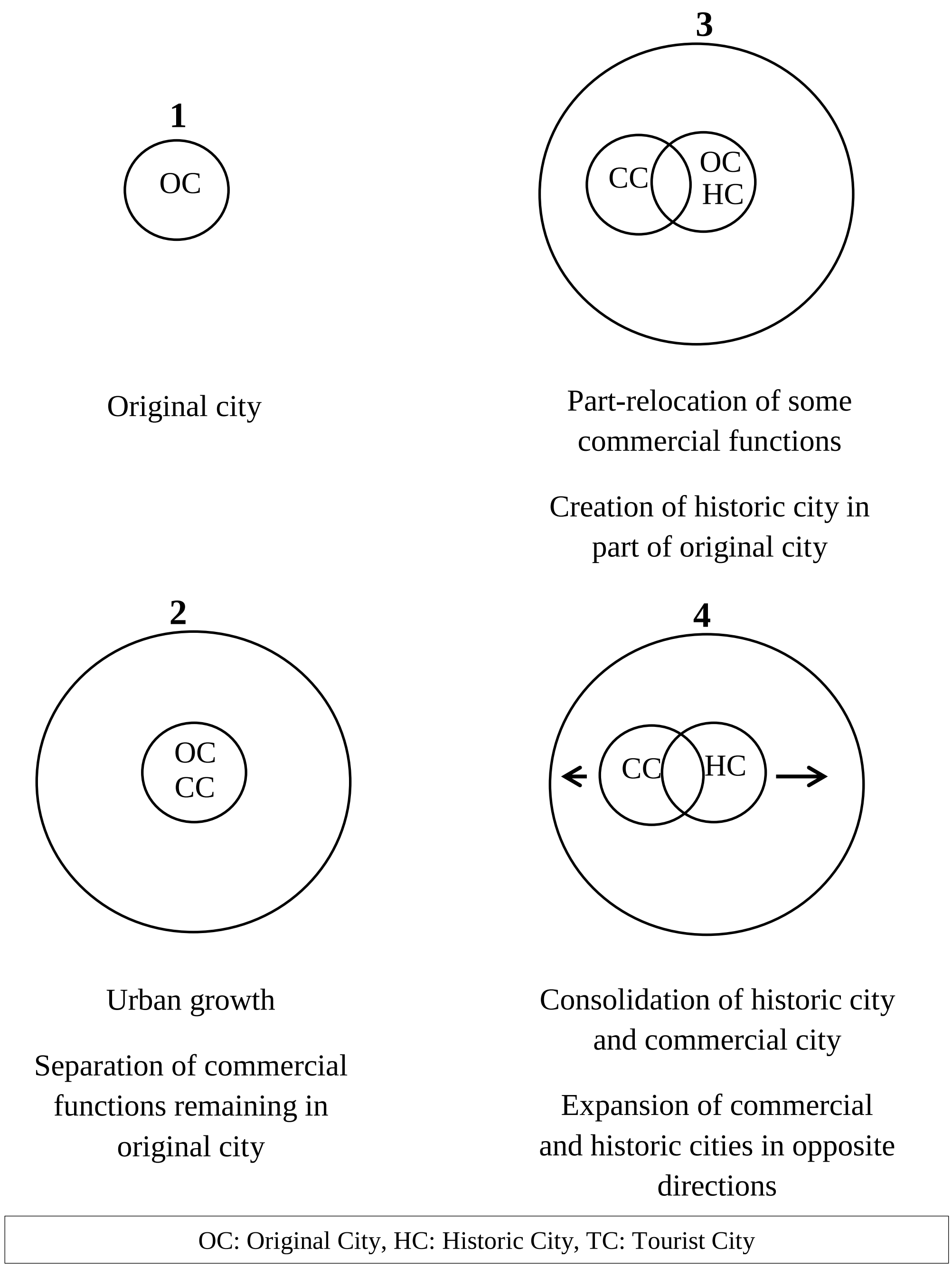


Figure 2.4. The evolutionary model of the historic city

Source: (Ashworth and Tunbridge, 2000: 49)

The **third phase** is the birth of the historic city. The historic city occurs as a result of two processes. *The first process* is introducing preservation and conservation attitudes and policies in consequence of revaluation of the historic heritage. These attitudes and policies are applied in some part of the original city to preserve the historic fabric from development.

For Ashworth and Tunbridge (2000: 48), the proportion of implementation to the original city is determined according to three factors: the strength of conservation movement, the extent and condition of relict structures, and pressures for redevelopment in original city. *The second process* is based on the relationship between the historic city and the central functions of the city. With the implementation of conservation policies in the original city, some commercial enterprises can be confronted with the constraints because of the physical fabric vicissitudes. With regard to this, in original city, the ascending density of site occupancy and redevelopment of buildings according to demands and technologies can be forbidden.

Furthermore, the accessibility to the commercial city can be hindered because the preservation of historic city leads to change of cadastral patterns, and thus transportation routes and demands. Therefore, the commercial city spontaneously moves beyond the original city and the historic city without any deliberate action. The condition of third phase poses a challenge for the original city. The shift of commercial city from the original city causes abandoned and underused areas in original city. The **fourth and last phase** includes the partial separation of the central business district (CBD) and the historic city in opposite directions for future growth. The historic district and CBD are partially separated because some commercial enterprises can profit from the historic city. In this phase, the historic city penetrates more into the original city (Ashworth & Tunbridge, 2000: 49).

2.3.2. The Tourist City

Ashworth and Tunbridge (2000: 54) describe another relation of the threefold study which is the linkage between tourism and cities: the tourist city, shown in Figure 2.3. Their argument is based on two non-identical assertions: cities are important to tourism, and tourism is important to cities. According to Ashworth and Page (2011), the tourist city is not a recognizable district by visitors because it is not a distinct spatial entity. The tourist city is like a mosaic of consumption experiences, spatially scattered and frequently grouped into districts and zones to make different the experience of place consumption via special symbols and icons, and also unique language. Thus, it can be said that the tourist city includes a series of sub-systems which are connected by the chase of pleasure, different consumption experiences, and the arbitrary use of the leisure time (Ashworth & Page, 2011).

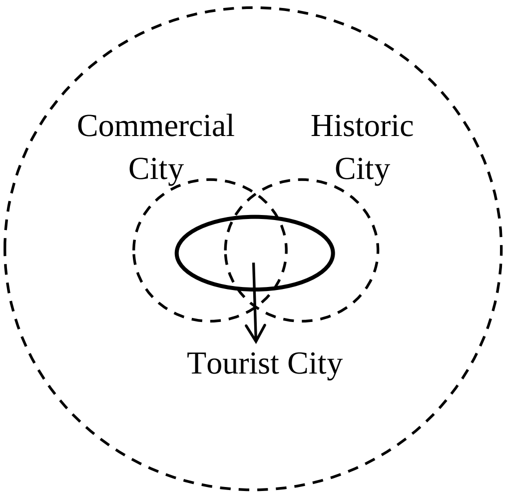


Figure 2.5. The location of the tourist city
Source: (Ashworth and Tunbridge, 2000: 79)

The tourists in medium-sized tourist cities perceive that there are restricted tourist center, which corresponds to a small portion of the total area of the commercial city and historic city. The model of the location of the tourist city shows that the tourist city overlaps both the part of the commercial city and the part of the historic city, shown in Figure 2.5 (Ashworth & Tunbridge, 2000: 79).

The model demonstrates that the central business district, the tourist city, and historic city are partially overlapped. For Ashworth and Tunbridge, this pattern occurs because either before or after the implementation of preservation and conservation attitudes and policies in original city, the commercial city shifts out of the conserved original city or historic city. Then, the tourist city emerges in some part of the modern commercial city and some part of historic city.

Apart from Ashworth and Tunbridge (2000), Fainstein and Judd (1999: 262) study on the tourist cities. According to study, there are **three types** of tourist cities, namely the *resort cities*, the *tourist-historic cities*, and *converted cities*. The **first one** is the *resort cities* which are intentionally created for the consumption by visitors. At the center of the resort cities, the exclusive space is dedicated for the tourism facilities such as dining, entertainment, lodging and shopping. It is indicated that the success of the resort cities surpasses their touristic feature, and become more than mere tourist location. The city of Cancun, Las Vegas and Disney World are given as examples for the resort cities (Fainstein & Judd, 1999: 263).

Fainstein and Judd (1999: 263) describe **second type** of the tourist city as the *tourist-historic city*. The tourist-historic city presents inherited historic and cultural identity to be experienced by tourists. For Fainstein (2007: 8), the tourist-historic cities do not need to create tourist attractions, since this kind of cities has unique sites of interest. The visitors can move around the city without constraint because there is not any invisible separation of tourism sites from the residential sites. The tourist-historic areas are not created by the process of uneven development, but created by mix use of residential and touristic areas (Fainstein, 2007: 8). Although these cities, like Prague, Venice and Athens, are the sites for tourism for many years, there is a threat for the tourist-historic cities to turn into mere tourist sites (Fainstein & Judd, 1999: 264).

The **third type** of the tourist cities is the *converted cities* where the infrastructure is built especially for the purpose of captivating the tourists (Fainstein & Judd, 1999: 266). To eliminate the hostile or uninviting behavior of residents to the visitors, the converted areas are created by the process of uneven development for tourists to isolate them from the ordinary fabric of daily life and also other parts of urban districts. Adapting new uses for the unused buildings or refunctioning of them causes to be a district standardized. This type of areas, named as converted cities, is constructed specifically for tourism. The aim of converted cities is creating an illusory world within an ordinary setting. The Times Square which is created to attract the visitors is given as an example of the converted cities (Fainstein & Judd, 1999: 266).

The term 'tourist bubbles' is coined by Judd (1999) to describe the converted cities as specialized tourist bubbles that '*envelop the traveler so that he/she only moves inside secured, protected and normalized environments*'. Judd (1999) exemplifies the tourist bubble areas as shopping malls, restaurants, hotels, etc. Accordingly, there is a boundary which separates the tourist space from the other parts of the city. The specialized areas are created for tourists as virtual tourist reservations, while, in other parts of the city, crime, poverty and urban decay cause to be the city inhospitable to strangers or tourists.

Fainstein (2007: 8) states that this situation leads to duality of urban land use: on the one hand, there is a city for the visitors, and, on the other hand, there is city for the residents. The city of Baltimore is given as an example of pure tourist space carved out of urban decay (Judd, 1999). To conclude, according to the three-fold classification studies of Fainstein and Judd (1999), the resort cities are entirely, and converted cities are partly created for the tourist consumption. However, the tourist-historic cities are not intentionally created for tourism usage (Specht, 2014).

2.3.3. The Tourist-Historic City

According to Ashworth and Tunbridge (2000), the last relation of threefold study is in between heritage and tourism, which is the tourist-historic city shown in Figure 2.3. The combination of both the evolutionary model of historic city and the model of tourist city, shown in Figure 2.4 and Figure 2.5, create the tourist-historic city model. The conjunction of the concepts of the historic city and tourist city shapes the tourist-historic city notion. Figure 2.6 shows that tourist-historic city emerges in the area of tourist city overlap the historic city.

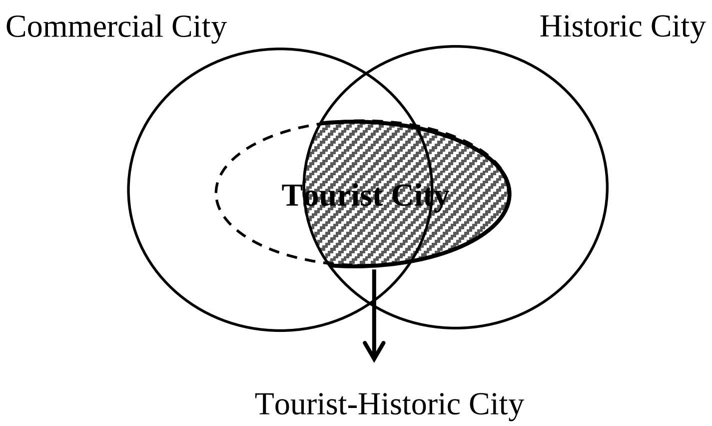


Figure 2.6. The tourist-historic city

Source: (Prepared according to Ashworth and Tunbridge's work, 2000)

The shaded area of the tourist city represents the tourist-historic city where some of the historical artifacts are used for tourism. The tourist-historic city notion is coined by Ashworth and Tunbridge (2000: 83) to explain the relation between tourism and heritage. Accordingly, they establish the tourist-historic city model based upon the evolutionary model of historic city and tourist city, shown in Figure 2.7. The **first phase** of the model demonstrates the commercial development (CBD) in the center of original city. In the **second phase**, with the implementation of conservation

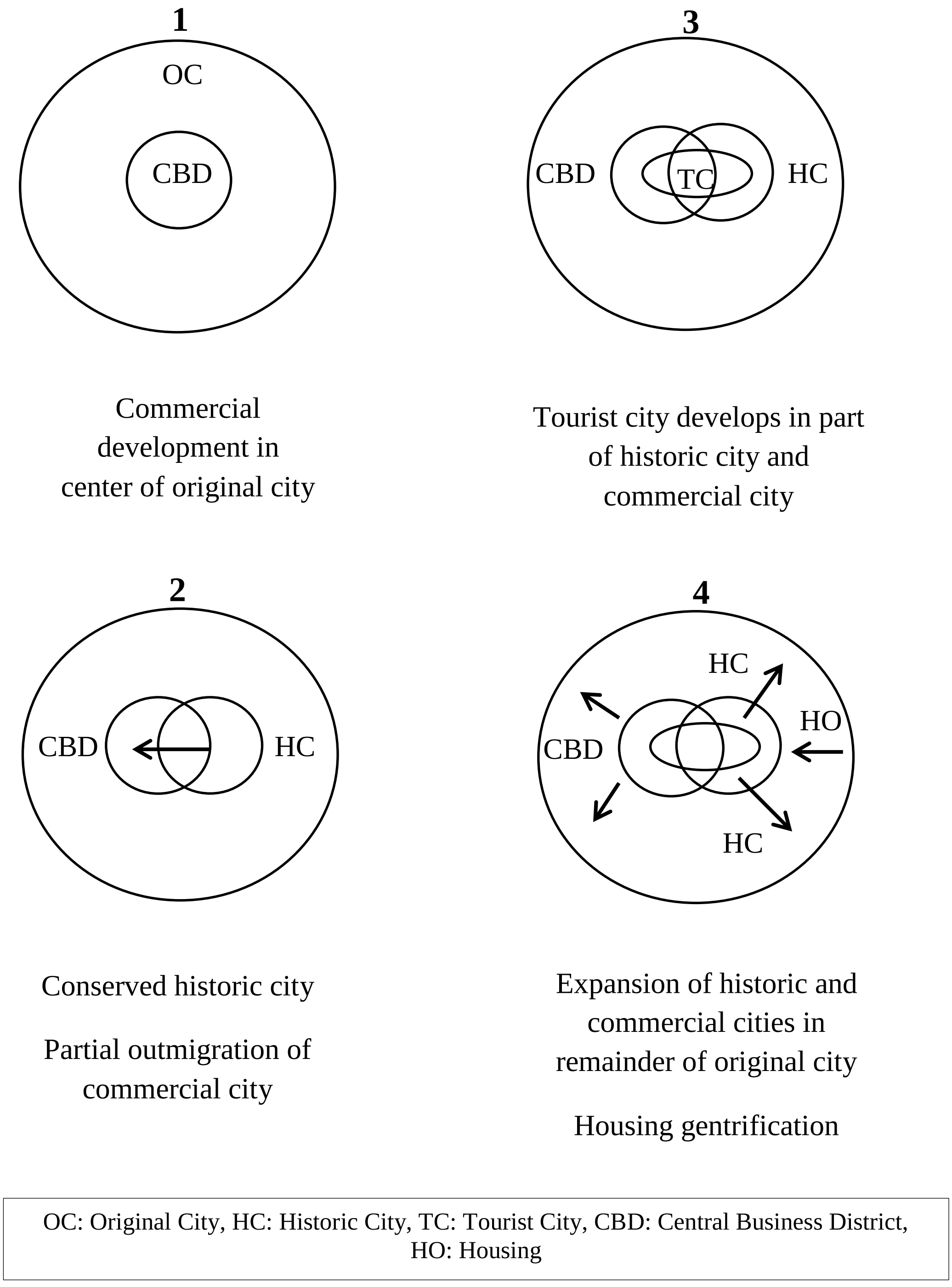


Figure 2.7. The tourist-historic city model

Source: (Ashworth and Tunbridge, 2000: 86) policies on the historic area, the commercial district partially shifts out of the historic city. As mentioned, the **third phase** represents the genesis of the tourist city in the areas of both central business district and historic city, also shown in Figure 2.5. The tourist-historic city is situated in the intersection area of the tourist city and the historic city, also shown in Figure 2.6.

The **fourth phase** describes what happens when the expansion of the tourist-historic city takes place due to the increases in tourism demand. In these circumstances, the historic city reacts by extending protective cover outwards from the core of the original city because of the pressure of the expansion of the tourist-historic city. The extension of the historic city gravitates towards the opposite direction of expanding central business district because, in central business district, the redevelopment takes place rather than the conservation. Therefore, the extension occurs likely towards the zones which are built areas, since the pressure to the extension is lower in built areas than in commercial district. In the wake of expansion of the historic city, the historic part of the tourist city which is the tourist-historic city can follow this expansion in the same way (Ashworth & Tunbridge, 2000: 86).

Ashworth and Tunbridge (2000: 131), also, examine the profiles of the users of the tourist-historic city. As such, there are two main types of tourists in the tourist-historic city, namely *intentional tourists* and *incidental tourists*. The *intentional tourists* are attracted by the tourist-historic character of the cities. The intentional tourists are also recreationists who do not care the activities combined in the particular trip. On the other hand, the *incidental tourists*, who are non-recreationists, are irrelevant to the tourist-historic character of cities, and their motivation for travel is not culture. Ashworth and Tunbridge (2000: 131) associate two distinct types of tourists with those who live in the city, namely residents, and those who come outside from the city, namely visitors. Accordingly, they represent four possible relationships of four elements:

- Intentional users from outside the city-region,

- Intentional users from inside the city-region,
- Incidental users from outside the city-region, and
- Incidental users from inside the city-region.

The intentional users from outside the city-region are described as holiday-makers who live in or outside of city use the city for excursion. These holiday-makers are also characterized as the heritage tourists and recreating visitors. The second one is intentional users from inside the city-region who use the recreational and entertainment facilities of cities, and enjoy city's historic character. This type of users is defined as recreating residents. The incidental users from outside the city-region, on the other hand, include the business and congress visitors and also the family visits which are described as non-recreating visitors. The fourth and last type is incidental users from the inside the city-region which are comprised of the most numerous group and include ordinary residents with their ordinary affairs. Those who are the residents of the city are defined as non-recreating residents (Ashworth & Tunbridge, 2000: 132).

CHAPTER 3

THE POSSIBLE IMPACTS OF TOURISM SECTOR

“*Man is both creature and moulder of his environment.”*

(UNCHE, 1972: 3)

3.1. The Positive Impacts of Tourism

By its very nature, tourism industry in towns and cities has many positive and negative influences on the localities like other industries. There are economic, environmental and socio-cultural positive impacts of tourism sector which create opportunities for the tourism destinations.

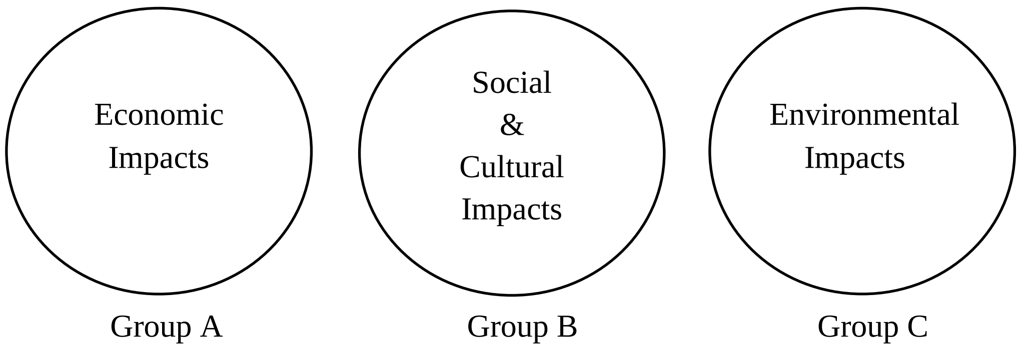


Figure 3.1. Divergent interests in tourism impacts

Source: (Kreag, 2001: 4)

Kreag (2001: 3) shows the two types of interests in tourism impacts namely *divergent interests* and *overlapping interests*. The divergent interests, shown in

Figure 3.1, include different interests of each group that can be completely separate. Group A people that are composed of business community and people who are in need of the jobs provided by tourism sector; Group B people are composed of local people who feel displaced by an influx of tourists; and Group C people can be the local outdoor enthusiasts who are concerned about the changes in natural resources (Kreag, 2001: 3).

Figure 3.2 shows the overlapping interests in tourism impacts. For Kreag (2001: 4), groups with interests in one area of tourism such as Group A have concerns about other tourism impacts such as Group B and Group C in most cases. The intersection areas demonstrate the common interests of all groups. The intersection areas that vary according to possible collaboration between the groups when the tourism issues come into question can be either narrow or broad (Kreag, 2001: 4).

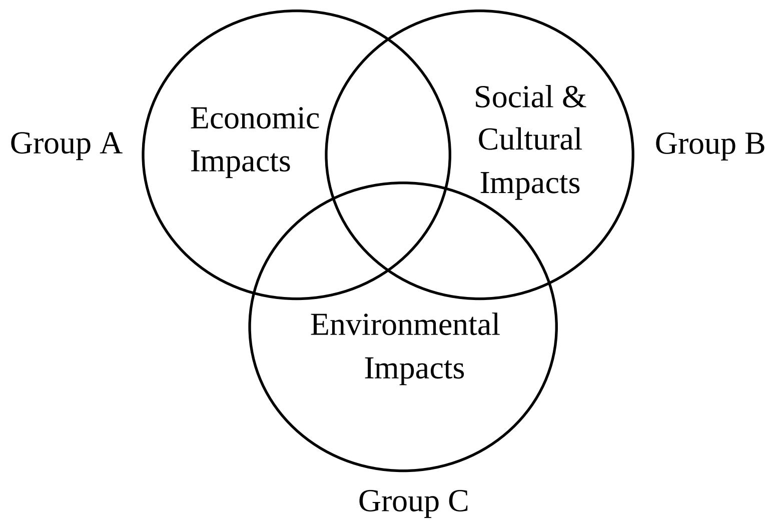


Figure 3.2. The overlapping interests in tourism impacts

Source: (Kreag, 2001: 4)

The overlapping interest in tourism impacts leads to confrontation between different groups because of the fact that the impacts of tourism sector are associated with each other. For instance, the positive impacts of tourism on environmental improvement can affect the economy of the locality positively. Likewise, the economic progress in tourism sector can have a positive influence on the social and cultural issues.

3.1.1. The Economic Positive Effects

International tourism is described as an invisible export which creates inflow of foreign currency into the economy of the locality by increasing business turnover, household income, employment, and government revenue (Archer et al., 2005: 82). For many countries, the tourism is highly significant sector for their economic progress. The tourism development has positive effects on national and local economic activities. The tourists make a significant contribution to income, sales and profits, tax revenues and jobs when visiting the tourism destinations.

In some less developed regions of a country that have lack of alternative opportunities for development, tourism sector is more effective than other sectors (Archer et al., 2005: 82). At both national and local levels, tourism sector has positive effects on foreign exchange earnings, contributions to government revenues and creation of employment and business opportunities. Besides, Smith (2003: 56) states that cultural tourism can be the positive development option. It provides the creation of employment, the receipt of foreign exchange, the expansion of other economic sectors, and infrastructural developments.

According to latest analysis of World Travel & Tourism Council, the direct contribution of global travel and tourism to GDP was US$ 2.3 trillion which corresponds to 3.1% of GDP in 2014 while total contribution of global travel and tourism to GDP was US$ 7.6 trillion which corresponds to 9.8% of GDP in 2014 (WTTC, 2015: 3). As tourism grows, the money flows trigger new business enterprises and promote household income. With the increase in the number of visitors, the touristic destination requires more services and infrastructure which provide alternative job options for the people who live in there because the tourism is considerably labor intensive tertiary sector which employs people from unskilled to specialized labor.

The economic impacts of the tourism sector are classified into **three groups** namely the direct impacts, the indirect impacts and induced impacts. The **first one** is direct economic impacts of tourism sector which emerge within the primary tourism sectors such as transportation, lodging, accommodation, catering, amusements and retail trade (Ardahaey, 2011: 208). Accordingly, when the tourists spend their money on the primary tourism sectors, their spending create immediate direct impact on income, imports of goods and services, government revenue, and employment.

Jucan and Jucan (2013: 84) categorize direct economic impacts of tourism sector into three groups in detail namely commodities, industries and sources of spending. The commodities category includes accommodation, transportation, entertainment and attractions. The industries category includes accommodation services, food and beverage services, retail trade, transportation services, and cultural, sports and recreational services. The sources of spending category comprise domestic travel and tourism spending of residents, domestic travel spending of businesses, visitor exports, travel and tourism spending of governments.

The indirect economic impacts of tourism sector are the **second one** that changes in the production affect other backward-linked industries (Ardahaey, 2011: 209). For example, as number of tourists increase in the tourism destination, the need for accommodation is also increase. With the ascending number of hotels, pensions and guest houses stimulates indirectly the production of other industries in the region like construction, infrastructure, agriculture, textile and carpentry industries. There are three distinct categories of indirect impacts of tourism sector namely travel and tourism investment spending, government collective travel and tourism spending, and the impacts of purchases from suppliers (Jucan & Jucan, 2013: 84). The travel and tourism investment spending is comprised of the purchase of new aircraft, construction of new hotels, and others. The government collective travel and tourism spending includes tourism market and promotion, aviation, administration, security services, resort areas security services, resort area sanitation services, and others. The impacts of purchases from suppliers includes purchases of food and cleaning services by hotels, of fuel and catering services by airlines and information technologies service by travel agents, and others.

The **last one** is the induced economic impact of the tourism sector that economic activity changes affect the household spending of income which is directly or indirectly gained from tourism spending (Ardahaey, 2011: 209). For instance, the workers or employees of the tourism sectors spend their wages in the local region for their needs in the food, transportation, housing, textile and other sectors. These spending of households are described as induced impacts of tourism sector that lead to generate income, sales and jobs in the local economy.

Tourism creates jobs both through direct employment in hotels, restaurants, commercial shops, and also through indirect employment for the supply of goods and services which are required by the tourism related activities such as agricultural production and construction sector. Accordingly, travel and tourism generated 105 million jobs directly in 2014; the total contribution of travel and tourism to employment was 277 million jobs which correspond to 9.4% of the total employment across the globe (WTTC, 2015: 4). In other words, although tourism sector generates jobs directly for the tertiary sector, it affects the primary and secondary sectors of the industry, which can be explained by the multiplier effect.

The tourism sector stimulates the local economy by multiplier effect. The multiplier effect of the sectors can be explained as the initial amount of the spending causing to change in total output for the economy (De Rugy & Debnam, 2010: 1). Accordingly, if the economy grows 2 dollars when the spending is 1 dollar initially, the multiplier is 2. Similarly, if the economy grows 0.5 dollars although the initial spending is 1 dollar, the multiplier is 0.5 (De Rugy & Debnam, 2010: 1). When it comes to tourism sector, for example, the money which is spent in a hotel generates employment directly in the hotel, but indirectly in other economic sectors (Rusu, 2011: 70).

3.1.2. The Environmental Positive Effects

The cities try to attract the tourists' attention by their natural and historical assets like waterfalls, mountains, panoramic landscapes and also historical buildings, streets and monuments. Tourism sector makes an effort to protect the natural, historic and cultural resources. Because of the fact that, in long run, the degradation of these resources severely affects the future of the locality, the sustainability of them is quite important.

Tourism has a positive influence on environmental conservation. The tourism industry can support the conservation of environment through financial contributions, environmental management, planning and regulatory measures, awareness rising campaigns, protection and preservation measures (UNWTO, 1998). The financial contributions can be direct contributions to the conservation of fragile environmental areas and natural habitat, and also government revenues from natural parks and conservation areas entrance fees, income taxes, taxes on sales and others which are allocated for the maintenance of the natural resources (UNWTO, 1998).Without any strategic foresight planning measures, the natural environment is too sensitive to be destroyed easily. The environmental management and planning measures are required to forestall the gradual degradation of environmental assets.

Tourism, also, has positive effects on heritage conservation. Orbaşlı (2000: 42) indicates that tourism sector does not directly provide a financial resource for conservation, but indirectly provide previously unavailable investment finances to be opened up. As such, the conservation, restoration and reuse implementations of disused historic buildings conduce to other environmental improvements such as increasing the liveliness of place and enabling other small-scale economic developments (Orbaşlı, 2000: 42). The adaptive reuse projects are one of the implementations on the obsolete historic buildings. The decrepit, derelict and vacant historic buildings are restored and conserved with the adaptive reuse projects. Adaptive reuse described by as the reuse of the historic sites and buildings for the purpose other than they originally built for (Moshaver, 2009: 27).

Recently, the historical texture which is authentic and specific to the particular period, and also has local and cultural characteristics offers an alternative new opportunity to the standardized and monotonous improved land. Historic cities keep making an effort to discover the cultural heritage which they possess and to adapt them to the modern urban fabric, and to protect and sustain properties located in the historic neighborhoods, and to rehabilitate the streets that protect its genuine tissue. These efforts like protection of cultural assets and the use of cultural heritage in accordance with the contemporary requirements give the historic city a chance to participate old buildings and spaces into vivacious city life. By this way, the historic urban fabric is allowed to maintain its features by attending it to the social life of citizens and ensures the revival of cultural tourism. However, the renewal and use of cultural properties for the benefit of tourism development beget discussions about cultural heritage as a tourism resource which will be explained in the next chapter.

Listokin and Lahr (1997: 214) try to explain the economic effects of historic rehabilitation and of constructing new building in New Jersey, shown in Table 3.1. Their work includes effects per dollars of initial expenditure and also multipliers of total effects compared to direct effects of single-family, multi-family, non-residential, highway and civic/institutional rehabilitation versus new construction activities in national and in state level. They investigate employment, income, GDP (gross domestic product), state taxes, local taxes, and total taxes in national level; employment, income, GSP (gross state product), state taxes, and local taxes in state level. Table 3.1 shows the effects per dollars of initial expenditure and also multipliers of total effects compared to direct effects of single-family, non-residential and civic/institutional rehabilitation versus new construction activity in state level.

Table 3.1. Historic rehabilitation versus new construction in New Jersey

Geographic Level/Economic Impact	Construction Activity-Historic Rehabilitation and New Construction					
	Single-Family		Non-residential		Civic/Institutional	
	Historic Rehab.	New Constr.	Historic Rehab.	New Constr.	Historic Rehab.	New Constr.
	Effects Per Million Dollars of Inıtial Expenditure					
In-State						
Employment	18.4	16.4	19.3	16.7	19.0	17.2
Income($000)	$623	$578	$685	$600	$675	$616
GSP($000)	$937	$811	$964	$827	$946	$843
	Multipliers of Total Effects Compared to Direct Effects					
State						
Employment	1.52	1.51	1.55	1.53	1.55	1.54
Income	1.39	1.36	1.39	1.36	1.39	1.36
GSP	1.49	1.50	1.53	1.51	1.54	1.52

Source: (Listokin and Lahr, 1997: 215)

According to Listokin and Lahr's studies (1997: 215), the economic impact of employment per million dollars invested in rehabilitation of single-family residential properties is valued as 18.4 while in new construction is valued 16.4. The non-residential and civic/institutional employment, income and GSP values of historic rehabilitation of properties are also higher than the construction of new buildings. Furthermore, the multipliers of total effects of employment, income and GSP of historic rehabilitation of properties compared to direct effects is higher than the new constructions in state level. In brief, it is understood that the heritage conservation and rehabilitation implementation on properties are much more effective for local and regional economies than the construction of new buildings. The Listokin and

Lahr studies on New Jersey (1997: 215) show that rehabilitation of heritage properties has a greater economic impact than the construction of new buildings.

The economic impacts of the rehabilitation of historic buildings are divided into three groups by Listokin and Lahr (1997: 34) namely direct impacts, indirect impacts and induced impacts. For them, the direct impacts include purchases which are made by local organizations especially for the construction projects. The purchases of construction projects can consist of architectural design, site preparation, construction labor building materials, machineries and tools, finance and insurance, and also inspection fees (Listokin & Lahr, 1997: 35).

According to Listokin and Lahr (1997: 34), the contractors' purchasing the items that are produced by spending on goods and services of industries is comprised of the indirect impacts of the rehabilitation of the historic properties. Similar with the indirect economic impacts of tourism sector mentioned before, the indirect impacts of the rehabilitation of the historic properties create the network of business transactions. The purchases of indirect impacts can be lumber and wood products, machine components, stone, clay, glass and gravel, fabricated metals, paper products, retail and wholesale services, tracking and warehousing (Listokin & Lahr, 1997: 35).

The induced impacts of rehabilitation of the historic properties measures the household spending on food, clothing, day care, retail services, public transit, utilities, car(s), oil and gasoline, property and income taxes, medical services and insurance. The households consist of workers and employees who work on the construction or other supplying industries. The indirect and induced impacts are the multiplier effects that are caused by the initial drop of the direct effects (Listokin & Lahr, 1997: 35).

3.1.3. The Socio-Cultural Positive Effects

Tourism sector paves the way for the confrontation between different cultures, behaviors and traditional values, which has both positive and negative impacts on the social and cultural values of host community. In this day and age, the positive social and cultural impacts of tourism on locality are much more obvious than the negative impacts of it. However, the negative social and cultural impacts of tourism keep getting bigger and more important day by day.

Tourism sector has positive social and cultural impacts on both tourists and host communities. For Orbaşlı (2000: 42), as tourism and tourism development in cities grows, it leads to increase in cross-cultural communication. Tourism development provides cultural exchange between tourists and host community, and gives an opportunity to understanding of different cultures and communities and tolerance of social differences all over the world. The relation between tourists and local people fosters better understanding and good-will between nations (Archer et al., 2005: 89).

Orbaşlı (2000: 43) claims that the increasing interest of tourists on historic cities leads to raising awareness for the cultural heritage and conversation of the subtle or inconspicuous historic buildings. Along with the raising awareness of community for conservation issues, the local participation and demand for conservation increase gradually, and cause the formation of local associations. By this way, the unused historic buildings are provided for the tourist accommodation. The overall consequences give rise to the promotion of architectural and historic values both locally and nationally (Orbaşlı, 2000: 43).

In tourist locality, tourism facilities and infrastructure services are developed to meet growing needs. In other words, the improvements to local infrastructure such as health services, airports, roads, water and sewerage systems and recreational facilities are funded by the surplus from tourism revenues (Crandall, 1987). The foreign exchange returns, in tourist locality, create funds for facilities and infrastructure services that local people substantially take advantage of them in any case. Thus, the tourism related funds indirectly pave the way for improving quality of life of local people. For Ap and Crompton (1998: 121), tourism preserves cultural identity of host population and increases demand for historical and cultural exhibits.

Because of the interests of tourists in local culture and history, the traditional local architecture, local festivals, cultural events, customs and handicrafts gain importance, and tourism encourages the preservation of them.

3.2. The Negative Impacts of Tourism

There are not only positive effects of tourism development in the historic cities. Apart from these positive effects, there are also negative effects of it. As providing home comforts for visitors, the resources of local products are faced with the problem of being lost. The tourism industry can sometimes pose a problem for historic places. The tourism is determined as the spearheading sector for the economic development plans of many tourist-historic cities. Orbaşlı (2000: 40) indicates that although the profits of tourism can be calculated, the costs of it are not easily calculable. It can damage the physical historic environment, damage the sense of place and cultural identity, cause tourism boom, and create difficulties for indigenous people. There are economic, environmental and socio-cultural negative impacts of tourism sector which pose a risk to the localities.

3.2.1. The Economic Negative Effects

The tourism development in cities provides great economic opportunities for local people, as mentioned. However, there are seasonality factor in tourism sector that cause fluctuation in numbers of tourists in cities. Thus, the job opportunities provided by the tourism sector can be seasonal. Also, the cities which are considerably dependent on tourism sector can face with the problem of seasonal underemployment or unemployment (Kreag, 2001: 7). In tourism season, although tourism sector employs people from unskilled to specialized labor, these job opportunities are low-wage or poorly paid and without insurance (Kruja, 2012: 207).

As tourism grows in locality, the demand on the scarce resources increases (Archer et al., 2005: 83). Thus, as the demand on the scarce resources increase, the prices of them also increase. The increase in prices dramatically affects the local residents because their wages do not increase proportionally. The buildings and lands prices near the city centers rise in value after the conservation projects and tourism developments. With the increase in prices of land and housing, the competition for land other economic uses become apparent (Kreag, 2001: 6). Because of the fact that the prices of basic goods and services are oriented according to the purchasing power of the visitors, the local people cannot afford to meet their basic cost of living or household needs in the city centers.

Orbaşlı (2000: 64) examines one of the characteristics of the historic town under tourist pressures is change in commerce. She claims that the shopping which is linked to travel becomes a leisure activity of the consumer society in a market economy. The financial gain in the historic cities is highly dependent on retail sector. However, the possession of the everyday shopping facilities in historic centers is liable to pass from local family-run traditional commercial areas to the tourists' shops firstly, and to the luxury outlets and then to the chain stores incrementally. By this way, the small workshops and crafts are pushed away the historic center, both because they cannot compete with the chain stores and mass production of goods, and also because of the fact that these traditional workshops are seen as noisy and dirty places that have to be wiped up (Orbaşlı, 2000: 65).

The transformation from the local family-run commercial facilities to the chain stores negatively affects the local economy. The dominance by outsiders in land and property markets is one of the negative economic effects of tourism sector (Yazdi, 2012: 53). The profits gained from tourism sector in locality are not beneficial for the local people, but for the non-local commercial business owners. The dominance of non-local commercial business owners becomes more apparent in seaside all-inclusive resorts. The enclave tourism is based on the isolation of tourists from local environments (Kondo, 2008: 59). Therefore, the economic benefit of tourists to local people can be limited when tourists insulate themselves from the local people.

There are leakage factor of the tourism revenues which reduces the positive economic impacts of tourism on locality (Wells, 1997: 12). Tourism leakages are described as the amount of revenues which are subtracted from tourist expenditures for taxes, wages paid outside the region, repatriated profits and imported goods and services (Gollub et al., 2003: 24). The large amount of money which spent by a tourist who take a vacation from a developed country remains nominal amount of money to the tourism destination because of the leakage factors. According to World Bank estimation, fifty five cents of every one dollar which is spent in developing countries leaks back to developed countries (Lindberg, 1991: 24). Thus, it can be unfortunately said that the total holiday expenditure of tourists remains insignificant amount for the local destination.

The tourism development in cities requires infrastructure and services that cost great amount of money for the local government. Orbaşlı (2000: 62) indicates that pressures to which historic cities are exposed is for the provision of services and infrastructure. The tourism is instable sector. Generally, because of the seasonality of tourism sector, the number of visitors in the historic towns concentrates more on the second and third quarters of the year. The increase in numbers of visitors a half of year-long leads to necessity of services and infrastructures in the historic cities. These seasonal fluctuations of the number of tourists and the carrying capacity of existing services create a dilemma for the service providers. Although the service providers make an investment in service and infrastructure sector at the beginning of the peak season which is assumed to be, the direct return of investments in peak season can be insufficient and fail to satisfy the expectancies of the service providers. Therefore, these expenses are covered by the residents of the historic cities as taxes and rates (Orbaşlı, 2000: 62).

3.2.2. The Environmental Negative Effects

Apart from its positive economic, environmental and socio-cultural impacts, tourism can degrade the surrounding environment. When the limits of environmental carrying capacity of destination are exceeded, the uncontrolled way of tourism development in locality gradually destroys the environmental resources. By making use OECD (1980) data, Ap and Crompton (1998: 121) indicate the negative environmental impacts of tourism as effects of air, water, noise and littering pollution, loss of natural landscape including agricultural and pastoral lands, destruction of flora and fauna, degradation of landscapes and of historic sites and monuments, effects of congestion including crowding, effects of conflict, and effects of competition.

Like other industries, tourism can also cause the pollution problem like water, air, noise, solid waste, sewage, and oil and chemicals pollution. In tourism seasons, the adverse effects of tourism sector increase rapidly. Because of the fact that the tourists, in many areas, ignorantly or deliberately destroy the environment by scattering large quantities of garbage all around, the tourists themselves are often guilty of helping to pollute the surrounding environment (Archer et al., 2005: 92). Therefore, polluted environment that is caused by tourists ultimately affects the local population (Muhanna, 2006: 20).

The land is too important to compete for the sake of obtaining it in tourism locality. Tourism firms try to take part in the competition to get the limited land resources. Kreag (2001: 8) describes the negative impacts of this competition as the loss of natural landscape and agricultural lands to tourism development. The increase in competition for scarce resources causes land degradation and unsustainable way of tourism development. Because of the city sprawl, the fertile agricultural land around the cities' periphery is being developed unnecessarily.

Orbaşlı (2000: 58) examines one of the characteristics of the historic town under tourist pressures is the overcrowding problem in historic cities. It is asserted that overcrowding in tourist cities creates the congestion problem of streets, applies pressure on services, and disrupts the local lifestyles. These problems become apparent in small but hugely popular historic towns. At this point, Orbaşlı (2000: 58) states that the relatively high number of tourists damages and causes the loss of heritage sites and the historic fabric of towns, and cites Newby (1994) that the tourism development causes erosion and depreciation of finite heritage resources inevitably.

The high demand on historic cities leads to mass tourism activities, and thus destruction of attractions because of the fact that the popularity and importance of historic sites decreases gradually when these sites are perceived as being overcrowded and spoilt by visitors (Orbaşlı, 2000: 59). When the historic sites are highly dominated by the day trippers, the richer and long-staying visitors are liable to move away from there. The decrease in prices to please the day trippers change the profile and quality of visitors came to the historic cities. The negative changes in qualification of visitors can cause degradation and deterioration of the qualities of products and services in historic cities (Orbaşlı, 2000: 59).

Another characteristic of the historic towns under tourist pressures examined by Orbaşlı (2000: 60) is the traffic and parking pressures. The historic centers are quintessentially composed of narrow streets, tight corners, low overhangs and little space for on-street parking, and to top it all off, the motor traffic in the historic quarters pose a threat to the urban fabric, environmental quality and historic buildings. The high demand causes over-crowdedness in historic cities which begets increase in the number of vehicles on the streets of cities (Orbaşlı, 2000: 60).

The increase in number of vehicles also causes traffic jams, and disruption of the historic environment (Orbaşlı, 2000: 60). The parking is another problem for the historic cities that the large parking garages are unsuitable for the historic cities both because of their scale and because of their character. To eliminate this problem the available open spaces especially the green spaces and public squares near the historic center are designated as parking spaces. Orbaşlı (2000: 60) examines that some of the commercial facilities and residents prefer to move away from the historic quarters because of delivery problems and parking and access restrictions.

3.2.3. The Socio-Cultural Negative Effects

Tourism paves the way for the interaction of different people, cultures, values and traditions. Apart from its positive effects, the socio-cultural impacts of tourism sector on host communities become apparent as tourism grows in the locality. There is a theoretical work to explain the relationship between residents and tourists: Doxey's Irritation Index Model or Irridex Model (1976). As it can be seen in Figure 3.3, the local people change their attitudes and behaviors towards guest people in progress through the four stages namely *euphoria, apathy, annoyance and antagonism.*

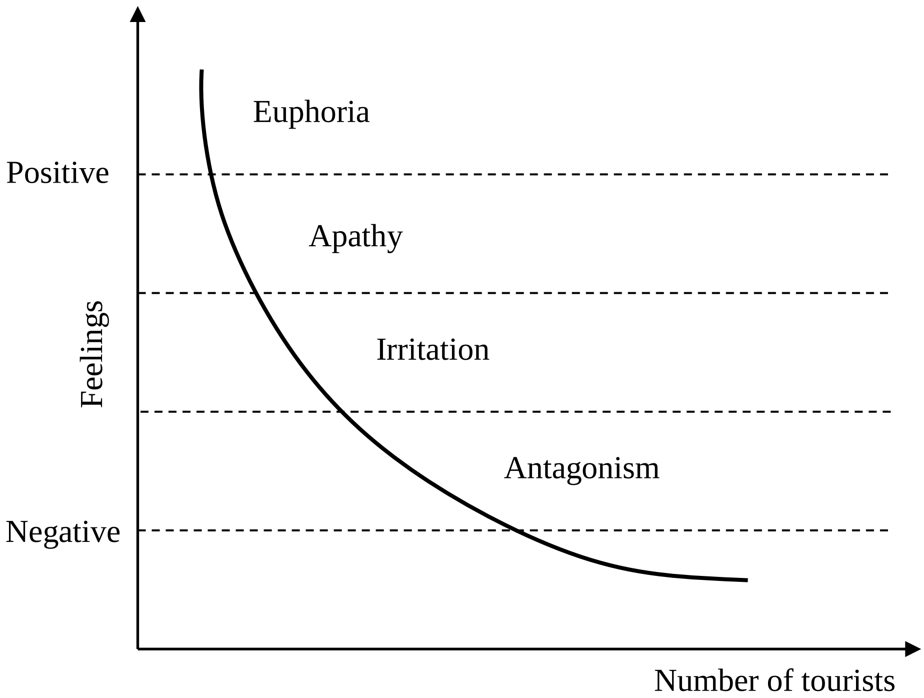


Figure 3.3. Irritation index model

Source: (Doxey, 1976; as displayed in Reisinger, 2009: 221)

According to Doxey's Irridex Model (1976), in *the euphoria stage*, there is curiosity and interest of locals about guests when there is no touristic activity in the locality. In this stage, number of tourists is low and tourists are excitedly welcomed by locals who are delighted about the presence of tourists (Reisinger, 2009: 220). It is seen that there is a decrease in the positive feelings of local people as long as the number of tourists increases in the locality. For Reisinger (2009: 221), *the apathy stage* includes more formal relationship between tourists and locals; the behavior of locals towards tourists changes in a negative way. The next stage is *the irritation stage* which the presence of tourists in locality become problem for locals. The problems in city such as price rises and crime are associated with the tourists. The last stage is *the antagonism stage* which the number of tourists is the highest in this stage. The local people enact hostile behavior towards tourists because they think that tourists are the reasons of all misdemeanors in the locality (Reisinger, 2009: 221).

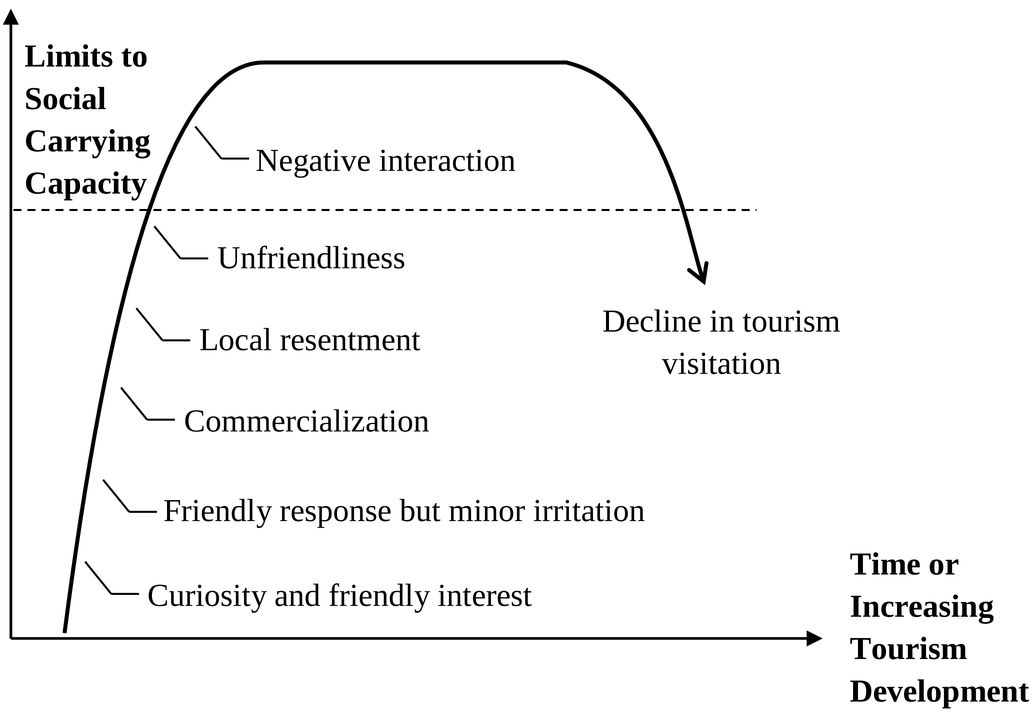


Figure 3.4. Potential cultural impacts of tourism model

Source: (Murphy, 1983: 136; as displayed in Lindberg, 1991: 10)

Murphy (1983: 136) shows tourist-resident relationships by building a theoretical model on the Doxey's Irridex Model (1976) and Butler's Tourism Area Life-Cycle Model (1980). For Murphy (1985), tourism is a socio-cultural event whose effects concern both local people and visitors. As time passes or tourism development increases, the interaction between residents and tourist changes, shown in Figure 3.4. The figure shows the growing irritation between visitors and residents in time. In the first stage of the cycle, in relation with the low number of tourists and underdeveloped tourism facilities, the local residents are curious about the visitors and have friendly interest towards them. In the next stage, the local people have generally friendly response but minor irritation towards tourists; and the commercialization of tourism begin to grow (Lindberg, 1991: 10).

As tourism development makes progress and the number of tourists increases in locality, the commercialization of tourism sources become prominent. The next stage is growing local resentment towards tourists who are perceived as the reasons of several ex post observable problems. Because of this perception and transcending the limits of social carrying capacity, in the next stage, tourists gradually sense the unfriendly behavior of local people. After the negative interaction occurs between residents and tourists, the tourism visitation begins to decline in this locality (Murphy, 1983).

Orbaşlı (2000: 40) states that tourism and tourism development are insatiable consumers of culture. After the historic city turns into touristic places, the fragile heritage is encircled by sign boards, parking facilities, souvenir shops, restaurants and cafes. The surrounding environment of monuments is not conserved in spite of the fact that the monuments are conserved (Orbaşlı, 2000: 40). Also, the indigenous people are threatened by being part of the spectacle of tourism sector. They are exposed to be gazed upon by outsiders who know almost nothing about the culture of indigenous people (Herbert, 1995; quoted in Nasser, 2003: 473). The conflict between identities of local people and outsiders because of different cultural norms and assumptions can lead to some social and cultural problems (Nasser, 2003: 473).

Orbaşlı (2000: 56) asserts that the private spaces, included residential areas and religious areas especially, are the most fragile ones to be interfered by tourists.

According to Orbaşlı (2000: 62), one of the characteristics of the historic town under tourist pressures is change in ownership patterns of the historic centers. In many historic cities, gentrification in the historic centers is inevitable outcome of the majority of the rehabilitation and conservation projects because of the superiority of the commercial powers of the market. The local residents move out of the historic center because of the increase in prices, change in land use patterns and pressures and demands of tourism sector. In this way, the ownership patterns in historic centers change gradually and include increase in retail, leisure and entertainment uses and decrease in residential uses.

There is, however, a threat for the total collapse of the historic center, both because the local residents have a traditional lifestyles, and also because proliferation of commercial facilities and the presence of entertainment and leisure industry are likely to be undesirable by local residents (Orbaşlı, 2000: 62). Thus, residents of the historic center want to move out from their houses. As mentioned before, the tourism is inconsistent industry. With regard to this, the attractions in the historic centers which highly affect tourists' motives can lose their significance in future. In this way, the historic centers are abandoned to their fate and become desolated and collapsed eventually (Orbaşlı, 2000: 62).

For Saee (2004), there are six distinct dimensions of globalization namely economic, technological, political, cultural, social and environmental; the meaning of globalization differs according to these dimensions. The social dimension of globalization is defined by Saee as the process of incorporating people into a single world society in global village while the cultural dimension of it is the process of increasing homogeneity of lifestyles and aspirations through media, television, tourism and so forth (Saee, 2004). Accordingly, globalization cause to homogenization of cultures, values and lifestyles, and standardization of differences, which considerable affects the vulnerable local cultures.

In the Merriam-Webster Online Dictionary (n.d.), homogeneous is defined as 't*he same or a similar kind or nature*' and '*the uniform structure or composition*'; homogenization is defined in Oxford Dictionaries Online (n.d.) as '*a process of making things uniform or similar*'. According to Ritzer (2010: 163), the homogenization of culture, also known as cultural convergence, emerges when the local cultures are shaped by other dominant cultures or global culture. The barriers which prevent global flows that lead to look alike transformation of cultures are weak while the global flows are strong. In other words, cultural homogenization is a process which more powerful cultures transform and absorb the weak local cultures (O'Connor, 2006: 391).

The highly interconnected world which is composed of distinct but related systems because of globalization leads to more culturally homogeneous world. The homogenization of cultural values and diversities is more or less related to the transfer of ideas and values of western cultures into rural communities. The dominant and powerful cultures are described as Western European or American capitalist cultures (Smith, 2003: 14); and this process is also termed as Global Culture (Robertson, 1992), McDonaldization (Ritzer, 1993), Disneyfication (Bryman, 1999), Americanization or Westernization. These terms reflect the dedifferentiation of the distinction between rural culture and western culture and degradation of traditional values of indigenous people. Furthermore, globalization causes to the destruction of local cultural traditions and practices, elimination of the uniqueness of national cultures, loss of identities, and finally establishment of a homogenized world culture (Hassi & Storti, 2012: 9).

Table 3.2 shown below summarizes both the positive and the negative impacts of the tourism sector in the destination on economy, environment, and socio-cultural values.

Table 3.2. Positive and negative impacts of tourism sector on economy, environment and society

Economic	Positive Economic Impacts	- creation of business opportunities in local areas	- stimulates local economy by multiplier effect
		- inflow of foreign currency into the local economy	- creation of extra tax revenues
		- creation of jobs both through directly and indirectly	- increases government revenue
		- increases household income and wealth	- contributes infrastructural improvements
	Negative Economic Impacts	- increases seasonal underemployment/unemployment	- increase in prices of land and housing
		- low-wage and poorly paid jobs with no insurance	- disappearance of local family-run shops
		- the leakage factor of the tourism revenues	- commercialization of tourism resources
		- rise in the prices of basic goods and services	- enclave factor for the local economy
Environmental	Positive Environmental Impacts	- supports the conservation of environment and history	- increases public awareness
		- creates financial resource for the conservation	- energy efficiency by adaptively reusing vacant areas
		- preparation of management plans and regulations	- visual improvement of the appearance of the city
	Negative Environmental Impacts	- exceeds the limits of carrying capacity	- loss of natural landscape includes agricultural lands
		- destroys environmental resources	- overcrowding and congestion problems
		- creation of air, water, noise and littering pollution	- degradation of historic sites and monuments
Social	Positive Socio-Cultural Impacts	- increases tolerance of different cultures	- local participation and demand for conservation
		- increases cultural exchange	- development of social infrastructure
		- increases good-will between different countries	- preservation of local festivals, cuisine, handicrafts
	Negative Socio-Cultural Impacts	- negative interaction between hosts and guests	- changes in ownership patterns
		- loss of diversity and homogenization of culture	- decrease in safety and security
		- gentrification in the residential areas	- exclusion and displacement of local people

CHAPTER 4

CULTURAL HERITAGE AND TOURISM DEVELOPMENT UNDER RISK

"Tourism development carries with it the seeds of its own destruction."

(Butler, 1980: 6)

"Tourism is a volatile industry and there is very little guarantee of its continuation at stable levels, for a variety of reasons including changing fashions."

(Orbaşlı, 2000: 39)

4.1. Local Dynamics and Globalization Issues

Especially after the twentieth century, the international economy turned into the world economy because of the expansion of free trade and market economy. Along with the states opening their borders to the globally competitive international markets, financial systems and resources, goods, information and communication technology systems, the lives of people and cultures were dramatically affected by this transformation. This transformation is labeled as globalization.

Globalization does not have boundaries. It consists of movements of almost everything across national boundaries. It is important to state that the lives of ordinary people in the world are influenced by the instability of globalization. Thus, the effects of it on local communities are not deniable. According to Giddens (1990: 64), the happenings in local areas are shaped by the events which are occurred in miles away and vice versa.

The development of globalization has influence over the local dynamics. The localization concept gains wide currency in line with the globalization because the success of globalization depends highly on the success of the localization process. In micro level, apart from supporting the decentralized decision-making structure, the social and economic development of cities is embraced and supported in globalized political system. The cities, sub-regions and regions are rediscovered and assigned new strategic meanings to them.

The historical, natural, cultural, industrial, financial and alternative attractiveness give cities opportunities in global market. In this economic order, the cities try to get the highest revenue by marketing themselves. Almost each city wants to be far superior to others by promoting themselves, which creates competition among them. Winning the competitors in global market becomes tougher gradually. Thus, that the cities try to bring their remarkable features into the forefront by creating themselves as a brand will be explained below.

4.1.1. Changing Features of Local Dynamics under Globalization

Globalization is an evolutionary process whose effects can dramatically change the life of each person lived in planet. The globalization term does not have one definition. McLuhan (1962: 31) describes the world as a '*global village*'. Robertson (1992: 8) claims that globalization can be characterized as a compression of the world, which can be linked to McLuhan's concept (1962) of global village (Burns, 1999). The changes in costs of economic interactions across distance and the impacts of these changes on the geographical distribution of economic activity are defined as globalization (Crafts & Venables, 2001: 323). In other words, globalization represents the intensification of global social relations and connection of distant localities that the events occur miles away can affect local happenings easily (Giddens, 1990: 64).

The definition of globalization term which is very controversial depends on whether one gains or losses from it (Ritzer, 2003: 190). For example, Wallerstein (1974: 46) defines globalization concept as '*the triumph of a capitalist world economy tied together by a global division of labor*', while Giddens (1996: 5) defines it as the production of solidarities in some places and destruction of them in other places. This part of study discusses that the globalization may poses a threat to local dynamics. As such, to explain the dimension of threat, this part focuses on globalization from the perspective of losers as Ritzer (2003) indicated.

The usage of urban spaces in capitalist economy changes from one period to another. The urban space is the arena where reproduction of labor is concentrated from early modernity period until the end of economic development period (Castells, 1977). In this period, the city is occupied and shaped by industrial facilities and site selection of them. This ongoing system of reproduction of labor brakes out with the 1980s termed by Şengül (2001) terms as a period of urbanization of capital in Turkey. Especially after the 1980s' economic reconstruction, the economic structure alters gradually. In this period, many cities leave aside the import-substituting industrialization efforts and protection policies, and try to grow with outward oriented policies (Şengül, 2001). These renovated ways of development are articulated with the neo-liberalism policies and globalization. Lefebvre (1979) defines this way of development as a transformation from the commodities produced in spaces to the spaces themselves produced as commodities.

The local governments gain and strengthen their economic and political autonomy especially after 1980s (Keyder & Öncü, 1993). The national boundaries become less and less important because of the emergence of globalization (Florida, 2008). The globalization paves the way for cities to become more autonomous local management centers. In other words, along with the decentralization, the local governments have more local autonomy in policy development and less dependence on central government resources and advice (Choe & Roberts, 2011: 49). This autonomous power of local governments makes the competition between cities a prominent issue in world. As such, capital can be divided freely around the globe; thus, there is rivalry between cities to attract the capital investment flows excessively. However, the competition between cities leads to be given weight particularly to the competitive local strategies regardless of national strategies. Especially after the globalization and neo-liberal policies, the cities' becoming the spaces of capital investments and centers of attractions brings up identity and authenticity of cities for discussion (Sert et al., 2005: 102). The cities in competition focus more on renewal and redevelopment of urban spaces; thus, identity and authenticity of local culture is under threat.

There is a new understanding what the city is after the development of capitalist market economies and global consumer culture. Stimpson and Bhabha (1998: 185) claim that there are three areas of globalization namely in economic and financial systems, in information systems and in entertainment systems. Likewise, the cities are deindustrialized and reorganized as financial, entertainment, leisure, consumption and tourism centers to race better with their opponents (Ersoy, 2001: 34). According to Orbaşlı (2000: 66), after industrialization and production lose their importance in urban space, local governments focus more on tourism industry which is clean alternative and easy option for economic gain and employment creation when compared to the other industries in city. Therefore, the historic cities are uncaringly shaped by the object of tourist gaze in capitalist market economy (Urry, 1990). With their historical background and authentic treasuries, these cities are materialized, marketed and consumed as pleasant vistas in international tourism markets.

The global capitalism is not sum of the national capitalist economies, but the system of regional and local capitalist market economies. The local dynamics dramatically alter with the capitalist system's exploration of urban spaces and localities in twentieth and twenty-first centuries (Lefebvre, 1979). For him, the urban space of capitalism is an abstraction. When capitalism uses the urban space, it creates an abstract space which is produced, utilized and dominated by capitalist system of production. The capitalist economic system is cruel because of the fact that the abstract exchange value of space is much more important than the physical use value of space when it comes to acquisition (Lefebvre, 1979).

The destructive power of capitalism affects urban spaces regardless of historical and cultural values of urban space and social values represented in there. The historical, cultural and social values of urban spaces are important as long as they make contribution to the exchange value of these urban spaces. For capitalist market economy, different historical buildings, parcels and values are only the commodities which are bought and sold in market economies to satisfy more consumers and make money. At this point, in historical cities, it can be said that there are tourists, entrepreneurs and indigenous people whose intentions differ from each other. The tourists as consumers are satisfied by the local, national or global entrepreneurs by using of historical urban spaces with considering its exchange value. The paradoxical or contradictory point is that these entrepreneurs not only conserve the historic buildings, but also display them as an object of tourist gaze. This collusion between tourists and entrepreneurs leads to negligence of indigenous people whose intent is mainly based on physical use value of urban space.

For Tomlinson (2003: 269), the globalization concept is associated with the destruction of cultural identities, victims of westernized, homogenized and commodified culture. He starts his assumptions by describing cultural identity before the era of globalization. There were some connections, like local, autonomous, distinct, well-defined, robust and sustainable, between geographical place and cultural experiences. These connections between places and experiences form cultural identities of each community. Accordingly, the cultural identity for him is not only a description of cultural belonging, but also a sort of collective treasure of local communities, which is fragile, has a danger of cultural extinction and has to be protected and preserved before destruction of identities due to the corrosive power of globalization (Tomlinson, 2003: 269).

4.1.2. Brand Cities in Global Competition

Nowadays, each city in world tries to develop competition strategies and documented them on their own. As mentioned, in globalized world, the national demarcations lose their significance, and cities and regions become important. The economies of nations cannot longer be defined by national borders. While the cities of past were part of the national systems, because of the globalization, they turn into world-wide competitors (Florida et al., 2007: 3-4). It can be said that cities are now products managed as companies by directors in capitalist global economy. From this point of view, because of the global competition, cities in world try to attract investors, to hold the skilled labor or talents in cities' borders. The majority of products have brands to be easily recognized and distinguished from other products. To achieve their desired results, the cities focus on the creation of city brands by using modern marketing and branding techniques like companies.

The definition of terms like marketing, brand, product, service, city marketing and city branding are important to clarify the subject. Marketing is a social and managerial process by which companies create value for customers and try to satisfy customer needs and build strong customer relationships so as to capture value from customers in return (Kotler & Armstrong, 2014: 27). For Firat and Venkatesh (1993: 246, quoted in Kavaratzis, 2004: 507), the marketing is '*the conscious and planned practice of signification and representation'*.

The brand term is described by Ghodeswar (2008: 4) as a distinguishing name or symbol which intends to identify the products or services, and to differentiate them from their other competitors in marketing sector. If tourism is based on the consumption of products and services, it is important to identify what a product is. According to Kotler and Armstrong (2014: 248), the products which are offered to the market for attention, acquisition, use or consumption to satisfy a want or need include more than tangible objects like services, events, persons, places, organizations, ideas and mixture of these. The services, on the other hand, a form of production, include activities, benefits or satisfactions offered for sale.

Branding is a modern business tool which had been in use since at the end of the nineteenth century (Low & Fullerton, 1994: 177). Ashworth and Voogd (1994) also identify three developments within the marketing discipline from its initial field of industrial goods and services to places namely *the development of non-profit marketing*, *the development of social marketing* and *the development of image marketing*. The introduction of these three concepts of marketing leads to transformation of marketing approach to the public sector management of places (Ashworth, 2008b: 9). The first, *the development of non-profit marketing*, is marketing by non-commercial enterprises for reasons other than direct monetary gain. *The social marketing* is not based on selling of physical products, but based on affecting costumer behavior for social purposes. *The image marketing*, lastly, is based on intangible perceptions or feelings unrelated to the physical products.

Kavaratzis' studies (2008: 8) are based on the phases of city marketing development depending upon the works of Bailey (1989), Ward (1998), and Barke (1999). For Bailey (1989), there is three-stage development of city marketing: *smokestack chasing, target marketing* and *product development.* The *smokestack chasing* is the first stage of city marketing which is based on attraction and persuasion of companies for generating manufacturing jobs in city by providing subsidies and low operating costs and by promising higher profits (Kavaratzis, 2008: 5). The *target marketing* is attracting manufacturing and service jobs in specific profitable industries. The difference from smokestack chasing is that the former has single goal in mass marketing while the latter has multiple goals in specialized marketing. The third stage of city marketing is *product development* which includes the first and second stages. The product development is based on attracting jobs of the future with more emphasis on quality of life, and on global competitiveness and competitive niche thinking (Bailey, 1989). Another work which affects Kavaratzis' studies (2008: 6) belongs to Ward (1998). Ward (1998) identifies four distinct stages of place selling in urban and regional systems: *agricultural colonization* which is the settlement of empty land, *urban functional diversity* which is selling tangible commodities like lands and houses, *selling the industrial city* which is luring industries and *selling the post-industrial city* which is replacing lost sources of wealth with urban generation (Ward, 1998).

Table 4.1. The stages of city marketing development

First Stage	Second Stage	Third Stage
Fragmented Promotional Activities	City Marketing Mix	City Branding
-Bailey (1989) Smokestack chasing	-Bailey (1989) Target marketing	-Barke (1999) Current phase
-Ward (1998) Agricultural colonization	-Barke (1999) Advertising cities	-Kavaratzis (2004) City branding
-Ward (1998) Urban functional diversity	-Barke (1999) Marketing cities	
-Ward (1998) Selling the industrial city	-Bailey (1989) Product development	
-Barke (1999) Selling cities	-Ward (1998) Selling post-industrial city	

Source: (Kavaratzis, 2008: 8)

Lastly, Barke (1999) qualifies four different stages of city marketing development. The phase one is *selling cities* which are simple promotion of the city and its attractions; the phase two is *advertising cities* which are based on change in unfortunate image of city to neutral or favorable image. Barke (1999) describes the third stage of city marketing development is *marketing cities* which are based on attraction of investment and tourists in cities without disregarding of the priorities of local residents. The last stage is the *current phase* based on satisfying the needs of existing local businesses and residents and presenting attracting external image for the city (Barke, 1999; Kavaratzis, 2008: 8).

Kavaratzis (2008: 8) develops his theory on these evolutionary works and identifies **three historical phases** of the development of city branding from city marketing namely fragmented place promotion, city marketing mix and city branding, shown in Table 4.1. Kavaratzis (2008) tries to bring together the descriptions of the place marketing development in his work.

The **first stage** is fragmented promotional activities which are undertaken by several actors with an interest in promoting the place. In this stage, the industrial cities try to market themselves in order to attract the attention of company owners for more investment. To do this, the administrators of cities provide subsidies and low operating costs and sell the industrial cities by boosting the characteristics of them (Kavaratzis, 2008: 5).

The **second stage** is the articulation of the city marketing mix which consists of wider financial measures than simple promotion. Its application is dependent on services like high-profile construction in built environment, communication and management of the image of the city. In city marketing mix stage, the unfortunate image of the city is desired to be changed into neutral or favorable image to attract tourists and investors without disregarding the priorities of indigenous people (Kavaratzis, 2008: 6).

The **third and last stage** is city branding which includes broad range of marketing intervention in competitive global market like landscape, infrastructure, organization, behavior and promotion. In competitive global market, the competitive niche thinking, human and intellectual resources along with low operating costs and quality of life are the significant components of the city' image. The city branding focuses on creating and managing emotional and psychological associations with the city (Kavaratzis, 2008: 8).

The city branding is defined as a strategy which is used by local governments to win the competition and attain economic, politic and socio-cultural objectives

(Wahyurini, n.d.: 79). Branding the cities is different from branding the product in terms of target groups, the things being marketed, and people responsible for the brand. Accordingly, product brands include products and services are for consumer groups, investors and competitors. The corporate managers are the responsible for the product brands in marketing.

On the other hand, city brands are for the tourists, students, innovators, investors, businesses, entrepreneurs, events, knowledge workers, institutions. The things being marketed in brand cities include an ever changing series of spaces, places, people and businesses. Every stakeholder including citizens, commuters, businesses, charities, local and national government and institutions are the responsible for the city brand (Clark & Moir, 2015).

4.1.3. The Built Heritage as a Resource for Tourism

Commodification is the process which objects and activities are primarily evaluated by their exchange value in the context of trade rather than primarily evaluated by their use value. The conceptualization of built heritage as a resource for tourism emerges when the build heritage is subject to the exchange value instead of use value. For Reisinger (2009: 21), consumerism which affects tourists destroys local culture and creates environmental and social problems; also, in a consumer-oriented globalized world, everything is for sale. Now, heritage which is sold as a marketable product to meet the demand is described as an industry (Hewison, 1987; Ashworth, 1994). The tourists who are the quest of authentic experiences are the clients of the heritage industry. Historic settlements and areas are like the assets that are commodified, and sold to these clients.

History of the cities provides the resources for both cultural and heritage tourism. Tourism sector has a significant place in the development of historic towns. The studies which are conducted on tourism and historic cities focus more on the built heritage as a resource for tourism. Being fragile characteristic of the cultural heritage resources justifies the importance of the topic. For Hewison (1987), the heritage tourism has cultural, historical and ethnic components used as resources in historic cities to attract tourists' attention by developing leisure and tourism industry. The worldwide experiences show that the local culture is altered and destroyed by the tourist activities, which leads to commoditization of culture (Greenwood, 1977: 130).

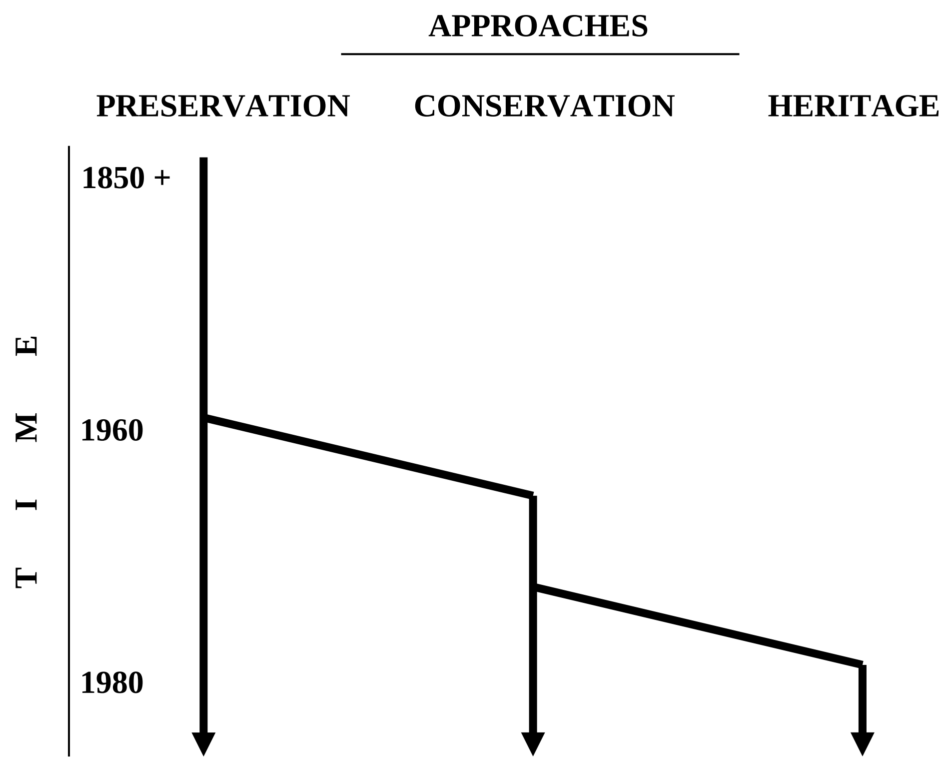


Figure 4.1. The steps in the evolutionary process from historical monument to heritage product

Source: (Ashworth, 1994: 15; Ashworth and Tunbridge, 2000: 139)

According to Ashworth (1994), the heritage concept has evolved from the preservation movements of artifacts and buildings from the past. As shown in Figure 4.1, the preservation approaches, which focused on buildings as monuments considering their age or beauty, dominated the first hundred years until 1960s. After

1960s, the shift from preservation to conservation takes place. To clarify better, Ashworth cites Burke (1976) to define conservation as preserving purposefully.

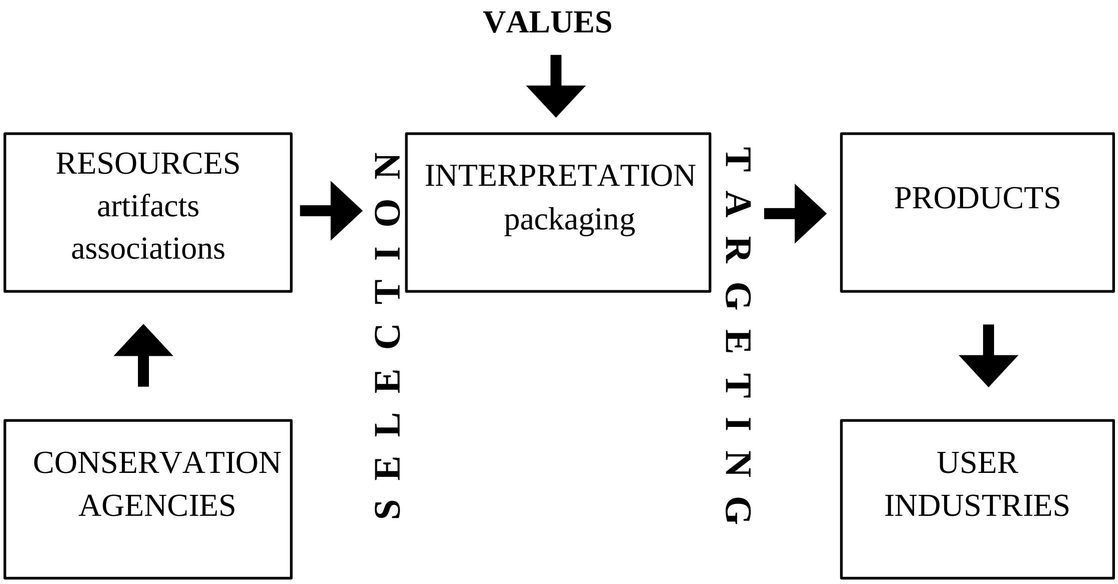


Figure 4.2. The components of heritage industry and commodification of past
Source: (Ashworth, 1994: 17; Ashworth and Tunbridge, 2000: 143)

As mentioned in Chapter 2, after the resolutions taken in Venice Charter (1965), the scope of conservation issues is widened from monument scale to area scale. Not long after, the conservation shifts to heritage. In this step, through a process of commodification, one becomes the other. In other words, the history becomes heritage; thus, heritage is a commodity. Ashworth (1994) describes heritage as a contemporary commodified industry, which is purposefully created, controlled and organized with the aim of producing a marketable product, to satisfy contemporary consumption. Ashworth (1994) identifies the components of the process of the commodified heritage industry, shown in Figure 4.2. Only the small proportion of the past is utilized as heritage at the end. In the beginning, the resources are detected by conservation agencies. The resources transform into products through interpretation process with the addition of values. From among the resources, certain parts of them are selected for interpretation.

The interpretation process includes resource selection, packaging and determination of which resources are targeted to be produced. The produced heritage is not same as the conserved relict historical resources. There are almost infinite variety of heritages which are produced for the needs of specific consumer groups. Ashworth (1994) claims that although there are same set of raw materials or resources, there are quite different products for quite different markets because of the interpretation process. The heritage products which are purposely created are utilized in user industries.

Ashworth (2008a: 52) tries to find out the question of how tourists consume heritage places. Ashworth groups his assumptions into three broad categories namely assumptions about market for heritage, assumptions about the behavior of the heritage tourists, and assumptions about the relationship of the heritage tourists and heritage places. Accordingly, the tourists consume heritage places increasingly, distinguishably and commendably for assumptions relating to the market. They consume heritage places selectively, rapidly, repeatedly and reliably for assumptions relating to their behavior. Also, they consume heritage places locally, differently, profitably and cheaply for the relationship of the heritage tourist and heritage place.

4.2. The Unsustainability Factor of Tourism Sector and Talc Model

Along with an ever-increasing number of destinations worldwide, the tourism sector is one of the largest and fastest-growing economic sectors in the world. The number of international arrivals worldwide is expected to increase by 3.3 percent a year between 2010 and 2030, which corresponds to 1.8 billion international tourists forecast for 2030 (UNWTO, 2015). Being the future looks bright for tourism sector makes it a driver of economic development for many cities through the world. The capital of cultural tourism depends mainly on historical and cultural heritage. However, if the historical and cultural heritage is used as a capital for tourism industry, these resources are finite, non-renewable and non-reproducible. The demand on the finite and scarce resources continuously increases as long as tourism sector increasingly grow in tourist and heritage city (Archer et al., 2005). Thus, it can be said that although tourism is chosen as a driven sector of the economy by local governments of many heritage cities that abound in historical, cultural and tourism elements, heritage tourism in heritage cities cannot be long-standing sector. As Butler (1980: 6) indicates, tourism places carry with them the seeds of their own destruction.

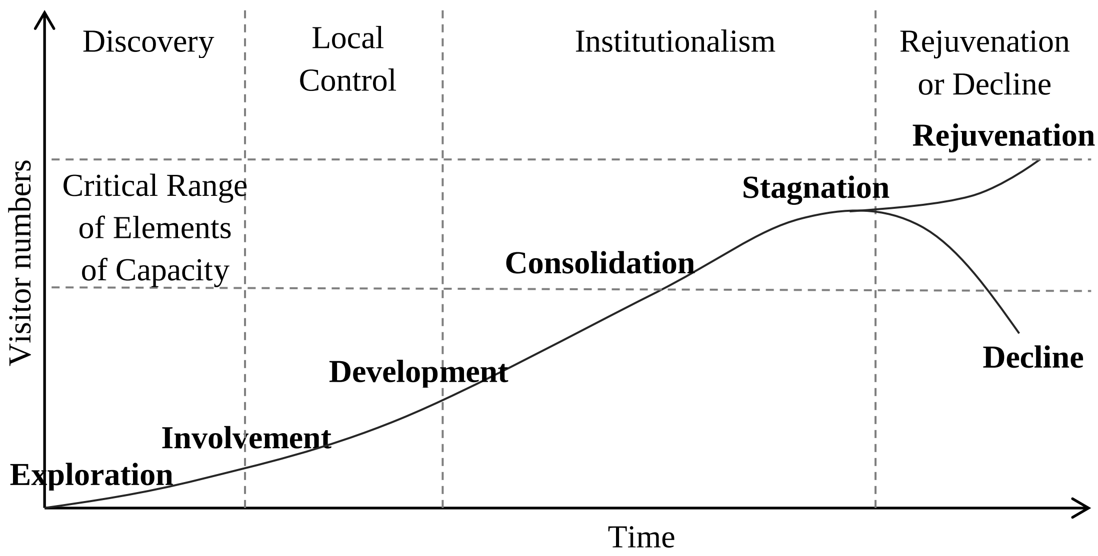


Figure 4.3. The tourism area life cycle model

Source: (Butler, 1980: 8)

The tourism destinations have a dynamic nature. It is possible that the spectacular tourism destinations can transform into derelict places one or other day. There are some factors which make tourism development in tourism destinations unsustainable may cause to decline of tourism in tourist and historic cities. Butler's studies (1980) show the discontinuity of tourism development, and explain the tourism industry development in any particular region. His work is a generalization and he claims that all resort cities go through the same phases. Accordingly, Butler (1980) proposes a six stage tourism area life-cycle model for the resort cities namely *exploration, involvement, development, consolidation, stagnation, rejuvenation* or *decline.*

For Butler (1980), in *the exploration stage*, there is not any tourism development in the city and the destination is off the beaten track. The current economic facilities which are mainly based on agriculture are owned and used by local people. Because of the lack of touristic facilities, local people are not involved in money making activities in tourism. The destination is restricted by lack of access, facilities, infrastructure and local knowledge. The small number of people discovers the destination and makes individual, non-institutionalized and limited visitation at times. The impact of tourists on the unspoilt area is scarcely any. The tourists have intimate relations with local people and the tourists are not excluded by the locals (Butler, 1980).

The involvement stage of the tourism life-cycle model is the awakening of the local people. For Butler (1980), after the local people aware of the economic importance of tourism sector and increasing number of visitors who come to their city, they involve in tourism sector and set up businesses primarily for visitors to satisfy the increasing demand. The local people pressure public sector to provide required infrastructure. The limited and sporadic visitations of tourists turn into regular visits at specific tourist seasons; thus, the impacts of visitors on the area become apparent. The relationship between local people and visitors is still high (Butler, 1980).

The third one is *the development stage* that the area is recognized as a tourist destination. The natural and cultural attractions are tried to be developed and marketed In this stage, because of the fact that the large-scale outside investments become apparent in city, the local involvement and control of the development diminish over time. The advertising techniques and tools are used to promote the destination to the visitors. By way of promotional activities, the number of visitors exceeds the number of local people in peak seasons. The traditional residential areas in city gradually replace by the commercial areas for the tourist consumption. There is increase in job opportunities for the local people and local handicrafts and products gain traction among visitors (Butler, 1980).

In *the consolidation stage*, the local economy is substantially dominated by tourism sector. The number of tourists continues to increase but it is not as fast as development stage. Although the tourist population is decreasingly growing, it still exceeds the local population. The local entrepreneurs still play a role in tourism sector; however, the tourist services and facilities are provided by large-scale national and international companies. Marketing and advertising techniques are used to attract more visitors. In consolidation stage, the local community and tourists can be in conflict. The local people can be disturbed by the negative effects of tourists and anti-tourist behavior can be developed in this stage (Butler, 1980).

For Butler (1980), the number of visitors, in *the stagnation stage*, is in peak level and the critical range of elements of capacity is reached or exceeded, which leads to economic, environmental and social problems. The destination has the desired well-established image in this stage but it is not as fashionable as before. The destination is in competition between other destinations. The natural and cultural attractions lose its significance and the artificial attractions are now reached the popularity of the original attractions. The facilities for the tourist use wear off and the number of them can be in decline (Butler, 1980).

After the stagnation stage, the last stage is composed of *rejuvenation* or *decline stage*. There are two possible alternatives for tourism destinations namely rejuvenation or decline. The first part of the last stage is *the rejuvenation stage* which includes a dramatic change in tourism attractions. In this stage, the adverse effects of stagnation try to be diminished by making some improvements like investments and modernization. It is tried to be created new artificial attractions in the destination to regain its previous popularity. *The decline stage*, on the other hand, emerges if the rejuvenation strategies are useless. The destination becomes a tourism slum when it loses the competition between other destinations. The regular visitors are replaced by day trippers. The tourism establishments turn into non-tourism facilities, which cause to disengagement from tourism market (Butler, 1980).

Van der Borg (1991) examines the tourism life cycle model of Butler (1980) and extends his work, shown in Figure 4.4. The figure shows that the stage of sustained growth can turn into the stage of explosive growth, after the masses discover the tourism destination. However, the declining rates of growth, in the next stage, can turn into decrease in number of visitors rapidly. With regard to this, Van der Borg and Gotti (1995: 20) identify **three factors** to explain the cyclical development pattern of tourism namely prices, trends and the tourism paradox.

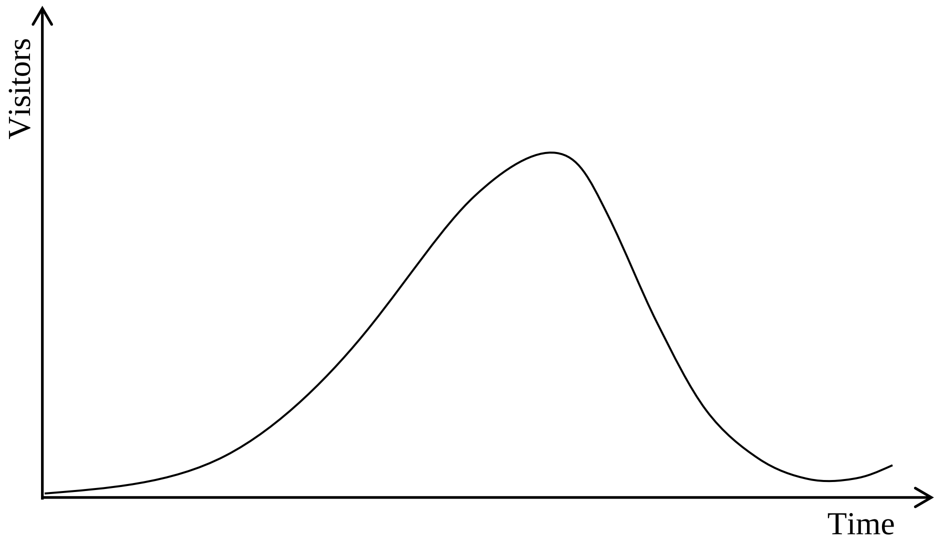


Figure 4.4. The life-cycle of a tourist locality

Source: (Van der Borg, 1991; displayed in Van der Borg and Gotti, 1995: 21)

The **first factor** of the cyclical development pattern of tourism is prices. The over attractiveness of the destination requires high expenses. The increase in attractiveness leads to increase in the tourist numbers who stay in the destination. However, the over-populated tourist destination causes to increase in local prices.

Higher prices can change the demand pattern of the tourist locality. The visitors can search for other alternative destinations that are less attractive but less costly. Thus, the number of tourists and prices diminishes when compared to its former situation (Van der Borg & Gotti, 1995: 20).

The **second factor** is the trends. The tourism sector, as mentioned before, is unstable and trendy phenomenon. There is no guarantee of the tomorrow of the tourism sector in any destination because of various reasons like trends, loss of tourist attractions, environmental degradation, natural disasters or war. For Van der Borg and Gotti (1995: 20), the tourists are in search of the trends which are dictated by the mass media. If the trend of a destination suddenly goes out, the tourist numbers and destinations future considerably change.

The **third and last reason** of why the tourism has the cyclical development pattern is the tourism paradox. Van der Borg and Gotti (1995: 21) claim that, in the long run, tourism destroys itself, as Murphy (1985) and Butler (1980: 6) stated. As seen in *Figure 3.5*, when the pressure of tourism on a destination exceeds the critical range of the carrying capacity, the attractiveness of the destination is highly affected by the congestion and pollution problems. Therefore, the decrease of attractiveness of the destination reflects on the tourist population which also decreases eventually (Van der Borg & Gotti, 1995: 21).

CHAPTER 5

MINIMIZATION OF RISKS: SUSTAINABLE DEVELOPMENT AND MANAGEMENT OF HERITAGE TOURISM

> *"Managed well, tourism can play a positive role in the social, cultural, economic, environmental and political development of destinations and as such represents a significant development opportunity for many countries and communities."*
>
> (UNEP, 2015)

5.1. The Evolution of the Sustainability Issues

For the sake of economic growth, environment is frequently subject to degradation and misuse. As long as the economy develops, the natural environment becomes more and more depleted and destroyed. The world has already been confronted with the problems of climate change, resource depletion, loss of species and ecosystems, poverty and inequality, traffic congestion, inadequate housing, and loss of community and social capital (Wheeler, 2015: 72).

The problems that were encountered brought into question of the collapse of global system and the limits to growth debate especially in the 1960s and 1970s; the limits to growth debate gave rise to the notion of sustainable development in the 1980s (Cole, 1999: 88). The 'sustainable' term was firstly used in *the Limits to Growth* report by *the Club of Rome* in 1972, and also *A Blueprint for Survival* by *the Ecologist* journal in 1972 (Wheeler, 2015; Meadows et al., 1972; Goldsmith & Allen, 1972). The Club of Rome, which was founded in 1968, is a global think-tank establishment whose members include scientists, economists, businessmen, administrators and statesmen (Rodwell, 2007: 51). *The Limits to Growth,* the first commissioned report of the Club of Rome, mentions the possible threats that living beings can face with in the forthcoming century. In this report, it is stated that if the 1970s trends in world population growth, industrialization, pollution, food production and resource depletion remained unchanged, within the next one hundred years, the limits to growth on this planet would be reached (Meadows et al., 1972: 23). The report advocates that it is possible to eliminate these problems, to alter these growth trends, and to establish a condition of ecological and economic stability by adopting 'sustainable' way of growth (Meadows et al., 1972: 24).

The condition of ecological and economic stability and the sustainable way of growth are expressed by '*the state of global equilibrium'*. The required state of equilibrium is described as '*sustainable without sudden and uncontrollable collapse, and capable of satisfying the basic material requirements of all of its people*' (Meadows et al., 1972: 158). Also, it is indicated that the state of equilibrium could be designed to satisfy the basic material needs of each person living on this planet and to give equal opportunity to each person in order that she or he realize her or his own human potential (Meadows et al., 1972: 24).

In *A Blueprint for Survival*, it is stated that there is inevitably need for change because of the fact that increase in world population and per capita consumption disrupt ecosystems and deplete resources. Also, the defect of the industrial way of life and its ethos of expansion is not 'sustainable'. Goldsmith and Allen (1972) identify a task to create a sustainable society that gives optimum satisfaction to its members. They claim that this sustainable society does not depend on expansion, but on stability (Goldsmith & Allen, 1972). Accordingly, the principal conditions of a stable society are determined as:

- minimum disruption of ecological processes,
- maximum conservation of materials and energy or an economy of stock rather than flow,
- a population in which recruitment equals loss, and

- a social system in which the individual can enjoy, rather than feel restricted by the first three conditions (Goldsmith & Allen, 1972).

Few months after the publication of A Blueprint for Survival papers, the first major UN Conference on the Human Environment in Stockholm was held in 1972 to discuss future of humanity on this planet. In this conference, it is proclaimed that '*man is both creature and moulder of his environment'*. Defending and improving the human environment for present and future generation are set objectives for mankind; man is regarded as responsible for using his knowledge to build a better environment in collaboration with the nature (UNCHE, 1972: 3). The UN Conference on the Human Environment is regarded as the catalyst of the sustainability and sustainable development issues after the 1970s (Wheeler, 2015: 73). Under favor of UNCHE outcomes and recommendations, the United Nations Environment Program (UNEP) was established in 1975. Also, World Commission on Environment and Development (WCED) was established in 1984 after UN General Assembly resolution passed in 1983 (Rogers et al., 2012 :158). The establishment of these organizations triggers the development of environmental concerns and sustainability issues.

The sustainable development term becomes known with Our Common Future Report, otherwise known as Brundtland Report, which is published by the World Commission on Environment and Development in 1987. In the report, sustainable development is described as '*development that meets the needs of the present without compromising the ability of future generations to meet their own needs*' (WCED, 1987: 43). For Wheeler (2015: 74), the definition of sustainable development in Our Common Future report is problematic because the definition is anthropocentric which discuss only the needs of humans instead of living creatures of ecosystems or the planet as a whole. Thus, he defines sustainable development as *'development that improves the long-term welfare of human and ecological communities'*. In Towards Sustainable Development chapter, the strategic imperatives of sustainable development are identified as:

- reviving growth,
- changing the quality of growth,
- meeting essential needs for jobs, food, energy, water and sanitation,
- ensuring a sustainable level of population,
- conserving and enhancing the resource base,
- reorienting technology and managing risk, and
- merging environment and economics in decision-making (WCED, 1987).

The United Nations Conference on Environment and Development (UNCED), which is also called as Rio Summit, was held in Rio de Janeiro, Brazil, in 1992. The Rio Summit is important conference for conducing toward the global institutionalization of sustainable development (Drexhage & Murphy, 2010: 8). The resulting documents of Rio Summit are Agenda 21, the Rio Declaration on Environment and Development, the Statement of Forest Principles, the United Nations Framework Convention on Climate Change, and the United Nations Convention on Biological Diversity. The Rio Declaration on Environment and Development and Agenda 21 are the important resulting documents about the sustainable development.

The Rio Declaration reaffirms the decisions taken in the Declaration of the UNCHE and proclaims 27 principles. In **first principle**, it is proclaimed that '*human being are at the center of concerns for sustainable development; they are entitled to a healthy and productive life in harmony with nature*' (UNCED, 1992a). In **principle three**, equally satisfying the developmental and environmental needs of present and future generations is determined as an obligation which has to be fulfilled for the right to development. In **fourth principle**, the sustainable development is set as a target; environmental protection is not considered as isolated, but considered as integral part of the development process so as to achieve this target. Furthermore, in **principle eight**, what the state should do to achieve the sustainable development goal a higher quality of life for all people is explained. The duty of the state is determined as reducing and eliminating unsustainable production and consumption patterns, and promoting appropriate demographic policies (UNCED, 1992a).

The Rio Summit enlarges the scope of the environmental issues which are discussed. The Agenda 21 which includes 40 distinct chapters is one of the resulting documents of UNCED (UNCED, 1992b). Agenda 21 action plan is composed of four sections namely social and economic dimensions, conservation and management of resources for development, strengthening the role of major groups, and means of implementation. Agenda 21 is a global plan of action for sustainable development at national, regional and international levels for the 21st century (Drexhage & Murphy, 2010: 8). However, the actual implementation of the plans is under the responsibility of the decision-making institutions of society, especially of the governments (Caldwell & Weiland, 1996: 110). In Agenda 21, the major problems and challenges of the 1990s were addressed and were tried to be solved with the basis for action, objectives, activities, and means of implementation parts under each chapter. Encountering with perpetual inequalities between and within nations, the worsening of poverty, hunger, health and education issues as well as continuing deterioration of the ecosystems are brought into question under these chapters (UNCED, 1992b: 1).

For Basiago (1999: 149), Agenda 21 creates a new paradigm of urban development. Basiago (1999: 149) cites Kahn (1995) to explain the three distinct but interrelated pillars of sustainable development namely economic sustainability, social sustainability and environmental sustainability. According to the Agenda 21 action plan, Kahn (1995) examines the criteria of the economic, social and environmental sustainability elements, shown in Table 5.1. Accordingly, Kahn (1995) defines the economic sustainability criteria as growth, development, productivity, and trickle-down effect. The conventional economic development assumes that natural resources are unlimited. Sustainable development changes the development concern from monetary capital to natural, social and human capital (Basiago, 1999: 149). Social sustainability concerns with equity, empowerment, accessibility, participation, sharing, cultural identity, and institutional stability. Social sustainability puts emphasis on the preserving the environment through economic growth and reduction of poverty (Basiago, 1999: 149). The environmental sustainability is composed of eco-system integrity, carrying capacity and biodiversity. The focal points of environmental sustainability are that the resources must be used no faster than they can be renovated, and wastes must be disposed no faster than they can be decomposed by the environment (Kahn, 1995; Basiago, 1999: 150).

Table 5.1. The paradigm of sustainable development in Agenda 21

Element	Criteria
Economic Sustainability	Growth Development Productivity Trickle Down
Social Sustainability	Equity Empowerment Accessibility Participation and Sharing Cultural Identity Institutional Stability
Environmental Sustainability	Eco-system Integrity Carrying Capacity Biodiversity

Source: (Kahn, 1995; as displayed in Basiago, 1999: 149)

The balance and relation between economic, environmental and social dimensions of sustainability showed up especially after the Agenda 21. The three dimensions of sustainability is tried to be expressed by various models. There is numerous ways of representing the sustainable development models such as pillars, embedded circles, and three overlapping circles. The Venn diagram of three overlapping circles is the most widely known model of sustainable development. This model is the triple bottom line or triple-P (people, planet, and profit) concept which is mentioned by Elkington (1997) and approved by Adams (2006) in IUCN report for the future of sustainability (Silvius et al., 2012). The triple-P concept of sustainability is shown in Figure 5.1.

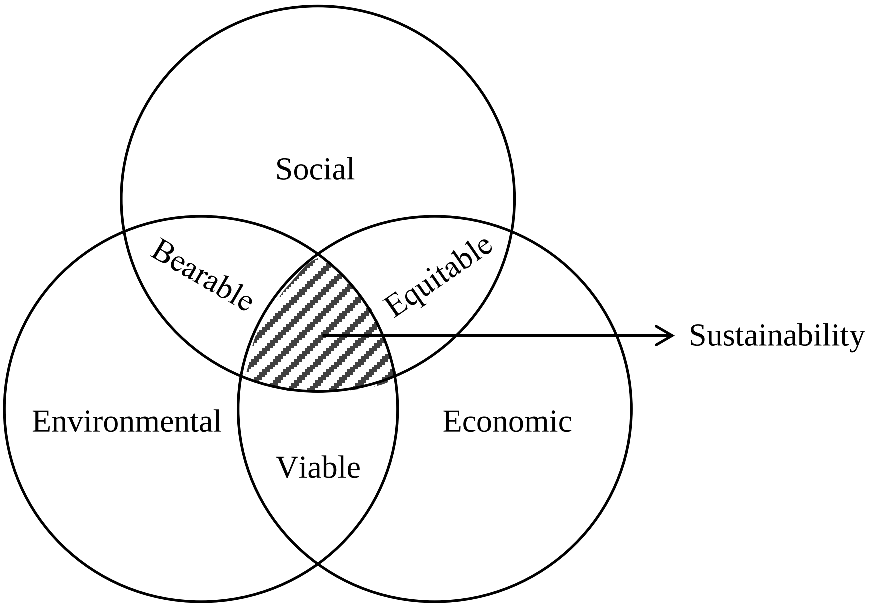


Figure 5.1 The triple-P concept of sustainability

Source: (Elkington, 1997; Silvius et al., 2012; Kalman, 2014)

The overlapping circles of the dimension of sustainable development are also approved by Adams (2006). The model demonstrates the intended balance situation of sustainable development; however, in reality, the balance between three dimensions is not the case. Adams (2006: 2) shows the theory model of sustainable development, current model and model for the change needed, shown in Figure 5.2.

Ostensibly, in theory, the three dimensions of sustainability namely economic, social and environmental sustainability are in balance and harmony with each other, shown in Figure 5.2a. The current position, on the other hand, shows the reality. The economic dimension of sustainability changes the balanced situation in its favor by neglecting the social and especially the environmental dimensions of sustainable development, displayed in Figure 5.2b. Figure 5.2c demonstrates the situation that change is needed for better balance the model of sustainable development. As such, environmental issues gain importance to bring into balance the all dimensions.

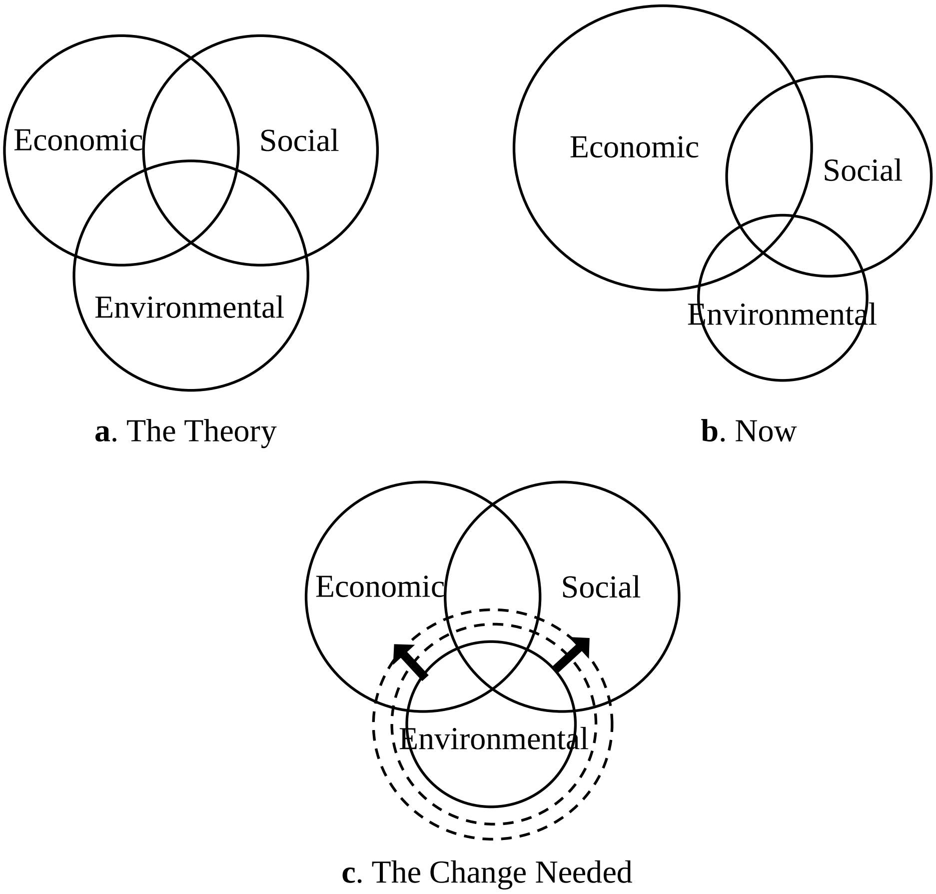


Figure 5.2. Overlapping models of sustainability

Source: (Adams, 2006)

After Rio Summit in 1992, another important conference for the future of sustainable development is The United Nations Conference on Human Settlements: Habitat II which was held in Istanbul in 1996. The two major purposes of the meeting indicated in the first principle of the Istanbul Declaration on Human Settlements are adequate shelter for all and sustainable human settlements development in an urbanizing world. In principle four, the deterioration of the conditions especially in developing countries such as unsustainable consumption and production patterns, unsustainable population changes, homelessness, lack of adequate planning and growing insecurity and violence are pointed out in detail. The adopted resolutions in the declaration approve the combination of economic development, social development and environmental protection for sustainable development. Also, in the declaration, the indispensable foundations for sustainable development are specified as democracy, respect for human rights, transparent, representative and accountable government and administration in all sectors of society, and effective participation by civil society (UNHABITAT, 1996).

The ten years later from Rio Summit, in 2002, the World Summit on Sustainable Development (WSSD), also known as Rio +10, took place in Johannesburg, South Africa. The sustainable development concept is firstly the title of the international conference (Emrealp, 2005). The aim of the meeting is assessing the implementation of the Rio Summit and Agenda 21 so far. In the meeting, appreciation of the recent situation of the countries to develop their own sustainable development strategies, and discussing the problems when confronting with the implementation of the Agenda 21 principles, and also sharing the experiences are the main topics that are dwelled upon. The two major outcomes of the World Summit on Sustainable Development are the Johannesburg Declaration and Plan of Implementation of the World Summit. The integration of three dimensions and the essential requirements for sustainable development mentioned in Istanbul Declaration on Human Settlements (1996) are iterated in the Johannesburg Declaration (2002).

5.2. Sustainable Tourism Development

Tourism development in cities has many economic, environmental, socio-cultural advantages as well as there are many disadvantages to the cities, as mentioned in Chapter 3. Although tourism led development gives important opportunities to increase social welfare and community development, there is a high possibility that tourism development causes to the destruction of its own structures and resources (Var et al., 2002: 62).

If not managed properly, as Butler (1980) stated, tourism places carry with them the seeds of their own destruction. In the previous years, to receive maximum economic benefit, the environmental quality of tourism cities is degraded. As long as the cultural and natural resources are damaged, these negative effects shake the tourism sector to its foundations considerably.

5.2.1. Sustainability in Tourism-Led Development

After the issues of sustainable development gain importance with Brundtland Report (1987), sustainability in tourism development evolved rapidly. The policies to minimize the adverse effects of tourism development in cities focus on enabling the win-win outcomes; '*what is good for tourism is also good for society*' (Throsby, 2009: 14). To do this, the sustainable tourism which is based on long-term solutions to maintain and enhance the economic, environmental and socio-cultural capacities of a site, a city, a region, or a country instead of short-term exploitative practices is a well-established paradigm for tourism management strategies (Throsby, 2009: 14).

The sustainable tourism term stems from the sustainable development concept (UNWTO, 2008a: 1). The United Nations World Tourism Organization defines sustainable tourism is that *'sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future'* (1998: 21). The Page and Dowling's definition (2002) is almost similar to the WTO's sustainable tourism definition (1998). They define the aim of sustainable tourism is *'to meet the needs of the present tourists and host regions while protecting and enhancing environmental, social and economic values for the future*' (Page &Dowling, 2002: 197). Also, UNWTO (2005) describes sustainable tourism as '*tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities*'.

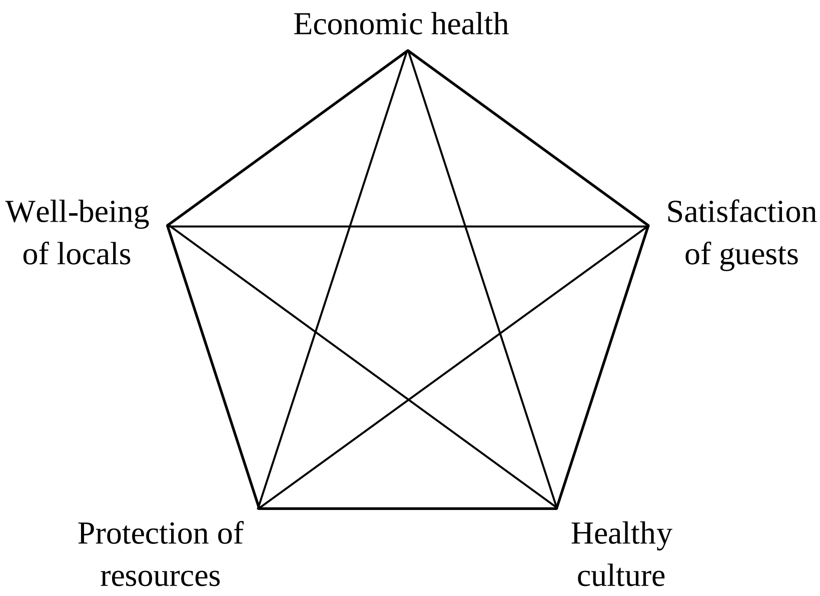


Figure 5.3. The magic pentagon of sustainable tourism

Source: (Müller, 1994: 133; as displayed in Nijkamp, 1998: 5)

For Müller (1994), reaching the sustainable tourism development is a thorny problem. Müller (1994: 133) tries to explain the sustainable tourism development by magic pentagon, shown in Figure 5.3. According to magic pentagon, sustainable tourism presents the state of affairs where the five magic components which are economic health, well-being of local people, protection of resources, healthy culture, and the satisfaction of guests are all in balance. It is stated that any imbalance which means distortion in the pentagon negatively affects all elements (Nijkamp, 1998: 5).

The idea behind the model is that the five distinct elements must be balanced so as to achieve sustainable tourism development and develop positive relationships between them.

Sustainable tourism definitions emphasize **three important features** namely *quality, continuity* and *balance* (UNWTO, 1997: 232). The **first feature** is *quality* which includes the quality of experiences, the quality of life and the quality of the environment. It is indicated that sustainable tourism enables a quality of experiences for the tourists by improving the quality of life of the local people and protecting the quality of the environment. The **second one** is *continuity* which is composed of the continuity of the natural resources and the continuity of the culture. Sustainable tourism provides the continuity of the natural resources that is based on, and the continuity of the culture of the local people with satisfying the experiences of tourists. The **third and last feature** is *balance* between the needs of the tourism industry, supporters of the environment, and the local community. Instead of diverse and conflicting needs of the traditional way of tourism industry, sustainable tourism gives importance to the mutual goals and cooperation among tourists, local people and destination (UNWTO, 1997: 232).

Tourism Concern (1991: 3) describes sustainable tourism as operating tourism and associated infrastructures within natural capacities for the regeneration and future productivity of natural resources both now and in the future, and recognizing the contribution that people and communities, customs and lifestyles make to the tourism experiences, and also accepting that these people must have an equitable share in the economic benefits of tourism. According to Tourism Concern (1991: 3), sustainable tourism centers upon ten principles namely using resources sustainably, reducing over-consumption and waste, maintaining diversity, integrating tourism into planning, supporting local economies, involving local communities, consulting stakeholders and the public, training staff, marketing tourism responsibly, and undertaking research.

Table 5.2. The characteristics of sustainable tourism

	Characteristics
Sustainable tourism	is concerned with the quality of experiences
	has social equity and community involvement
	is mindful of residents' needs and employs locals
	has local participation in planning and decision making
	operates within the limits of the resource
	maintains the full range of recreational, educational and cultural opportunities within and across generations
	is based upon activities or designs which reflect and respect the character of a region
	allows the guests to gain an understanding of the region visited, and encourages guests to be concerned about host community and environment
	does not compromise the capacity of other industries or activities to be sustainable
	is integrated into local, regional and national plans

The goals and characteristics of sustainable tourism are specified in the book titled 'International Tourism' (UNWTO: 1997: 255). With regard to this, improving the quality of life of local people, preserving intergenerational and intragenerational equity, protecting the quality of environment by maintaining biological diversity and ecological systems, ensuring the cultural identity and social cohesion of communities, and providing a high quality experience for visitors are the goals of sustainable tourism (UNWTO, 1997: 255). In the 'Making Tourism More Sustainable' guideline (UNEP & UNWTO, 2005: 18), an agenda for sustainable tourism is formed to develop policies for more sustainable tourism. There are twelve aims for an agenda for sustainable tourism identified by taking into consideration the economic, social and environmental dimensions of sustainable tourism. The equally important twelve aims of sustainable tourism are economic viability, local prosperity, employment quality, social equity, visitor fulfillment, local control, community wellbeing, cultural richness, physical integrity, biological diversity, resource efficiency and environmental purity. Furthermore, the characteristics of sustainable tourism are indicated in Table 5.2.

Tourism and sustainable tourism development was not addressed specifically in Agenda 21 (UNCED, 1992b) but it gives several references to tourism in the fields of human settlements, deforestation, and education (UNWTO, 2008a: 4). Especially after 1990s, sustainable tourism issues have been growing more rapidly. In 1995, the first World Conference on Sustainable Tourism was held in Lanzarote, Spain, to discuss sustainable tourism development. The result document of the conference is the Charter for Sustainable Tourism (1995). The eighteen principles and objectives of the charter are formed according to the principles set forth in the Rio Declaration (UNCED, 1992a) and recommendations of Agenda 21 (UNCED, 1992b). The important points of the charter are that it addresses the negative consequences of tourism development for communities besides its socio-economic positive effects, and also addresses the planning and management tool to conserve the natural and cultural heritage. According to the first principle of the Charter for Sustainable Tourism (1995), tourism must be economically viable, ecologically bearable, and ethically and socially equitable for local people in the long term, and also be sustainable for the future.

Although the tourism issues were slightingly mentioned in the Agenda 21 (UNCED, 1992b), and not mentioned in the Rio Declaration (UNCED, 1992a), the Rio +10 (WSSD, 2002) which is Johannesburg Declaration and Rio +20 the Future We Want (UNCSD, 2012) report include sustainable tourism issues. In the Johannesburg Declaration (WSSD, 2002: 34), the importance of promoting sustainable tourism development and capacity-building efforts so as to increase the benefits from tourism resources for the population in host communities and to maintain the cultural and environmental integrity of the host communities, and also to enhance the protection of ecologically sensitive areas and natural heritages is emphasized. The five actions which are enhancing international cooperation, developing educational and training programs, providing technical assistance to developing countries, assisting host communities and promoting the diversification of economic activities are suggested to achieve the mentioned goals.

'The Future We Want' document, which is the resolution paper of the United Nations Conference on Sustainable Development (otherwise known as Rio +20), indicates that well-designed and managed tourism can make a huge contribution to the three dimensions of sustainable development (UNCSD, 2012: 25). The sustainable tourism part of the document is based on the promoting and supporting the sustainable tourism. It is also mentioned that there is a need of supporting the sustainable tourism activities and the capacity-building that ensures to promote environmental awareness, conserve and protect the environment, respect wildlife, flora, biodiversity, ecosystems and cultural diversity, and also improve the welfare and livelihoods of local communities. The promotion of investment in sustainable tourism which may include creating small and medium-sized enterprises and providing microcredit initiatives for the poor, indigenous people and local communities is encouraged (UNCSD, 2012: 25).

The World Summit on Sustainable Tourism (2015), also known as ST +20, meeting is held twenty years after the first World Conference on Sustainable Tourism (1995) to address the current changes occurred in today's world that affect the tourism industry. In the 20th anniversary of the World Charter for Sustainable Tourism (2015), the main concerned topics are the negative impacts of tourism development which include corruption and bribery, the destruction of natural and cultural resources, social disruptions and inequalities, and also the effects of conflicts and terrorist attacks that pose threat for many destinations. Also, the charter takes the opportunities provided by tourism sector into consideration and necessitates reducing inequality within and between countries, promoting peaceful and inclusive societies, and achieving gender equality and lifelong learning chance for all

The main themes of the World Charter for Sustainable Tourism +20 (2015) are preserving our common heritage, tourism supporting biodiversity, climate change to reshape tourism, empowering local communities, partnership for a sustainable future, and intelligent visions and innovation. The charter sets forth the actions for governments and international organizations, local communities and destinations, the tourism industry, consumers, researchers and instructors, networks and NGOs distinctively for each stakeholder to ensure the implementation of sustainable consumption and production patterns.

5.2.2. Sustainability in Cultural Heritage Tourism Development

The resources and capital of tourism in historic cities are based on cultural and historical elements of the locality that have delicate or fragile characteristics. The most precious experiences that historical towns and cities offer to their visitors are their cultural heritage. However, tourism development poses a threat for many historic towns and cities, and puts the future of the cultural and historical values in jeopardy. Therefore, the sustainability of cultural and historical values becomes crucial and essential issue.

Cultural and historical facilities play a crucial role in the tourism development in cities. Law (2002: 8), in his book titled ‘Urban Tourism’, investigates what attracts tourists to cities and finds out that there are three elements of the tourism resources of cities namely *primary elements*, *secondary elements*, and *additional elements*. The *primary elements* which show the main reasons why tourists visit cities include cultural facilities, physical characteristics, sports facilities, leisure facilities and socio-cultural characteristics. The *secondary elements* include accommodation, shopping and markets. The *additional elements* include accessibility, the facilities created for tourism purposes and tourist information (Law, 2002: 8). With regard to Law’s classification (2002), the cultural facilities and physical characteristics such as museums, historic streets and structures are the main reasons why tourists visit a city. Thus, the planning and management, and also the sustainability of the cultural facilities and physical characteristics for the future generations come into prominence day after day.

The traditional way of planning and management of heritage tourism is based on top-down and professional-led approaches which disregard the interests of different stakeholders. Also, the strategies that are developed for managing the heritage tourism in cities are merely about the supply side by ignoring the demand side (Timothy & Boyd, 2003). However, in time, it is comprehended that the key element to achieve sustainable tourism development lies behind the involvement of the demand side, the tourists, in the development strategies. Therefore, to develop sustainable heritage tourism in historic cities, it is important to know and develop an understanding of what the characteristics of cultural tourists are.

The profile of cultural tourists is identified in the Ontario Cultural and Heritage Tourism Product Research Paper, shown in Table 5.3 (MTC, 2009: 9). There are twelve main characteristics of the cultural tourists that are identified. Accordingly, the cultural tourists are highly motivated by the benefits of cultural travel that include such as learning, self-improvement and status. The cultural tourists are in quest of meaningful personal experience. They desire to be engaged experiences of personal identification. Also, cultural experiences are a catalyst for individual self-development and memories. The cultural tourists have a higher tendency to explore his or her destination of choice and stay overnight generally. They are in search of a total experience that includes cultural landscapes, cityscapes and also townscapes. They are not attracted to the appearance of the things that is gazed upon, but attracted to the meaning of them. The cultural tourists are motivated by high impact time specific cultural events like festivals and big events which create a sense of urgency and an excitement.

Table 5.3. The characteristics of cultural tourist

	Characteristics
Cultural tourist	is motivated by the benefits of cultural travel
	is in quest of a meaningful personal experience
	has a higher tendency to explore
	is in search of total experience
	is motivated by high impact time specific cultural events
	is concerned about sustainability
	is increasingly worldly
	takes frequent short trips
	uses internet to identify where and how to travel
	can be of any age
	has a higher level of education attainment
	spends more money at their destination

It is important that the cultural tourists are concerned about environmental, economic and cultural sustainability, and sensitive to their impact on the local, physical and cultural ecosystem. The cultural tourists are increasingly worldly. It is stated that they do not generally head off into the unknown. They use their cultural knowledge which informs the way where they choose to visit. They prefer to take frequent short trips and use internet to determine where and how to travel. When considered the cultural tourist profiles, there is not any specific age range; cultural tourists can be of any age. Also, they have a higher level of education attainment than other tourists. Compared to the mass tourists, the cultural tourists who travel for the purpose of arts and culture are more educated. They have a tendency to spend more money on accommodation, meals, shopping at their destinations (MTC, 2009: 10).

In the European Commission book titled 'Using Natural and Cultural Heritage to Develop Sustainable Tourism in Non-traditional Tourism Destinations' (2002), the ten key success factors that are determined for the heritage tourism destinations:

1. *Significance* which shows the value or importance of the cultural or natural heritage is the first key factor for the success of cultural heritage destinations.

2. *Distinctiveness* is a feature which makes one area different from another by giving it a unique selling position.

3. *Clustering* which may collectively provide enough interest to attract a critical mass of tourists is the pooling together with the natural and cultural heritage values that can often be scattered.

4. *Branding* is a strategy to encourage the potential tourists to spend money on a particular product by creating an image. *Networking* is a way of building up a reputation.

5. *Access* which includes the distance and the weather is a key determinant factor for many tourists when choosing the destination that they visit.

6. *Seasonality* can be negative factor for many types of tourism but heritage-based tourism has an opportunity to overcome the seasonality of visitors flow.

7. *Partnership* is a motivation factor behind the development of sustainable tourism which is particularly important for non-traditional tourist destinations.

8. *Strategic planning* is developing an overall tourism strategy which involves all key players in an essential tool for the development of the successful and sustainable tourism product.

9. *Accessibility* that is different from access is about presenting the natural and cultural heritage of the area in an understandable and enjoyable way.

10. *Sustainability* is fundamental factor to conserve natural and cultural heritage (EC, 2002: 33-37).

Sustainable cultural and heritage tourism is described by Cui (2008: 4) as '*a balanced development to meet the needs of tourists, tourism industry and the host community while avoiding the degradation of cultural resources*'. The National Trust for Historic Preservation (NTHP, 2008a) develops **five basic principles** for building successful and sustainable cultural heritage tourism. The **first guiding principle** is collaboration with partners and stakeholders for sustainability. The heritage tourism should be based on effective partnership, active participation of different actors to grow visitation. The **second principle** is finding the fit between the community and tourism. It is important to balance the needs of the local people and tourists to provide prosperity for all. It is stated that '*heritage tourism makes a community a better place to live as well as a better place to visit'* (NSHS, 2011: 11). Making sites and programs come alive is the **third principle** for building successful and sustainable cultural heritage tourism. To attract visitors, the destinations should be worth visiting. The experiences which are offered by the city make feel to the visitors that the experiences are unique, exciting, engaging and interactive, and also not found elsewhere. The **fourth guiding principle** is focusing on quality and authenticity. The heritage tourist is motivated by the high level of quality and authentic experiences. They are always in quest of the real rather than fiction in the course of their trip. The **fifth and last principle** is preserving and protecting natural, cultural and historic resources. If these precious and often irreplaceable resources are lost, there is no way to revive them (NTHP, 2008a).

Tourism development in historic cities makes contribution to the economic development, increase in public awareness about conservation issues, preserving the continuity of local culture and traditions when ignoring the fact that tourism development has negative impacts on them. Redressing a balance between the demand of the visitors and local people, the environmental wellness, and also the socio-economic development and the competitive capacity of cities is essential for sustainable tourism development in historic cities. Therefore, the way of arriving at an agreement on different issues and problems, and establishing balance between them are based on proper management of cultural heritage tourism.

5.3. Managing Cultural Heritage and Tourism

The culture of the community, cultural values and cultural heritage are the impetus for the development of the historic towns and cities. These values which make a significant contribution to the tourism industry are important drivers of the local economy. Also, the cultural heritage is one of the key determinant factors of communities' unique identity. Thus, it is important to recognize and respect the cultural and the heritage values of the local communities. However, there is a growing pressure on cultural and heritage values which originate from within the locality or from beyond its boundaries such as increase in population of the historic city, modern lifestyles, and rapid change in global trends. This growing pressure necessitates to be taken precautions as immediate as possible.

The cultural heritage, therefore, should be protected with planning and management measures not a moment too soon. Planning and management of cultural heritage values become important as time progresses because of the uncertainty and constantly changing environment. Planning which is under the management process is done for the future to solve its uncertainty to some extent and to achieve desired result. The management planning is a tool to determine how an area should be managed both today and in the future. Thus, the cultural heritage management planning is crucial to the sustainability of the cultural heritage and the matter of facts which is associated with them.

The management planning is also important for the cultural heritage tourism issues. It is likely that the tourism development in historic towns and cities with lack of cultural heritage tourism management plan can be confronted with the economic, environmental and social degradation in days to come because of the fact that the heritage values are the primary resources of the tourism industry in historic towns and cities. The fragile structure of the cultural heritage values requires being properly managed and special attention. In the contrary case, it can be easily predicted that the decline after the stagnation period in the tourism development is inevitable. Moreover, the sustainability of the heritage tourism development in towns and cities is under risk. Therefore, the measures are taken by the preparation of the cultural heritage tourism management plan to prevent the undesirable outcomes.

5.3.1. The Cultural Heritage Management and Planning

Planning and management is necessary tools in many fields. Planning which is an essential management function is applied to heritage sites for sustainable conservation as well as other protected areas especially after the twentieth century. According to Ahunbay (1996: 27), the conservation of the historic city is hard when compared to the conservation of the historical objects or documents because of the fact that the historic city is a living organism and conservation of it without any degradation requires interdisciplinary methods, well-organized institutions, pecuniary resources, and community awareness.

As stated in Chapter 2, until the beginning of the middle of the twentieth century, the conservation efforts were based on historic buildings and monuments without considering the surrounding environment of them. The change in conservation implementations becomes apparent especially after the middle of the twentieth century. The focal point of change in conservation is the resolutions taken in the Venice Charter (1965). In accordance with the resolutions, the necessity of conservation of historic structures along with their periphery is emphasized. Also, in Venice Charter (1965), it is stated that each country is responsible for implementing a plan within the framework of its own culture and traditions.

The 1972 is important date in terms of the decisions that were taken related to the future of the heritage values. The convention is crucial for its emphasis on the growing traditional, social and economic threat to the cultural heritage values, conservation and management of them. The outstanding universal value and its criteria were firstly declared in the convention. The outstanding universal value is described in article 2 as '*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*' (UNESCO, 1972: 46).

The World Heritage List has been formed to assess the outstanding universal value of cultural and natural heritage values. According to the paragraph 77 and 78, the nominated properties must meet one or more of the determined 10 criteria, and meet the conditions of authenticity and/or integrity which are the integral elements when considering the concept and application of outstanding universal value, and have an adequate protection and management system to ensure its safeguarding (UNESCO, 1972). The protection and management are prominent issues which are emphasized on the convention.

According to the paragraph 96 and 97, it is stated that the protection and management of World Heritage properties should maintain and enhance the conditions of authenticity and/or integrity and also the outstanding universal value. Therefore, it is indicated as a requirement that all properties inscribed on the World Heritage List must have adequate long-term legislative, regulatory, institutional and/or traditional protection and management to ensure their safeguarding.

The Operational Guidelines for the Implementation of the World Heritage Convention in 2005 also outlines the importance of protection and management of the cultural and natural heritage. The paragraphs between 108 and 118 indicate the management system of the nominated properties. It is emphasized that each nominated property should have an appropriate management plan or other documented management system which should show effective administrative, contractual, and/or traditional management mechanisms, protection systems and/or planning controls. Also, the State Parties are held responsible for implementing effective management activities for a World Heritage Property (UNESCO, 2005).

In Turkish constitutional law article 63, it is indicated that '*the state shall ensure the protection of the historical, cultural and natural assets and wealth, and shall take supportive and promotive measures towards that end*'. The UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage Values was adopted by Turkey in 1983, February 14 and with the law numbered 2658. In same year, to the law on the Conservation of Cultural and Natural Property numbered 2863 and enacted in July 23. The aim of the law is stated as protecting and regulating proceedings and activities of movable and immovable cultural properties, and also determining the establishment and duties of the organization which set principles and take implementation decisions in this field. The law numbered 2863 did not include the description of conservation and management plan until the amendment in law. With the amendment dated 2004, July 14 and numbered 5226, apart from conservation plan and management plan, the archaeological site, landscaping project, management site and management plan is also defined.

Making distinction of the definition of conservation plan and management plan according to law numbered 2863 is crucial. After the amendment numbered 5226, the conservation plan can be briefly described according to the law numbered 2863 as the plan of a conservation site with the scale prescribed for a master and implementation development plan. The definition of the conservation plan in the law which should be amended again is too long and complex that make it inapprehensible.

To make the definition clear, conservation plan in the conservation site defined by law takes the surrounding interactive areas of the site into account. The conservation plan is based on the field studies providing archaeological, historical, natural, architectural, demographic, cultural, socio-economic, ownership and settlement data with the view of protecting cultural and natural property in line with the sustainability principle. With regard to these, the conservation plan is prepared on existing maps by considering:

- strategies for job creation, value addition, and the improvement of the social and economic structure of households and offices situated in the conservation site,
- principles of conservation, terms and conditions of use, and settlement limitations,
- rehabilitation areas and projects of renewal, implementation phases and programs,
- open space systems, pedestrian walkways, vehicle transport, design principles of infrastructure facilities, densities and parcels of land design, local ownership, and
- participatory area management models on the basis of financial principles of implementation.

Accordingly, the conservation plan comprises the entirety of the objectives, tools, strategies, planning decisions, positions, planning notes, explanation reports with the scale prescribed for a master and implementation development plan. On the other hand, the management plan that explained in article 3 as '*a plan revised on a five-yearly basis drafted with the view of protecting the management area, ensuring its revitalization, evaluating, also indicating the annual and five-yearly implementation phases and budget for the conservation and development project prepared by taking into account the operational project, excavation plan and landscaping project or conservation plan*'. Şahin (2008: 15) indicates according to the Orbaşlı's speeches in the variety of meetings that conservation plan and management plan are the complementary plans; however, management plans do not require the presence of the conservation plan as a precondition.

Management planning is not a finite event that ends with the production of the plan, but an iterative process that requires ongoing monitoring and feedback loop to test the efficiency and develop the next version of the plan (Thomas & Middleton, 2003: 4). The features of the successful management planning are identified as:

- a process, not an event,
- concerned with the future,
- a mechanism for thinking, solving problems, and promoting discussions,
- systematic,
- involves value judgments,
- a holistic view,
- a continuous process (Thomas and Middleton, 2003: 5).

Accordingly, as mentioned, the successful management planning is not an event and static phenomenon, but a continuous process which can change with respect to the variable conditions and goals. The successful management planning is concerned with the future concerns and alternative courses of actions, and also the causes and effects of the current decisions and relationships between them. The management planning enables mechanism for thinking about the threats and opportunities, and for solving problems and promoting discussions between parties. The decisions which are based on knowledge and analysis of the subject and its context are taken through a pre-determined sequence of steps, which shows the systematicity of the management planning. Also, the successful management planning involves value judgments indicating that planning for protected areas is centered both on analysis of the objective conditions of the protected areas and on people and their opinions. It embraces a holistic perspective; in other words, the planning process takes into account a wide range of issues, views and opinions (Thomas & Middleton, 2003: 5).

The management of cultural heritage values is shaped according to the change in the conservation implementations in time. A new paradigm for protected areas both natural and cultural is firstly identified by Beresford and Philips (2000: 19), as displayed in Thomas and Middleton (2003: 4) work in more detail, shown in Table 5.4. It is important to state that the definition of protected areas which is adopted by IUCN in 1994 contains cultural resources. According to the IUCN definition (1994), the protected area is the '*area of land/or sea especially dedicated to the protection*

Table 5.4. A new paradigm for protected areas

As it was: protected areas were	As it is becoming: protected areas are
Objectives	
-Set aside for conservation -Managed mainly for visitors -About protection	-Run with social and economic objectives -Often set up for scientific, economic and cultural reasons -Managed with local people more in mind -Also about restoration and rehabilitation
Governance	
-Run by central government	-Run by many partners and stakeholders
Local people	
-Planned and managed against people -Managed without regard to local opinions	-Run with, for, and in some cases by local people -Managed to meets the needs of locals
Wider context	
-Developed separately -Managed as ‘islands’	-Planned as part of national, regional and international systems -Developed as ‘networks’
Perceptions	
-Viewed primarily as a national asset -Viewed only as a national concern	-Viewed also as a community asset -Viewed also as an international concern
Management techniques	
-Managed reactively (short timescale) -Managed in a technocratic way	-Managed adaptively in a long-term perspective with political considerations
Finance	
-Paid for by taxpayer	-Paid for from many resources
Management skills	
-Managed by scientists and natural resource experts and expert led	-Managed by multi-skilled individuals -Drawing on local knowledge

Source: (Beresford & Phillips, 2000: 19; as displayed in Thomas and Middleton, 2003: 4) *and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means*'.

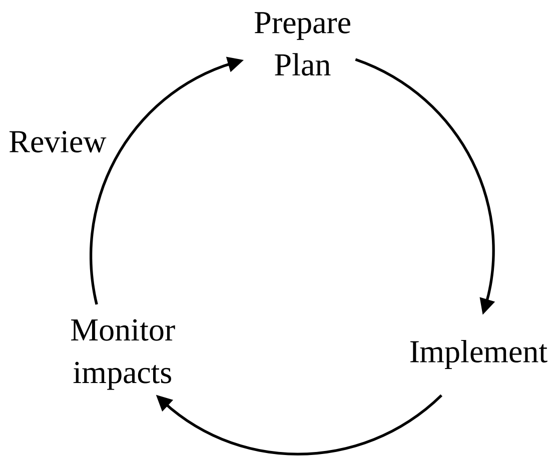


Figure 5.4. Continuous process of management planning
Source: (Thomas and Middleton, 2003: 23)

The management planning is a continuous process which is comprised of a circle with three main elements, shown in Figure 5.4. Thomas and Middleton (2003: 23) also identify **thirteen phases** of the process of the protected area management planning. The **first one** is *pre-planning phase* which defines what the process will achieve, how the process will be carried out, timing considerations and who is to be involved. This first phase is the most important step to get off the planning process on the right foot. The pre-planning phase includes nine distinct steps in itself as follows;

1. determining the purpose and management objectives of the protected area,
2. identifying the steps which are followed when implementing the planning process and the sequence of these steps and methods which are used,
3. detecting the audiences for the plan,

4. enabling that the protected area will be considered in a holistic view,
5. using an inter-disciplinary approach,
6. identifying a planning team,
7. preparing and following a well-laid out work schedule,
8. identifying a process for involving people in preparing the plan, and
9. clarifying and agreeing a procedure with senior management for the approval of the final management plan (Thomas & Middleton, 2003: 25-26).

The **second phase** is *data gathering* which should be based on reliable data. The data collection phase includes the identification of the issues, problems and stakeholders with discussions, establishing a field inventory. This phase is important both because gathering the required data and information related to the process, and also because detecting the vision and objectives of the management plan. The data and information which need to be collected are determined as ecological resources and their condition, cultural resources and their condition, aesthetic aspect, physical facilities, key features of the socio-economic environment, the capability of facilities in the protected area and its region to support existing and projected uses, visitors characteristics and influence on the protected area, predictions of the future condition of each of the above factors, and also land uses and planning provisions of surrounding lands and any in-holding or leases (Thomas &Middleton, 2003: 27).

The **third phase** of the process of the protected area management planning is *the evaluation of the information* which is collected. The aim of this phase is explained as identifying and understanding the reasons of why the protected area is so significant. If the values of the protected area are not comprehended well in this phase, it can either advertently or inadvertently pose problems not only for cultural and heritage values but also the socio-economic situation of local people in particular. The phase of the evaluation of the values involves two steps namely the identification of the key features or exceptional values, and the development of a succinct statement of significance. The first step is crucial for the maintenance of the significance of the protected area; the second step, on the other hand, is crucial in term of the explanation of the importance of the protected area to the society or particular interest groups (Thomas & Middleton, 2003: 31).

The identification of the constraints, opportunities and threats is the **fourth phase** of the process of the protected area management plan. Before determining the management objectives for the protected area, the constraints on its management and possible threats to the values of the protected area should be determined. These constraints can be the functions of the natural environment, legal obligations, constraints of tenure, prior usage, health and safety considerations, managerial constraints, priority activities and uses, obligations to neighbors and visitors, and also other policy considerations. The threats to the protected area, on the other hand, can originate from people or nature, as well as from within the protected area or from beyond its boundaries. The prediction of the factors that can affect the future of the protected area may help to identify the opportunities for beneficial change, remediation or restoration (Thomas & Middleton, 2003: 32)

The **fifth phase** is *the development of the management vision and objectives*. The vision statement of management plan focuses on the desired result of the policies for the conservation of the protected area. The vision statement should describe the kind of protected area that the plan is seeking to achieve in the following years, and be a long-term statement, and also include environmental, recreational, cultural and social and economic aspects of the protected area. The objectives are determined according to the management vision. When developing the initial management objectives, there are three stage approaches which can be used namely designing overall management objectives, developing issue-specific management responses, and preparing initial management options. The characteristics of the well-designed objectives are determined as follows;

- precise/specific,
- achievable and realistic,
- time-related,

- measurable, reflect park purpose, significance and exceptional values,
- spell out the ends desired, but not the means to those ends,
- adequately address the issues,
- accompanied by a rationale,
- written in priority order (Thomas & Middleton, 2003: 34).

The identification and evaluation of options including zoning is the **sixth phase** of the process of the protected area management plan. There are several ways or methods to determine a vision and achieve the objectives. It is important to evaluate these different methods and options and chose the appropriate ones. To do these, there are questions that need to be answered primarily.

- In what different ways might the objectives be achieved?
- What possible options exist?
- What combination of options fit together to form coherent plans?

To answer these questions, the planners should repeatedly refer back to and check options against objectives, and be aware of constraints and evaluate each option to see whether it is realistic or not, and also develop options to the stage where they have spatial expression and the management implications of each are clear. Then, after the first questions are answered, other questions need to be answered. Similarly, to answer the following questions, planners should consider which alternative meets the objective best, whether the alternative will work and whether each scheme is financially feasible or not, how acceptable the options are to politicians and the wider public, and also who wins and who loses (Thomas & Middleton, 2003: 38).

- Which options represent the best value for money?
- What is the best set of options?
- Which options meet pre-agreed criteria?

Zoning, on the other hand, is the identification of different management zones which corresponds to the geographical areas. The zoned geographical areas can refer to the similar management emphasis applied within the same zone. For example, the similar levels of use permitted and different levels of use segregated are applied within there. Zoning is crucial for the identification of the various strategies for management and use to achieve the management objectives for the desired future of the protected area. When providing protection for critical or representative habitats, ecosystems and ecological processes, separating conflicting human activities, protecting the natural and cultural qualities while allowing a spectrum of reasonable human uses, and also enabling damaged areas to be set aside to recover or to be restored, the zoning is used (Thomas & Middleton, 2003: 39).

The **seventh phase** is *the integration into a draft plan*. The integration of the planning elements, mentioned in the above phases, such as data, information, vision, objectives, and strategies, will result in a draft management plan. According to Thomas and Middleton (2003: 43), even if the draft management plan contain some basic parts namely executive summary, introduction, description of the protected area, evaluation of the protected area, analysis of issues and problems, visions and objectives, zoning plan, management actions, and monitoring and review respectively, there is no standard format for a management plan. Its content and structure can change according to the needs of the site and the purpose and requirements of its managers, and the availability of resources.

The **eighth phase** is explained by Thomas and Middleton (2003: 47) as *public consultation including public exhibition of the draft plan*. The public consultation is important step in the management planning process because, after the draft management plan is ready to display, the opinions, evaluations, comments, and contributions of public and stakeholders on draft management plan are required for the desired future of it. Although the public opinions can vary from agency to agency, and also from one country to another, it is vital to provide the broad public participation. The broad public participation is required both for the adoption of the management plan by local people and stakeholders, and also for the fulfillment of their responsibilities when implementing the plan.

The revision of the draft and production of final plan is the **ninth phase**. This phase consists of the revision of the draft by taking into the opinions, comments, evaluations and contributions of public and stakeholders into consideration. To prepare the final version of the management plan, all received comments should be recorded and considered. However, some of the comments from user groups and stakeholders may focus on single issues rather than the plan. It is helpful to prepare a report on consultations to show how the received comments are taken into consideration, and to indicate why some comments are not used.

The **tenth phase** of the process of protected area management plan is *approval of plan*. If the management plan is prepared for the specific institution, the plan is carried into effect after it is finished and approved by the competent authority of the institution. This is a procedural step which can vary from country to country. The plan is brought into force after going through an acceptance process which is laid down by the laws, if the plan is made for the fields which are considered necessary according to the laws (Thomas & Middleton, 2003: 49).

The implementation of the management plan is the **eleventh phase** of the process for Thomas and Middleton (2003: 49). The actions which are to be implemented are set out in the management plan. These actions should not include items that do not relate to the management objectives and not be like a wish-list that cannot be achieved. Thus, they should be realistic and necessary for the management of the protected area. There are two approaches that are used in general: i) the plans which do not include detailed resource and financial information for each year, and ii) the plans which include these information. The first approach is valid when it is difficult to forecast the costs correctly because of the long period of time of the management plan rather than one or two years. The second approach, on the other hand, is adopted when detailed resource and financial information in the management plan are required for countries or agencies.

The **twelfth phase** is *monitoring and review*. The implementation phase is not the last phase of the process of the protected area management plan because there should be monitoring and review phase which include feedback loop to analyze what have been done so far. The purposes of this phase are identifying whether the plan is implemented effectively and the objectives are met or not, and learning from observations of the impacts of management, and also adapting the management actions accordingly. If there is a problem with running of the management plan, monitoring and review is tool which can be used to solve the problems (Thomas & Middleton, 2003: 51).

The **thirtieth and last phase** of the process of the protected area management plan is *decision to review and update the management plan*. The phase involves a decision on either review or update of the management plan after five, seven or ten years in general. However, some management plans has no defined expiry date. It is recommended by Thomas and Middleton (2003: 53) that management plans should be reviewed at least every ten years. The feedback from the monitoring cycle provides assistance for the preparation of the new document.

5.3.2. The Cultural Heritage Tourism Management

The cultural heritage resources are the integral part of the tourism industry; thus, these two components cannot be evaluated separately. However, the cultural heritage resources which can be negatively affected by the tourism industry are quietly fragile, which necessitates successful management of them. If not managed well, tourism in historic towns and cities deeply affects the ordinary life of local people and their traditions and cultural identities. It is not so hard to guess that the tourism development which causes commercialization of heritage values and traditions and also cultural degeneration is no longer sustainable. When properly managed, the cultural heritage tourism development in cities can grow sustainably.

According to Orbaşlı (2000: 145), the successful tourism development masterplan for historic cities includes operational framework of development and implementation objectives which touch upon the relation of subjects of the urban mechanism from policy and physical planning to design, city center management and planning. To show the stages, Orbaşlı (2000: 145) makes use of the studies of Laws (1995), Page (1995), Boniface (1995), and Feilden and Jokilehto (1998) which are based on a commonly agreed framework for tourism development planning.

1. Preparatory Stage

- identification of the current situation: research, including evaluation of the site, community, economic and political background; surveys, data collection and analysis of the data;
- forecasting growth, development patterns and future events;
- setting tourism and development objectives.

2. Planning

Effective long term planning, based on sound methodological approaches:

- coordination of marketing and product development;
- consultation and community involvement (as essential);
- identifying investment incentives (public and private involvement and partnership);
- assessing feasibility and desirability of options.

3. Implementation

- maintaining and assessing quality;
- continuous monitoring and periodic review.

Figure 5.5. The stages of tourism development planning for historic cities

Source: (Orbaşlı, 2000: 146)

Figure 5.5 shows the stages of tourism development planning for historic cities. Accordingly, there are **three distinct stages** namely *preparatory stage*, *planning stage* and *implementation stage* which must be comprehended as a continuum and a continuous cycle because these stages cannot be separated from each other. The **first stage** is *preparatory stage* which involves identification of the current situation, forecasting growth, development patterns and future events, and also setting tourism and development objectives. The **second stage** of tourism development for historic cities is *planning*. In this stage, the coordination of marketing and product development, consultation and community involvement, and identification of investment incentives, and also assessment of feasibility and desirability of options are important factors to provide an effective long-term planning which is based on sound methodological approaches. The **third and last stage** is *implementation* which focuses on maintaining and assessing quality, and continuous monitoring and periodic review (Orbaşlı, 2000: 146).

In 1999, the International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance addresses the management issues of cultural heritage tourism (ICOMOS, 1999). The charter focuses on two major concepts in addition to recognizing the need to protect the breadth, diversity and universal importance of cultural heritage which includes both tangible and intangible values. The first major concern is making the significance of the place accessible to tourists and the local people in a well-managed manner. To protect and present the heritage values, the second major concern of the charter is ensuring collaborative working environment both to conservation community and the tourism industry whose concerns are the fragility of the resource.

The International Cultural Tourism Charter (ICOMOS, 1999) outlines **six principles** of cultural tourism. The **first principle** is encouraging public awareness of heritage. It is vital that conservation should provide responsible and well-managed opportunities for visitors and local people to experience and comprehend the heritage and culture of community. The **second principle** is managing the dynamic relationship. The heritage places and tourism activities has a dynamic relationship which requires being managed in a sustainable manner for present and future generations. The **third principle** is ensuring a worthwhile visitor experience. The conservation and tourism plans for heritage places should be made considering the visitor experiences that are worthwhile, satisfying, enjoyable and respectful (ICOMOS, 1999).

The **fourth principle** of cultural tourism outlined in the International Cultural Tourism Charter (ICOMOS, 1999) is involving host and indigenous communities in planning for conservation and tourism. The rights, interests and opinions of host community, property owners and relevant indigenous people should be respected and evaluated. The **fifth principle** is providing benefit for the local community. The tourism development and conservation activities in city should enable equitable economic, social and cultural benefits for all people who live in host communities without gender discrimination. The **sixth and last principle** of cultural tourism is responsible promotion programs. The tourism promotion programs should protect and enhance the characteristics of heritage values. The heritage sites should be managed and promoted in a manner that their authenticity should be protected and visitor experiences should be enhanced by minimizing fluctuations in arrivals and preventing excessive numbers of tourists at any one time (ICOMOS, 1999).

As previously stated, the cultural heritage tourism in historic towns and cities can grow sustainably, if managed well. With regard to this understanding, the National Trust for Heritage Product (2008b) identifies **four steps** to develop successful cultural and heritage based tourism development in cities namely *assess the potential, plan and organize*, *prepare*, *protect*, *and manage*, and also *market for success* respectively. The **first step** is *assessing the potential*. As understood from the title, the first essential step is assessing the potential of heritage tourism area. The five areas for local communities to evaluate their assets are determined as historical or archaeological, cultural and natural attractions, visitor services, organizational capabilities, protection, and marketing. The starting point is listing historic and archaeological resources, which are not just an enumeration of assets but an evaluation of their potential, quality, and level of service, by considering the significance of the drawing power of other cultural resources. Inasmuch as the cultural heritage values in the city are shaped by the natural resources, the power of this kind of resources on the visitor attraction should not be underestimated. Prioritizing the resources is important because all heritage sites cannot draw visitors to the same degree. Thus, the sites which are of top priority require service and quality. Due to the fact that the assets of the areas are open to public access, the protection of these assets is a major concern. Also, marketing is an inseparable part of the successful cultural heritage tourism development in cities.

The **second step** of the successful cultural and heritage based tourism development in cities is *planning and organizing*. This step includes human resources and financial resources which are identified as the keys that open the doors to sustainable development. When considering the human resources, the united community can achieve the goals more easily in comparison with the divided community. Therefore, local consensus should be built erelong to support cultural heritage tourism. To build local consensus, it is important to gain the support of local business people, local government and service organizations. After the united community is built, the next step is the establishment of the organization. It is crucial to create a cultural heritage tourism mission, define goals and objectives, and set timelines. The financial resources of the cultural heritage tourism, on the other hand, are initially based on the preparation of financial plan. If the information of the amount of money which is required for the projects is known, the possible sources for funding, which include local, state and national governments, and private establishments such as corporation, foundations, and nonprofit organizations, and also individuals for memberships, can be found much more easily (NTHP, 2008b).

The **third step** is *preparing, protecting and managing*. This step emphasizes the long term planning which is essential to the sustainable and successful heritage tourism development. The communities should prepare the historic environment by looking to the future as well as the present. The choices of the communities should be based on the improvement of their community for the long-term. The preparing step focuses on making ready the historic resources for visitors by preserving their historical integrity, constructing new museums, and also cleaning up the community. Along with this, the sufficient numbers of quality attractions and visitor services should be constructed; the heritage resources should be emotionally accessible to the visitors. The protection of the long-term quality and condition of the heritage tourism resources should be ensured with regulatory and planning mechanisms. Furthermore, development of management plan is vital in order to keep the job reasonable and feasible. The well-managed cultural heritage tourism program can deal with the competing considerations by redressing the balance between them (NTHP, 2008b).

The **fourth and last step** of the successful cultural and heritage based tourism development in cities is *marketing for success* that is based on the development a multi-year and many-tiered marketing plan. The marketing strategies are used not just for products, but also for the cities today. Thus, these strategies are essential component of the heritage tourism development. To successfully market the cultural heritage values to the tourists, there are four components which should be in the marketing plan namely public relations, advertising, graphic materials, and promotions. The public relations are based on selling the values via media in order to increase the public awareness and publicize the messages. An effective advertising requires creation of a compelling message and supporting visuals. Kolb (2006: 237) describes advertising as '*a paid promotion involving either print or broadcast media to communicate the marketing message where the owner that for the advertisement is identified*'. Advertising, graphic materials and promotions can be used to reach the targeted audiences and market local heritage tourism values (NTHP, 2008b).

The European Association of Historic Towns and Regions produce Guidelines for Sustainable Cultural Tourism in Historic Towns and Cities which mainly focuses on the positive opportunities that are given by the cultural tourism (EAHTR, 2009). The purposes of the guideline are raising awareness of the sustainability issues in historic towns and cities, establishing a shared network and a common language, and promoting practical action in sustainable cultural tourism. The guidelines set out the twelve principles of sustainable cultural tourism and the process of it. Accordingly, these principles are:

1. Prioritizing the forms of cultural tourism which is based on environmental preservation such as reducing carbon emission, conserving rare and precious resources, and avoiding waste production.

2. Municipalities' attaching intrinsic value to the culture and heritage of historic towns and cities over and above their significance as tourism assets.

3. *Maintenance of authenticity and distinctiveness,* and *respecting dignity, rights and beliefs of local culture* should be enabled by cultural tourism

4. *Contribution to the overall program of sustainable development* should be provided by cultural tourism which is an economically important activity.

5. *Contribution to conservation of the cultural heritage assets* is provided by cultural tourism.

6. *Acceptance and embracement of cultural tourism* by host community and aspirations.

7. *Benefits should be aimed to be provided equally* to the local community by cultural tourism.

8. *Involvement of all local stakeholders* such as municipal governments, local communities and businesses in the development of cultural tourism.

9. *Responding to the needs of visitors* and delivering a high quality visitor experience must be aimed by cultural tourism.

10. *The real cost to society and the environment* should be reflected in the prices to consumers and producers.

11. *More sustainable transport* should be provided by cultural tourism both to and within the place.

12. *The management and development of cultural tourism* should be responsive to change.

The principles that are set out by EAHTR (2009) are quite important for the initial development of planning and management of tourism sector in historic cities. The planning for the sustainable tourism development in historic towns and cities grows in importance gradually because of the complexity of the urban decision-making mechanism, the bureaucracy of the planning system and the short-term goals of finance which cause to prevent foreseeing decisive planning and the active implementation of the main targets (Orbaşlı, 2000: 150). As previously mentioned more than once, tourism should be planned and effectively managed in the historic cities in order to minimize or even stop the heritage resource depletion. According to Orbaşlı (2000: 151), planning for tourism in historic towns and cities has to respond to immediate needs effectively, and be made more thought provoking, collaborative and continuous for sustainable and balanced development, and also become strategic and visionary for the future. Without disregarding the fact that tourism is a growing industry and will continue to develop in the historic cities, the sustainability of its development should be provided and the precautionary management measures should be taken soon enough.

CHAPTER 6

RESEARCH METHODOLOGY

"Whatever might be the subject, research has to be an active, diligent and systematic process of inquiry in order to discover, interpret or revise facts, events, behaviors and theories."

(Rajasekar et al., 2013: 2)

6.1. The Reasons for the Selection of Amasya as a Case Study

The city of Amasya has a great potential regarding culture and heritage tourism with its various historical artifacts and remarkable historical panorama. It is necessary to carry these historical artifacts and the culture of local people into the future generations without any degradation because of unplanned and unmanaged tourism development. Therefore, it is crucial to provide sustainable equilibrium between preservation and usage of heritage tourism sites, and reveal the true value of these sites by adopting a balanced approach in Amasya. The reasons for the selection of Amasya as a case study are:

- having historical and authentic character and cultural identity,
- progress according to the tourist-historic city development,
- increase in the tourism developments and number of tourists especially in recent years,
- uncontrolled tourism development,
- deficiency of existing conservation plan, which sets forth only structuring conditions, to develop strategies include heritage, conservation and tourism issues,
- lack of sustainable heritage tourism management plan,

- being chosen as one of the brand cities in 2007,
- being qualified to enter the UNESCO World Heritage Tentative List in 2015,
- being obliged to prepare a management plan to be inscribed on UNESCO World Heritage List,
- creation of themes and implementation of projects for the sake of more tourist numbers regardless of the future consequences on heritage,
- the historic city which is under the threat of development of projects and themes,
- under development in the districts due to their locations which are out of the tourist-historic city and out of the tourist gaze.

With this study, the following issues are aimed:

- analyzing the current tourism structure of the city,
- interpreting the formation of tourist-historic city through time,
- interpreting the past, current and future development of tourism sector in the city according to the tourism models,
- interpreting the visitor experiences in the city, and
- providing an up-to-date contribution to the sustainable management and planning efforts of tourism sector in Amasya.

6.2. Research Question for the Case Study

The main aim of this research is a wish to explore future sustainable development potentials of tourism sector in Amasya by drawing on the literature, making in situ observations, and analyzing the statistical information, evolution of the tourist-historic city, the conservation and planning practices. To protect the authentic character without any gradual erosion of the historic fabric under the threat of unsustainability factor in the tourist-historic city of Amasya, the past experiences and current realities are examined. The research question of the case study that is related to the main question asked in Chapter 1 is:

- Does the heritage tourism in Amasya develop sustainably; and how do the past and current conservation practices affect the future development of tourism sector in Amasya under the threat of loss of authenticity and identity, branding efforts, mass tourism activities and unsustainability factor?

6.3. Method of Analysis

In the previous chapters, the research of the study focused on the theoretical basis of the issues regarding the concepts of cultural heritage, authenticity and tourism development in historic cities, the positive and negative impacts of tourism sector which were analyzed to address the risks of tourism development in historic cities under globalization issues and unsustainability factor, and also regarding the minimization of risks by analyzing sustainable management and planning tools for the tourism development. In the following chapters, the theories on tourism which are mentioned in the previous parts are used for the analysis of the tourism development and sustainable management in the central district of Amasya.

The research methodology for the following chapters is *qualitative research method* which is based on interpretative approach. The qualitative research methods which involve the systematic collection, organization, and interpretation of textual material obtained from attitudes and behaviors of people are '*used in the exploration of the meaning of social phenomena as experienced by individuals themselves in their natural context'* (Malterud, 2001: 483).

The four main sources of data in qualitative research methods for evaluation are identified as *interviews, focus group discussions, observations, and document review* (Leech & Onwuegbuzie, 2007: 561). This study involves analysis of the triangulation of qualitative primary data collected through *unstructured observations* and *document reviews* by *qualitative data analysis process*. Unstructured observation is a key method in anthropological and sociological research, and used for comprehension and interpretation of the cultural behavior (Mulhall, 2003: 306). The unstructured observation focuses on watching and recording what observer finds interesting and relevant in the surrounding environment with no restriction (Burns & Bush, 2003: 209). The document review is '*a systematic procedure for reviewing or evaluating documents*'; documents include several text and images such as books, journals, maps, newspapers, minutes of meetings and diaries which are recorded without the intervention of the researchers (Bowen, 2009: 27).

Figure 6.1. Analyzed area and the main routes in the central district of Amasya

The central district of Amasya was visited in four different tourism seasons to watch, observe and examine the historic, tourist and commercial settings mainly using the routes in the center of the city, shown in Figure 6.1. In these visitations, the required documents for this research and the verbal information were collected from the local authorities. Accordingly, the city was visited for the research:

- from July 22 to 26,
- from October 4 to 11,
- from January 18 to 31, and
- from March 27 to April 2.

After the qualitative data obtained by unstructured observation and document reviews, *the qualitative data analysis process* is applied to organize and interpret the findings. The qualitative data are analyzed by the *qualitative content analysis method*. The aim of qualitative content analysis method is '*to provide knowledge and understanding of the phenomenon under study*' (Hsieh & Shannon, 2005: 1278). This research applies *the interactive model* propounded by Miles and Huberman (1994), shown in Figure 6.2. The qualitative data are analyzed by using three-staged qualitative data analysis interactive model namely *data reduction*, *data display* and *conclusion drawing/verification*.

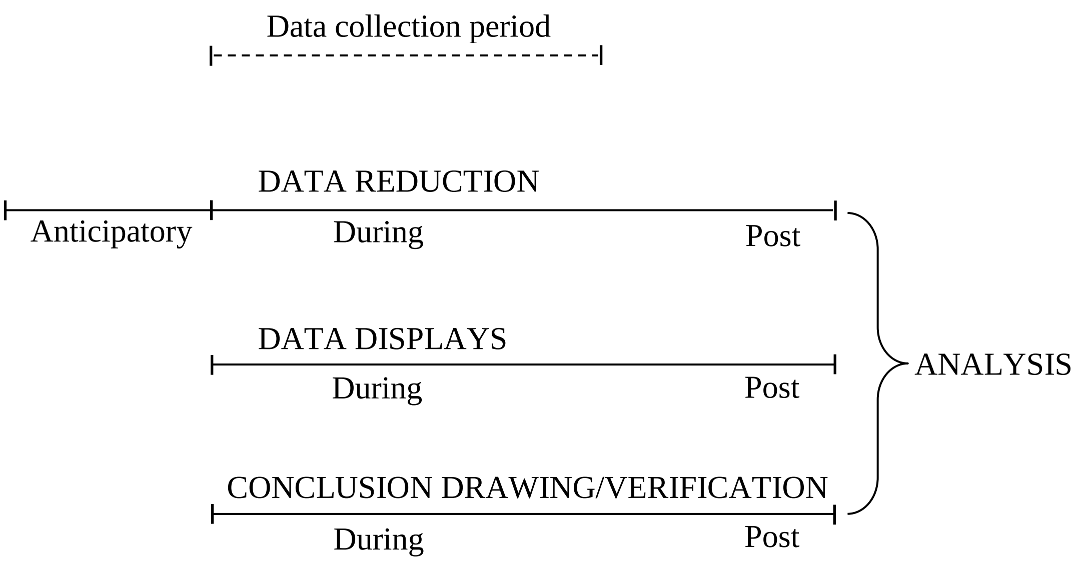


Figure 6.2. Flow model of qualitative data analysis components
Source: (Miles and Huberman, 1994: 10)

Accordingly, the qualitative data about this research are obtained from the textual materials and in situ observations. The large raw data about the literature review chapters and also the case study chapters is reduced into meaningful, logical and clear information by selecting, simplifying and abstracting it. By this way, the useless and unnecessary data is eliminated throughout the study. Especially in the case study chapters, the simplified and abstracted information are displayed to make deductions about the city. The theories of Boorstin (1961), MacCannell (1976), Urry (1990), Ashworth and Tunbridge (2000), Fainstein and Judd (1999), Butler (1980), Doxey (1976), and Murphy (1983) mentioned in the literature review parts are put into the practice to analyze the tourism development of Amasya. The maps, figures and images are used to associate different theories and interpret the current status and future development of tourism sector in Amasya. The conclusion part includes the brief summary and major findings of the research, and the policy implications.

CHAPTER 7

AN INTRODUCTION TO AMASYA

“Squeezed into a steep valley, under cliffs carved with rock tombs of the ancient Pontic kings, and with its old Ottoman houses overhanging the winding Yeşilırmak, Amasya qualifies as one of the loveliest cities in Anatolia.”

(Facaros & Pauls, 2000: 425)

7.1. Brief Information about the City

Amasya, which is surrounded by provinces namely Tokat from the east, Çorum from the west, Yozgat from the south and Samsun from the north, is located in the northern side of Turkey.

Figure 7.1. The location of the city of Amasya in its region and Turkey

When it comes from national scale to the regional scale, Amasya is in TR8 West Black Sea Region NUTS-1 level, TR83 Samsun Sub-region NUTS-2 level and TR834 Amasya Province NUTS-3 level (Şengül et al., 2013: 78). The location of TR83 Samsun Sub-region NUTS-2 level and Amasya is shown Figure 7.1.

The city has seven counties namely Hamamözü, Gümüşhacıköy, Merzifon, Suluova, Göynücek, Taşova, and Amasya central district. The administrative boundaries and their locations can be seen in Figure 7.2. The city's total area is 5,701 km^2. The average altitude of city is 1.150 meters while the city center is 411 meters above sea level (TURKSTAT, 2013a). Amasya is located in the valley where Yeşilırmak River passes between the two high mountains namely Mount Harşena and Ferhat. The city of Amasya with its history and culture is one of the best examples of the historic cities in Turkey. That the cultural heritage values are embedded inside the modern city with a panoramic city view gives the city a great potential for cultural heritage tourism development.

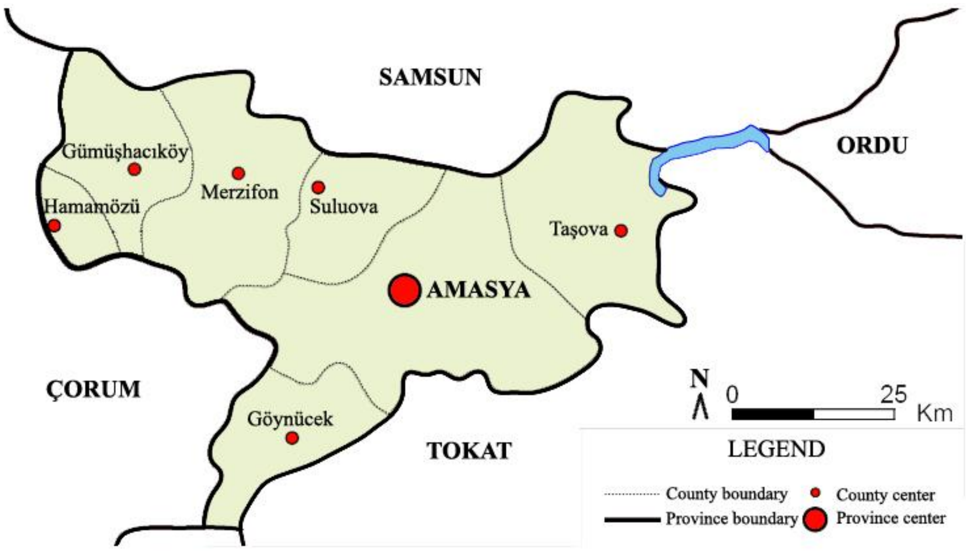


Figure 7.2. The administrative boundaries of Amasya

The population of Amasya in 2015 is 322,167 according to TURKSTAT database, shown in Table 7.1. Although, in some years, the population in Amasya increased compared to the previous years, it is in a declining trend in general. When compared to the population data of 2000 recorded 365,231 people, it can be seen that the city lost 43,064 people for the duration of fifteen years. In spite of the fact that, in 2010 and 2015, the population increases in comparison to the previous years, the proportion of the city's population to the Turkey's population is always in a decline from 2000 to 2015.

Table 7.1. The population of Amasya and Turkey and the proportion of the population of Amasya to the total population of Turkey at certain years

	Turkey	Amasya	Proportion (%)
2000	67 803 927	365 231	0.54
2007	70 586 256	328 674	0.46
2010	73 722 988	334786	0.45
2013	76 667 864	321 977	0.42
2015	78 741 053	322 167	0.41

Source: (Prepared according to the TURKSTAT database)

One of the reasons of the population decline in Amasya is that the out migration is higher than the in migration. In 2010, while in migration is 11,729 people, the out migration is 13,726 people. The difference of immigrants and emigrants of the city in 2010 is net migration which is -1,997 people. The net migration rate is the difference between people who move into the city and the people who move out of the city during the year per thousand people. Accordingly, the net migration rate of Amasya in 2010 is -5.95 $\%_0$. In 2015, on the other hand, the in migration is 13,957 while the out migration is 15,092. The net migration rate is -1,135, and the net migration rate is

-3.52 ‰. Although the net migration decreases from 2010 to 2015, the population of the city continues to decline within the same years.

Table 7.2. In migration, out migration, net migration and migration rate of Amasya in 2009-2010 and 2014-2015

	2009-2010	2014-2015
Population(end of the year)	334 786	322 167
In migration	11 729	13 957
Out migration	13 726	15 092
Net migration	-1 997	-1 135
Net migration rate (‰)	-5.95	-3.52

Source: (Prepared according to TURKSTAT database)

The Socio-Economic Ranking Survey of Provinces and Regions conducted in 1996, 2003 and 2011 by the State Planning Organization (DPT) shows the ranks of each city in Turkey according to the 58 determined social and economic variables (Özaslan et al., 2006: 7).

Table 7.3. The position of Amasya in the Socio-Economic Development Ranking Survey of Provinces and Regions in 1996, 2003, 2011

	Rank	Index
SPO 1996	39	-0.19395
SPO 2003	37	-0.18591
MOD - SEGE 2011	37	0.0510

Source: (Prepared according to SPO 2003 and MOD 2011 data)

As it is shown in Table 7.3, in 1996 report, the rank of Amasya is 39 with - 0.19395 index value while, in 2003, it is 37 with - 0.18591 index value. The city goes up two levels in the 2011 SEGE report. Accordingly, the position of the city is 37 with 0.0510 index value.

According to the TURKSAT data in 2001 based on old GDP87 series shown in Table 7.4, the nominal GDP of Amasya which is not adjusted for inflation is 635,492,078.00 TL, while it is 178,412,438,499.00 TL for Turkey. The per capita gross domestic product at current prices of Amasya in 2001 is found as $1,439.00. The per capita income of Amasya is below the average per capita gross domestic product of Turkey in 2001 which is $2,140. The rate of the nominal GDP of Amasya in total nominal GDP of Turkey is counted as 0.36%. The city is on the 54th rank with this rate in the list of 81 provinces and on the 11th rank in the list of 18 provinces of Black Sea Region (Bayraktar, 2004: 110).

Table 7.4. Gross domestic product data of Turkey in 2001 and 2014 and Amasya in 2001

	Amasya in 2001	Turkey in 2001	Turkey in 2014
Population	365 231	68 618 000	77 695 904
GDP ($)	525,567,409.00	146,842,520,000.00	807,571,226,176.00
GDP (TL)	635,492,078.00	178,412,438,499.00	1,748,167,816,000.00
Per capita income($)	1,439.00	2,140.00	10,394.00
Per capita income(TL)	1,742.00	2,600.00	22,500.00
Rate in Total GDP	0.36 %	100 %	100 %

Source: (Prepared according to TURKSTAT database)

According to the GDP data of Turkey in 2014 shown in Table 7.4, the gross domestic product of Turkey at current prices is 1,748,167,816,000.00 TL; the per capita income is $10,394.00. However, the years after 2001, the data of the gross domestic product and per capita income by provinces are not produced by the TURKSTAT. Therefore, for the passing thirteen years from 2001 to 2014, the economic position of Amasya in the national level and the change in the distribution of the gross domestic product to the sectors is uncertain like other cities.

Table 7.5 is important for showing the changes in the economic activities in the regional level and national level. Accordingly, both in Turkey and in the TR83 NUTS-2 region provinces includes Samsun, Tokat, Çorum and Amasya, it is obvious that, from 2008 to 2015, while the agriculture sector is in decline, the rate of the industry sector and the service sector increase. However, when compared to the Turkey, agriculture is the dominant sector in Samsun sub-region except in 2015. In 2015, the dominant sector changes to service sector which is 41.6 percent.

Table 7.5. Economic activity of Turkey and TR83 NUTS-2 region provinces (Samsun, Tokat, Çorum, and Amasya) in 2008 and 2013 (Thousand person)

		Agriculture	Industry	Service	Total
TR83 Region Provinces	2008	501 (49.7%)	155 (15.4%)	352 (34.9%)	1008 (100%)
	2013	397 (42.2%)	177 (18.8%)	367 (39.0%)	941 (100%)
	2015	407 (39.3%)	186 (19.1%)	385 (41.6%)	978 (100%)
Turkey	2008	10495 (23.7%)	5682 (26.8%)	5016 (49.5%)	21194 (100%)
	2013	6015 (23.6%)	6737 (26.4%)	12772 (50.0%)	25524 (100%)
	2015	5483 (20.6%)	7246 (27.2%)	13891 (52.2%)	26621 (100%)

Source: (Prepared according to TURKSTAT database)

The gross domestic product of Amasya in 2001 is the sum of different percentages of sectors. Accordingly, the first sector that has the highest contribution to the gross domestic product of the city is transport and communication sector with 24.2 percent. The second sector is agriculture with 21.7 percent; the third one is public service sector with 19.7 percent. The business sector is the fourth sector with 14.0 percent which involves wholesale and retail trade with 8.8 percent, and hotel and restaurant services with 5.2 percent. The industry sector and construction sector are the fifth and sixth sector with 7.7 percent and 4.7 percent respectively. The growth rate of the hotel and restaurant services which is 60% is prominent (TURKSTAT 2010: 105).

According to Table 7.6 which shows the change in the labor force percentages of Turkey and Amasya from 2008 to 2013, labor force participation rate, unemployment rate and employment rate of Amasya decreases in time. It is obvious that the decline in the unemployment rate is evaluated as positive development even if it can be indirectly related to the population decrease. Because of the fact that the decline rate of unemployment rate in Amasya from 2008 to 2013, which is approximately 19.51%, is higher than the decline rates of labor force participation rate and employment rate in Amasya from 2008 to 2013, which are 4.52% and 2.67% respectively, it can be said that there is a positive development in labor force in Amasya through time.

Table 7.6. Labor force statistics of Turkey and Amasya in 2008 and 2013

	Turkey		Amasya	
	2008	2013	2008	2013
Labor force participation rate	46.9 %	50.8 %	53.1 %	50.7 %
Unemployment rate	11.0 %	9.7 %	8.2 %	6.6 %
Employment rate	41.7 %	45.9 %	48.7 %	47.4%

Source: (Prepared according to TURKSTAT database)

To sum up, the population of Amasya in a decline trend although the in migration increases the net migration rate decreases in time. It can be deduced that while the local people have a tendency to leave the city, the interest of nonlocal people to the city increases. One of the reasons of the decrease in local population can be associated with the unemployment rate which is below the average of the country fortunately. The service sector is the dominant sector in the Samsun sub-region. Also in central district of Amasya, the service sector is the most prominent sector (Amasya Municipality, 2009: 103). Especially in the center of the city, the tourism sector comes into prominence (Amasya Municipality, 2009: 119). In this circumstances, the local government places special emphasis on the investments in the central district which is mainly for conservation of historic pattern and tourism development.

7.2. The Evolution of the City in History

The current situation of Amasya comprises of the accumulation of various historical strata through time. This historical stratification is the main determinant of the spatial characteristics of the city. Amasya was known as '*Hakmiş (Khakm(p)is)*' before the Persian domination, '*Amasseia* 'which means '*the city of the mother goddess Ma*' in the period of Pontus Kingdom, '*Amaciac*' in the period of Roman Empire, '*Amasiyye*' and '*Şehr-i Haraşna*' in the Danishmend Principality, and 'Amasya' in the Seljuk, Ottoman and Republic period (Amasya Municipality, 2009: 47-48). Also, according to the İnönü Encyclopedia (1948: 243), Amasya is mentioned as 'Bağdat-ür-Rum' in Katip Çelebi's Cihannüma, as 'the pearl of Anatolian cities' by geographer Ewald Banse, and as 'Medine-tül Hükema' in some books.

The pre-historic period of the city can be analyzed by three successive periods namely Chalcolithic Period in Stone Age, Bronze Age, and Iron Age which is demonstrated in Figure 7.3. The earliest evidence of the human settlement in Amasya dates back to 5500 BC (Amasya Municipality, 2009: 47). In pre-historic period, the first known settlements were in Chalcolithic period that corresponds the years between 5000-3000 BC. The remains from this period are Hamam Hill Mound in Ovasaray Village, Sarımeşe Künbet Mound, Koşapınar Mound in Keşlik Village and Ayvalıpınar Mound in Ayvalıpınar Village (Amasya Municipality, 2009: 48).

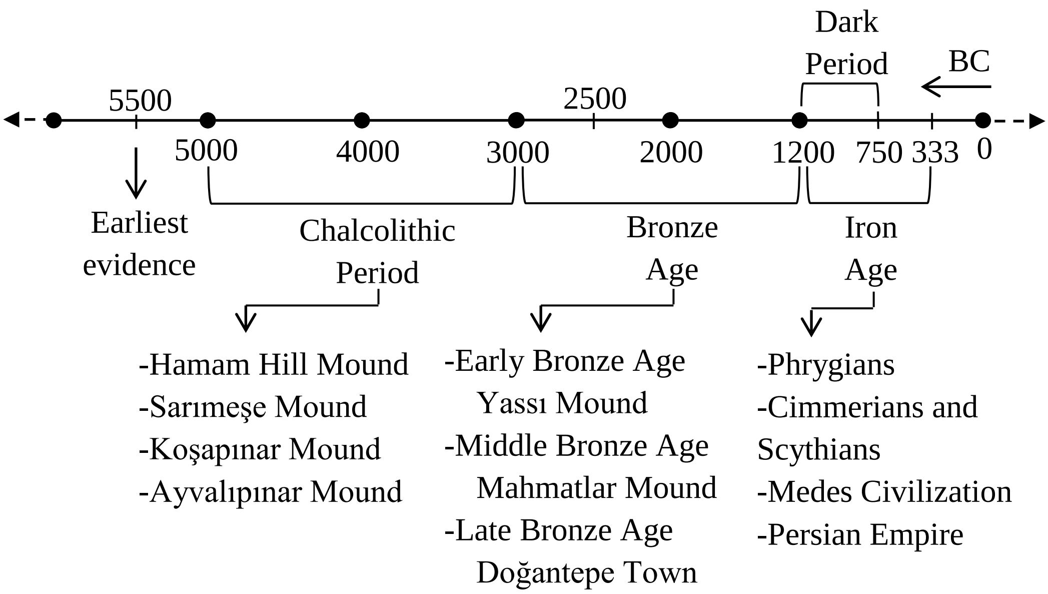


Figure 7.3. Pre-historic period of Amasya history

Another pre-historic period is Bronze Age that is approximately in the years between 3000 and 1200 BC. In the beginnings of this age, it is known that the settlements are more in number and dense. The Yassı Mound in Amasya central district can be given as an example of these compact settlements. In the middle of the Bronze Age, Amasya is in the boundaries of Hatti civilization. The Mahmatlar Mound in Amasya central district is the remaining from this period which is in between 2500-2000 BC. After the collapse of Hatti civilization, Amasya enters into the domination of Hittites. The prominent Hittite settlement in Amasya is Doğantepe (Zara) Town in Amasya central district. The Teshup sculpture that was dated back to 1400-1200 BC, found in this town, and exhibited in Amasya Museum is one of the important historical artifacts that remain from Hittites (Amasya Municipality, 2009: 49).

The last pre-historic period is Iron Age that corresponds to 1200-300 BC roughly because the time gap can change from one place to another. After the collapse of Hittites by certain tribes that include Phrygians in 1190 BC, the central Anatolia region which includes Amasya enters the dark period that lasts approximately four hundred years in Iron Age. After 750 BC, the end of dark period in the central Anatolia region, Amasya comes under the domination of the Phrygia Civilization.

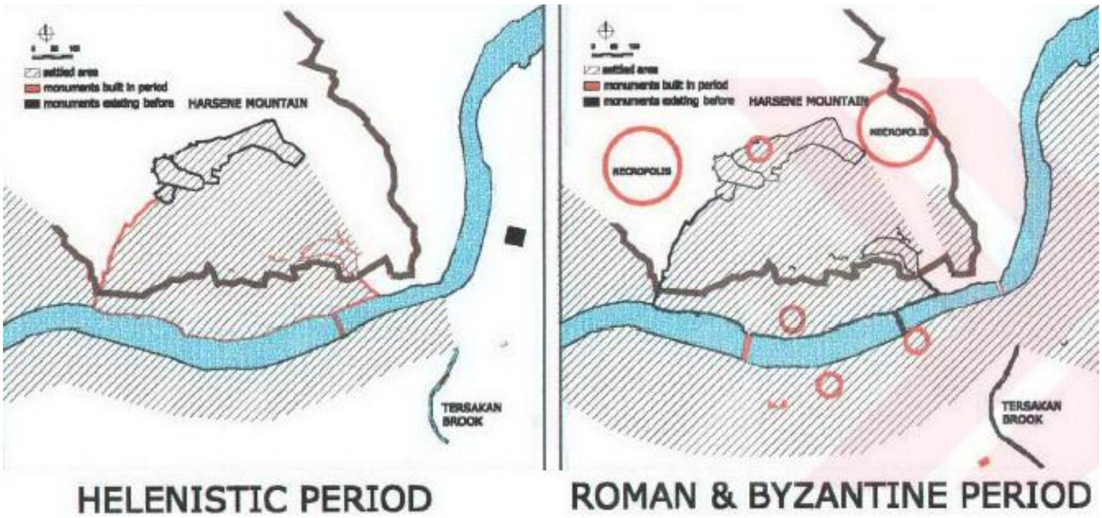


Figure 7.4. Hellenistic, Roman and Byzantine period of Amasya history
Source: (Karakul, 2002: 50)

The domination of Phrygia is not last long. The Cimmerians and Scythians who come from the Caucasus cause to the collapse of Phrygia in 676 BC. After the domination of Phrygia, Amasya is in boundaries of Cimmerians and Scythians. The last civilizations that Amasya is bound up are Medes Civilization and Persian Empire. In 585 BC, the Kızılırmak River is accepted as borderline by Lydia and Medes. Accordingly, Amasya is in the domain of Medes Civilization for a time, before the Persian domination. In 547 BC, after the Persian Empire conquers the

Lydia Civilization, a great majority of the Anatolian territory that includes Amasya enters the dominance of Persian Empire (Amasya Municipality, 2009: 49-50).

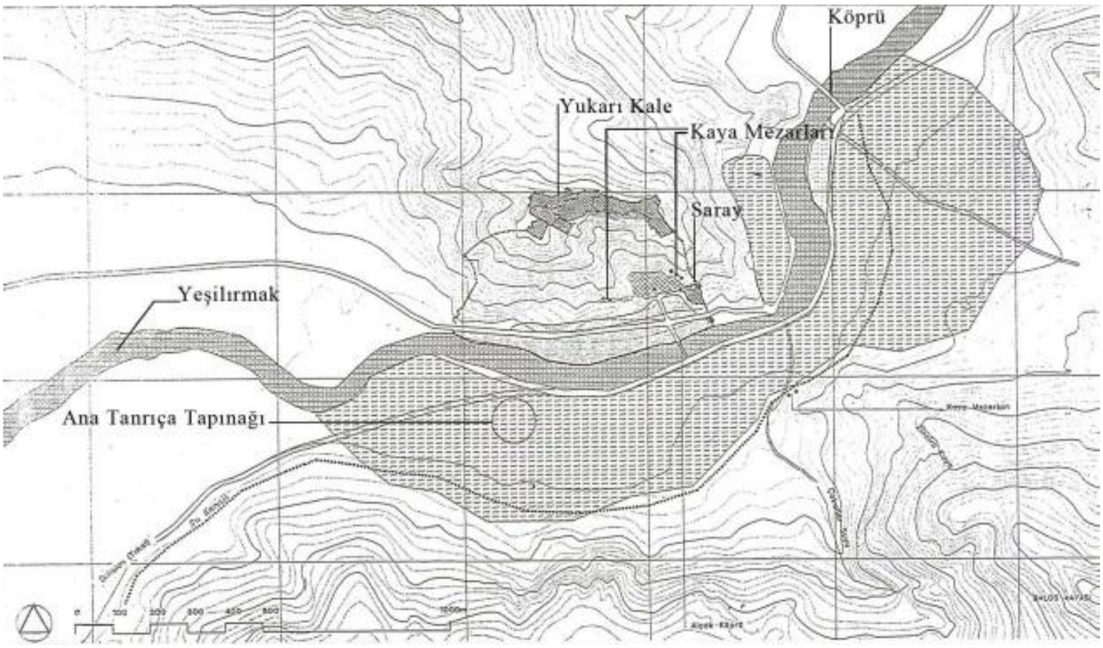


Figure 7.5. Amasya in the period of Roman Empire
Source: (Kuzucular, 1994; as displayed in Meşhur, 1999: 45; Güzelci, 2012: 45)

After the prehistoric period of Amasya, the dominance of Hellenistic, Roman Empire and Byzantine Empire in the city is important, shown in Figure 7.4 and Figure 7.5. In Hellenistic period, Amasya was the capital of the Pontus Kingdom was founded by Mithridates Qtistes in 301 BC. Until the capital had been changed to Sinop, Amasya underwent a drastic change. In this period and especially in 111-63 BC that is the period of Mithridates Eupator, Amasya becomes a cultural center. The pleasant relationships between Pontus Kingdom and Roman Empire break down in the period of Mithridates Eupator. After Mithridates Eupator is defeated by Pompeius in the war between two powers in 63 BC, Amasya is invaded by Romans (Kuzucular, 1994; quoted in Amasya Municipality, 2009: 50).

The Parthian Empire is a great power that endangers the east territories of Roman Empire. Therefore, Romans establish a buffer zone to defend themselves from the Parthian Empire. In the years after 39 BC, Amasya is an important metropolis of the Mithridates Galatius Region which is founded to protect the Roman Empire. In 25 BC, the Emperor Augustus incorporates the territories of Mithridates Galatius Region into the domain of Provincia Galatia which is under the responsibility of him (Amasya Municipality, 2009: 50-51).

From the dominance of Roman Empire to the Seljuk Empire, Amasya is administered by the Byzantine Empire (Meşhur, 1999: 44). All along the centuries, the city of Amasya does not fall from power or into a decline because it is located on the hinterland of the Sinop and Samsun ports and on the Roman trade routes (Amasya Municipality, 2009: 51). In the Byzantine period, Amasya was a religious center. A large number of churches, monasteries and eparchies were constructed in order to propagate the Christianity.

Amasya had been in the dominance of Byzantine Empire, until the majority of Anatolian territory fell under the hegemony of Turks. After the battle of Manzikert between Byzantine Empire and Seljuk Empire in 1071, Byzantine Empire, in this region, lost its dominance to a great extent. In exchange for the territories that were conquered, the commanders established their own dynasties (Amasya Municipality, 2009: 51).

Accordingly, Amasya and its surrounding region were in the dominance of Danishmend Principality after 1075 AC and the city became capital of this principality (Karakul, 2002: 52). After Kılıç Arslan II conquered this region in 1175 AC, Amasya was incorporated the territories of Seljuk Empire. In the Seljukian period, Amasya was a cultural and production center. The previous Christian culture and its monuments were refunctioned as Islamic perspectives and new mosques, madrasahs were built (Karakul, 2002: 52).

Amasya was under the control of Ottoman Empire after 1389 AC in the period of Yıldırım Bayezid. The condition of the city in the Ottoman period is shown in Figure 7.6. After the years of interregnum of Ottoman Empire because of the Ankara War defeat in 1402 AC, Sultan Çelebi Mehmet was located in Amasya for a long time to secure the uniformity of the empire. In the period of Ottoman Empire, Amasya was the training ground named as ‘sancak’ for the Ottoman sultans’ sons. While Ottoman prices were the governors of the city, they were trained to become full-fledged sultans and manage the government (Karakul, 2002: 53).

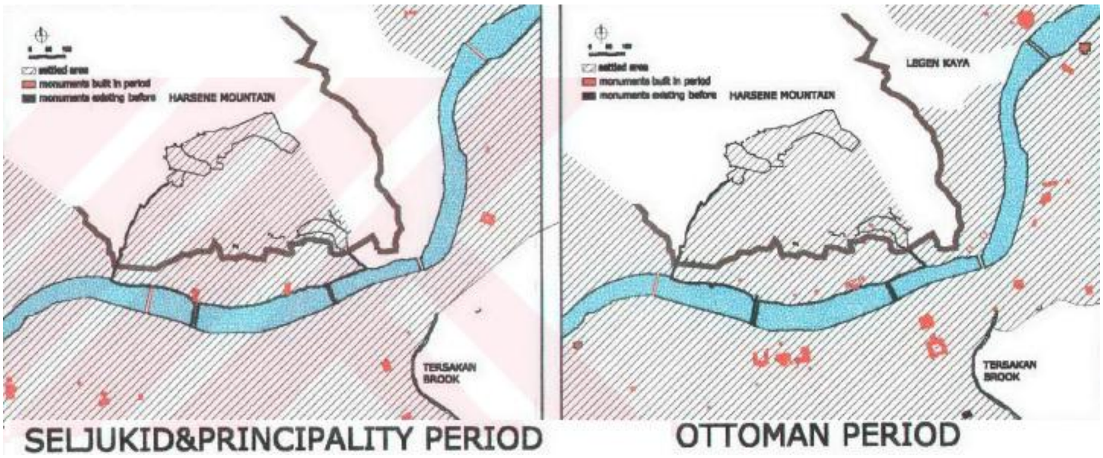


Figure 7.6. Amasya in the period of Seljuk and Ottoman Empire
Source: (Karakul, 2002: 50)

There are six Ottoman sultans who were the governors of Amasya before their sultanate namely Yıldırım Bayezid, Sultan Çelebi Mehmet, Murat II, Fatih Sultan Mehmet, Bayezid II, and Yavuz Sultan Selim. Therefore, Amasya is known as ‘The City of Sons of Ottoman Sultans (Sarı, 2010: 48). However, the heyday of the city did not last long. Especially after the sultanate of Kanuni Sultan Süleyman, the city began to lose its administrative importance gradually (Karakul, 2002: 53).

After the end of the period of Ottoman Empire, Amasya is one of the cities which played an important role during the Independence War. Amasya Declaration, which was prepared in 21-22 June 1919, was the first reaction to the unjustified invasion of the Anatolian territories. Amasya is an important place for starting point of the independence movement. Today, with its cultural, historic, natural assets the city is a remarkable place both for its residents and also its visitors.

7.3. The Cultural Heritage Values and Tourism Potentials of the City

Amasya which had been a host settlement to many civilizations during its 5500 years old history is one of the historic cities of Turkey. There are many tangible and intangible heritage values of the city that had survived until the present time. With its natural panoramic city view and heritage values, the central district of the city attracts attention of many people. A view of the central district of Amasya from the southeastern side of the city can be seen in Figure 7.7 below.

Figure 7.7. A view from the central district of Amasya

Source: (Retrieved from the website of Middle Black Sea Development Agency)

The Yalıboyu Houses in the Yeşilırmak riverside, the Rock Tombs of Pontic Kings with the Harşena Mount and Harşena Castle, Sultan Bayezid II Mosque and social complex, and the promenade route in the riverside with the view of these heritage values, Bimarhane (old Turkish hospital) and Ferhat water channel are some of the few prominent cultural heritage remains from different civilizations that draw the attention of majority of visitors in Amasya.

Table 7.7. The immovable cultural properties of Amasya under the responsibility of museums (until the end of 2015)

	Immovable Cultural Properties	Numbers	Total
Unique buildings	Examples of civil architecture	235	586
	Religious	111	
	Cultural	139	
	Administrative	16	
	Military	3	
	Industrial & commercial	6	
	Tombs + Martyrdom	59 + 4	
	Monuments	-	
	Historical remains	12	
	Protected streets	1	
Sites	Archaeological	235	239
	Urban	1	
	Mixed (Historical + Urban)	1	
	Convergent (Archaeological + Natural)	2	

Source: (Prepared according to the General Directorate of Cultural Heritage and Museums data)

Table 7.7 shows the immovable cultural properties of Amasya recorded until the end of 2015. The unique buildings which include examples of civil architecture, religious, cultural, administrative, military, industrial and commercial cultural properties, and also tombs and martyrdoms, historical remains and protected streets are counted as 586. The archaeological, urban, historical and other sites, on the other hand, are counted as 239.

Table 7.8. The cultural heritage values in the central district of Amasya

Cultural Heritage Values			
Mosques	Tombs	Social Complexes	Historical Structures
Burmalı Minaret	Şat Geldi Pasha	Sultan Bayezid II	Amasya Castle
Bayezid Pasha	Tacettin Altunbaş	Küçük Ağa	Taşhan
Hatuniye	Selamet Hatun	Madrasahs	Amasya Bedesteni
Saraçhane	Kadılar	Büyük Ağa	(Turkish bazaar)
Kilari Süleyman	Pir Sücaeddin	Küçük	Sübyan Mektebi
Aga	İlyas	Ağa	(primary school)
Gümüşlü	Hilafet Gazi	Bridges	Amasya Museum
Sofular	Public Baths	Meydan	Hazeranlar House
Çilehane	Konak	Alçak	The Rock Tombs
Mehmet Pasha	Kumacık	Künç	Bimarhane (hospital)
Loğ Minaret	Çukur		

Source: (Amasya Municipality, 2009: 111)

That the majority of cultural heritage values and historical settlements are in the central district of Amasya is the major determinant for the development of the cultural heritage tourism potential in the center of the city. This cultural heritage potential in the city center makes major contribution to the economy of the city (Amasya Municipality, 2009: 111). Thus, the economy of the central district is bound up with the continuity of the tourism sector to a great extent. Table 7.8 shows the prominent cultural heritage tourism potentials in the central district.

The number of museums which cover the museums within General Directorate of Culture Heritage and Museums, the number of works and visitors in Turkey and Amasya in 2007 and 2013 are shown in Table 7.9. In 2007, the number of museums is two which involve 21,929 works; the number of visitors is 56,278. Through the last six years, the number of museums rises to three which involve 22,603 works; the number of visitors is 333,480. From 2007 to 2013, the number of visitors in the city increases approximately 493 % which is likely related to the increase in the number of museums and tourists of the city. When the local data compared to the national data, it can be said that, in 2013, the percentage of the number of museums in total museums is 1.6 %; the percentage of the number of works in total works is 0.7 %.

Table 7.9. The number of museums, works and visitors in Turkey and Amasya in 2007 and 2013

	Turkey			Amasya		
	Number of museums	Number of works	Number of visitors	Number of museums	Number of works	Number of visitors
2007	165	2 767 149	11 936 591	2	21 929	56 278
2013	187	3 174 867	29 566 691	3	22 603	333 480

Source: (Prepared according to TURKSTAT database)

According to the data retrieved from the Amasya Governorship, Amasya has nine museums and two ruins in total. The previously mentioned three museums which are under the responsibility of the General Directorate of Cultural Heritage and Museums the body of the Ministry of Culture and Tourism are Amasya Archeological Museum, Hazeranlar House, and Saraydüzü Military Barracks National War of Independence Museum and Congress Center.

There are four museums which is bound up the Provincial Special Administration namely Şehzadeler (Sultans' Sons) Museum, the Museum of Alparslan Municipality, Miniature Amasya Museum, and Forestry Museum. The other two museums that are bound up the Amasya Municipality are Ferhat and Şirin Lovers' Museum, and Sabuncuoğlu History of Medicine and Surgery Museum. The ruins, on the other hand, are Amasya Castle and Rock Tombs of the Pontic Kings which are under the responsibility of Amasya Municipality.

7.4. Tourism Statistics of the City

Tourism, which is attributed as 'smokeless industry', and international travel change dramatically especially in the last 40 years because of the globalization of goods and services, advance in the technology and transport, more leisure time of middle classes. For Gladstone (2005: 56), lower transportation costs and higher disposable income are the reasons which trigger the oversea travel for the first time in the early 1970s. In this part, after the global tourism industry is analyzed, the position of Turkey in the global market and the position of Amasya in the national level will be examined with the statistics and facts.

The World Travel and Tourism Council (WTTC, 2016) reflects an optimistic view for the future of tourism industry. Because of the lowest oil prices in more than a decade and lower transport costs which affect the travel demand, WTTC (2016) expects that the industry to grow faster than the wider economy and other industries over the next decade. Although the safety and security issues are the main matters in question in recent years, the council thinks that the global tourism industry remains resilient and the countries try to work hard to provide safety of their visitors to minimize the security threats that the visitors can face with when they travel.

Table 7.10. The economic impact data analysis of tourism in the global scale in 2014, 2015 and 2026 forecasts

	2014	2015	2026 Forecast
Direct contribution to GDP	US $ 2,364.8 bn 3.1% of total GDP	US $ 2,229.8 bn 3.0% of total GDP	US $ 3,469.1 bn 3.4% of total GDP
Total contribution to GDP	US $ 7,580.9 bn 9.8% of total GDP	US $ 7,170.3 bn 9.8% of total GDP	US $ 10,986.5 bn 10.8% of total GDP
Direct contribution to employment	105,408,000 jobs 3.6% of total emp.	107,833,000 jobs 3.6% of total emp.	135,884,000 jobs 4.0% of total emp.
Total contribution to employment	276,845,000 jobs 9.4% of total emp.	283,578,000 jobs 9.5% of total emp.	370,204,000 jobs 11.0 of total emp.
Visitor exports	US $ 1,383.8 bn 5.7% of total exp.	US $ 1,308.9 bn 6.1% of total exp.	US $ 2,056.0 bn 6.2% of total exp.
Investment	US $ 814.4 bn 4.3% of total inv.	US $ 774.6 bn 4.3% of total inv.	US $1,254.2 bn 4.7% of total inv.

Source: (Prepared according to WTTC 2015 and WTTC 2016 reports)

According to Table 7.10, while the direct contribution of the tourism sector to GDP is US $ 2,229.8 billion in 2015 which corresponds to 3.0 % of the total global GDP, the total contribution of tourism sector both directly and indirectly is US $ 7,170.3 billion in 2015 which corresponds to 9.8 % of total GDP. When consider the total GDP of Turkey in 2015 which is US $ 719.9 billion according to the TURKSTAT database, the total global tourism economy in 2015 is approximately 10 times bigger than the economy of Turkey. In 2015, the direct contribution of tourism sector to employment is 107,833,000 jobs that corresponds to 3.6 % of total global employment while the total contribution to employment both directly and indirectly is 283,578,000 jobs that corresponds to 9.5 % of total global employment. It can be said that global tourism industry offered the employment opportunity for people 3.6 times more than the population of Turkey in 2015. It is forecasted that the total contribution to GDP in 2015 will grow 53 % and reach US $ 10,986.5 billion in 2026, and the total contribution to employment in 2015 will grow 31 % and reach 370,204,000 jobs in 2026.

Table 7.11. Number of arrivals in international tourism and rank of Turkey

2000		2007		2014	
1. France	75 500 000	1. France	81 900 000	1. France	83 700 000
2. USA	50 891 000	2. Spain	59 193 000	2. USA	74 757 000
3. Spain	48 201 000	3. USA	55 986 000	3. Spain	64 995 000
4. Italy	41 182 000	4. China	54 720 000	4. China	55 622 000
5. China	31 229 000	5. Italy	43 654 000	5. Italy	48 576 000
6. UK	25 191 000	6. UK	30 677 000	**6. Turkey**	**39 811 000**
7. Russia	21 169 000	7. Germany	24 420 000	7. Germany	33 005 000
8. Mexico	20 643 000	8. Ukraine	23 122 000	8. UK	32 613 000
9. Canada	20 423 000	**9. Turkey**	**22 248 000**	9. Russia	29 848 000
16. Turkey	**9 587 000**	10. Mexico	21 424 000	10. Mexico	29 091 000
World Total	674 million	911 million		1 133 million	

Source: (Prepared according to UNWTO Tourism Highlights 2001, 2008 and 2015 reports)

Table 7.11 shows the number of arrivals in global scale and the rank of Turkey in it. Accordingly, from 2000 to 2014, the existence of the first top five countries does not change except their sequences. According to UNWTO (2001), the total number of arrivals internationally is 674 million; Turkey is in 16th level with 9.587 million arrivals in 2000. According to the report of UNWTO in 2008, while the total global arrivals were 911 million, Turkey rose to 9th level with 22.248 million arrivals in 2007. The 2014 data shows that Turkey reaches the 6th level with 39.811 million visitors while the total global number of arrivals exceeds 1,133 million.

Table 7.12. International tourism receipts (million US $)

2000		2007		2014	
1. USA	85,153.00	1. USA	96,712.00	1. USA	177,240.00
2. Spain	31,000,00	2. Spain	57,764.00	2. Spain	65,187.00
3. France	29,900.00	3. France	54,228.00	3. China	56,913.00
4. Italy	27,439.00	4. Italy	42,651.00	4. France	55,402.00
5. UK	19,544.00	5. China	41,919.00	5. Macao	50,815.00
6. Germany	17,812.00	6. UK	37,617.00	6. Italy	45,545.00
7. China	16,231.00	7. Germany	36,029.00	7. UK	45,262.00
8. Austria	11,440.00	8. Australia	22,244.00	8. Germany	43,326.00
9. Canada	10,768.00	9. Austria	18,887.00	9. Thailand	38,437.00
14. Turkey	**7, 636.00**	**10. Turkey**	**18,487.00**	**12. Turkey**	**29,552.00**
World Total	475,800.00	855,900.00		1, 245,000.00	

Source: (Prepared according to UNWTO Tourism Highlights 2001, 2008 and 2015 reports)

Table 7.12 shows international tourism receipts in selected years. As the ranking of the number of arrivals, the first five countries did not change through fourteen years except in 2014. Macao, the special administrative region of China, takes part in the top five countries discarding the Italy. According to then UNWTO 2001 report, Turkey is in 14th place with US $ 7,636.00 million in 2000 while the global tourism receipts are US $ 475,800.00 million. In 2007, UNWTO indicates that Turkey is in 10th place with US $ 18,487.00 million while international tourism receipts are US $ 855,900.00 million. Lastly, in 2014, although Turkey increase its tourism income through seven years, its level fall two points because the growth rate of Macao, Thailand, Hong Kong and Australia is higher than the growth rate of Turkey. Accordingly, Turkey, in 2014, is in 12th place with US $ 29,552.00 million tourism receipts while global tourism receipts are US $ 1,245.00 billion.

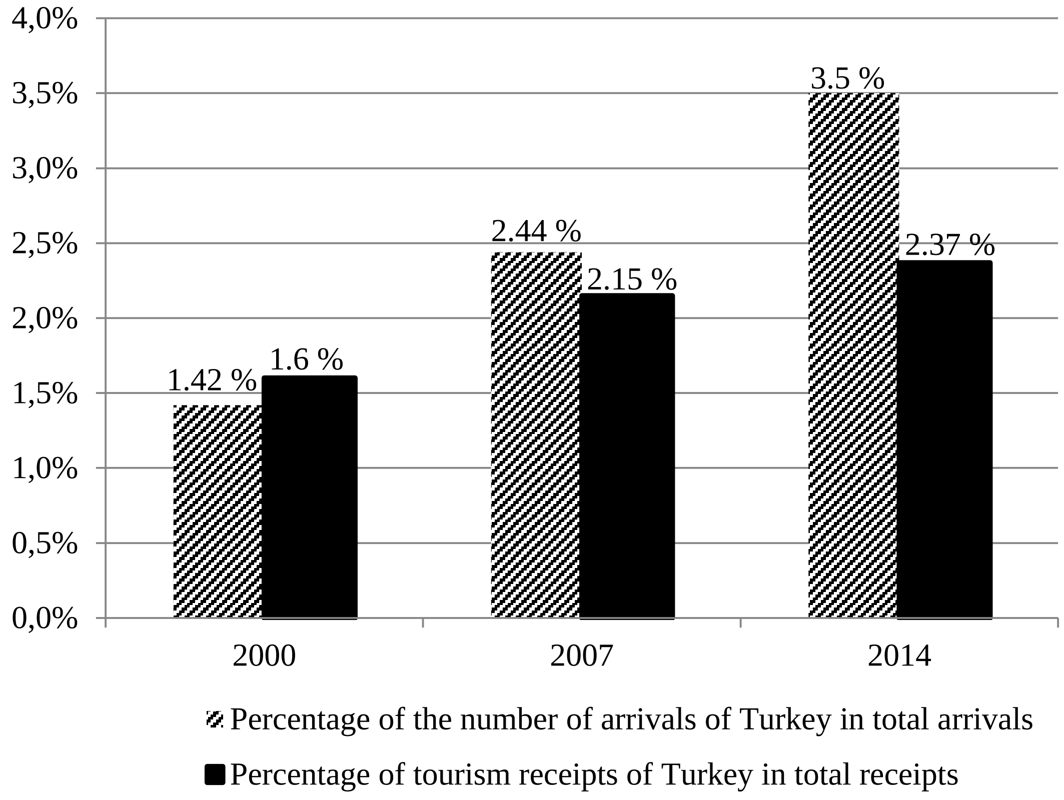


Figure 7.8. Percentage of the number of arrivals and tourism receipts of Turkey in the total number of arrivals and total international tourism receipts in 2000, 2007, and 2014

Figure 7.8 shows the percentage of the number of arrivals and tourism receipts of Turkey in the total global number of arrivals and total tourism receipts generated by international tourism in 2000, 2007 and 2014. According to the figure, it can be seen that although the percentage of the number of arrivals of Turkey increases through fourteen years, the percentage of the tourism receipts do not increase by the same amount. In other words, the increase in the number of tourist in time does not reflect on the receipts from the tourism sector. According to the figure, the percentage of the number of arrivals of Turkey in the total arrivals is 1.42 % in 2000, 2.44 % in 2007, and 3.5 % in 2014. On the other hand, the percentage of tourism receipt of Turkey in the total tourism receipts is 1.6 % in 2000, 2.15 % in 2007, and 2.37 % in 2014, which can be shown in Figure 7.8.

Table 7.13. The number of foreign tourists by provinces of Turkey in 2014

	Number of foreign tourists	Percentage
Istanbul	11,842,983	29.75 %
Antalya	11,506,350	28.90 %
Muğla	3,302,688	8.30 %
İzmir	1,294,461	3.25 %
Aydın	558,096	1.40 %
Other	11,306,422	28.40 %
Total	39,811,000	100.00 %

Source: (Prepared according to the 2014 data of the Directorate of Culture and Tourism of provinces and UNWTO 2015 Tourism Highlights report)

The distribution of the number of tourists to the provinces of Turkey is shown in Table 7.13. According to the 2014 data which is retrieved from UNWTO 2015 Tourism Highlights report and the Directorate of Culture and Tourism of the main tourism provinces of Turkey, Istanbul and Antalya receive approximately 60 percent share of the total number of tourists in 2014. Muğla, İzmir and Aydın are in the top five touristic cities of Turkey. Other cities which involve 76 cities share almost the same percent of Antalya. In other words, the percentage of 76 cities in the total number of visitors is almost equal to the percentage of the single city in the total. Amasya is in the share of the other cities according to Table 7.13.

Table 7.14. The number of visitors of Amasya

	D. Tourist	Foreigner	Total	Percentage change (prev. year)
2002	91 338	5 123	96 941	-
2003	101 139	6 480	107 619	11.01 %
2004	128 685	6 476	135 161	25.59 %
2005	149 789	6 149	155 938	15.37 %
2006	158 847	5 169	164 016	12.77 %
2007	183 133	5 772	188 905	15.17 %
2008	231 041	7 491	238 532	26.27 %
2009	205 690	11 076	216 749	-9.13 %
2010	265 024	11 076	276 100	27.38 %
2011	394 610	16 075	410 685	48.74 %
2012	393 996	32 342	426 338	3.81 %
2013	446 051	21 608	467 659	9.69 %
2014	472 947	14 869	487 816	4.31 %
2015	457 431	21 100	478 531	-1.90 %

Source: (Prepared according to the Amasya Provincial Directorate of Culture and Tourism data)

Table 7.14, on the other hand, shows the number of visitors of Amasya. In 2014, the total number of visitors of Amasya is 487,816 people which consist of 472,947 domestic tourists and 14,869 foreigners. With regard to this information, it can be said that Amasya has 0.04 percent share of the total number of foreign visitors of Turkey in 2014, which is quite low.

Table 7.15. Municipality and Ministry of Culture and Tourism licensed tourist accommodation establishments in Turkey and Amasya

		Turkey		Amasya	
		2007	2014	2007	2014
Municipality Licensed	Number of establishments	7073	9188	28	38
	Number of rooms	175261	224191	479	627
	Number of beds	399110	496697	1043	1501
	Number of arrivals	16942511	25152128	58682	70561
	Nights spent	37179253	51563573	73114	129009
	Average length of stay	2.2	2.1	1.2	1.8
	Occupancy rate (%)	29.34	36.32	19.21	23.75
		2007	2014	2007	2014
Ministry of Culture and Tourism Licensed	Number of arrivals	26832851	40901438	50447	59562
	Night spent	78788057	130029917	74245	89971
	Average length of stay	2.94	3.18	1.5	1.5
	Occupancy rate (%)	51.12	51.84	38.29	31.14

Source: (Prepared according to the Ministry of Culture and Tourism and Amasya Provincial Directorate of Culture and Tourism data)

Table 7.15 shows the accommodation statistics which are based on the comparison between the number of the municipality and ministry licensed establishments, the number of rooms, the number of beds, the number of arrivals, night spent, average length of stay and occupancy rate in obtained years in Turkey and Amasya. The increase in the number of visitors of the city reflects on the tourism investments on accommodation. The important point is that there is an increase in the number of arrivals to both of the licensed establishments and the number of nights spends, by extension, the average length of stay from 2007 to 2014.

To sum up, according to the analyzed statistics, the international tourism will continue to grow by creating economic growth and offering direct and indirect employment opportunities for more people globally in the forthcoming years. It is incontrovertible that the Turkey's share of the growing tourism pie is increasing as time passes. The number of visitors and the tourism receipts go forward each passing year. Although the major tourism cities such as Istanbul and Antalya get the highest share of the national tourism pie, other cities have the alternative tourism options to attract the attention of the rest of the visitors. Amasya is an historic city that affects its visitors with its cultural wealth and panoramic city view. These values and characteristics of the city of Amasya differentiate the city from the others. The increase in the number of visitors of the city and their length of stay demonstrate that tourism investments evenly increase with the visitor growth and tourism sector in the city will be the prominent sector in the upcoming years.

CHAPTER 8

AN ANALYSIS OF THE SUSTAINABLE CULTURAL HERITAGE TOURISM DEVELOPMENT AND MANAGEMENT IN AMASYA

> *"The potential economic benefits that tourism can bring do not materialize without careful planning. Indeed, uncontrolled tourism development can have major negative impacts on these jewels of humanity's heritage."*
>
> (UNESCO, 2002: 5)

8.1. A Sustainability Analysis of Upper Level Plans Concerning Cultural Heritage Tourism in Amasya

The decisions that are for tourism sector in the upper level plans are binding on the decisions about tourism that are made in local level. Thus, in this part, the decisions related to the tourism in Amasya will be analyzed according to the binding decisions from upper level plans. The tourism decisions in the 10^{th} Development Plan, the Tourism Strategy of Turkey 2023, the Yeşilırmak Basin Development Project, the Environmental Regulation Plan and the Strategic Plan of Amasya for 2015-2019 that affects the future of tourism development in Amasya will be analyzed respectively.

8.1.1. 10^{th} Development Plan

In the 10^{th} Development Plan of Turkey, the tourism objectives are set forth by taking into the sustainable principles into consideration. After the current situation of tourism sector is analyzed briefly, the targets for the sector are identified. Becoming an international brand with skilled labor, quality facilities and high service quality, diversifying and improving tourism products and services targeting higher income groups, improving quality in all components of tourism value chain, and making it a leading sector in regional development are the objectives that are required to be handled in a sustainable manner (Ministry of Development, 2013: 114). The targets are determined as maintaining the balance between protection and use of natural and cultural assets without sacrificing service quality. According to these targets, there are six decisions are set forth as policies:

- proving required infrastructure that is necessary for various tourism types that includes culture tourism to diversify the tourism market,
- implementing new projects within the context of 'Destination Management' by assessing the with a holistic approach,
- monitoring variations in demand and customer profile, and carrying out promotional activities,
- providing participation of local administrations, non-governmental organizations and citizens in tourism related decisions,
- prioritizing the supply of tourism services at higher standards, and
- enhancing sustainable tourism practices and reducing the environmental drawbacks of tourism within the context of environmental-friendly and responsible tourism approach (Ministry of Development, 2013:114).

In the 10th Development Plan, it is indicated that agriculture and tourism are environmentally sensitive sectors that require new regulations and investments to become more environment friendly and economically efficient. Protecting the environment and increasing competitiveness with clean and eco-efficient production is possible with green growth models and sustainable development (Ministry of Development, 2013: 13). That the tourism development in cities is tackled with the sustainable manner creates positive situation for the future of the sector. However, in the plan, the main emphasis in tourism sector is only on the program of improvement of health tourism. By this way, the improvement on the health tourism sector takes precedence over the sustainability of tourism development. Instead of focusing on one type of tourism development program, the plan should specify and detail the strategies of sustainable development and management of tourism sector in cities for the actions because the strategies are very inadequate. The strategies for the improvement of health tourism should not encompass the entire program, but can be the part of the sustainable development of tourism program.

8.1.2. The Tourism Strategy of Turkey 2023

The Tourism Strategy of Turkey 2023 was prepared in line with the 9th Development Plan to realize the objective of 'a Tourism Industry Master Plan' that aims to provide sustainable and healthy development of the tourism sector. In 2007, Tourism Strategy of Turkey 2023 and the Action Plan (2007-2013) prepared with participative planning perspective by the Ministry of Culture and Tourism was approved by the Supreme Planning Council. The vision of the 2023 Tourism Strategy of Turkey is determined as:

> "With the adoption of sustainable tourism approach, tourism and travel industry will be brought to a leading position for leveraging rates of employment and regional development and it will be ensured that Turkey becomes a World brand in tourism and a major destination in the list of the top five countries receiving the highest number of tourist and highest tourism revenues by 2023 (Ministry of Culture and Tourism, 2007: 3)."

The twenty two actions are identified to realize the vision. Sustainability, cooperation, integration, education and marketing are the key concepts that are frequently emphasized on the actions. There are four actions that specifically address the sustainability of the tourism sector in the plan:

- contributing to the objective of sustainable development by eliminating the differences in interregional development,
- reconsidering and planning the existing tourism sites within a sustainability perspective, creating high quality and viable environments,

- supporting tourism development with sustainable environmental policies, and
- promoting sustainable tourism and raise awareness in public, private companies and NGOs especially on ecotourism, plateau and agricultural tourism

There are 16 strategies wanted to be realized by 2023. The objectives of each strategy and the decisions toward the objectives are listed in the Tourism Strategy of Turkey 2023 report. According to the report, if the determined overall strategies are put into practice, it is predicted that the country will be attracted 63 million travelers, US $ 86 million international tourism receipts and US $ 1350 average revenue per international tourist by 2023 (Ministry of Culture and Tourism, 2007: 3).

One of the 16 strategies is city branding strategy. Under 'the Strategy of City Branding' heading, there are three sub-headings namely strategy, objectives for the year 2023 and towards the objectives. Firstly, the strategy of city branding is indicated as '*manage branding of cities rich of cultural and natural heritage and thereby convert them into a point of attraction for travellers'* (Ministry of Culture and Tourism, 2007: 21). Secondly, the objectives for the year 2023 are:

- bringing into life city tourism in Ankara, Istanbul, Izmir and Antalya,
- reviving culture tourism and initiating cultural branding efforts for increasing the credibility of Adıyaman, Amasya, Bursa, Edirne, Gaziantep, Hatay, Konya, Kütahya, Manisa, Nevşehir, Kars, Mardin, Sivas, Şanlıurfa and Trabzon,
- disclosing one of the cultural brand cities and publicizing as 'City of Cultural Tourism' by the Ministry of Culture and Tourism in each year to increase cultural visits domestically and internationally,
- restoring buildings, structures and ruins of historical, cultural and architectural value,
- developing local events in line with internationally accepted standards,

- building facilities and places to stage cultural and artistic shows,
- making provisions for raising awareness among the local public on the value and conservation of both tangible and intangible cultural heritage, and
- supporting marketing and promotion efforts at both national and international levels to highlight the rich cultural heritage of the cities (Ministry of Culture and Tourism, 2007: 21).

Thirdly, according to the plan, the following decisions which include architectural, transportation system, cultural route and physical and social arrangements were set forth towards objectives for the cultural brand cities including Amasya:

- establishing city museums,
- restoring buildings, structures, and ruins,
- drawing up projects for restoration of historic texture and old city centers,
- making lightening and landscape arrangements,
- constructing catering facilities for travelers,
- building several new authentic shopping centers,
- constructing airport hotels,
- establishing public transport for passengers between airport to city center,
- improving facilities and events for congress tourism,
- building exposition and conference halls,
- establishing art villages,
- organizing events on national and international scales,
- building tourism information center in city centers,
- overcoming the deficiencies of infrastructure and superstructure,
- building sign and information plates,
- printing special city maps that show touring routes and attraction points,
- supporting marketing and promotion activities both nationwide and on international platforms (Ministry of Culture and Tourism, 2007: 21-22)

Although there is a strong emphasis on the sustainability of the tourism sector in the actions of the overall vision of Turkey, the strategies are inadequate to support the sustainability of tourism sector in cities. Also, in the report, the management of tourism sector in the cities is not addressed except for determined eco-tourism regions. Without management strategies, the uncontrolled development in tourism sector can lead to degradation of sources which is used for tourism industry. The branding strategies create pressure on the cultural and historical values that necessitates to be taken precautions as immediate as possible. That the cultural heritage values are the primary resources for branding and promoting the city requires being managed properly in a sustainable manner. The plan report should remark the strategies of sustainable tourism development by emphasizing the management of the brand cities including Amasya instead of emphasizing the marketing them.

8.1.3. Yeşilırmak Basin Development Project

Yeşilırmak Basin Development Project (YBDP) was prepared in 2006 for Amasya, Çorum, Samsun, and Tokat. The vision of the project is identified as '*an environmentally sensitive, competitive, rapidly developing region, which has become Turkey's gateway to the Black Sea and which has raised its quality of life'* (DOLSAR, 2006). The main strategic goal of the project is transforming and developing the spatial, social and economic structure of the region. The strategic development project includes five strategic goals to realize the main goal of the region:

- establishment of an effective spatial organization,
- development of human resources and social structure,
- increasing the competitiveness of businesses and international expansion,
- protection and improvement the state of ecological balance and environment, and
- strengthening of the institutional structure (DOLSAR, 2006).

The projects for measures, the measures for priorities and the priorities for the strategic goals are significant to reach the overall goal. According to the first strategic goal which is the establishment of an effective spatial organization, one of the priorities is preparing the cities for the future in a planned and safe way. The conservation, restoration and usage of historic urban fabric is one of the measures of the mentioned priority. There are four main projects proposed to realize the measures. These projects are preparing and implementing the financial and organizational model for the conservation plans which are prepared for the conservation sites, completing the restoration and tourism infrastructure works in the centers which preserve its historic fabric. Supporting the efforts which are based on the sustainability of the urban historic fabric considering the protection and use balance in Amasya is specifically indicated in the second project. The other two projects are preparing and implementing urban regeneration projects in the obsolete areas completed their economic life, and the integration of the historic and touristic fabric of Amasya into the Amasya Castle (DOLSAR, 2006).

Supporting activities to maintain urban historical textures in Amasya with attention to conservation-utilization balance is one of the two projects for the measure of preserving, restoring and using historical urban textures. This project aims to provide that the architectural heritage of Amasya that include all of the historical cultural fabric under conservation or needs to be under conservation is protected, functionalized and used in a sustainable and a participatory manner. The actions for the goal are:

- municipality’s making a call for participation with universities, representatives of central public administrations, and NGOs,
- determining the principles for participants to cooperate regarding conservation,
- preparing a cultural inventory of the city
- preparing a current situation analysis
- determining the cultural vision of the city, and

- determining the strategies and preparing the conservation plan for the city (DOLSAR, 2006).

The integration of Amasya Castle into the historical and touristic texture of Amasya is another project that has to be emphasized on. The main objective of the project is planning the promenade route, Harşena Mount and Amasya Castle as a whole, and developing actions in order to increase the touristic activities and enhance the quality within the sustainable tourism comprehension. The project is prominent in terms of its future goals. Accordingly, the main activities are preparing tourism master plan, restoration of Amasya Castle, Yeşilırmak landscaping, utilization of riverside houses in, diversification in activities and training of qualified staff. Thus, there are great expectations for increasing number of tourists, tourism infrastructure, quality of services, spent nights, and qualified staff. However, one of the most important deficiencies of the integration of Amasya Castle into the historical and touristic texture of Amasya project is that the project does not touch upon the management of the tourism sources in Amasya.

The second strategic goal is the development of human resources and social structure. The important priority regarding the socio-cultural and leisure activities is improving the quality of social life in the region. One of the measures to realize the specified priority is the development of cultural, art and leisure time activities in the cities. The projects related to the measure are development and improvement of library services, and development of educational program which supports an idea that museums have to be research-friendly and promote urban culture and urban identity in the cities (DOLSAR, 2006).

The third strategic goal is increasing the competitiveness of businesses and international expansion. One of the priorities is the development and introduction of diversified tourism modes. Opening natural and cultural heritage values to tourism sector in a sustainable manner is one of the measures. There are sixteen projects proposed to reach the specified measure. The investigations of the natural and cultural resources to make necessary excavations in the archaeological sites, and the development of scientific and cultural congress tourism infrastructure and common training program for tourism in cooperation with the university and within the framework of the tourism master plan are the important projects for Amasya. The fourth strategic goal which is protection and improvement the state of ecological balance and environment, and last strategic goal which is strengthening of the institutional structure do not have specific goals for tourism and related issues (DOLSAR, 2006).

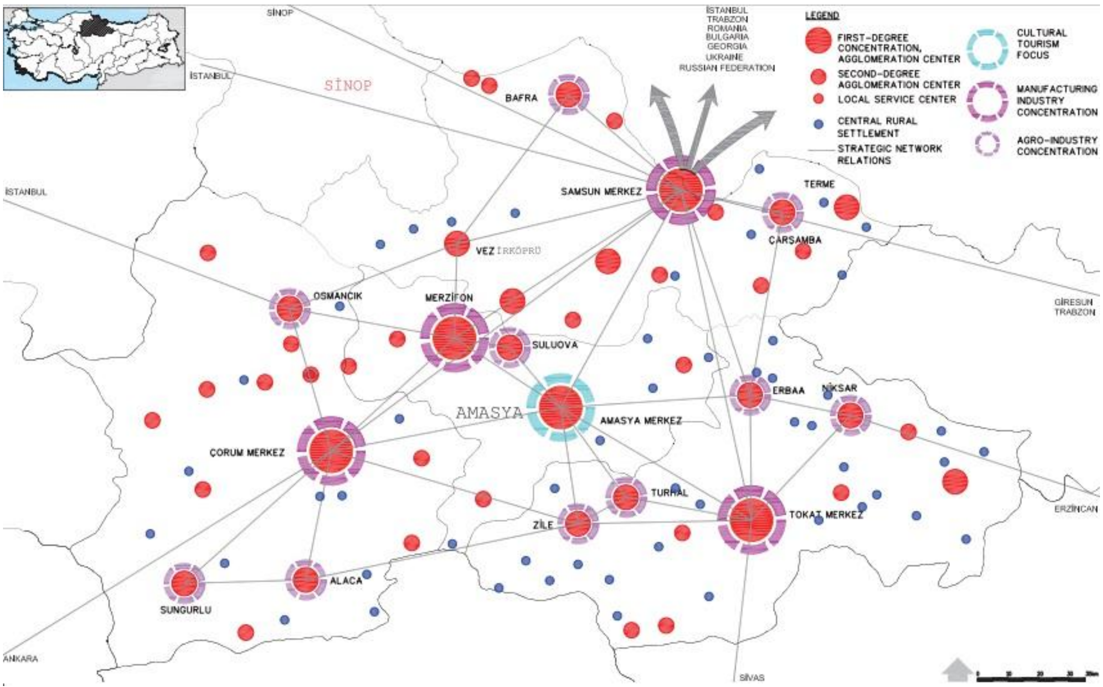


Figure 8.1. Relationship structure of the region

Source: (DOLSAR, 2006)

YBDP is an important regional development project that sets for the goals in a sustainable manner. In the project, Amasya is determined as cultural tourism focus and described as a successful example in conserving its traditional culture, protecting and maintaining the urban cultural heritage, urban identity and developing its cultural infrastructure through its own efforts. As it can be seen from the relationship structure of the region, shown in Figure 8.1, only Amasya is described as cultural tourism focus. It is expected that Amasya will continue its development on this track in the future by taking its comparative advantage in education, cultural activities and tourism.

8.1.4. The Environmental Regulation Plan

The Environmental Regulation Plan at the scale of 1/100000 indicates the necessity of discussing different tourism types and tourism corridors instead of taking specific decisions and developing specific strategies for tourism sector (Ministry of Environment and Urbanization, 2015: 43). Conserving and developing the tourism products which have ecological, historical, archaeological and cultural characteristics and making investment on them are the main targets specified in the plan. Becoming a focal point of the tourism sector with its natural and historical values in the region and branding the tourism sector are stated in vision for Amasya in the Environmental Regulation Plan (Ministry of Environment and Urbanization, 2015: 3).

There are two decisions made for tourism sector in the Environmental Regulation Plan namely economic decisions and spatial decisions. The economic decisions for tourism sector are based upon the selected decisions taken by YBDP. The main aim of the economic decisions for tourism sector is diversification of tourism products in Amasya. According to the plan, cultural tourism, health tourism and eco-tourism are the planned tourism types for the districts. The cultural tourism will be supported in the central district of Amasya, Merzifon, Göynücek districts and also Gümüş and Özbaraklı towns; the health tourism will be supported in Hamamözü, Gözlek and Terziköy hot springs; eco-tourism will be supported in Taşova district and Boraboy village. The main tourism decisions for the central district are:

- establishing ‘Tourism Platform’ which involves governorship, district governorship, municipality, provincial special administration, provincial directorate of culture and tourism, non-governmental organizations, agencies and foundations to evaluate the tourism potential of Amasya and providing sustainable future for the tourism sector, and

- working through to conduct tourism inventory and prepare Tourism Master Plan according to the result of the tourism inventory (Ministry of Environment and Urbanization, 2015: 55).

The spatial decisions related to the tourism sector, on the other hand, are providing integration between the tourism potential and tourism products and taking into account the protection and use of them and involving them in economic and social life in an effective management organization (Ministry of Environment and Urbanization, 2015: 46).

The decisions of the Environmental Regulation Plan are quite superficial. It does not address the sustainability and management issues for Amasya mentioned in Yeşilırmak Basin Development Project. The plan only considers the selected decisions taken by YBDP. It can be said that providing protection, maintenance and improvement of the local characteristics and the cultural diversities, and also continuity of the local characteristics are not taken into account in the Environmental Regulation Plan.

8.1.5. The Strategic Plan of Province for 2015-2019

Having a rich history in term of cultural and tourism value, taking first place in the brand city ranking, being selected pilot province within the scope of promotion of the tourism sector defined as strengths of the city for tourism in the Strategic Plan of Province for 2015-2019 (Amasya Municipality, 2014). In the vision statement, creating a municipality which serves as a successful model for other local governments by assessing the tourism potential in a best way with the protection of the historical and cultural values is indicated as vision statement for the tourism issues (Amasya Municipality, 2014: 21).

Playing a leading role in the revival of tourism sector and promotion of the historic and cultural values of the city is the socio-cultural objectives of the city. The important projects for tourism sector are Yeşilırmak River Project, the Cable Car Project, and organization of activities in the fields of culture, art and tourism. These are large-scale projects whose costs are nearly 21 million Turkish liras in total (Amasya Municipality, 2014: 31-33). The objectives of the development of the Yeşilırmak River Project are justified as improving the tourism infrastructure in Amasya, creating different themes for the tourism sector, developing recreational and commercial areas while the Cable Car Project is justified as creating awareness for the tourism sector in Amasya.

Figure 8.2. Yeşilırmak River Project in central district of Amasya
Source: (Retrieved from Amasya Municipality website)

One of the objectives stated in the Strategic Plan of Province is contributing to the formation of livable city by considering the economic, social and physical development and respecting the natural, cultural and historical heritage values of the city (Amasya Municipality, 2014: 25). The projects related to the goals and the goals related to the strategies are not clearly defined in the strategic plan for Amasya. Also, the future effects of the large scale projects and organization of activities in the fields of culture, art and tourism on the precious cultural heritage values in city are not taken into consideration in detail. Also, in the strategic plan the objectives for tourism sector are mainly based on the development and improvement of tourism products, competitiveness and activities rather than identifying the management and protection measures and providing sustainable future for the tourism sector.

8.2. A Sustainability Analysis of Conservation and Planning Practices in Amasya

By 1990, the cultural heritage conservation efforts both in Turkey and Amasya can be named as the start-up phase. In this period, the cultural heritage conservation concepts, theories and regulations were arranged within the frame of Europe conservation movements. The Venice Charter (1965) and the Amsterdam Declaration are the two important agreements which changed the institutional bodies of the cultural heritage conservation. The reflections of change emerged in certain Anatolian cities including Amasya. It can be said that the foundations of cultural heritage conservation in Amasya were laid in the period until 1990.

The 1990s are the years that the civil society organizations for the implementation of the conservation projects and public participation came into forefront. The Conservation Project of Riverside Houses (YABEP) and Amasya Cultural and Natural Heritage Conservation and Education Foundation (AKTAV) were established as organizations within these years. In 1997, the important steps concerning sustainable development in many fields were taken by the Provincial Administration and Services of Yeşilırmak Basin Association.

The tourism perspective of Amasya changed in 2007 when the Ministry of Culture and Tourism announced the city as one of the fifteen brand cities of Turkey. Thereafter, many projects were implemented to get the brand city image; the conservation plan was prepared to identify and designate the conservation areas and define the structural constraints of these areas. Despite the conservation plan, it is possible to argue that, it remains incapable to solve the current and the possible future problems of sustainable heritage-led tourism planning and management.

8.2.1. Heritage Management in Amasya before 1990

In this part, the heritage management in Amasya before the 1990s will be analyzed by associating the process with the conservation efforts of Turkey especially after the middle of the 20th century. Because of the fact that the heritage conservation activity in Turkey developed as an integral part of the world conservation movement after these years, the critical subjects in global heritage conservation movement can play a role in the embodiment of the heritage conservation movement in Turkey.

After 1950s, the cultural heritage conservation regulations developed according to the effects of the cultural heritage conservation concepts and theories in Europe. In the second half of this century, the destructive effects of the Second World War led to raise awareness in the realm of conservation in Europe, as previously mentioned in Chapter 2. In Turkey, with the law number 5805, in 1951, the Superior Council for Immovable Antiquities and Monuments (Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu) was established to record, take inventory and restore the historically significant buildings (Türeli, 2014). In this period, the scope of conservation works focused only on the monument scale rather than the area scale.

As it can be remembered, the Venice Charter (1965) is important in terms of clarifying the definition of historic monument concept and the scope of the historic monument conservation. This charter widens the scope of the conservation from the plot scale to area scale. Poroy who served as governor of Amasya from 1998 to 2004 was the keynote speaker of the Preservation of Historic Urban Fabric Symposium held in Kemer in 2002. He states in his speech that after the second half of the 20th century, Turkey was in a process that it tried to form a cultural coalescence with Europe. After Turkey's acceptance and being a side of the Venice Charter, the Ministry of Culture and Tourism was tasked with taking cultural heritage inventories of Turkey to form Europe cultural heritage inventories. With acceptance of the Venice Charter in 1967, the registration of urban sites started in some Anatolian cities in the early 1970s (Eres and Yalman, 2012: 35). Amasya was one of these Anatolian cities where the urban sites were registered.

According to the result of the Congress of the European Architectural Heritage which was gathered in 1975 European Architectural Year under the leadership of Council of Europe, the Amsterdam Declaration was signed in 1975. Turkey's acceptance of the Amsterdam Declaration brought certain responsibilities. The Detection and Registration, and Conservation Planning agencies were established under the responsibility of the Superior Council for Immovable Antiquities and Monuments (GEEAYK) (Kahraman, 2012: 13). The experts were charged with the formation of the cultural inventories and, thereupon, sent by the Ministry of Culture and Tourism to the determined districts that include Amasya especially after the 1970s.

The first effective and conscious conservation efforts that covered the historical and traditional urban fabric of Amasya started with in 1979 (Meşhur, 1999: 89). With the contribution of the works of experts charged by the ministry, the Superior Council for Immovable Antiquities and Monuments (GEEAYK) made the decision dated 1979, September 22 and numbered A-1822 named as transitional period structuring conditions (Amasya Governorship, 2007: 29). According to this decision, seven distinct urban quarters were declared as conservation areas and 210 structures were recorded as historic buildings that have to be protected according to law number 1710 and 5805 (Meşhur, 1999: 91; Amasya Municipality, 2009: 177).

Another conservation decision in the transition period was made by the Superior Council for Immovable Antiquities and Monuments (GEEAYK) in 1981, May 05 numbered as A-2809 (Amasya Municipality, 2009: 177). With this decision, the determined seven conservation areas in central district were divided into sub-areas and the conservation planning decisions of the transitional period structuring conditions were made and grouped into five main titles (Meşhur, 1999: 92; Karakul, 2002: 63). Accordingly, the five main titles are the determination of the site areas of Amasya, planning principles, urban elements to be conserved and conservation methods, building regulations in these site areas, and sub-areas of the site areas.

With the new law on the Conservation of Cultural and Natural Property enacted in 1983, July 23 and numbered 2863, the Superior Council for Immovable Antiquities and Monuments (GEEAYK) have been repealed. The Superior Council for Conservation of Cultural and Natural Property was authorized by the Ministry of Culture and Tourism. According to the decision made by the Superior Council for Conservation of Cultural and Natural Property dated 1984, September 14 numbered 380, the registration of 10 historic properties was canceled and the preparation of the surveying projects of 34 properties was started (Amasya Municipality, 2009: 177).

8.2.2. Heritage Management in Amasya after 1990

With the decision dated 1992, May 05 and numbered 2364, the determined urban conservation areas and sub-areas took its final form (Amasya Municipality, 2009: 177). Also, the Cultural and Natural Heritage Preservation Board divided historic buildings that have to be protected into two categories namely monumental structures and examples of civilian architecture (Meşhur, 1999: 94). The importance of the decision numbered 2364 is that it identified the processes which guided the conservation plan (Amasya Municipality, 1999: 177).

Public participation is an important action for citizens because people in the planning area frequently complain that the decisions were made without letting them know. Public participation is also important for the sustainability of the planning. After the detection and registration of the historic properties, the contribution of the civil society organizations to the implementation of the conservation projects in Amasya was considerable.

The first civil society organization was the Conservation Project of Riverside Houses (Yalıboyu Evleri Koruma Projesi-YABEP) which was established in 1994 by the governor and mayor of the city and involved the city's all the governmental and non-governmental organizations that took responsibility for the heritage conservation (Meşhur, 1999: 96). Meşhur (1999: 96) states that the Conservation Project for Riverside Houses (YABEP) is significant in terms of its integrated and sustainable conservation decisions. It supports an integrated approach to conservation because it puts forward some proposals for the heritage buildings that should be evaluated in the urban entirety and discusses these buildings can be transformed into self-protecting conditions by changing the function of buildings; it supports a sustainable approach to conservation because it suggests the new housing demand can be supplied with the existing housing stock.

Another civil society organization was Amasya Cultural and Natural Heritage Conservation and Education Foundation (Amasya Kültür ve Tabiat Varlıkları Koruma ve Eğitim Vakfı-AKTAV) which was established in 1996. The aim of the foundation was conserving, restoring, advertising the buildings that have cultural and historical significance, and putting them into culture tourism service and carrying them into the future (Amasya Municipality, 2009: 178). According to the Meşhur (1999: 97-98), the foundation attached importance to the public participation to overcome the financial difficulties and other problems; there were governor, head of some professional chambers, neighborhood mukhtars, and people from various occupational groups among the founding members. It can be said that ignored voices in society were heard through the foundation's attaching importance to the public participation.

According to the web site of Amasya Governorship (n.d.), the foundation organized local meetings with many people to learn about the problems of residents in the registered buildings and the community, and to overcome these problems. In Hatuniye district, a woodwork atelier was opened to produce necessary pieces for the restoration of the buildings. Also, in 1999, because the foundation had fiscal constraints, Amasya Cultural and Natural Heritage Conservation and Education Foundation (AKTAV) Construction Limited Company was established for the continuation of the restoration projects.

1997 is an important date for the sustainable development of the region. In this year, the Provincial Administration and Services of Yeşilırmak Basin Association was established including 5 provinces: Amasya which became the center, Çorum, Samsun, Tokat and Yozgat. In 2004, with the amendment of the charter, the name of the association changed to the Yeşilırmak Basin Development Union and Yozgat excluded from membership. In the charter of the association, the objectives of the formation are indicated in first section one and article five as:

- taking measures to prevent pollution and its reasons in the Yeşilırmak basin and its streams,
- working on the reduction of current erosion problem in the region,
- regulating the river flow regime, and
- supporting the social, cultural and economic development of the settlements located on the Yeşilırmak basin and cooperating with public and private institutions for these objectives (YHKB, n.d.).

8.2.2.1. The Conservation Plan

One of the two projects for the measure of preserving, restoring and using historical urban textures mentioned in YBDP is supporting activities to maintain urban historical textures in Amasya with attention to conservation-utilization balance. According to this project, determining the strategies and preparing the conservation plan for the city is one of the actions for realize the goal. The Conservation Plan for

Amasya central district was approved in 2010, September 23 with the decision numbered 2779 by Samsun Cultural and Natural Heritage Preservation Regional Board.

According to the conservation plan, the aim of the plan is providing construction regulations under the heading of related law for the historic fabric and for the single architectural works in the urban conservation sites which define the city's cultural identity areas in Amasya so as to ensure their sustainable conservation in the framework of contemporary and universal principals and to be integrated them into modern urban life by preserving their authenticity (Amasya Municipality, 2010: 3).

As mentioned in Chapter 5, according to the law on the Conservation of Cultural and Natural Property numbered 2863 and enacted in 1983, it is stated that the conservation plan is obligation for the conservation sites as defined by the law. As mentioned previously, in Amasya, according to the decision dated 1979, September 22 and numbered A-1822 made by the Superior Council for Immovable Antiquities and Monuments (GEEAYK) seven distinct urban quarters were declared as conservation sites. With the decision dated in 1981, May 05 numbered as A-2809, the determined seven conservation sites in central district were divided into sub-areas. From the decisions dated in 1979 and 1981 to the conservation plan, the borders of areas, the borders of sub-areas and plan provisions changed in time. Figure 8.3 and Figure 8.4 show the last borders of the conservation sites and plan provisions for each sub-area that are shown in the Conservation Plan. According to Conservation Plan at the scale of 1/1000 notes:

- *Conservation site number 2* involves nine sub-areas in the center area of the city:

    - 2A: Hatuniye Neighborhood traditional riverside houses
    - 2B: Hatuniye Neighborhood Special Project Area
    - 2C: Hacı İlyas Neighborhood Sultan Bayezid II Mosque
    - 2D: Yüzevler Neighborhood

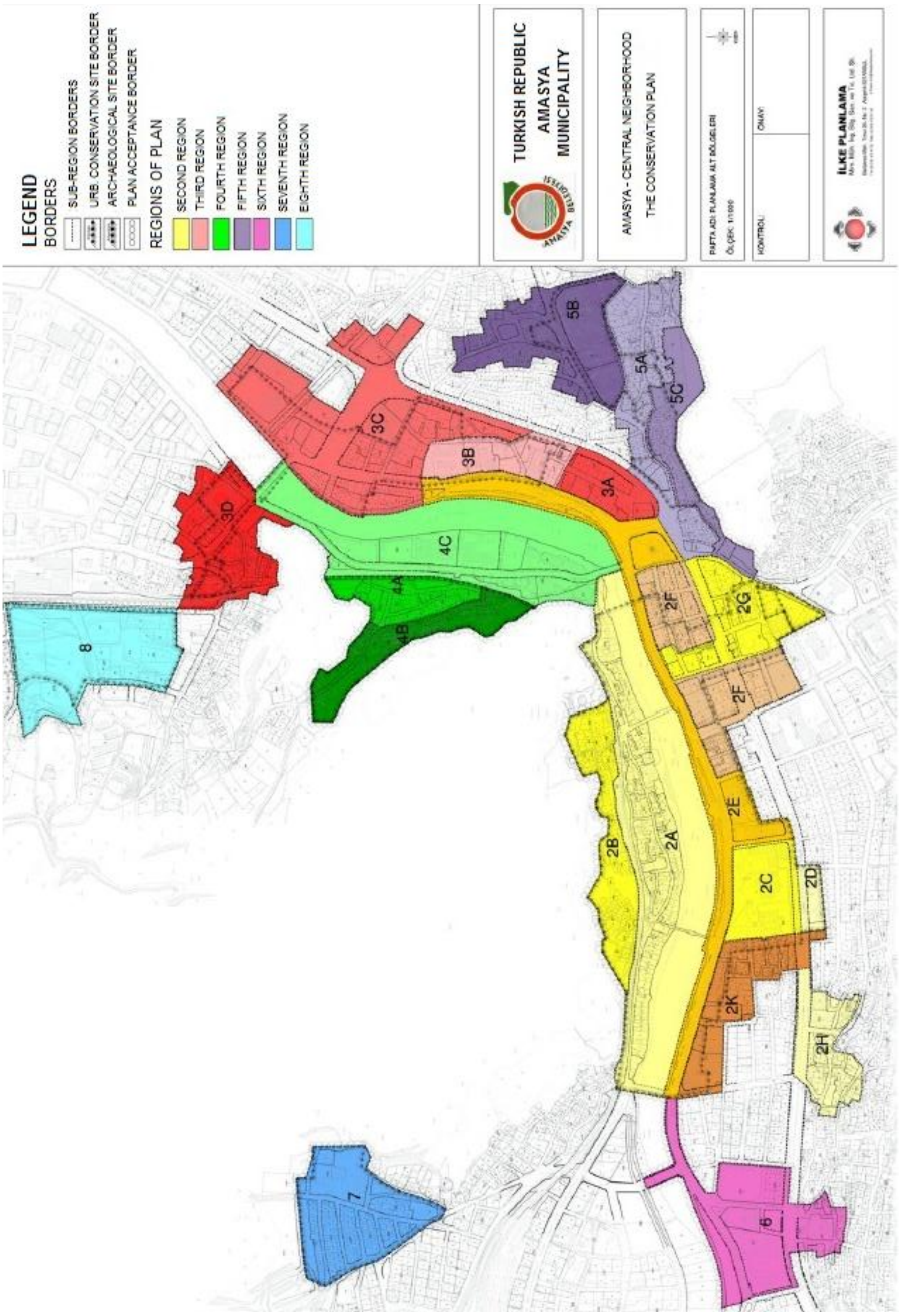


Figure 8.3. Conservation sites of Amasya

Source: (Retrieved March 2016 from Amasya Municipality)

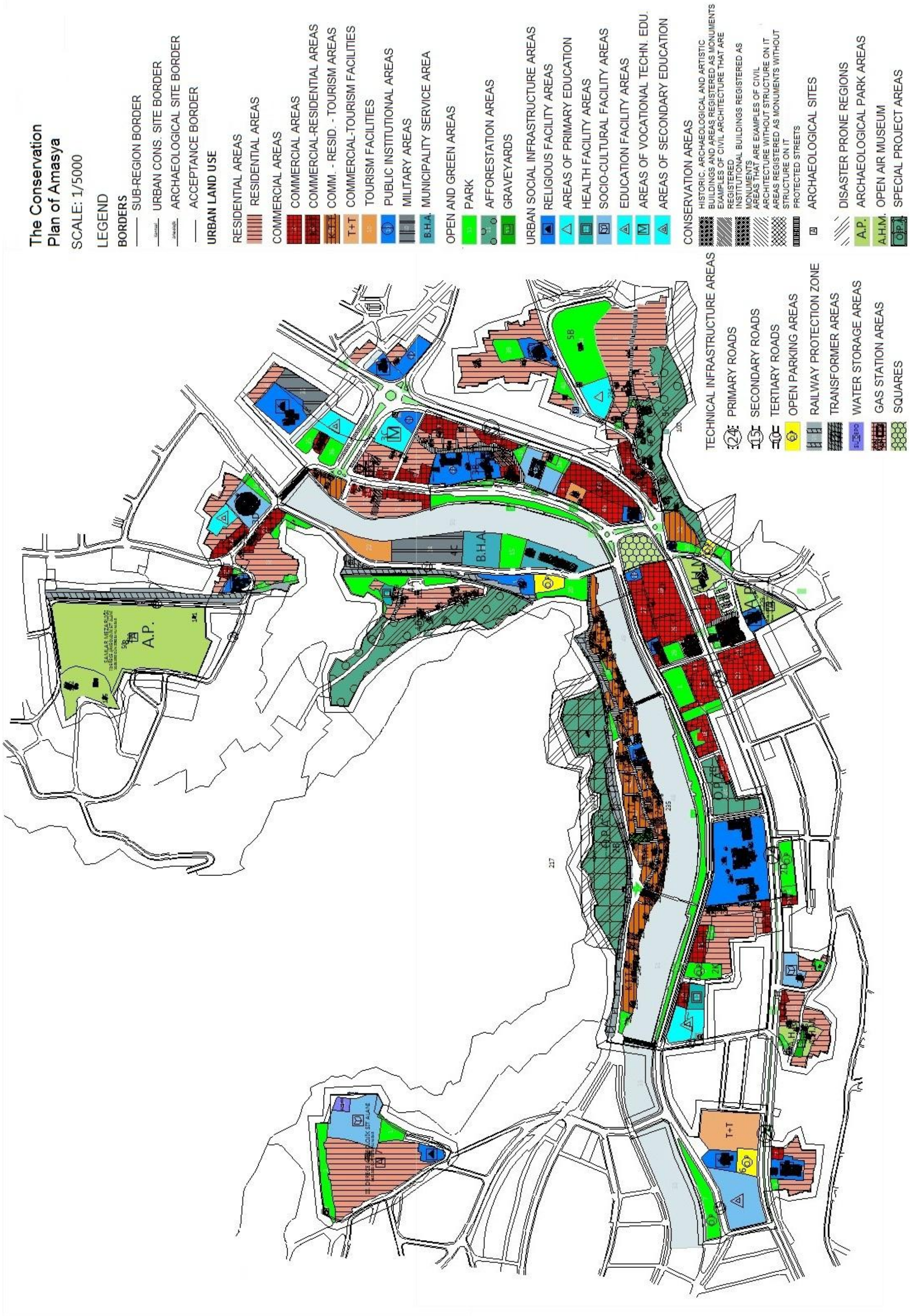


Figure 8.4. The conservation plan of Amasya at 1/5000 scale

Source: (Retrieved March 2016 from Amasya Municipality)

- 2E: Promenade Route Special Project Area
- 2F: Dere Neighborhood commerce area
- 2G: Dere Neighborhood commerce area
- 2H: Gök Medrese and Üçler Neighborhood
- 2K: Hacı İlyas Neighborhood

- *Conservation site number 3* includes four sub-areas:

  - 3A: Gümüşlü Neighborhood commercial and mix use areas
  - 3B: Pirinççi Neighborhood residential and social use
  - 3C: Pirinççi Neighborhood residential and mix use areas
  - 3D: Şamlar Neighborhood residential and mix use areas

- *Conservation site number 4* includes three sub-areas:

  - 4A: Helkıs Neighborhood traditional residential area
  - 4B: Helkıs Neighborhood Disaster-Prone Area
  - 4C: Helkıs Neighborhood riverside public area

- *Conservation site number 5* involves three sub-areas:

  - 5A: Sofular Neighborhood residential and mix use areas
  - 5B: Sofular and Mehmet Paşa Neighborhood residential area
  - 5C: Sofular Neighborhood Disaster-Prone Area

- *Conservation site number 6* includes heritage buildings namely Gökmedrese, Torumtay Mausoleum, Yörgüç Paşa Mosque and their peripheries. According to Conservation Plan at the scale of 1/1000 notes, the land use in the conservation area comprises residential use.

- *Conservation site number 7* is third-degree archaeological site located in Kurşunlu Neighborhood. The land use in the area is residential use.

- *Conservation site number 8* is first-degree archaeological site located in Şamlar Neighborhood. As shown in the Conservation Plan, this site is seen as Archaeological Park Area.

Like an implementation plan for conservation sites, structuring provisions are determined for each conservation sites. The lack of any strategies for the conservation areas and their usage makes the conservation plan of the city inadequate because heritage, tourism and conservation are inseparable parts which should be managed strategically for their sustainable future.

8.2.2.2. The Brand City Strategic Development Plan

According to the Brand City Strategic Development Plan for Amasya report (Amasya Provincial Directorate of Culture and Tourism, 2011: 21), the first meeting 'Brand Cities Tourism Strategy of Turkey 2023' held in 2008, February 8 in Amasya to discuss the decisions for Amasya made in the Tourism Strategy of Turkey 2023 with the participation of the minister of culture and tourism, governor, mayor, head officials of the districts, tourism entrepreneurs and other administrative officials. In this meeting, the decision for the preparation of the Brand City Action Plan and Development Plan was made (Amasya Provincial Directorate of Culture and Tourism, 2011: 21). According to the Brand City Strategic Development Plan for Amasya (2011: 33-45), the objectives of city branding in Amasya are:

- transition to the long-term stay in the city,
- development of long-term holiday perception,
- transforming tourism as a bankable sector,
- creating themes for the tourism development,
- reshaped according to the target audiences,
- reorganization of all tourism investments according to the themes,
- planning of tourism potentials on district basis, and
- creation of tourism cycle.

Within the scope of branding efforts, the city tries to create themes and related strategies to increase the visitor numbers (Amasya Provincial Directorate of Culture and Tourism, 2011: 49). Accordingly,

- the living Ottoman city theme in consideration of the Ottoman dominance,
- the city of marriage and honeymoon theme in consideration of Ferhat and Şirin,
- the Amasya civilization theme in consideration of the history of the city, and other seven themes are created by the authorities.

Figure 8.5. Visitors who regard the staged realities
Source: (Amasya Provincial Directorate of Culture and Tourism, 2011: 59)

The Living Ottoman City theme is important to mention. The aim of this theme is transforming the city in accordance with a certain theme based on a prominent feature in its historical process (Amasya Provincial Directorate of Culture and Tourism, 2011: 52). With regard to this, the prominent feature for the theme is determined as Ottoman lifestyle. Their justification for the theme is that the history of the city can learn not only by seeing it but also by living in it.

The inauthentic and intentionally created tourism area which is Cody Cowboy Village in Wyoming in the United States is taken as an example. The staged displays with wearing traditional clothes and deliberately created false backs decorated with the elements of real back regions as in Cody Cowboy Village are perceived as good examples (Amasya Provincial Directorate of Culture and Tourism, 2011: 53). According to the report, the Hatuniye neighborhood which is 2A conservation site is projected as the 'old boutique Ottoman city'. The strategies for the historic neighborhood are that:

- by starting from the Clock Tower, the neighborhood is closed to the traffic; the entire neighborhood transform into its historic structure as in Ottoman period,
- people who work in commercial facilities in the Hatuniye neighborhood wear traditional Ottoman clothes,
- in this area, visitors can also rent traditional Ottoman clothes and walk around with it, and
- phaeton carriages are used rather than private cars (Amasya Provincial Directorate of Culture and Tourism, 2011: 58).

Apart from the suggestion of wearing traditional Ottoman clothes, there are many suggestions about education like the Ottoman princes in Amasya, display of Ottoman culture, social and entertainment life, display of handicrafts, and marketing Ottoman cuisine. It is stated in the document that the authorities who come to realize 'the living Ottoman city' theme have to visit Disneyland, and get information and training in situ to learn how to make this organization in Amasya (Amasya Provincial Directorate of Culture and Tourism, 2011: 71).

The targeted strategies remind the tourist model proposed by MacCannell (1976). As stated Chapter 2, the tourists are in search of authentic experiences and the real life of other people; however, they can be the victims of deception of false backs (MacCannell, 1976). The living Ottoman city scene that is wanted to be created by the local authorities is associated with MacCannell's assumption (1976). The ridiculous suggestions are projected as strategies in the document. The Ottoman history cannot be learned by living in the staged authentic areas and wearing traditional clothes and tripping by phaeton carriages, and doing other staged activities. Staging the authentic atmosphere of Ottoman lifestyle and deliberately creating false back stages in the front setting just causes commercialization of the precious history of the city.

The Brand City Strategic Development Plan report is prepared with the thought that the city of Amasya like a commercial product should be marketed both in national and international arenas to increase tourist numbers and tourism revenues without thinking its adverse future consequences on heritage and culture. In the report, it is iterated more than once that determination of the target group for tourism is very critical. This consideration seems a pertinent reasoning at first; however, with the further thought, it can be understood that the target group and target market selection are purely and simply about marketing the cultural, heritage and natural values of the city. In the report, it is stated that each nationality has different expectations when they visit a country; thus, the city of Amasya have to be changed and taken shape according to the expectancies of the determined target groups (Amasya Provincial Directorate of Culture and Tourism, 2011: 41).

Within the scope of branding, marketing, and promoting the city, the 'Selfie-Taking Ottoman Prince' statue was installed by the municipality in 2015 proudly, shown in Figure 8.6. The statue caused a great sensation and public opinion in social and national media. Also, the statue aroused controversy both among the residents and among the citizens of the nation. For example, according to one of the visitors and to one of the residents:

> "The statue is excellent. It brings together the past and the present. It is too appealing (Hurriyet News, 2015)."

> "There is a joke behind this. It is beautiful statue which is appropriate for the structure of Amasya (Hurriyet News, 2015)."

Figure 8.6. Selfie-Taking Ottoman Prince statue in Amasya

While some of the people are fascinated by its underlying meaning which establishes a connection between past and future and appreciate the power of its influences on domestic tourism, some of the people loathe it. Accordingly, Hilmi Yavuz describes the statue as ‘the art of the current government orientalism which claims to revive the Ottoman Empire and the art of the lumpenization of Turkish society’ (Altun, 2015). Also, for one of the residents:

> “There is no sense in adapting of Ottoman Princes to the contemporary world. Amasya is the city of the Ottoman Princes already (Hurriyet News, 2015).”

It can be said that attracting intensive attention of visitors shows that the statue is exposed to the visitors’ collective gaze. The ‘kitsch’ noun is described in Oxford Dictionaries Online (n.d.) as ‘*art, objects, or design considered to be poor taste because of excessive garishness or sentimentality, but sometimes appreciated in an ironic or knowing wa*y’, in Merriam-Webster Online Dictionary (n.d.) as ‘*something that appeals to popular or lowbrow taste and is often of poor quality*’. The ‘Selfie-Taking Ottoman Prince’ statue can be qualified as a kitsch object which excites the locals, visitors and people from outside the city who have collective tourist gaze in a sense of togetherness. The statue appeals to people who do not seek and ignore authenticity, but take pleasure in communal activity thinking that everything is fiction in reality.

It can be said that the tourism industry of the city begins to transform into a heritage product that can be promoted to its visitors with the pressure of the local and national authorities. With various policies and strategies, the fragile cultural heritage values of the city are tried to be transformed into a marketable product consciously or unconsciously. The general opinion about tourism development in Amasya especially after the city was chosen one of the brand cities of the country is that the culture and heritage is commodified goods which can be sold to the visitors in tourism industry.

The city tries to attract the tourists who like contrived experiences, staged displays and deliberately created areas for tourism. However, Amasya already has many cultural and heritage values and presents inherited cultural and historical identities that are experienced by tourists. Therefore, the city does not need to create tourist attractions aside from conserving and sustaining its cultural heritage values. It is obvious that the Conservation Plan of the city remains incapable to solve the current problems and future threats because it does not contain strategies. If the current tourism trends continue to grow in the same manner, the future of the sector in the city will be no longer sustainable. Therefore, when considered the cities' great expectations for the tourism sector, the sustainable tourism management plan have to be prepared by the authorities to avoid unwanted outcomes.

CHAPTER 9

AN ANALYSIS OF THE CURRENT AND FUTURE CHALLENGES OF TOURISM SECTOR IN AMASYA

"Amasya which is realm of Sultan's son that had become school for the greatest Sultans for centuries is cultural treasury with historical structure, cultural richness and magnificent pieces which had survived until present time."

(Middle Black Sea Development Agency, 2015: 4)

9.1. The Transformation of Amasya to the Tourist-Historic City

This part will be examined through the models in the Ashworth and Tunbridge's book titled 'The Tourist Historic City' (2000). As it can be remembered, the conservation and planning practices of Amasya reshaped not only the view of the city but also the tourism development in there. With regard to this, the evolution of the historic city, the tourist city and the tourist-historic city in Amasya will be analyzed based upon the theory of Ashworth and Tunbridge (2000).

9.1.1. The Original City and the Evolution of the Historic City in Amasya

According to Figure 9.1, the intersection areas show the relation between the three elements namely the city, tourism and heritage. The intersection area of the city and the heritage is numbered as 1 to analyze the heritage city development of Amasya in time. The second intersection area is the relation between tourism and cities which demonstrates the tourism development in commercial and historic city. The third and last intersection area shows the relation between tourism and heritage that will be examined as the tourist-historic city development in Amasya by using the theory of Ashworth and Tunbridge (2000).

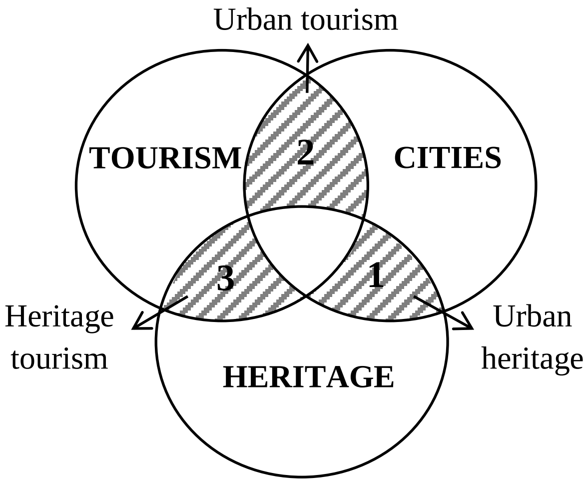
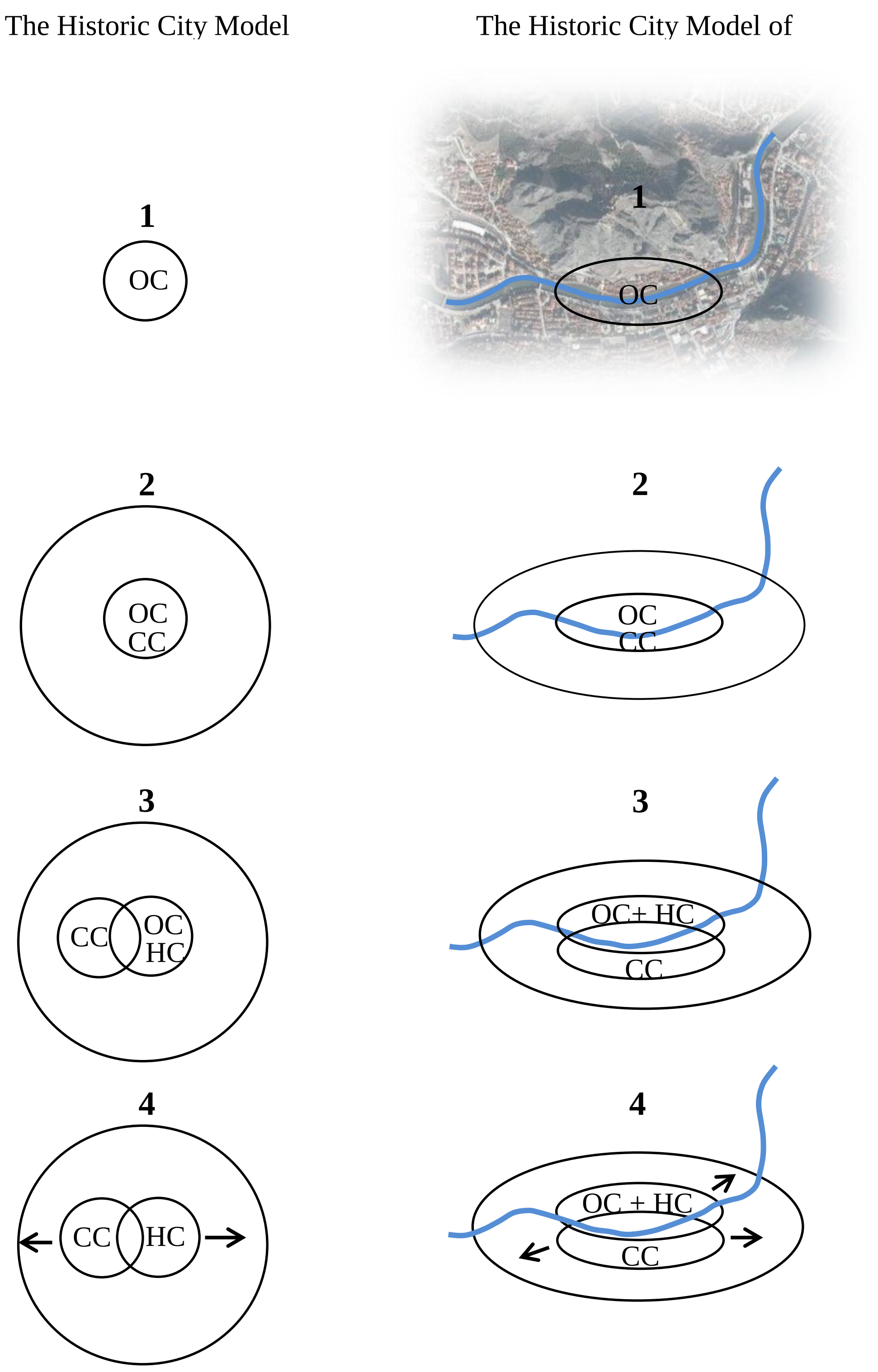


Figure 9.1. Tourism, heritage and the city relations in Amasya
Source: (Prepared according to the studies of Ashworth and Tunbridge, 2000)

Figure 9.2 shows both the theory of the historic city model and the implementation of the theory in Amasya. As stated, Amasya is located in a valley bisected by a river which causes to linear city development. Thus, the model is adapted according to the linear city development and waterfront variants disregarding the topographic obstacles that can be shown in the figure. It is important to indicate that the circles do not represent the actual borders of the areas because they are conceptual circles that show the areas roughly to explain the theory in practice. Amasya which is situated in a ravine, hemmed in between two grandiose mountains and bisected by green river has full of historical artifacts that give the city strong tourism growth potential. The majority of old settlements in Amasya is located in the plain in between the river and the Harşena Mount while the rest of them are located across the river. With regard to this, as seen in the historic city model of Amasya, *the first phase* shows the location of the old city development in a linear form roughly. The existence of pure original city corresponds to the years before 1960s. In time, while the city grows outwards the original city where possible because of the topographic difficulties, the commercial functions mainly in southern plain are separated from the original city in *the second phase*. The second phase corresponds to the years after 1960s when the



OC: Original City, HC: Historic City, TC: Tourist City

Figure 9.2. The historic city model of Amasya considering waterfront variant

Source: (Prepared according to the studies of Ashworth and Tunbridge, 2000) rapid urbanization and urban sprawl took place in the city (Amasya Municipality, 2009: 176). As mentioned in the previous parts and as stated Ashworth and Tunbridge (2000: 48), because of the strength of the conservation movement especially after the 1990s, the condition of relict structures and pressures for redevelopment in the original city, this area went through the conservation changes.

Figure 9.3. Original and historic city in the northern side of the river in Amasya
Source: (Retrieved from the Strategic Plan of Province 2007-2011)

The third phase, thus, shows the birth of the historic city in the original city especially the years after 1970s. Figure 9.3 shows the original and historic city in the northern plain of the river that corresponds to the Hatuniye district. After the implementation of conservation works in the original city and the emergence of the historic city, the commercial city is partially separated from it and grows the other side of the river. In the intersection area of commercial city and original and historic city, there are historic buildings which are adaptively used as commercial facilities after the conservation implementations. In *the fourth phase*, different from the theory, the historic city does not encompass the original city entirely because there are still historic buildings in the area which are not restored. The historic city and commercial city expand to the directions which are far from the commercial city and its development pressures. Specifically, the historic city expands in the directions of 3, 4 and 5 conservation areas that correspond to Pirinççi, Şamlar, Helkıs, and Sofular Neighborhoods.

9.1.2. The Evolution of the Tourist City in Amasya

According to Figure 9.1, the second intersection area numbered as 2 shows the tourism development in the historic city and the commercial city. In Amasya, both sides of the river which overlaps the commercial city and also the historic city are the part of tourist city. The city center has full of cultural heritage values that attract the visitors' attention to a great extent. The tourist city in Amasya develops in both sides of the Yeşilırmak River where the historical and natural attractions become dense.

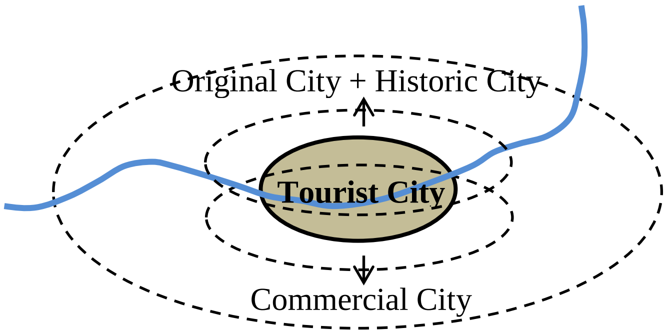


Figure 9.4. The location of tourist city in Amasya

Source: (Prepared according to the studies of Ashworth and Tunbridge, 2000)

The visitors of the city can walk through the historic streets, stay for the night in historic houses, and spend time in the restaurants and cafes located in historic city while they can do these activities and others also in the commercial city to the accompaniment of panoramic city view. Thus, it can be said that the tourist city emerges both in part of the historic city and commercial city in Amasya shown in Figure 9.4. The next figure shows the cluster of accommodation buildings in both sides of the Yeşilırmak River.

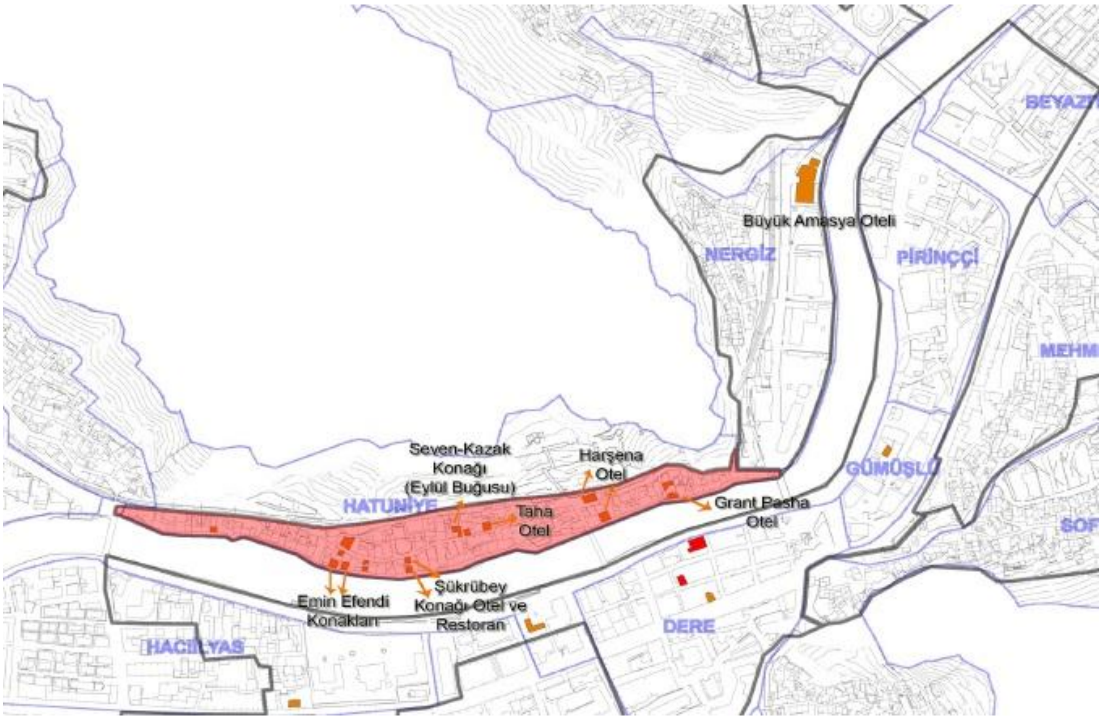


Figure 9.5. The location of the hotels
Source: (Amasya Municipality, 2009: 113)

9.1.3. The Evolution of the Tourist-Historic City in Amasya

The last intersection area numbered as 3 shows the heritage and tourism relations in Figure 9.1. The tourist-historic city in Amasya mainly occurs in the northern side of the Yeşilırmak as shown in Figure 9.6. The tourist-historic city is located in the some parts of the original city and historic city and the intersection area of the original city, historic city and the commercial city. To be more precise, the tourist-historic areas of Amasya are mainly the Hatuniye historic district, the Amasya Castle and the Rock

Tombs of the Pontic Kings that were carved into the high cliffs of the Harşena Mount in the northern side of the river, and Sultan Bayezid II Mosque, promenade route and some commercial facilities in the riverside.

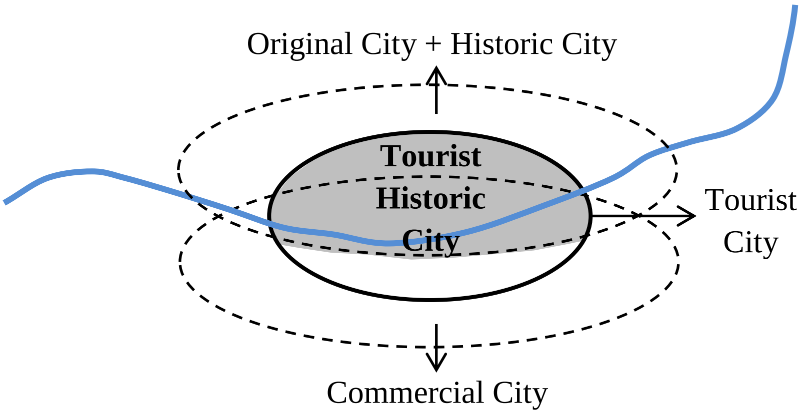
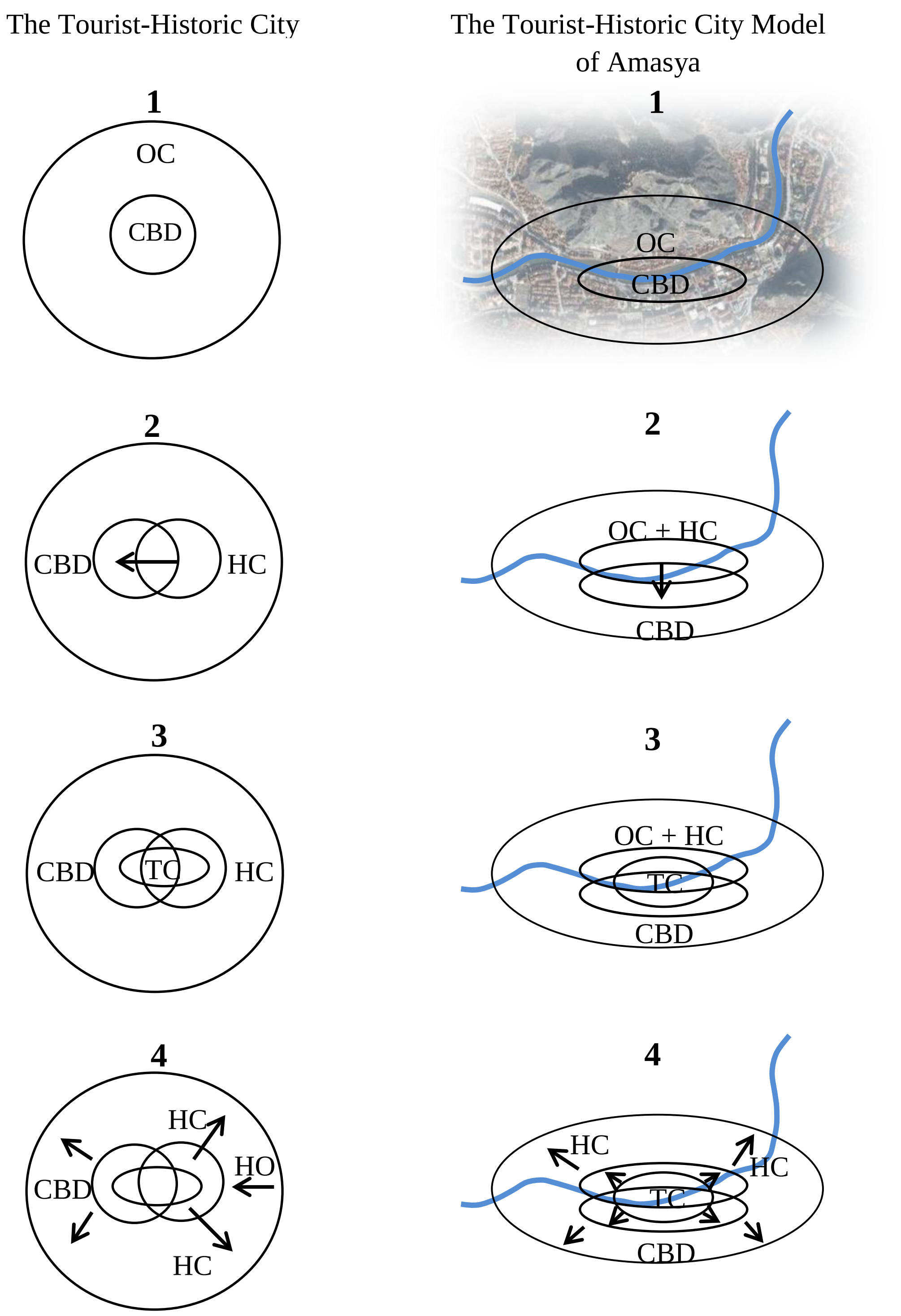


Figure 9.6. The tourist-historic city in Amasya

Source: (Prepared according to the studies of Ashworth and Tunbridge, 2000)

With the combination of the historic city model and the tourist city model, the tourist-historic city model is demonstrated in Figure 9.7. *The first phase* shows the central business district which is mainly in the southern side of the river. T*he second phase* shows the partial shift of central business district from original city and historic city because of the implementation of conservation projects.

The third phase represents the tourist city and the tourist-historic city in tourist city. In tourist-historic city areas of Amasya, the preserved historical buildings are used as commercial facilities for tourism. As it can be remembered, *the fourth phase* explains what happens when the tourist-historic city expands because of the tourism demand increases. For the fourth phase of the model, the historic city grows outwards to protect itself from the pressure of the growth of the tourist-historic city, and towards the opposite direction of the commercial city growth.



OC: Original City, HC: Historic City, TC: Tourist City, CBD: Central Business District, HO: Housing

Figure 9.7. Tourist-historic city model of Amasya considering waterfront variant

Source: (Prepared according to the studies of Ashworth and Tunbridge, 2000)

When considering Amasya, the historic city and the tourist-historic city grow in a continuous and successive manner especially after 1990s. As long as the historic city in Amasya grows with the implementation of conservation projects in conservation areas in time, the tourist-historic city follows this growth in the same way. The historic buildings where the local people live will transform into commercial facilities, as shown in Figure 9.5. The issue of housing gentrification in historic city will become prominent issue; the heritage commodification will become the main topic of conservation in future because of the expansion of the tourist-historic city and the emergence of negative effects of tourism sector.

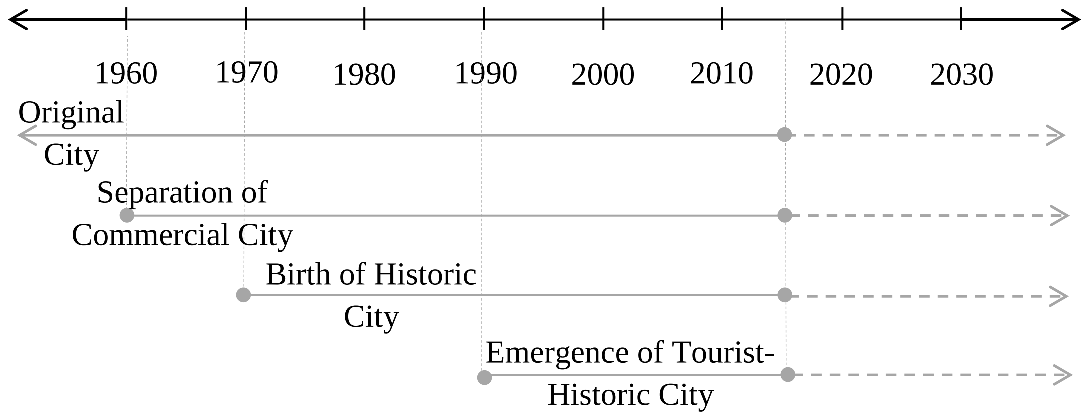


Figure 9.8. The timeline of the evolution of original city, commercial city, historic city and tourist-historic city in Amasya

9.2. An Analysis of the Tourism Development in Amasya

This part involves deductions about the future of tourism sector in Amasya by analyzing the past experiences and present realities, observations, document reviews and literature reviews. In this part, the evolution of the tourism structure will be analyzed through the studies of Fainstein and Judd (1999); the carrying capacity, sustainability and the relationship between the tourists and local people will be analyzed according to the models of Doxey (1976), Butler (1980) and Murphy (1983).

9.2.1. The Evolution of the Tourism Development in the City

Apart from the Ashworth and Tunbridge's theory (2000), the three-fold classification of Fainstein and Judd (1999) is important for the determination of the current and future position of tourism and heritage in Amasya. As mentioned in Chapter 2, according to Fainstein and Judd (1999: 262), there are three distinct types of tourist cities namely the resort cities, the tourist-historic cities, and the converted cities.

Briefly, the resort cities are the cities which are intentionally created for the tourism consumption and tourists; the tourist-historic cities have unique features to attract the tourists' attention without any deliberate effort; the converted cities are the creation of illusory world in the ordinary settings in former industrial cities to protect the tourists from the hostile attitudes and behaviors towards them. For Fainstein and Judd (1999: 263-266), Cancun, Prague and the Times Square are the examples for the resort city, the tourist-historic city and converted city respectively.

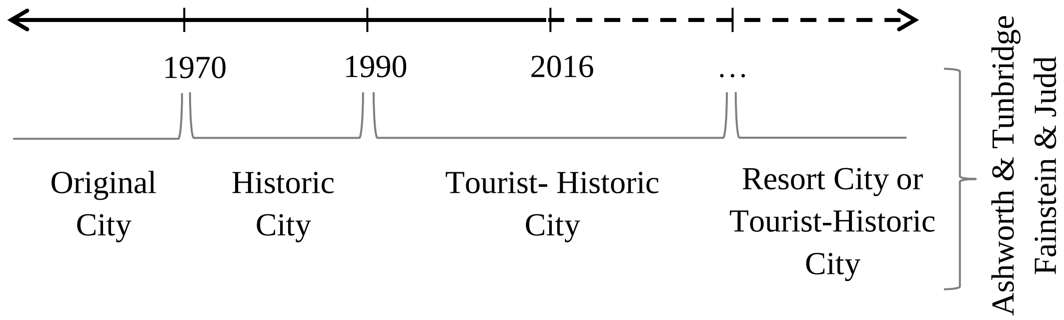


Figure 9.9. Four periods of tourism development in Amasya
Source: (Prepared according to the works of Ashworth & Tunbridge (2000) and Fainstein & Judd (1999))

When considering Amasya, the feature of the tourism development in the city according to the classification of Ashworth and Tunbridge (2000) and Fainstein and Judd (1999) can be analyzed in four distinct time periods. Figure 9.9 shows the four periods of tourism development in Amasya. The years are determined as important shifts that affect the future of the heritage and tourism in Amasya. Accordingly, the period until 1970 can be described as *the original city*. By 1970s, it could be obviously seen that there was a contrast between historic buildings and modern buildings. The historic buildings which are the remains from the past clustered in some neighborhoods were as original city. Figure 9.10 shows the macroform of the original city in the 1940s.

Figure 9.10. The macroform of the original city in Amasya
Source: (Gabriel, 1934; as displayed in Meşhur, 1999: 56)

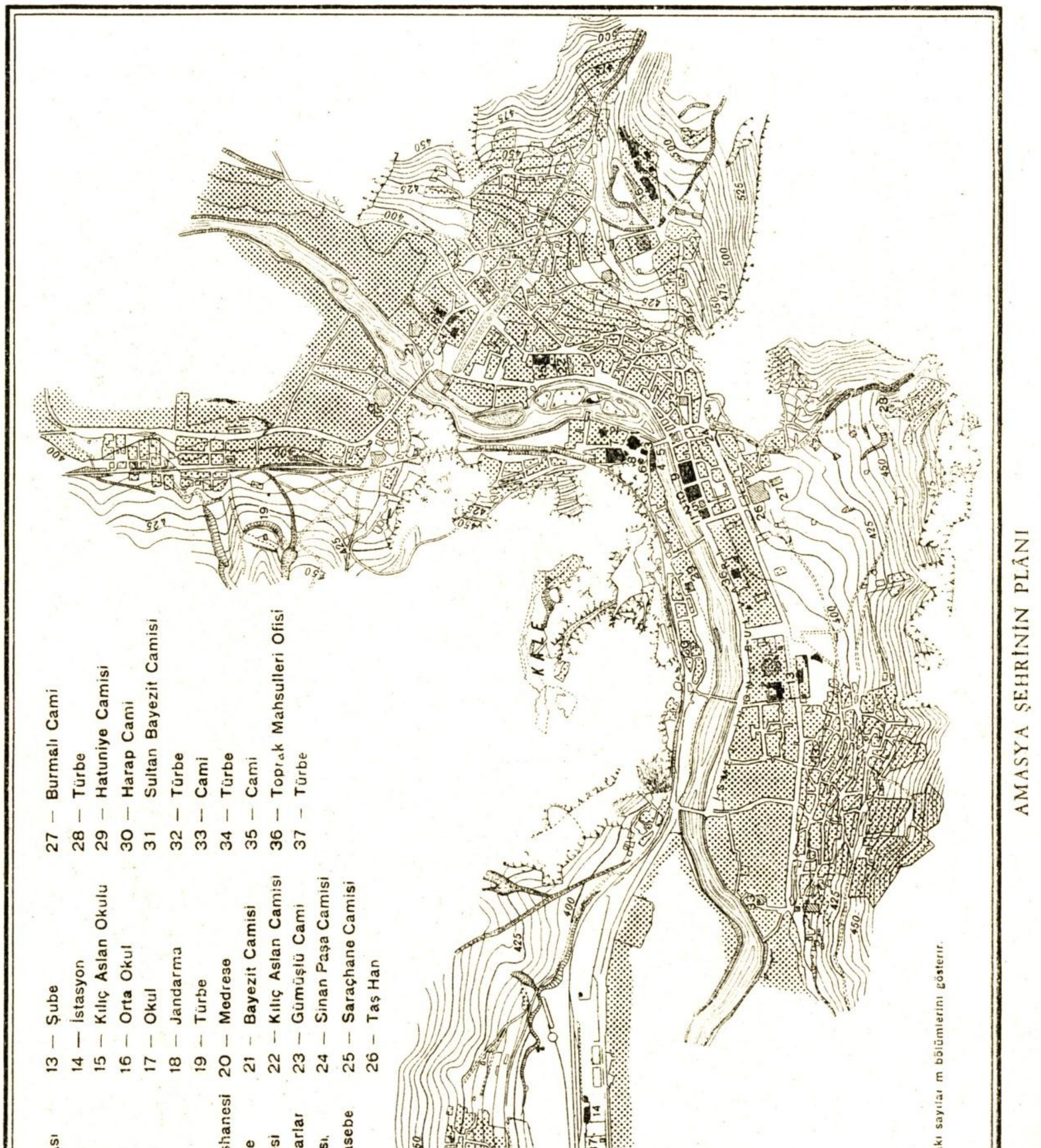


Figure 9.11. City plan of Amasya at the scale of 1/20000

Source: (İnönü Encyclopedia, 1948: 243)

The original city by 1970s involves a mosaic of all urban functions such as residential and commercial areas from the Ottoman or the earlier period and from the republic period. The second period of the tourism development in Amasya can be described as the emergence of *the historic city*. The birth of historic city occurred after 1970s with the introduction of conservation policies and attitudes for the city mentioned in the heritage management part previously. In this period, with the introduction of conservation policies, the conservation areas were determined and some buildings were registered as historical buildings. The historic city in Amasya became to appear in the original city especially the years in between 1970 and 1990.

The third period of the tourism development in Amasya can be named as the *emergence of the tourist-historic city*. The years after 1990 were the years that the city started to get in return for their heritage conservation efforts. Especially after these years in Amasya, the tourism sector became to grow incrementally. The restored historic buildings were used as commercial purposes for tourism industry; the tourist-historic city became to appear both in parts of the historic city and the commercial city. The adaptive re-use of the restored historic buildings can be beneficial for the sustainability of these buildings, if there is no threat for their authenticity and identity. As tourism grows in the historic and commercial cities, the conservation works and the investments for better landscaping increase to the same degree in the places that are gazed upon by outsiders in detail.

According to the vision of the city, it tries to provide increased number of visitors each year. Today, the tourism investments in the city center especially in the conservation areas increases considerably with the tourism concerns. For example, the ongoing project started in 2015 is the Yeşilırmak River Project which is based on increasing the water level by blocking the river and building an artificial waterfall. The project is implemented within the frame of branding strategies and the tourism consumption. This project is one of the major indicators of the shift of tourism development in the city.

As Fainstein and Judd (1999) stated, the power of tourist-historic cities stems from their urban past and their historic and cultural identity. These cities do not need to create areas intentionally for tourism consumption. The probability of change of tourism structure in Amasya is worrisome in the future. If the artificial tourist areas are started to be created for the tourism purposes in the tourist-historic cities and especially in Amasya, it can be said that the tourism development will shift to *the resort cities* one day in the future. It can be regarded as a threat that the creation of unauthentic places, staged settings and intentionally created areas in Amasya will knock the bottom out of the tourist-historic feature of the city.

9.2.2. Carrying Capacity Analysis of Tourism Sector in the City

The tourists who have different cultures, attitudes, and behaviors are the foreigners in the host regions. The analysis of the relationship between tourists and local people in Amasya is important because it provides deeper understanding of the current tourism structure in the city. This part will be examined through the Irridex model of Doxey (1976) and potential cultural impacts of tourism model of Murphy (1983) that was mentioned in Chapter 3, and also the Tourism Area Life-Cycle model of Butler (1980) mentioned in Chapter 4.

Before the analysis, it is important to iterate brief information about tourism statistics of Amasya. The visitor numbers of city was 96.941 people in 2002, 188.905 people in 2007 and 478.531 people in 2015. The 478.531 visitors include 457.431 citizen visitors and 21.100 foreign visitors in 2015. According to the statistics, Amasya has approximately 0.06 percent share of the total number of foreign visitors of Turkey in 2015. Although the share of Amasya in total number of visitors is too low, the city's total number of visitors increases each passing year. The total number of arrivals to the municipality and ministry licensed accommodation establishments in Amasya was 130,123 times in 2014 while it was 66,053,566 in Turkey in 2014. The total night spent both in municipality and ministry licensed accommodation establishments in Amasya was 218,980 nights in 2014 while it was 181,593,490 nights in Turkey in 2014. Accordingly, the average length of stay in Amasya was

1.68 nights in 2014 while the average length of stay in Turkey was 2.75 in 2014. When compared to the 2007 statistics that the total number of arrivals to Amasya, the night spent and average length of stay in there were 109,129 times, 147,359 nights and 1.35 nights respectively, it can be seen that the tourism sector in the city grows in time.

Each tourism destination is in danger of its own destruction because of the unsustainability factor of tourism sector. As explained in Chapter 4, the model of Butler (1980) shows the discontinuity of tourism development in any particular region. With regard to this, he develops six stage life-cycle model namely exploration, involvement, development, consolidation, stagnation, and rejuvenation or decline.

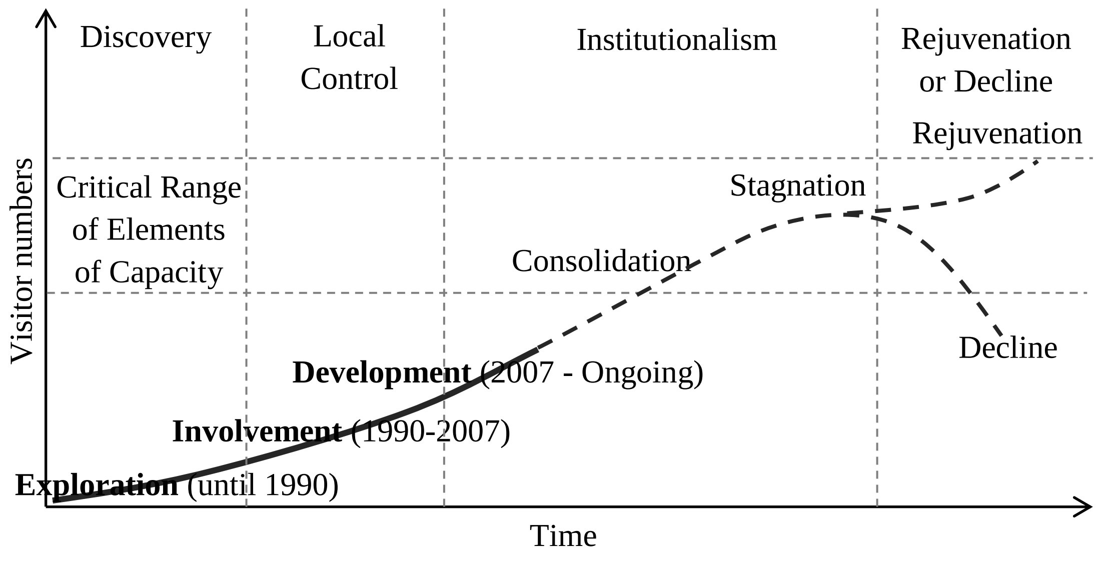


Figure 9.12. The tourism area life-cycle model for Amasya

Source: (Prepared adapting the TALC model of Butler (1980))

Figure 9.12 shows the application of Butler's model to Amasya. With regard to the data and observations, it is predicted that Amasya gets first and second stage and reaches almost the middle of the development stage according to the tourism area life-cycle model of Butler (1980). Amasya was in the exploration stage in the years until 1990, in the involvement stage in the years between 1990 and 2007, and in the development stage since 2007. In *exploration stage*, because of the fact that the tourism sector did not develop in the region, the economy of the city was mainly based on other economic activities except tourism industry. Thus, local people did not benefit from the tourism industry. The number of visitors was quite rare because the city did not known by people. The city had lack of access, tourism facilities and adequate infrastructure for the tourism in these years. Accordingly, there were small numbers of tourists who explored the city and made non-institutionalized and individual trips. The probability of the tourists that include both citizens and foreigners coming across the antisocial behavior from locals was low because the small number of tourists mostly blended in with local people in the city.

Figure 9.13. Land use map of Hatuniye district tourist-historic city in 2006

Source: (Türkoğlu, 2006: 231)

The second stage is *the involvement stage* corresponds to the years in between 1990 and 2007. The 1990s were the period that the conservation works were the main issue for the city. Several historic buildings were rebuilt or restored according to the conservation projects in Amasya, which made the city come into prominence in the matter of tourism. From these years onwards, it can be said that the local residents in Amasya started becoming more aware of the economic advantages and yields of the tourism industry. The restored or rebuilt historic buildings in conservation areas were adapted for new uses such as accommodation, restaurants, cafes, retail shops or museums, which provided economic and social benefits to local residents and also the increased number of visitors in the city. The pink and red areas in Figure 9.13 show the commercial areas in the tourist-historic city in 2006.

The commercial areas were also got benefit from the tourism industry. The commercial shops, landscape and panorama of the city in the riverside reorganized for satisfying the increasing demand of visitors. The non-institutionalized and individual visitations of people in the exploration stage turned into regular visits in this period which caused to the creation of the tourist seasons. In this stage, the creation of tourist seasons was influential on the emergence of the impacts of the visitors on the city during the peak tourism seasons such as traffic congestion, crowdedness and pollution.

Figure 9.14. Promotional billboard for Amasya

Source: (Retrieved from http://www. pedalla.com)

The year 2007 was determined as the transition year because Amasya was selected one of the fifteen brand cities according to the Tourism Strategy of Turkey 2023 report by the Ministry of Culture of Tourism in this year. After 2007, the city tries to burst into prominence with tourism projects which are mainly based on deliberate efforts. Therefore, it can be said that especially after 2007, the city is almost in the middle of *the development stage*. In this stage, Amasya has a great effort to develop a city brand and market it. The city authorities use advertising and marketing techniques to promote the city like an industrial product both in national and international festivals and expositions. The historic city and in parallel with the tourist-historic city are tried to be extended by implementing the conservation projects. The traditional residential areas in the historic city replace by the commercial areas for the tourism resources. In this way, tourist circulation areas are tried to be expanded both in historic city and the commercial city.

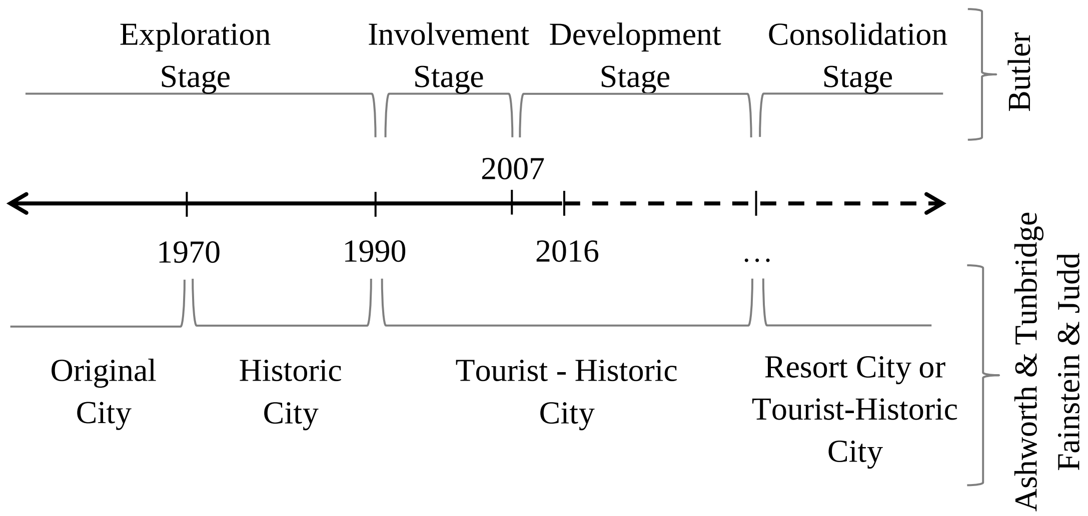


Figure 9.15. Analysis of tourism life-cycle development model of Amasya
Source: (Prepared according to the works of Butler (1980), Fainstein & Judd (1999), and Ashworth & Tunbridge (2000))

In the development stage of Amasya, the relationship between visitors and local residents is based on the mutual benefits for now. However, one day in the future, *the consolidation stage* in the life-cycle of tourism development in Amasya can start. In the consolidation stage, the local economy of the city will be dominated by the tourism industry. When the number of tourists will exceed the critical range of the elements of carrying capacity, the condition of the tourism sector in the city will become reverse and come off the hinges unless the city administrators take precautionary measures and make sustainable heritage tourism management plans. Therefore, the preparation of the management plan is quite important because, in this stage, the number of visitors of the city decreasingly grows and, after the consolidation stage, the stagnation occurs in the sector.

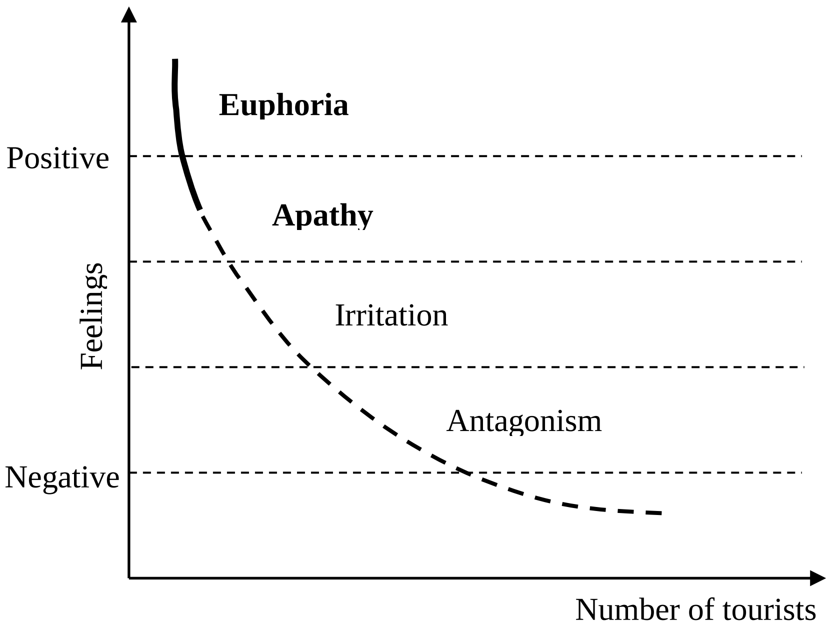


Figure 9.16. The Irridex Model for Amasya

Source: (Prepared according to the work of Doxey (1976))

Apart from the tourism life-cycle model of Butler (1980), the Irridex Model of Doxey (1976) shows the change in the attitudes and behaviors of local people towards tourists as the tourism progresses in time. This change can occur in four distinct stages namely euphoria, apathy, annoyance and antagonism. Before starting to examine the irritation level of the local people towards visitors, it is important to iterate the data about the number of visitors in the city. In 2015, the total number of tourists in Amasya is 478,531 people involve 457,431 domestic tourists and 21,100 foreigners; the population of the Amasya central district in 2015 is 137,549 people. It can be said that, in 2015, the number of tourists exceeds by nearly 3.5 times the number of residents in the city. When the number of tourists exceeds some critical range that is named as carrying capacity, the local people can display antisocial behavior to the tourists because tourism development in the city cannot grow in accordance with the tourist numbers. Because of lack of the tourism management, the growing complexity especially in peak seasons in the locality can cause irritation of local people.

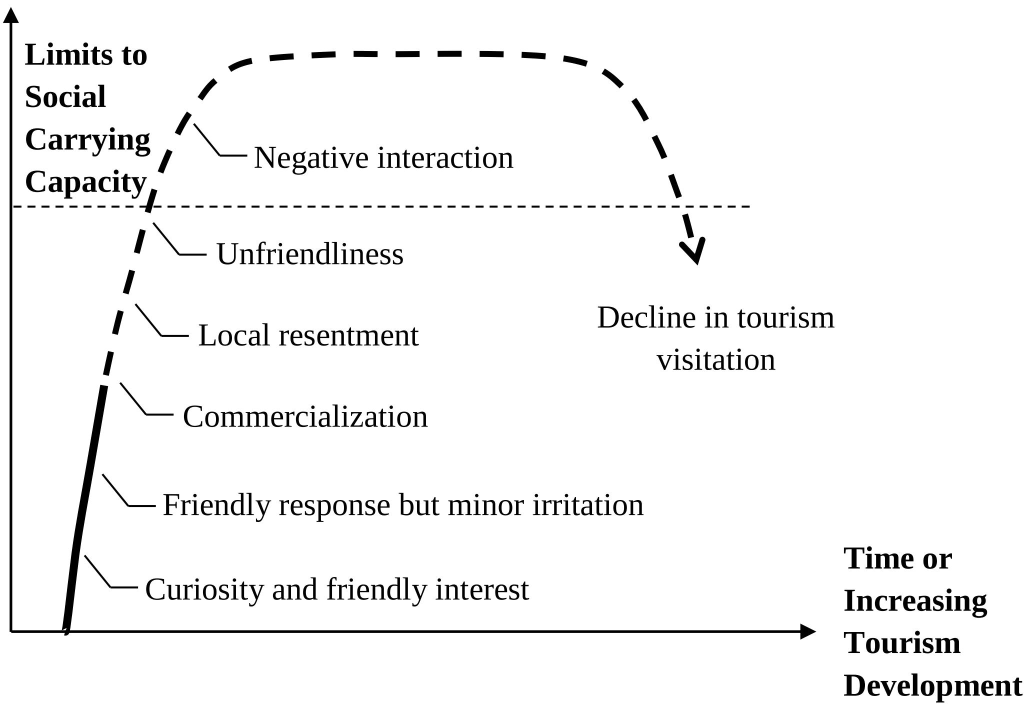


Figure 9.17. The potential cultural impact of tourism in Amasya

Source: (Prepared according to the work of Murphy (1983))

It can be deduced according to the data and observations that Amasya is almost in the middle of the apathy stage. It is also deduced that when the city was in the exploration and the involvement stage for the Butler's TALC model, it was in *the euphoria stage* according to the Doxey's Irritation Index model. In the euphoria stage, local people were mainly unaware of the existence of the small number of the visitors who were blended in with locals. When they were aware of the visitors, they looked with favor on their presence in the city. However, the increase in the number of visitors can change in the feelings, attitudes and behaviors of local residents towards visitors.

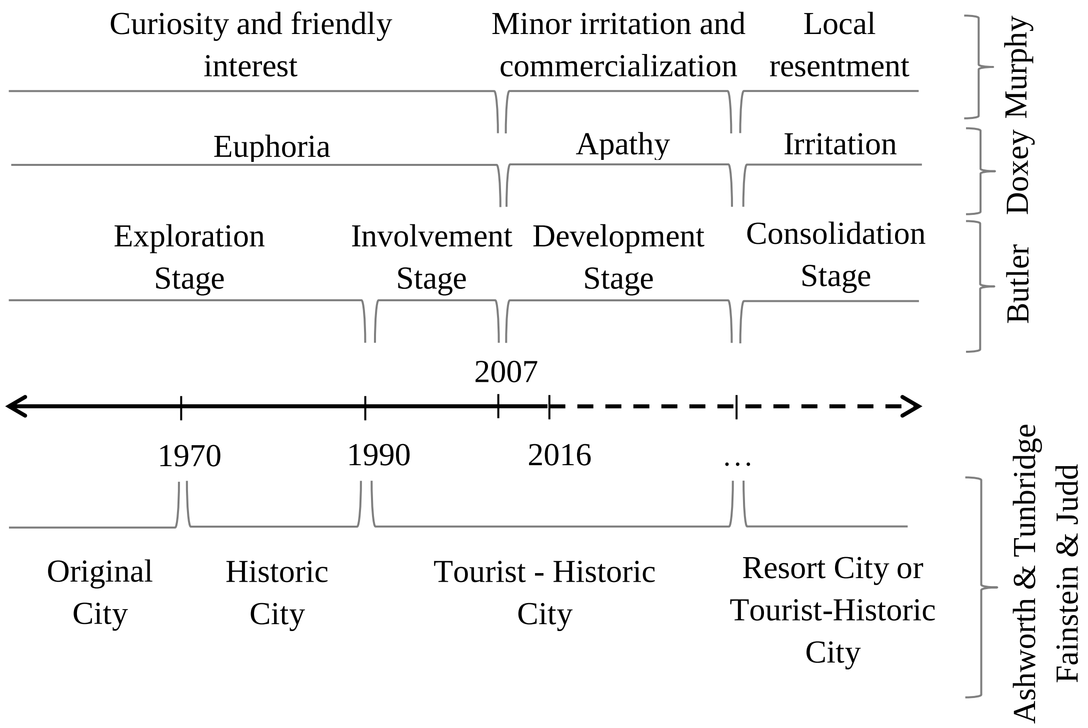


Figure 9.18. Analysis of the future of the tourism development in Amasya
Source: (Prepared according to the works of Ashworth & Tunbridge (2000), Fainstein & Judd (1999), Butler (1980), Doxey (1976) and Murphy (1983))

The euphoria stage, apathy and irritation stages are described as curiosity and friendly interest level, friendly response but minor irritation level, and commercialization level respectively according to the potential cultural impacts analysis of Murphy (1983). It is deduced that Amasya is in the beginning of the commercialization level and exceeds the curiosity and friendly interest level and also the friendly response but minor irritation level, shown in Figure 9.18.

The studies show for any particular tourism destination that the tourism has quite fragile characteristic and there is not any guarantee for its continuation unless the precautionary measures are taken before the regression begins. If the required measures are not taken immediately, as seen from the figures, the decline will be inevitable. For Amasya, it is deduced that the upper scale plans except for YBDP decisions, conservation plan, and brand city plan remains incapable to solve the mentioned problems because the sustainability in tourism issues are superficially mentioned in the plans, and because the strategies on how the sustainability in tourism should be realized are not specified. Also, the management issues in tourism sector are not mentioned except for YBDP. In the local scale, the conservation plan of Amasya like an implementation plan does not include strategies for the heritage conservation and their use of tourism resource. The conservation plan only determines the state of the current conservation areas and structural constraints. Although, the future development of tourism sector mentioned in the brand city strategic development plan for Amasya, this plan sets forth inapplicable strategies, which are based on marketing the city with its all values including nature, culture and heritage, for the future of tourism development for Amasya. Because of the fact that heritage, conservation and tourism are the inseparable parts, the strategic management plan has to be made considering the sustainability of resource before reaching the carrying capacity.

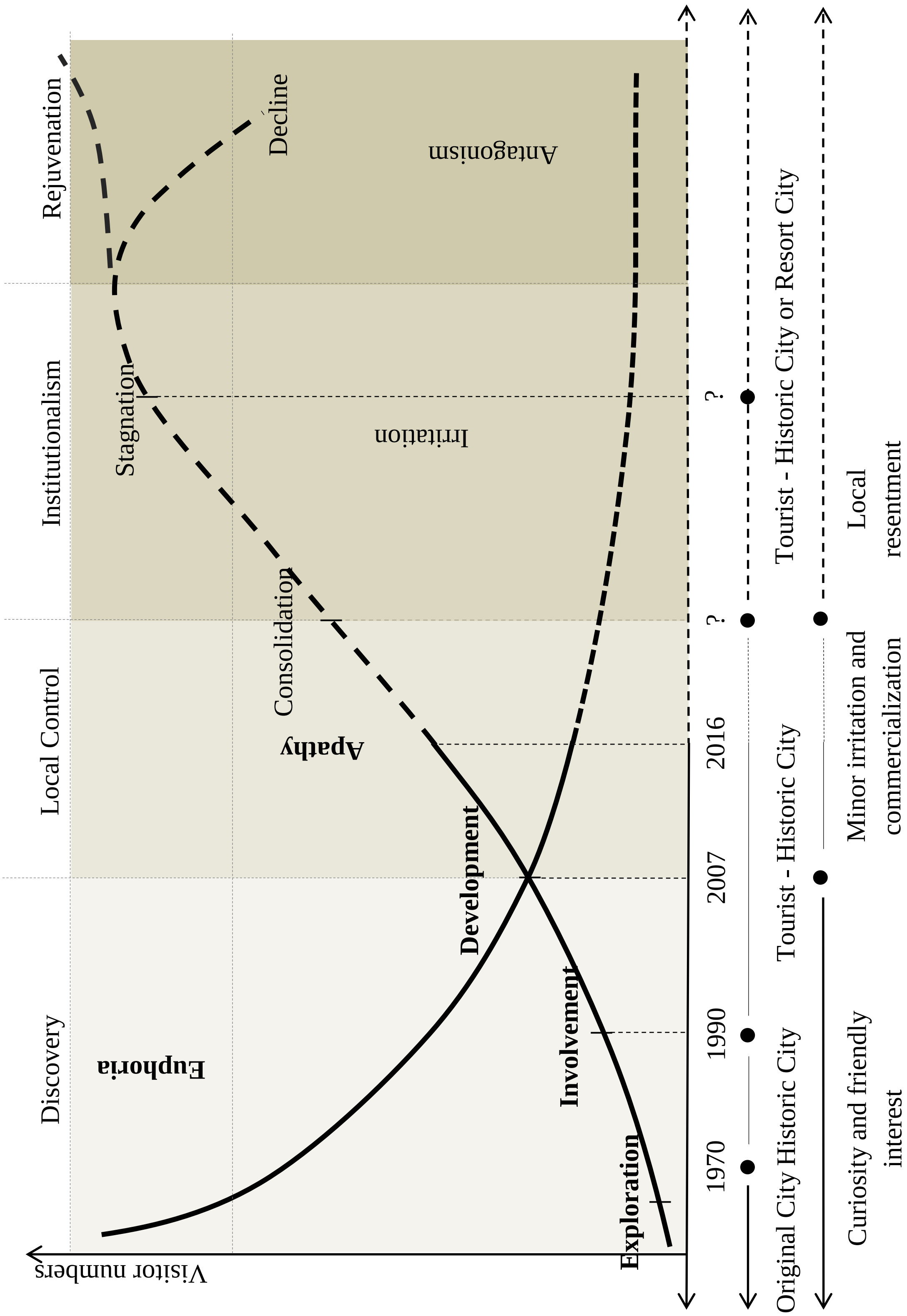


Figure 9.19. The synthesis of the models adapted for Amasya

CHAPTER 10

CONCLUSION

Each civilization leaves their traces on the region where they live. The connection between past, present and future can be enabled by conserving cultural heritage values. The accumulation of well protected structures left behind from the previous civilizations designates the one of the economic activity of the region which is tourism industry. These traces of the previous civilizations comprise of the tangible and intangible heritage values that attract countless number of visitors to the localities each year. That the cultural heritage values are fragile and have vulnerable characteristics enables it easily destroyable by the excessive use of it. The over-reliance on tourism sector in historic cities comes into agenda of the negative impacts of tourism sector on locality.

Today, we live in a world that the airplanes are deliberately sunk off for the sake of attracting more tourists and increasing tourism consumption. The tourism considered as smokeless industry cut across all boundaries. The tourism in cities becomes varied according to the characteristics of these cities. Especially in historic cities, the authenticity and identity concepts play a significant role in city's tourism industry. Normally, the historic cities do not need to create tourist attractions because these places are the unique sites that are full of cultural and historic identity. However, it can be observed in recent years that the ambition of the higher number of tourists and higher tourism revenues, competitiveness and branding efforts can lead deliberately created places for tourism consumption in historic cities and also in Amasya.

It should not be forgotten that the tourism sector has an unstable nature. There is no guarantee for the continuation of the tourism sector in any locality because the sector is based on scarce and non-renewable resources. Therefore, providing continuity and sustainability of fragile resources, which is cultural heritage values in historic cities, by taking into consideration of the needs of the present generations and rights of future generations become crucial.

The literature review on cultural heritage and authenticity concepts and authenticity in tourism studies are examined in the Chapter 2. This chapter is mainly based on the mentioned issues including the arguments of Boorstin's 'pseudo-events' (1961), MacCannell's 'staged authenticity' (1976), Cohen's 'typology of modes of touristic experiences' (1979b), Urry's 'tourist gaze'(1990), and Wang's 'object and activity-related authenticity' (1999), and on cultural heritage tourism in cities including arguments of Ashworth and Tunbridge's 'the tourist-historic city' (2000). Accordingly, Boorstin (1961) and MacCannell (1976) are two important scholars whose studies are based on the examination of the nature of the tourist experiences. For Boorstin (1961), the tourists tend to experiences pseudo-events, and take pleasure in contrived experiences, and commercialized cultures while, for MacCannell (1976), tourists endeavor to find authentic cultures, places, experiences and 'the real life of others' that remained untouched. The tourists in foreign cultures desire to experience the real life of indigenous people in their daily life. However, the real life of others is lived in the backgrounds which are closed to the outsiders, not in the public eye. MacCannell (1976) studies front and back regions based on the Goffman's studies (1959). Accordingly, the tourists continuously try to penetrate beyond the front regions to see the back regions. However, they can be the victims of the deception of false backs which is named as 'staged settings' or 'staged authenticity' by MacCannell (1976). Cohen (1979b) whose works are based on the studies of Boorstin (1961) and MacCannell (1976) rejects one type of tourist experiences and proposes five distinct modes namely recreational mode, diversionary mode, experiential mode, experimental mode and existential mode. The first two modes are motivated by searching for good time, inauthentic and contrived experiences while the other three modes are motivated by the quest for authenticity at a certain level. These typologies of modes of touristic experiences are in an ascending order from the most superficial one to the most profound one, or from the desire for pleasure to the quest for meaning. For Urry (1990), on the other hand, there are no authentic experiences anymore. The post-tourists in post-modern cultures perceives that the world as a stage where they take pleasure in the multiplicity of games. The post-tourists want to go beyond their daily life and try to reverse the situation of what they really are. Urry (1990) differentiates two distinct types of tourist gaze namely romantic and collective gaze. While the tourists who value the authenticity of the objects and the naturalness of the spectacular sights in a lonely contemplation have the romantic gaze, the tourists who value the collective visual consumption of the objects in a communal activity and togetherness have the collective gaze. For Wang (1999), the studies of MacCannell (1976) are too superficial to explain the inauthenticity of tourism. Therefore, to explain the meanings of authenticity in tourist experiences and also the complex nature of authenticity, Wang (1999) proposes objective authenticity and constructive authenticity clustered into object-related authenticity, and existential authenticity clustered into activity related authenticity. Ashworth and Tunbridge (1990) try to explain the change in the concept of authenticity and form models to explain the evolution of the historic city in original city, the tourist city and the tourist-historic city in cities.

Chapter 3 discusses both the positive and the negative economic, environmental and socio-cultural impacts of the tourism industry. The impacts of tourism that cannot be thought separately are associated with each other and have overlapping interests. There is a very general assumption that tourism as a smokeless industry has great economic, environmental and socio-cultural positive impacts on the destination and also the local people. As it is assumed, tourism sector makes an important positive economic contribution through increase in income, sales, profits and creation of employment and business opportunities, positive environmental contribution through financial contributions, environmental management, planning and regulatory measures, awareness raising campaigns, protection and preservation measures, and positive socio-cultural contribution through increase in cross-cultural communication, local participation, demand for conservation and improvements in local infrastructure in the destinations. However, as tourism grows in the locality and exceeds the carrying capacity, the negative impacts of the tourism sector become the main topic of conservation in cities. The host communities in tourism destinations confront the negative economic, environmental and socio-cultural impacts of the sector each passing day. The tourism sector has negative economic contribution through seasonal underemployment and unemployment, fluctuation in numbers of tourists, increase in prices, competition for land, leakage factor of the tourism revenues, the dominance of non-local commercial business owners, and excessive development, negative environmental contribution through pollution, loss of natural landscape and agricultural lands for tourism, congestion problems including traffic and parking pressures, over crowdedness, high pressures on infrastructure and services, and negative socio-cultural contribution through commercialization of tourism sources, changes in ownership pattern, traditional lifestyles, the homogenization and vulgarization of cultural differences, and conflict between local residents and tourists which is examined through Doxey's Irritation Index (1976) and Murphy's potential cultural impacts of Tourism analysis (1983). These two analyses are important which is used for the analysis of the tourism structure in Amasya. The Irritation Index Model is proposed by Doxey (1976) to explain the change in the attitudes and behaviors of local people towards tourists as the tourism sector develops in the destination. Doxey (1976) identifies four distinct stages namely euphoria, apathy, annoyance and antagonism. The euphoria stage is the bestage that there is curiosity and interest of local people about tourists when there is no visitation to the destination for the touristic purposes while the apathy stage is the second stage in which the relationship between local people and tourists begins to change in negative way. The third stage is annoyance or irritation stage that the existence of the tourists in the destination poses problems for the local people. The antagonism stage is the last stage where the number of tourists is the highest and local people enact hostile behavior towards tourists. Apart from Doxey (1976), Murphy (1983) also studies on the relationship between the tourists-residents. For Murphy (1983), , the attitudes of local people towards tourists change from positive to negative as time passes or increasing tourism development in the destination. In other words, the curiosity and friendly interest towards tourists eventuate in the negative interaction and decline in tourism visitation.

The following chapter, the Chapter 4, concerns the risks of the continuation of tourism sector in any destination at stable levels. In this chapter, the effects of globalization on tourism industry, the effects of change in local dynamics on tourism industry, brand cities in competition, the heritage values used as tourism resource in historic cities, and also the unsustainability factor of tourism sector are clarified. The globalization term can be briefly described as the movement of almost everything across national boundaries, which causes the lives of ordinary people in the local areas change due to the effects of globalization. Because of the fact that the success of globalization depends highly upon the success of the localization process, the local governments become more autonomous local management centers correspondingly with the rise of globalization. The economies of nations cannot longer be defined by the national borders. With the change in the power of the local governments, cities try to be far superior to others by promoting their historical, cultural, natural, industrial, financial and alternative attractiveness in the global market. Like an industrial products, cities are tried to be managed as companies by directors in the capitalist global economy. Therefore, the cities try to establish their unique brands according to their prominent attractiveness by using modern marketing and branding techniques to attract more people, tourists and investors into the city. When it comes to the tourism sector in historic cities, the globalization, branding and competition in global market issues become controversial because the resources which are used for heritage tourism in historic cities is the scarce and fragile cultural heritage values. Also, these resources are finite, non-renewable and non-reproducible. That the heritage tourism in historic cities cannot be long-standing sector comes into the agenda of unsustainability factor of the tourism sector. The studies of Butler (1980) show the discontinuity of the tourism sector and tourism development in any locality. Accordingly, he proposes six stage tourism area life-cycle model namely exploration, involvement, development, consolidation, stagnation, and rejuvenation or decline.

The exploration stage is the primary stage when there is not any tourism development in the city. The local people are not aware of the existence of the visitors who make individual and limited visitation to the city. The involvement stage is the second stage which is based on the economic awakening of the local people. Increasing the number of visitors causes to necessity of satisfying their needs. The next stage is the development stage. In this stage, the locality is recognized as tourist destination. The advertising techniques are used to promote the city; the number of tourists exceeds the number of residents in peak seasons. The fourth stage is consolidation stage. In this stage, the local economy is substantially dominated by the tourism industry. The number of tourists in the destination is still high but decreasingly growing. The adverse effects of the tourism sector become apparent in this stage. The fifth stage is stagnation stage in which the number of tourists is the highest as desired. The critical range of elements of capacity is exceeded, which poses problems for the destination. The cultural and natural attractions lose its importance. The artificial attractions are popular instead of the cultural and natural ones. The last stage is rejuvenation or decline stage. In other words, there are two alternatives after the critical range of elements of capacity is exceeded. Whether it is rejuvenation or decline after the stagnation stage depends upon the improvements in the sector. In rejuvenation stage, the negative effects of stagnation stage try to be diminished by taking some measures and developing strategies to delay any decline. To gain previous popularity, the city can create new artificial attractions or discovers unspoilt tourism attractions. In decline stage, on the other hand, if the destination loses the competition between other destinations or newer tourism attractions, it becomes a tourism slum or drops completely out of the tourism market. It can be said that the existence of the decline threat is a warning for those who are responsible for planning and management in the cities. Without an effective management plan for the sustainability of the heritage which is resource for tourism sector, the destinations inevitably tend to decline over time.

Chapter 5 concerns about the reduction of risks mentioned in the previous chapters. With regard to these, the evolution of sustainability issues, the three pillar concept of sustainability and its importance, the sustainability in tourism-led development and sustainability in cultural heritage tourism development are the issues of the fifth chapter. If managed properly, tourism sector can play a positive and significant role in the development of the destination. On the contrary, uncontrolled tourism development can cause significant adverse impacts on the resources that the tourism sector depends upon. In cities where tourism are based on natural, cultural and historic attractions, the future of the sector depends on the non-renewable, finite and fragile resources that have to be protected. As long as the natural, cultural and historic resources are damaged, the adverse effects of tourism sector in the destination become obvious with each passing day. Taking precautionary measures, adopting new development opportunities, eliminating the risks and also minimization of unsustainability factor of tourism can open the way for sustainable tourism development in destinations. The whole process can be seen simple in theory; however, it is too difficult to balance between economic, environmental and social dimensions of sustainability and implement and maintain in practice. The tourism development in historic towns and cities without a cultural heritage tourism management plan can face with economic, environmental and social problems because the tourism industry is mainly based on the existence of the cultural heritage values that have to be protected, and also face with the decline stage after the stagnation period.

The next chapter, Chapter 6, explains the methodology of the research. The research is based on the qualitative research method that is systematic collection, organization and interpretation of the textual material. The study focuses on observable data and detailed understanding of specific issues. The study is based on the triangulation of qualitative primary data which is collected through observations and document reviews applied qualitative data analysis process. This research applies the interactive model which is propounded by Miles and Huberman (1994). Accordingly, the qualitative data is analyzed in three stages namely data reduction, data display and conclusion/verification respectively. After the large raw data obtained from the document reviews and observations is eliminated into a meaningful and useful data, this data is used for displaying the findings and making deductions. In this part, tables, charts, figures and visual pictures are used to show the thoughts and findings. The conclusion stage is the last stage which emphasizes the major findings of the study.

This study consists of the case study that is conducted in the central district of Amasya. Having many cultural heritage values embedded inside the modern city with a panoramic city view, Amasya has a tremendous potential for cultural heritage tourism development. There are certain reasons for the selection of Amasya as a case study. The city of Amasya which can be described as a tourist-historic city has historical and authentic characters that enable cultural heritage tourism opportunities for the city. The city's being chosen as one of the brand cities in 2007 and being qualified to enter the UNESCO World Heritage Tentative List in 2015 cause to become focal point for the tourism sector. To increase number of tourists, tourism developments and public awareness, the city tries to create different themes for heritage tourism and certain projects without considering the future consequences on fragile and easily-destroyable heritage values. Despite the increasing number of tourists and the tourism developments in recent years, the uncontrolled tourism development poses a threat for the future of the cultural heritage tourism in the city. The insufficiency of the current conservation plan and lack of sustainable tourism management plan that encompasses heritage, conservation and tourism issues are the main problems for the sustainability of tourism sector. That the World Heritage Convention requires that nations must prepare a management plan to enter the World Heritage List can be the opportunity for Amasya to prepare a sustainable management plan.

Chapter 7, Chapter 8 and Chapter 9 include an analysis of the current sustainable cultural heritage tourism development and management in the tourist-historic city of Amasya and future challenges. The city of Amasya located in the middle of the Black Sea region of the country qualifies one of the historic cities in Anatolia and comprises of the accumulation of various ancient civilizations through time. Hattie, Hittites, Phrygians, Cimmerians and Scythians, Medians, Persians, Pontians, Romans, Byzantines, Seljuks and Ottomans made significant contributions to the history of Amasya. The accumulation of different civilizations gives the city large intangible cultural heritage and these heritage values scattered throughout the city. Having rich cultural and historical heritage which is tried to be preserved in their original environment create opportunity for tourism development in Amasya.

The great efforts provide that the number of visitors goes forward each passing year in the city. As a result of the city's heritage conservation and branding efforts made, while the total number of visitors was 96,941 people in 2002, this number reached 478,531 people in 2015 with approximately 394% increase. With regard to the increase in the number of visitors of the city and their length of stay shows that tourism sector of the city will be prominent sector in the upcoming years.

The evolution of the historic city development in the original city of Amasya and the tourism development in the historic city of Amasya are examined through Ashworth and Tunbridge's theory (2000) on the historic city, the tourist city and the tourist-historic city. The model is adapted by taking the linear city development and waterfront variants of the city into consideration, and disregarding the topographic obstacles. The conceptual circles do not show the actual borders, but show the areas roughly to explain the theory. The emergence of the original city, the historic city, the commercial city and the tourist-historic city in Amasya are explained according to the theory.

While the majority of old settlements in Amasya is situated in between the Yeşilırmak River and Harşena Mount, the others are situated across the river. The commercial functions are mainly in the southern plain separated from the original city. Especially after the implementation of conservation projects in the original city which corresponds to the years after 1980s, the historic city emerged in the original city. The tourist city overlaps some parts of the commercial city and also some parts of the historic city. It is clear that the visitors of the Amasya spend time in historic city which is adaptively used as commercial facilities after the conservation projects, stay for the night in traditional pensions in historic quarters and walk around the historic streets. Also, they can do these activities and others in the tourism city in the parts of the commercial city. The tourist-historic city in Amasya mainly comes into focus in some parts of the historic city and the intersection area of the historic city and commercial city. The majority of the adaptively reused conserved buildings in the Hatuniye historic district, the Amasya Castle and the Rock Tombs of the Pontic Kings in the northern side of the river, and also the Sultan Bayezid II Mosque, the promenade route and some commercial facilities in the southern side of the Yeşilırmak River are determined as the main tourist-historic areas of Amasya.

The decisions for tourism development made by local government in Amasya are made in accordance with the upper level plans. The resolutions which are binding on the local government affect the future of tourism sector in the city. The 10th Development Plan, the Tourism Strategy of Turkey 2023 Plan, Yeşilırmak Basin Development Project, Environmental Regulation Plan and Strategic Plan of Amasya 2015-2019 are important plans that involve resolutions for the tourism development. In the 10th Development Plan, it is stated that the tourism development is handled in a sustainable manner. However, the main emphasis is not on how the strategies for sustainable tourism development should be, but on the program of improvement of health tourism. Also, the management of the tourism sector is not mentioned in the plan. Thus, it can be said that the plan fails for detailing the sustainable tourism development and management in cities. Instead of bringing only the health tourism into forefront, the sustainability issues in the sector should be emphasized. The Tourism Strategy of Turkey 2023 plan is crucial for its great expectations for tourism sector until 2023. The tourism values of the country are assessed and strategized in order to realize the vision. Despite the sustainability of the tourism sector in the actions of the overall vision of the country is strongly underlined in the plan, the strategies are inadequate to specify how it should be. As in the 10th Development Plan, the management issues are not included in the Tourism Strategy of Turkey 2023 plan except for the management in eco-tourism regions. With this plan, Amasya and other fourteen cities are chosen as brand cities of country. This decision necessitates the decisions for the management of tourism development especially in cultural brand cities where the tourism resources are cultural heritage values. The deficiency of the plan is that, no matter what the negative effects are, the plan only focuses on the development by putting the management issues to one side in order to reach its vision until 2023.

The Yeşilırmak Basin Development Project is a regional development project that encompasses Amasya, Çorum, Samsun and Tokat. This plan is crucial in terms of its decisions on sustainable tourism and management issues. The proposal of making conservation plan for Amasya was made in this project to support activities to maintain urban historical textures considering the protection and use balance in the city. It is thought in the project that with the conservation of its traditional culture, cultural heritage values, urban identity and cultural infrastructure through its own efforts, Amasya will continue its tourism development in future. Thus, besides the future development of tourism sector, the necessity of sustainable development and management of it is underlined in the project. When it comes to the Environmental Regulation Plan considered the decisions made in YBDP, the decisions are quite superficial. In other words, the sustainability and management issues mentioned in YBDP are not included in the Environmental Regulation Plan. Also, the tourism decisions in the Strategic Plan of Province 2015-2019 are influenced by the decisions made in the Tourism Strategy of Turkey 2023 plan. The objectives for the future development of tourism sector in Amasya are mainly based upon the development and improvement of tourism products, competitiveness and branding instead of specifying the sustainability and management issues for the future of tourism sector.

When it comes to the heritage management issues in local level, both for the city and for the country, by 1990, the conservation of cultural heritage conservation efforts were in the start-up phase. In this period, the effects of the decisions made in the international charters and declarations especially of the Venice Charter (1965) and the Amsterdam Declaration (1975) were seen in the change of the cultural heritage conservation issues and implementations. Amasya is one of the Anatolian cities where the reflections of change emerged in the preservation of the cities' cultural heritage values. Accordingly, the years by 1990, different urban quarters and sub-areas in the central district of Amasya were declared as protected areas; hundreds of structures were recorded as historic buildings that have to be protected; and the conservation planning decisions of the transitional period structuring conditions were made. After 1990s, the heritage conservation efforts continued to evolve. Especially after these years, the public participation and the civil society organizations for the implementation of the conservation projects came into prominence. The city was shaped according to these conservation movements.

The years 2007 and 2015 are important dates for the future of the tourism sector in the city. In 2007, Amasya was chosen one of the fifteen brand cities of Turkey in the Tourism Strategy of Turkey 2023 report prepared by the Ministry of Culture and Tourism. As stated previously, each city tries to strategize how it will commercialize its historical, cultural, natural and alternative attractiveness to the world and global tourism market. Especially after Amasya was chosen as a brand city, the city tries to market itself like a branded product by establishing brand identity and brand image, and creating themes, using advertising techniques and implementing the theme projects and conservation projects. In 2015, two of the city's heritage values which are Mount Harşena and the Rock Tombs of Pontic Kings were qualified to enter the UNESCO World Heritage Tentative List.

It is thought that World Heritage designation will increase the number of visitors of the city and the amounts of money that they spend. Therefore, Amasya attaches too much importance to the entrance of the UNESCO World Heritage List without thinking of the consequences of excessive tourist numbers. That the historic quarters which are located in the center of historic cities are opened to high concentrations of tourism activities is discussed whether the excessive number of tourists which exceeds the carrying capacity pose a threat to the authenticity of the historic city. To be inscribed on the World Heritage List permanently, the World Heritage

Convention requires that nations must prepare a management plan for sites that are being nominated.

Amasya has the Conservation Plan which only sets forth the construction regulations for the tangible cultural heritage values like an implementation plan. The lack of any strategies for the conservation areas and their tourism use makes the conservation plan of the city inadequate. Because of the fact that the heritage values cannot be thought separately from the tourism industry in the tourist-historic cities, the management plan for the sites must be prepared by the local government for the sustainability of the cultural heritage tourism without any gradual degradation. The lack of management plan which encompasses culture, heritage, conservation and tourism issues will lead to creation of artificial tourism products and loss of competitive advantage of city in heritage tourism industry and affect the future of the cultural heritage tourism sector of the city and the heritage values which are under threat of mass usage by visitors.

It can be said that without a management plan which encompasses the future challenges of heritage, culture, conservation and tourism usage in the city, the tourism industry which is based on the existence of the cultural heritage values of the city, will begin to transform into a heritage product that can be promoted to the visitors of the city. Consciously or not, the fragile cultural heritage values that the city has are tried to be transformed into a marketable product with various policies and strategies. The decision makers try to change the city according to the tourists whose travel demand is shaped by contrived experiences, staged displays and deliberately created areas for tourism. Amasya, however, has many cultural heritage values that attract its visitors. Also, Amasya as being a tourist-historic city does not need to create tourist attractions for the sake of more tourists as if the city is a resort city.

The decisions in the Brand City Strategic Development Plan are influenced by the Tourism Strategy of Turkey 2023 Plan. With the proud of being one of the brand cities of country, many themes for the tourism development are proposed as strategies. This plan is made in a perception that the city of Amasya itself like a branded product should be marketed in nationally and internationally. Without thinking its negative consequences on culture and heritage, it is proposed that the cultural heritage values should be transformed in accordance with the target groups and markets. For the sake of more tourists, it is suggested in the plan that the old neighborhoods in Amasya should be transformed into the places of tourist consumption. It can be said that this plan is a threat for the future of the sustainable cultural heritage tourism in Amasya because the plan focuses on contrived experiences, staged displays and deliberately created areas for tourism. Also, the 'Selfie Taking Ottoman Prince' statue installed in 2015 in promenade route is seen as one of the results of this perception originated from this plan.

It can be claimed that the city focused more on branding and promoting itself and attracting more tourist after 2007. However, these goals can lead to ignorance of the profiles of visitors who come to the city. Embracing all the visitors no matter what their profiles are can cause problems for the tourist-historic character of the city because the tourist-historic city does not make a sense for the tourists who enjoy pseudo-events, contrived experiences, deliberately planned events and commodified displays. If the tourist-historic city of Amasya appeals to the tourists who enjoy pseudo-events (Boorstin, 1961), value contrived experiences as recreational and diversionary tourist modes (Cohen, 1979b), perceive the surrounding environment with collective tourist gaze (Urry, 1990), and disregard the authentic and the tourist-historic character of the city as incidental tourists (Ashworth and Tunbridge, 2000), the culture and heritage that the city have will become doomed to degenerate gradually. Thus, the tourist-historic character of the city of Amasya is deprived of protection and lays open to danger or harm easily.

The evolution of the tourism structure in Amasya is examined through the combination of the theory of Ashworth and Tunbridge (2000) and Fainstein and Judd's classification (1999) in four distinct time periods namely before 1970, the years in between 1970 and 1990, the years in between 1990 to undetermined year, and after this undetermined year. These years are specified according to the significant shifts which change the trajectory of the heritage and tourism in Amasya. The first period, the years until 1970, is described as original city because there is no conservation movement, and because the contrast between historic buildings and modern buildings can be seen. The second period which is from 1970 to 1990 in Amasya can be described as the emergence of the historic city in the original city because the conservation policies and projects applied in this period. The third period which is from 1990 to undetermined year can be named as the period of tourist-historic city of Amasya. Especially after 1990s, the tourism sector in Amasya grows correspondingly with the implementation of conservation projects. Both the historic city and also the commercial city are shaped according to the tourism use and the demand of the tourists. The conserved traditional residential houses in historic city are adaptively reused as commercial facilities; the commercial facilities especially in the southern side of the Yeşilırmak River are reorganized for the tourist gaze. As stated, Amasya is now in the period of the tourist-historic city and does not need to create areas intentionally for the tourism use because the city has unique historic characteristics and heritage values that fascinate certain types of tourists. It can be said that the undetermined year can be the beginning of change for the future of tourism development in Amasya. After this undetermined year, the tourism development in city can shift to resort city if the artificial tourist areas are started to be created for the tourist consumption.

As for other tourism destinations, Amasya is also in a danger of unsustainability factor of tourism sector. According to the tourism area life-cycle model of Butler (1980) and with regard to the gathered data and observations, it is predicted that Amasya exceeds exploration stage until 1990 and involvement stage in the years between 1990 and 2007, and reaches almost in the middle of the development stage since 2007. Until 1990, the central district of Amasya was in exploration stage because the economy was based on the other economic activities except tourism sector. The city was not familiar to the people; thus, the number of visitors was quite rare. The small number of visitors who knew the city made individual and non-institutionalized trips to the city. The local people were not aware of the visitors and not benefit from them because they mostly blended in with local people.

The 1990s are the important years for the tourism sector in Amasya. The years between 1990 and 2007, Amasya experienced the involvement stage. As stated, especially after 1990, the tourism development in Amasya grew correspondingly with heritage conservation. That the several historic buildings were recorded, restored and rebuilt made the city came into prominence in the matter of tourism. In these years, traditional old houses in historic city were adaptively reused as commercial facilities. The local people in the historic city and commercial city were aware of the economic advantages of tourism industry and caused to the emergence of the tourist city both in parts of the historic city and commercial city. Many commercial facilities were opened for tourism sector in the tourist city. The individual trips of the small number of visitors turned into regular visits in this stage that created tourism seasons. In Amasya, it is observable fact that, especially in the peak tourism seasons, the adverse effects of tourism industry such as traffic congestion, crowdedness and pollution become visible.

The year 2007 was a transition year because the future of tourism development of Amasya changed with being selected one of the brand cities of nation. The planned and implemented tourism projects that are mainly based on deliberate effort cause the city become almost in the middle of the development stage. As the tourism sector develops both in the historic city and commercial city, the borders of the tourist-historic city are tried to be extended by implementing the conservation projects and creating artificial tourism areas for consumption. In this stage, there is a mutually beneficial relationship between visitors and local residents. However, in the near undetermined future, the consolidation stage in the tourism development of Amasya can start because of the effects of the projects for tourism consumption.

The analysis of tourism development and the relationship between the tourists and the local people in Amasya is made according to the studies of Doxey (1976) and Murphy (1983). With regard to these studies, gathered data and in situ observations, until 2007, the years between 2007 and undetermined year and after the undetermined year are specified as three distinct periods. Accordingly, until 2007, Amasya experienced euphoria stage (Doxey, 1976), and curiosity and friendly interest (Murphy, 1983) towards visitors in the stage of exploration and involvement (Butler, 1980). It is predicted that Amasya is now in apathy stage (Doxey, 1976) and friendly response and minor irritation and commercialization level (Murphy, 1983).

The model of Butler (1980) draws attention to the potential decline or rejuvenation stage after the stagnation stage occurs in the destination. Accordingly, when considering the case of Amasya, there are two hypothetical scenarios for the future of the tourism development based upon the assumptions that can be changed according to the existence of the sustainable cultural heritage tourism management plan. It should be borne in mind that the decline after stagnation stage emerges because of the losing competitive advantage in tourism market. Lack of management plan can be the most important factor for this decline. With regard to this, it is predicted that the decline scenario for the city can emerge unless the cultural heritage tourism management plan is prepared until the city reaches to the critical range of elements of capacity or to the consolidation stage. On the other hand, with the preparation of the sustainable cultural heritage tourism management plan before exceeding the carrying capacity levels, Amasya can postpone the decline stage and make the rejuvenation stage after stagnation possible. In this way, it is thought that without any gradual degradation and erosion of the cultural heritage values, the tourism sector in Amasya can develop in a sustainable way in the future.

It can be said according to the plans and projects for Amasya that the balance of protection and use value of cultural tourism products shifts to the use value side especially after 2007. Under these circumstances, the first thing that needs to be done in Amasya is the preparation of sustainable tourism management plan that encompasses the different tourism modes available in the city including cultural heritage tourism considering the equilibrium between economic, environment and social values of the city. There are certain suggested principles for the sustainable tourism development for Amasya. The first principle should be that the tourism development in city should be built on taking needs and wants of the different actors affected by the tourism industry into consideration. Amasya presented a successful example in conservation of the cultural heritage values of the city in the 1990s through its own efforts by emphasizing the public participation and involvement of different stakeholders in the projects. Elsewhere in the world and also in Amasya, the tourism industry involves complex relationships between different stakeholders and groups that have interest in development, management and marketing of the tourism and tourism products. Considering that Amasya had great experience for the preparation and implementation of conservation projects, the sustainable tourism management should be run in the same manner. The decisions of tourism industry should be made by emphasizing the cooperation and participation among these stakeholders and groups by taking as reference the past experiences of the city.

The second suggested principle is that the tourism development in Amasya should be based on the balance of the needs of the tourism industry, continuity of the natural and cultural resources, and improving the quality of life of the local people and satisfying the experiences for visitors. This principle is quite important because giving too much importance of the satisfaction of guests and needs of tourism industry lead to ignorance of the life quality of local people and the continuity of natural and cultural resources in cities. It can be said according to the reports and developed projects for tourism industry, after the brand city decision for Amasya in 2007, the satisfying the needs and wants of guest people and tourism industry become more important for the sake of increase in tourist numbers and marketing the tourism products. Although these tourism projects also gain favor to the economic development in city, the environmental and social considerations are not taken into account in detail.

The third principle for the sustainable tourism development for Amasya should be that the experiences offered to the visitors of the city should be unique, attractive, worth visiting and precious. If the tourism decisions in Amasya are only for the development and marketing side of the tourism industry, the experiences that the visitors confront when they visit the city will be contrived rather than authentic and unique. As the large-scale projects in the Strategic Plan for province and the themes and strategies for the tourism development in the Brand City Strategic Development Plan can be remembered, these artificial tourist areas are started to be created for tourism purposes in Amasya. Also, it is thought that the 'Selfie Taking Ottoman Prince' statue installed in the center of the city in 2015 is the reflection of the same perception in the urban space. The marketing and promotion efforts should not lead to the creation of artificial spaces for the city. The created artificial attractions can arouse the interest of tourists who value pseudo-events and contrived experiences, rather than value authentic cultures, places and experiences which poses a threat for the sustainable development of tourism industry in Amasya.

The fourth principle should focus on and emphasize the necessity of preserving and protecting natural cultural and historic resources in Amasya. The future of the tourism sector in the city will only be able to the protection of the unique heritage values. The cultural and heritage values and their surrounding areas that are used for tourism consumption such as riverfront historic buildings and its settings, the Rock Tombs of Pontic Kings, the Harşena Castle, the historic mosques and social complexes, tombs, baths, madrasahs, bridges and structures have to be protected from the destructive effect of tourism usage, which is possible with the preparation of sustainable tourism management plan. If the authorities in Amasya do not take a step to protect the really real and authentic tangible and intangible values of the city, it is probable that, without a management plan, the tourism development in the city can shift from the tourist-historic city to the resort city development one day in the future or undetermined year. Therefore, the sustainable tourism management plan for the city should be prepared in the development stage and before reaching the carrying capacity limits to protect the heritage values of the city.

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