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INCREASING CULTURAL HERITAGE ACCESSIBILITY FOR TRAVELERS AND LOCAL RESIDENTS IN TURKEY

ABSTRACT

Turkey is an important cultural tourism destination for a diverse tourist market. Located on a historically important area where a considerable amount of global culture is accumulated Turkey and her cultural heritage is to be discovered in many aspects. Many peoples, beliefs, events are dispersed spatiotemporally in Turkey to leave numerous cultural traces. This rich cultural heritage seems far from being truly valorized by not only local people but also by travelers visiting Turkey, as most of tourists prefer beaches to cultural areas, and existing cultural assets are not totally protected against visitor originated vandalism. This qualitative study is based on secondary data retrieved from literature and aims to assess the versatility of cultural heritage in Turkey. Then will be discussed the problems encountered by residents and travelers regarding their access to cultural heritage. The reason of these problems will be analyzed before providing suggestions for local authorities, governmental and nongovernmental organizations, tourism industry, and travelers.

Key words: cultural heritage, local residents, travel, accessibility, Turkey.

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TÜRKİYE'DE YEREL HALK VE SEYAHAT EDENLER İÇİN KÜLTÜR MİRASI ERİŞİLEBİLİRLİĞİNİN ARTTIRILMASI

ÖZ

Türkiye geniş bir turizm pazarı açısından önemli bir kültür turizmi varış noktasıdır. Tarihi olarak ciddi boyutlarda küresel kültür varlığının birikimine sahip önemli bir bölgede konumlanan Türkiye ve sahip olduğu kültür mirası çeşitli boyutlardan keşfedilmeyi beklemektedir. Pek çok kavim, inanç, olay zamansal ve mekansal olarak Türkiye'ye serpilmişler ve çok sayıda kültürel izler bırakmışlardır. Bu zengin kültür mirasının Türkiye'yi ziyaret eden turistler ve yerel halk tarafından yeterince değerlendirildiğini söylemek güçtür. Gerek yerel halk gerek turistler ağırlıklı olarak plajları kültürel alanlara tercih etmekte, mevcut kültürel varlıklar ise ziyaretçiden kaynaklanan yağmalaya karşı yeterince korunamamaktadır. Bu nitel çalışma literature taraması yoluyla toplanan verilere dayanarak öncelikle Türkiye'nin kültür varlıklarının çeşitliğini vurgulamayı amaçlamaktadır. Devamında yerel halk ve turistlerin kültür mirasına erişimini kısıtlayan engelleri saptamak hedeflenmektedir. Kısıtlar ele alındıktan sonra yerel otoriteler, idari kurumlar, sivil toplum örgütleri, turizm endüstrisi ve seyahat edenler açısından öneriler geliştirilecektir.

Anahtar Sözcükler: kültür mirası, yerel halk, seyahat, erişilebilirlik, Türkiye.

INTRODUCTION

What differentiates human societies from animal societies is the culture. Animals mostly repeat themselves while humans build the culture and develop their environment. Culture builds itself through a *sui generis* process. Culture constantly changes and varies from simplistic forms to sophisticated ones. The level of dynamism or stability in societies shape cultures. Individuals do obey some rules stemming from culture deliberately, and some other rules are obeyed implicitly. Cultures die and reborn sometimes. There are cultures dead, forgotten, buried in history and there are living cultures preserving their particularities. Culture helps organizing social relations and support survival of human societies. Culture builds social identities, differentiates societies from others, and creates cooperation and unity. Language is the most important element of culture for members of a society. Another classification of culture depends on artifacts or materials and their negation. Therefore there are tangible and intangible elements of culture. Intangible culture produces and defines the tangible one. Language, traditions, beliefs, ideas, know-how are some of the intangible cultural elements, while buildings, objects, products are tangible. Cultural interactions increase with the development of communication and transportation. Valorization of culture is possible but some cultural elements are difficult to valorize such as values and beliefs. Judging a culture therefore is risky and one can not say that some cultures are better or more developed than others in totality (Dönmezer, 1999: 99-121).

Culture is a complex set of messages communicated continuously to the human beings as groups or individuals. The complex set of cultural messages stem from a centre that can be called the “memory of the world”. These messages pass through channels (media, press etc.) and feed the individuals imaginaries. Everyone thus reshapes his/her socio-cultural frame with these endless messages. Mostly messages can not be changed by individual and individual culture is formed by these messages. Human beings are greatly affected by their past, experiences and cultural messages. Individuals face the problem of defining their own cultural values. Another important question tries to understand the way individuals perceive messages from the cultural environment to reason them. Individual reflects and contributes to the overall culture after the reasoning. These processes create different levels of accessibility to the cultures (Moles, 1983: 24-26). Cultural spheres are then, continuously in interaction with individuals but the level of interaction or the individual’s access to the culture differs from person to person. Cultural development enhances the individuals’ perceptions and way of thinking, and consequently it can be argued that individuals (and also social groups) should be encouraged and supported to access to culture. Cultural heritage accessibility has critical importance to the individual and social development in this regard.

Culture and nationality are generally unified for many societies. For example; Japanese Culture and Culture of Japan are close concepts. However, this is different for Turkish Culture and Culture of Turkey. This is the result of historical backgrounds of nations. When a nation becomes stable, immovable in geography as the time pass the culture of the land and the society becomes homogenous. When the geography is not stable and nations move frequently on this land, the result is a dual development of cultural heritage; the societies’ own culture and the culture of the land. Turkey is therefore the junction area of Turkish Culture and Anatolian cultures (Turan, 1994: 41-42). The long history of Turkish people is briefly a dynamic process explaining the social mobility heading to the west (a long journey). This long journey had different aspects, enlarged and shrunk in territory, accelerated and slowed down. One thing which did not change through ages was the cultural contacts created with different values, spaces and societies. Persians, Arabs, Greeks, Italians, Russians, Balkan and Caucasus societies, Europeans, African societies were contacted and cultural exchange took place with these people. African, European, Asian, Middle and Near East spaces were

the scenes for cultural connections of the Turkish people. Actually, Turkey owns an important amount of cultural heritage.

Turkish cultural heritage is not valorized fully from the perspective of tourism use. Turkish tourism has been developed on natural resources such as beaches and mountains. However; Turkey deserves to be a leading destination for cultural tourism. The accessibility to cultural heritage plays a key role for the development of cultural tourism. At the development phase of tourism industry in Turkey, policymakers focused on the tourism revenues more than other aspects of the industry. This quantitative and supply-side approach provided a considerable increase in investments. However some countries (Egypt, USA) are able to generate more income from tourism compared to their promotional budgets and tourist arrivals. Some other countries including Turkey, Greece, and Mexico can generate lower revenues from tourism. Powerful economic structure, safe geopolitical position, playing central role in the region and creating a historically cumulative approach in marketing efforts help to increase revenues from tourism. Keeping the balance between the economic benefits and natural/cultural degradation has been a critical topic for Turkey (Erdoğan, 1995: 62-66).

In practice, cultural heritage is generally accepted as complementary parts of mass tourism products in Turkey. Typical examples from Turkish tourism industry include tours organized around Mediterranean and Aegean destinations such as Bodrum, Marmaris, Antalya, Kusadasi. Typically the tours organized in these destinations are quick (mostly one or two days). During these tours tourists visit ancient ruins, temples, and museums in rush before spending some time in shopping malls. Hotels or restaurants organize ‘typical Turkish nights’ in questionable manners as they all seem similar; after meals some Turkish dance performances are demonstrated to end with belly dancers who collect money during their rapid dance session. In these circumstances tourists have limited access to authentic cultural heritages. Residents on the other side suffer from a cultural gap between some historical heritages and themselves. As an example; in remote Anatolian villages peasants are mostly unaware of the historical background of their territory. This cultural gap explains in fact the use of many historical ruins for new constructions. Astonishingly; it is possible to see an ancient Greek or Roman temple column broken and used by peasants in total ignorance and innocence. This cultural gap is like the ‘cultural distance’ attracting tourists to heritage areas to understand them in depth.

1. TURKEY: CROSSROADS OF GLOBAL CULTURAL HERITAGE

Turkey has accumulated a rich cultural heritage all along the history. This characteristic is not common. There are few spaces on earth which attracted populations all along the history. Places having a long history and deep cultural heritage create an attraction for visitors and stimulate cultural tourism. Culture is becoming a primary motivation for travelers, because people are becoming interested with their roots and there is also a growing interest to see how other people with different heritages live, work and play. Typically, cultural travelers start to discover their close area and parental roots, and broaden their perspective to national and international cultural centers (Davidoff vd., 1995: 25). From a chronological viewpoint, Turkey has been home for many civilizations, many societies some of which disappeared while some others keep their ties with Turkey. In the history of humanity the land of Turkey had played a great role. When Arnold J. Toynbee classified twenty-one civilizations of the world in history, he underlined and put apart six of them. These six civilizations were original, independent, and unique in their formation. They were Egyptian, Sumerian, Minoan, Pre-Chinese, Maya, and Andean civilizations (Parrot, 1965: xix). If looked at closely, one can realize that three of these civilizations (Minoan, Sumerian, and Egyptian) are formed on or around lands of modern Turkey.

Minoan and Sumerian civilizations share borders with Turkey, and Egyptian civilization is not far to these two civilizations. Anatolian culture goes back to 7th millennium B.C. with the mural frescoes found in *Çatal Höyük*, proving the oldest city settlement of humanity. *Hacılar* (6th millennium B.C.) was another spectacular Neolithic area of prehistoric civilization with abundant finds of quality figurines. *Troy* (4th millennium B.C.) was the preparation scene of Asia Minor to the metal civilization spreading cultural effects to Aegean and Balkans. *Alaca Höyük* remained from people of Hatti (Proto-Hittites) dating back to 3rd millenarian B.C. Around 2500 B.C. was found *Kültepe* (Kanesh) before times of King Sargon of Akkad. Kültepe had received traders from Assyria and lodged them in “*Karoum*”s. The cuneiform commercial letters between Asia Minor and Mesopotamia (1900 B.C.) were written by these traders leaving great amounts of information. Hittites, Hourrites, arrivals of Achaeans from Aegean Sea, Urartians, Ionians, Dorians, Aeolians, Phrygians, Lydians, Persians, Carians, Hellenes (Alexander the Great of Macedonia), Pergamon, Bithynia, Paphlagonia, Pontus, Cappadocia, Galatia, Commagene have been peoples and states found before arrival of Romans to Asia Minor to occupy lands of Pergamon Kingdom all of them before birth of Jesus. Romans had to fight with Pontus and Armenians on the Caucasus border before finding their equilibrium with Persians (Sassanids) during the 2nd century. End of Roman Empire had prepared the scene for Christianity in Asia Minor. In 476 when Rome was attacked by Huns, Constantinople was the capital of late Romans (in fact Byzantines had started to form their civilization during reign of Leon 1st (457-474). Byzantines, Arabs and Turks (Seljuk, Karamanids and other emirates Ottomans) in turn will play an important role after 6th century until now in Asia Minor (Boulanger, 1983).

The peoples and states some of which are mentioned above left many cultural heritages to modern Turkey. These cultural heritages show a great variety. Starting with tangible elements such as ancient temples, archeological finds, ruins, caves, buildings, fountains and materials some of which are still in use (like Ottoman palaces and mosques) are spread all over Turkey. Next to tangible elements are the traditions, languages, handcrafts, games, festivals, celebrations, songs, literature, religious rites, lamentations and other know-how passing from generation to generation. The immense variety of cultural assets in Turkey creates challenges for policy makers, and some improper applications may generalize as a result of wrong interpretation of cultural tourism. A sad example from Turkey includes the restoration processes without attention to authenticity and aesthetic values. Cultural assets are considered as a mean for more tourist dollars, and this excessive commercial approach destroys the traditions and creates spaces without identity (Asatekin, 2004: 59)

Despite all Turkey rescued a considerable cultural heritage. The survival of such a great variety of cultural heritage in Turkey has reasons. Firstly, the geographical particularities of Anatolia provide strong materials those can resist to climate or other external pressures. For instance; marble and other stones, the use of heat to convert clay to tablet, brick, china, ceramic and other earthenware had resulted long-lasting buildings and objects on Anatolia. Secondly, the polyvalence of cultural heritage use for later generations. For example in Turkey, Christians used ruins of pagan societies, while Moslems used ruins or buildings from pagan ages and Christian times. Therefore; one can see columns of pagan Temple of Artemis in construction of Hagia Sophia Church of Byzantines which in turn was converted to mosque and finally museum. Thirdly, the richness of cultural heritage in Turkey facilitated their survival. All along history, Anatolia and Thrace received new constructions, new buildings, monuments etc. Even some cultural heritages were damaged or lost during hard times (war, floods, earthquakes, fires...) new elements are always added. For this reason, the amount of cultural assets increased all along the history. Fourthly, the cultural integration of different civilizations which increased the variety is important. Some countries or lands own a limited scope of cultural variety because they did not experience development of different civilizations. As an example, many countries did not experience cultural impacts of pre-

historic, pagan, Christian, Moslem, Jewish, Greek, Roman, Arab, Byzantine, Turkish (Seljuk, Ottoman, Republican) times. But, Turkey has received some aspects of these peoples, belief systems, and political authorities as a blend. Fifth, Turkey did not experience war since 1920s and this helped protection of many heritages. During 20th century the weapons used in wars became more powerful and their ability to demolish or exterminate cultural assets increased. Especially after the WWII (Second World War) the fragility of cultural heritage during wartimes has been better understood. Finally, the vandalism on culture was proved with the loss of many cultural objects during the Iraqi War at the debut of 21st century.

Turkey's Cultural heritage has geographical patterns too. Some cultural assets are distributed all over the country, while some of them show local, regional or interregional spread. For example, Ottoman cultural heritage is distributed all over Turkey; however there is a concentration on some cities more than others. İstanbul, Bursa, Çanakkale, Edirne, Manisa, Amasya, Trabzon are some of the cities where Ottoman heritage concentrates in Turkey. Therefore, geographically Ottoman heritage were accumulated basically in Marmara Region with the extension to Black Sea, Balkans, and Aegean lands. Similarly, Byzantine heritage concentrates on İstanbul, Seljuk cultural heritage concentrates on Eastern and Central Anatolia. Greek cultural heritage concentrates basically on Aegean littoral areas and to a lesser degree on Black Sea coasts, while Roman cultural heritage is dispersed to a larger area than Greeks (such as Central, Eastern, Mediterranean areas). Christian cultural heritages accumulate in Central Anatolia (Cappadocia), Mediterranean (Demre, Hatay), İstanbul, and Aegean region (seven churches, House of Virgin Mary in Ephesus etc.). Pagan cultural heritage are closely related with ancient Greek and Roman existences, therefore this heritage concentrates on Aegean and Mediterranean coastal zones. Jewish cultural heritage accumulates in ancient commercial centers (e.g. Sardis: Lydian capital city) and big historical cities such as İzmir and İstanbul. Moslem cultural heritage is dispersed all over the country, however big and/or historical cities (İstanbul, Bursa, Konya, Edirne, Diyarbakır...) had accumulated more Moslem tangible heritage than others.

2. THE NEED FOR CULTURAL HERITAGE IN TURKISH TOURISM

Cultural heritage and tourism relation has different levels of interaction. The word heritage is no more understood as a monument, because heritage has its history. The largest conceptualization of heritage sees the whole world as a heritage including natural and man-made (cultural.) assets, material or spiritual, having no time and space limits. Heritage may be received from ancestors or may be created for future generations. As particulars can not protect all heritages, a public support is needed in heritage policies. Briefly; cultural heritage has three dimensions; a micro sociological aspect (individual possessions), a mezzo-sociological aspect (memory of a group, a club etc.), and a national/political aspect concerning heritages of states and nations (Amirou, 2000: 8).

The development of tourism in Turkey and the interest of researchers to the tourism domain grew parallel to each other. The first post-graduate thesis on tourism has been prepared in 1952; however the real awareness of tourism phenomenon and consequently the academic concentration on tourism starts in early 1970s in Turkey. The early research records in Turkish tourism show a concentration on economic issues and business management related topics while socio-cultural aspects had received less interest (İçöz and Kozak, 1999: 9-17). This interest on economic aspects of tourism is understandable in early Turkish tourism concept as the state supported the industry for the economic results, as tourism revenues were considered as a remedy for balance of payments. The cultural heritage awareness and its relation with tourism are recent topics attracting attentions of scholars in Turkey. When mass tourism depending on natural resources flourished in Turkey, basically the Aegean and Mediterranean coasts were focal points. Investors and holidaymakers created an influx to

these spaces and the industry had made its start on a fragile structure. At the debut of 1990s after the First Gulf War between Iraq and United States of America (USA), Turkish tourism professionals and scholars discovered the need for product diversification. Between 1985-1995 Turkey has increased her bed capacity 268%, but the occupancy rate did not increase in lodging accommodations at the same pace. In mid 1990s the perspective has changed from supply (investment for new hotels) to the demand (markets, clients and their profiles). Price-based competition resulted discounts in hotels but revenues dropped (TUYED, 1998: 63-70). In mid 1990s Turkey had difficulty to fill hotels newly inaugurated along coastal zones. A keen price competition between hoteliers, the dominance of foreign tour operators on travelers, the dependence on foreign charter flights and European tourist arrivals, the inexistence of Turkish chain hotel brands, the leakage of tourism revenues have stimulated debates about the state of Turkish tourism. Consequently, the need for marketing is understood, the importance of distributing tourist flows to other regions for a balanced development accepted.

The place of Culture in Turkish tourism

In Turkey the purposes of visitors are surveyed under 13 items to understand the emerging trends in tourism. According to data obtained since 2001 the culture is losing its attraction for tourists coming to Turkey. Accordingly, while 9.17 % of visitors preferred culture as primary reason to visit Turkey in 2001, this figure dropped to 6.4 % in 2008. Entertainment, holiday, visiting family and friends are on increase. Congress tourism is also gaining rooms slowly (TÜRSAB, 2009: 5). Therefore, there is a shift in tourist profile in Turkey. This shift is visible with more tourists with lesser income per tourist. The loss of interest in cultural visits is compatible with this trend as cultural visitors are generally more educated higher income group visitors. The lack of cultural content in Turkish tourism explains the current paradox of Turkish tourism, which is despite the increase in number of arrivals (tourists) Turkey, can not increase her revenues at the same proportion. This phenomenon results increase of tourists with lower budgets, but tourists without or little interest in cultural and artistic values. All Inclusive Holiday packages are typical examples of mass tourism consumption with virtually no cultural content. Turkey needs to develop cultural tourism, a niche market where she can create sizeable demand in long term.

Cultural tourism: connecting travelers to culture

Cultural tourism uses several inputs to help creation of desired experience for the visitor. Traveling for cultural reasons is not a new phenomenon, but the democratization of this phenomenon is a recent one. In history; there always has been an interest to discover the meaning, the mysteries, the other peoples' lives and productions, the questioning of existence, the retrospective and prospective quests of society members. This interest for learning and understanding as an intellectual experience mixed with physical displacement has developed and evolved but the essential part has not changed, that is to the need to understand and merge with the whole human story on earth. Basically, cultural tourism is the connection of traveler with culture. Culture is a broad concept including objects and people, from past and present and the interactions among them. Traveling for culture is not new but cultural tourism as part of tourism industry is new.

Cultural tourism grew with the advances in transport and accommodation conditions. Therefore, the second half of 19th century starts the generalization of the cultural visits when young members of the European aristocratic families started the tradition of "Grand Tours". These tours were accepted as inevitable phase of education for elites and included visits to ancient sites, ruins, museums, temples in historical towns in several countries. Three main

functions of the cultural travel were; self-education, identity building, and opportunities for commerce and other mundane affairs (Patin, 2005: 9-10).

Cultural tourism is a connecting agent between travelers and cultural assets. At one side of this equation there are several types of cultural visitors from experts (art historians, archeologists, artists, artisans, anthropologists and other cultural explorers and brokers) to primary school students visiting a museum to learn the basic cultural facts of their region. The cultural assets are versatile and diversified. Museums have been the place to find culture at the debut. But the museum conception is changing. Museums are questioned due to changes in visitors' perceptions. Cultural assets in museums are gaining importance in tourism experiences and the management of cultural attractions requires more research in Turkey (Özkoç and Duman, 2008: 157-168). Turkish museums have long been stable and immobile places where some cultural objects (archeological finds mostly) are accumulated. It is believed in this concept that people should move and travel to see what museums offered but now virtual museums on Internet changed the situation. Museums therefore need to become more attractive to increase the accessibility of the visitors and this requires a mental change and pushes responsible staff to discover new techniques of "museum management".

Positive results of cultural heritage accessibility

A given geographic unit, be it a city or a country, can benefit from cultural heritage accessibility in several ways. Cultural heritage based or annexed tourism products can be developed. The accessibility to cultural heritage is not limited to historical places. Short visits, daily excursions, cultural routes and itineraries, museums, historical and religious buildings and areas, events such as festivals are some examples of linking the visitors to the cultural heritage. New forms of linkage are also developing. Historical sceneries, gardens, exhibitions, mobile museums, parks with theme (Miniaturk in Istanbul), recreation and animation integrated to cultural areas are among the new forms. Local planners and administrators can use tourism development as an internal force to represent the national significance. International vehicles such as UNESCO's World Heritage Listing can strengthen this idea of national significance and help acceleration of modernization in the tourism region. The development process of an area should therefore be understood not only from economic conception but also from cultural conception (Dredge, 2004: 419-420).

By increasing the accessibility of cultural heritage tourist expenditure can be augmented and therefore tourism revenues may increase. Visitors can create positive contributions to the valorization of the heritage by telling other experiences in different parts of the world. Tourist can thus increase the awareness of local residents about cultural heritages. Proliferation of heritage sites can enrich visitor experience and can attract new visitor types. Once the visitors are pulled to the heritage sites or cultural areas secondary activities and products can be developed (shopping, creative experiences).

Residents can feel positive impacts of cultural heritage accessibility. Firstly, they gain awareness about the spatiotemporal existence of themselves and can position themselves better in the social, cultural, historical, geographical contexts. Residents can learn more about the region understand the importance of cultural heritage and change their old habits against the cultural heritage. They can also develop an aesthetic sense as they become more informed about the arts and philosophies behind the cultural assets. However, deviations may occur on the negative side if local residents stay uneducated about the cultural context of the heritage and focus solely on economic outcomes. In this case, residents can cause degradation.

3. MAKING CULTURAL HERITAGE ACCESSIBLE TO RESIDENTS AND TRAVELERS IN TURKEY

Cultural heritage can not be valorized efficiently because of some obstacles between the attractions and the visitors. One of these obstacles is the distance. As distance increases so does the cost of accessibility to the heritage. The structure of the distribution channel is another key concept to ease the accessibility question. In general there are two broad markets (domestic and international) which travel to cultural heritage attractions. Visitor profiles may be grouped as tour groups, independent visitors and special interest groups which are mobilized through different layers of the distribution channel. While some tour groups use more than one tour operator and travel agent, independent visitors may have more chances to organize visits at the destination. Associations, schools and other interest groups are key domestic travelers aiming cultural areas. The distribution of cultural heritage visitors is much more complicated than mass tourism participants, and this complexity is even deeper for independent travelers. Differentiated distribution structures are needed for tour groups and independent travelers. While shaping the distribution to cultural heritage factors such as breadth of product appeal, capacity, direct marketing and commissioned prices seems to be important (Pearce and Tan, 2004: 232-236).

Accessibility of cultural heritage in Turkey:

National and international travelers have different types of accessibility problems. Timely communication of the changes and news about the visit of cultural heritage has been a crucial problem for many travelers. Sometimes guide books, promotional leaflets, and even Internet has very old information about the visiting conditions of the cultural heritage. When visitor arrives to an ancient site or a museum to find it closed his experience becomes frustrating. Opening and closing hours of cultural areas could be revised and rethought. Why not visiting museums, castles, historical buildings and temples at evening and nights in summer?

Old buildings in Turkey are under threat of rapid urbanization. Enlarging cities need new residential areas for increasing population. The domestic immigration from rural areas to urban areas has severely affected the sceneries of Turkish cities since 1950s. Historical zones are either quitted and left isolated or demolished to build new houses or business centers (Asatekin, 2004: 14-15). This fact does not only limit the accessibility of the heritage but annihilates the accessibility option.

Another barrier keeping visitors away from cultural heritage is the inferior visiting conditions. Cultural heritage areas are not always lively places where visitors can find their physical needs such as water, food, toilets etc. Some ancient ruins are even dangerous because snakes, reptiles or scorpions can harm visitors during the visit. Some museums are fastidious with long halls, too many visitors crowded, lack of toilets and food and beverage facilities on the visit itinerary (if there are some they may be very expensive).

Price is also another barrier for cultural visitors in Turkey. Some expensive entrance fees and prices of souvenir shops in museums and other cultural areas irritate the visitors. The differentiated price scheme is fine for different visitor profiles but there is also a need for seasonal and geographic pricing schemes. Applying the same entrance fee tariffs in poor and rich cities create discrimination and move away residents with low cultural consumption budgets. Cultural consumption may easily be abandoned during economic downturn times according to Maslow's Hierarchy of Needs Theory.

Education level of the society and the quality of the given education has direct impacts on the accessibility of residents to the cultural heritage areas. In Turkey the primary and secondary

education offers limited chances to visit cultural heritage of national or universal significance to the students. When visits are organized the guiding service given might be questionable. The frequency of school visits to heritage areas is low in Turkey. Students should not consider heritage visits as homework or part of the history lesson. Instead; a sound background on history, art, civilizations, geography should motivate students to visit these cultural areas which can be perfectly used as indirect learning centers. Therefore, the quality of the education has critical importance in attracting visitors to cultural areas.

Transport is another difficulty that travelers have to take into consideration. Transport cost is dependent on; demand, distance, competition structure and energy prices. Transport may take too long such as the visit of Nemrut Mountain to see the Commagene heritage or too expensive. Some cultural spaces are not accessible because of climatic conditions (heavy rain, snow, excessive heat etc.) at all times of the year. Some cultural heritages which might be important for specific audiences are not efficiently promoted and this limits the visitor accessibility. For instance; the cultural heritage concept is a broad term but some parts of the concept are unfamiliar in some cities or countries despite the existence of a niche market. The lack of leaflets, brochures, maps, web pages, translations, road signs can decrease the visitor numbers drastically.

Intellectual distance to cultural heritage is another important facet of the accessibility. Verily; there are people with high income levels but do not visit cultural areas. The reason behind this is the intellectual gap. As the person does not have basic interest and knowledge on the cultural heritage he lives side by side but without appreciation with cultural heritage. Cultural heritage need to be interpreted by culture professionals such as tourist guides, museum experts, archeologists, art historians and so on. The reason to use these cultural experts is the intellectual distance between the heritage and the visitor. Every visitor is not specialist and can not understand the history, representations and meanings hidden in a cultural heritage. For this reason cultural brokers help to fill this gap between the visitors and the heritage. However, many visits are underperformed and the visitors are tired to learn few things after their visits. The cultural heritage should be interpreted in such a way that the visitor can become actively involved with the process (Veverka, 2003). Cultural heritages are generally displayed as exhibits to the visitors. Exhibits are important in cultural heritage-visitor contacts. Some reasons of exhibits are (Veverka, 2003);

- tell a story in an ordered sequence or fashion
- tell a story that can't be told or illustrated on site
- bring artifacts and stories to places where the visitors are
- bring extremes into human scale (smaller models of big spaces for visits)
- allow visitors the freedom to pace themselves
- allow staff to do other things

Interpretation of cultural heritage is about revealing the meanings of the heritage in a communication process. Interpretive exhibits should differ from "informational" exhibits. Often exhibits are passively offered to the visitors from the informational dimension. But interpretive exhibits make its topic "come to life", visitors are encouraged to participate to the interpretation process, a link is connected with everyday life of visitors or viewers. Interpretive exhibits have learning, behavioral and emotional objectives. In short, technical language of the expert should be translated to the everyday language of heritage visitor and instead of loading the visitor with information; the visitor should be attracted to an interactive learning and sharing process.

CONCLUSION

In this part of the paper, suggestions will be provided regarding the accessibility of cultural heritage in Turkey both for international/national visitors and local residents.

a) Fostering traveler accessibility to cultural heritage

- better communication: visible clear signs at the entrance, safe roads and transport conditions
- better documentation: books, booklets in various languages for different age and profession groups
- better promotion: internet, web site, newsletter, guidebooks, public relations
- accepting foreign currencies
- develop a map telling about cultural attractions: audio maps and guides
- develop and update a calendar about local cultural activities and create indirect demand to the heritage
- distribute leaflets at terminals, bus stations, airports, train stations, transit passenger zones, newspaper corners and in all types of transport vehicles
- ensure the visitor for safety concerns: explain and make available on promotional materials the gendarmerie and police call numbers,
- Prepare alternative exit and entrance gates and offer several visit itineraries (30 minutes, 2 hours, child path, tour group, family directions.

b) Increasing resident accessibility to local cultural heritage

Firstly, the detailed demographic profile of the residents should be developed. Based on this data differentiated methods can be developed for accessibility.

- Education units: schools can organize visits (a successful cooperation for primary school students has been developed in Izmir city with the initiatives of Chamber of Professional Tourist Guides)
- Old people who suffer from limited mobility require special solutions from the local authority
- Immigrants, low income social groups can visit free of charge the local cultural heritage during off-season
- Opening museums at evening and nights for working people who can hardly find time to visit cultural areas during the daily business schedules
- Using cultural heritage spaces for social and cultural activities which can attract local residents such as; competitions, concerts, theater performances, conferences, celebrations.
- Designing collective city transport itinerary in such a way that the vehicles can serve to cultural heritage zones
- Preparing explanations about cultural areas in Turkish language and putting these explanations on visible points
- Serving to loc

Local authorities should:

- Create public libraries and develop different sectors of the cultural and creative industry (e.g. music, design, performance arts, cinema, book...)
- rural areas need better transport conditions for travelers, some trekking itineraries leading to cultural heritage can be developed with the guidance of local residents

- libraries and museums are important as they collect many cultural assets; they should be open at evenings, weekends, all around the year, not only for children at school but also for everyone interested (projects such as “museum card” developed by Turkish Ministry of tourism and Culture, which allows citizens and local residents to visit all museums for very reasonable prices are to be supported and continued)
- create an interest in the minds of the local people on cultural heritage; local meetings, wedding ceremonies and other social activities can be organized in heritage zones with care and respect to the conservation principles
- humanizing the access to the heritage areas; designing routes and pause areas for backpackers, campers, caravan owners, bike users, and increase the information available on routes and attractions to interpret better the heritage
- motivate people to produce and sell local products as souvenirs
- create jobs and employment opportunities for local residents who are respectful and interested in the protection of cultural heritages, join them to the projects and assure them share the revenues generated from the cultural heritage based tourism activities

Turkey needs to protect, restore, and manage her cultural heritage in accordance with “sustainable development” principles (Düzgünoğlu, 2004: 3). Governmental units should observe the overall functioning of visits. Some other recommendations for governmental units include;

- Not competing with private sector by operating some tourism and cultural heritage related businesses (e.g. souvenir shops) but to complete the insufficient part of the industry to orientate the private sector with incentives
- Protecting people and groups with disadvantages or special characteristics such as disabled citizens, children, senior citizens, civil servants, students, people living in poor neighborhoods and supporting these groups with incentives and financial aid.
- Realizing the necessary vigilance efforts and watching closely sanitary and safety conditions during visits of cultural heritages
- Special attention is needed for disabled visitors who have accessibility problems because of mobility, visual, hearing, cognitive, allergy or other health related impairments. These people need areas for parking, rolling their wheelchairs, special toilets and instructions regarding their needs.
- Government should prepare the legal bases of the cultural heritage management; vote for new laws to protect the cultural assets, create just competition atmosphere for firms, protect consumer rights visiting these areas, define rules and fine/punishment when necessary for efficient experiences.
- Government should eliminate the discriminatory applications during cultural heritage visits; women, children, foreigners, citizens, local residents and other visitor groups should have equal chances to visit cultural heritage areas and performances, and government should develop solutions for equal conditions of participation.
- Government should plan overall aspects of the visits to cultural areas, but must leave rooms to local authorities to develop their own practical solutions; government should ideally leave part or all of the revenues created to the region for local needs.

Non-governmental organizations (NGOs) are special interest groups and becoming more powerful in democratic societies thanks to the modern communication and information technologies. NGOs can help greatly to the public authorities in their efforts to commercialize the cultural heritage. In global terms, after the fordist and capitalist production approaches implemented in market economies a third sector is appearing subsequently to public and private sectors. This 3rd sector is based on increasing role of charity organizations, NGOs,

cooperatives, social enterprises and other not-for-profit economic units. In United Kingdom the role of 3rd sector is appreciated especially during economic downturns and the cabinet has allocated 515 million British pounds between 2008 and 2011. Therefore, British government supports the development of 3rd sector as much as the NGOs which can ease the social and economic burdens on public authorities (Hope, 2008: 2-3). Regarding the cultural heritage accessibility NGOs may contribute in following ways:

- Mobilizing different layers of the society for cultural heritage visits (recently more citizens are joining these types of visits organized by charity organizations or communities to significant places such as the Gallipolis Martyr and War Heritage Zone in Canakkale province, however some of these travels are questionable as travel agencies are bypassed to lower the costs)
- Cultural heritage tourism may have both positive and negative impacts on the local community. As cultural assets become commercially profitable places the local people may start to create a pseudo-culture to suit to the tastes of tourists and to gain more money from commercialization of the culture. This results degeneration in the authentic cultural context (Iranlu, 2004; 142-145). NGOs can protect the local authentic culture, especially intangible heritages such as folklore, rituals and so on.
- NGOs can defend consumer rights as associations, can attract public attention to the wrong practices in the field of cultural heritage management, can protect the national and local cultural values by their impact on the press.
- NGOs can organize charity events to collect aid for poor citizens, but also to help craftsmen who produce traditional Turkish handicrafts by organizing festivals, exhibitions, fairs in collaboration with municipality, business and trade organizations.
- NGOs can find and gather volunteers interested in cultural heritage projects and direct them to the cultural conservation areas where their expertise is needed.

Tourism industry practitioners are interested to commercialize cultural values despite some disputes. One of the critical problems of the tourism industry players during the heritage/visitor interaction process is the creation of sense of authenticity, uniqueness. When authenticity does not exist in a destination tourism professionals try to replace it with imitations and serial productions which irritate tourists after a while. Following recommendations are developed for tourism industry practitioners in their efforts to facilitate the accessibility of cultural heritage for visitors:

- Cultural heritage related tourism activities are different than sea-sun-sand (3 S) based mass tourism applications. Therefore, tourism firms interested in cultural heritage based product development should educate their employees about the delicate aspects of cultural heritage management.
- Hotels, restaurants, night clubs, travel agencies, transport firms, souvenir shops and other tourism enterprises should be careful about the illicit trafficking in cultural property and warn their employees and guests about the punishments and legal aspects of cultural heritage theft. UNESCO is trying to increase public awareness on return and restitution of cultural objects by publishing books on the topic (UNESCO, 2009: 20).
- Tourism enterprises can increase accessibility of cultural heritage with careful pricing policies. If the prices of tours and other heritage related products become accessible and reasonable for larger audiences the visitor profile will be diversified and number of entrances can soar.

- Tourism enterprises need to specialize in order to better serve to cultural heritage visitors. Therefore; travel agencies, tourist guides, transporter who specialize on cultural tourism can increase satisfaction level.
- Tourism enterprises should not neglect local habitants during the cultural product marketing. For instance; a number of seats can be reserved for local people during cultural activities. Tourist/host interaction is shaped to an extent by the tourism practitioners' attitudes.
- Tourism firms should respect to the origins and historical values of cultural heritage. They may attempt to reshape the cultural content to make it a faster, more profitable experience but this can harm the image of the country and the firm itself in long term.
- Tourism firms should use the best equipment for different types of cultural heritage visits. For instance; vehicles used should have latest technological advances for interior explanations of the tourist guides.

Travelers and local residents have also some responsibilities concerning the accessibility and consumption of cultural heritage:

- Local population should be careful about the “acculturation” process due to traveler access to the region. Young and less educated groups of the host society may be under the “demonstration effect” and this results negative deviation in their behavior (imitations of tourist habits and lifestyles). Tourist/host contacts can create “cultural shocks” at first but the important thing is the long term products of these interrelations. Travelers are dominated in some cases by the tour operators or hotel establishments and their contact with local people is reduced. Travelers move in buses, eat at distant restaurants, sleep at hotels, shop at remote shopping malls and they spend their time in spaces created for them by the industry. In other cases tourists share spaces with local inhabitants, and the number of tourist arrivals compared with the local population determines the quality of the interaction. In Venice (Italy), the historic core of the city has 80.000 habitants and 1.5 million tourists visit this part of the city. Therefore; inhabitants have to share infrastructure and public services with tourists (Robinson, 2001: 47-49). This means that places having rich cultural heritage (historical, artistic, humanistic values) are under threat of excessive tourist arrivals and residents of these places need education to adjust their relations wit tourists for a peaceful cohabitation. Local tourism authorities should organize seminars and other informative meeting for local people on these topics.
- A form of rivalry can develop between tourist/host as they try to consume cultural heritage. Some tourists may disrespect deliberately or not the local culture and this may create tension among local habitants. Therefore cultural brokers should ease these interactions and understand the other, who suffers from “strangerhood” (Burns, 2000: 99).
- The interest of foreigners in the local cultural heritage may create feeling of pride among certain residents but some other may feel jealous of tourists, and develop romantic nationalistic or sublimation of the region. If local people travel away, they can better understand tourists' psychology and serve better to them.
- Local guides should be prepared for travelers; to orientate them to remote cultural heritage locations.
- In smaller or rural towns, villages where accommodation units are scarce local residents should voluntarily receive and accommodate travelers at their houses.

At the final part of the conclusion some general directions are provided for further research. Firstly, In Turkey more research is needed on cultural heritage visitors. This need is greater for domestic tourists and local habitants. Local tourism authorities can develop research programs with municipalities or quarter/village public directors. These researches can

demonstrate the typology of Turkish citizens visiting cultural heritage and explain their accessibility needs in detail. Secondly; the management of visitor flow in cultural heritage areas (museums, ancient sites...) is important. The problems occurring during visits can be learned by questionnaires and the capacity of heritage areas can be optimized with results. Thirdly; development of cultural heritage routes is a new concept in Turkey. Turkish Ministry of Tourism and Culture has identified cultural tourism zones in strategic plans but the realization of these interregional cultural tourism plans need partnerships between private and public sector. As a final word, increasing communication and transport facilities make cultural heritage more accessible physically but the accessibility in economic and psychological contexts need progress. Local residents and international travelers will possibly visit more cultural heritage areas than before in Turkey, but their preferences will differ, especially regarding geographic distribution and choice of cultural attractions.

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