



**REPUBLIC OF TURKEY
İZMİR KATIP CELEBI UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF TOURISM MANAGEMENT**

**DEVELOPING ALTERNATIVE CULTURAL
TOUR ROUTES FOR MOUNT IDA
DESTINATION**

Doctoral Thesis

ÖZGE ÇALHAN

ORCID NO: 0000-0001-5726-1349

İZMİR-2021

**REPUBLIC OF TURKEY
İZMİR KATİP CELEBİ UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF TOURISM MANAGEMENT**

**DEVELOPING ALTERNATIVE CULTURAL
TOUR ROUTES FOR MOUNT İDA
DESTINATION**

Doctoral Thesis

ÖZGE ÇALHAN

ORCID NO: 0000-0001-5726-1349

SUPERVISOR: PROF. DR. ZAFER ÖTER

İZMİR-2021

AUTHOR'S DECLARATION

I hereby declare that this doctoral thesis as “Developing Alternative Cultural Tour Routes for Mount Ida Destination” has been written by myself in accordance with the academic rules and ethical conduct. I also declare that all materials benefited in this thesis consist of the mentioned resources in the reference list. I verify all these with my honour.

31/12/2020

Özge ÇALHAN

ABSTRACT

Doctoral Thesis

Doctor of Tourism Management

Developing Alternative Cultural Tour Routes for Mount Ida Destination

Özge ÇALHAN

İzmir Katip Çelebi University

Graduate School of Social Sciences

Department of Tourism Management

Culture is one of the most important values that society must adapt to. In terms of the sustainability of culture, it is necessary to discover cultural values that carry the risk of disappearance and to be reintegrated to the society. The use of cultural heritage values by communities in the tourism industry is also very important for the development of the society. Countries exist in the world with their own cultures and introduce themselves to other nations through their culture. Interpretation and promotion of one culture to other cultures becomes easier through tourism. Tourism leads to two societies and cultures meeting.

Mount Ida destination are home to many both natural beauties for which it is famous among visitors and cultural values which cannot be utilized very well within the tourism sector. Mount Ida is a destination where many alternative tourism types (eco-tourism, agro-tourism, thermal tourism, health tourism, sports tourism and 3S tourism) have been practiced by the visitors already. Besides these tourism types, cultural tourism can be practiced in the region. The rich cultural inventories and potential of Mount Ida provide resources for alternative cultural tours.

In Mount Ida, there are so many tangible and intangible cultural heritage values which can be evaluated for cultural tourism. This study aims to reveal these cultural values and to utilize these cultural values within the cultural tours that can be practiced in Mount Ida destination. Mount Ida has many settlements especially the villages around it. The villages which are located in the Gulf of Edremit (Yeşilyurt, Küçükçetmi, Adatepe, Narlı, Doyran, Avcılar, Kavlaklar, Tahtakuşlar, Çamlıbel,

Kavurmacılar, Kızılkeçili, Mehmetalın) constitute the research area. Some of these villages were called collectively as a ‘neighbourhood’ till 2013 after Balıkesir province became metropolitan. When the current socio-cultural conditions were evaluated, it was observed that the village characters of these settlements continued. For this reason, these settlements that constitute the research area in this study are mentioned as villages. The reason for choosing these villages for this study is that they are located on the main route of tourism mobility.

Within the scope of this study, it is aimed to investigate the cultural values which are not included in the current tour programs and are unique for this destination and evaluate these cultural values in cultural tours that can be practiced on alternative cultural tour routes. While there are very few academic studies on cultural tourism in Mount Ida, it has been observed that there is not any academic study on cultural tour in Mount Ida. For that reason in this study, four alternative cultural tour routes were offered for the region.

In the first chapter of this study; cultural heritage, cultural tourism and cultural tour concepts are examined in detail. In the second chapter of the study, Mount Ida and its surrounding settlements are examined in detail. In the third chapter that is the last section of the study, the findings of the research are presented. Both locals and tourism professionals in the region were interviewed. At the end of these interviews, the cultural elements of the villages were listed and four alternative cultural tour routes were offered for the region. Some suggestions have been made for the destination to promote this region for the cultural tours.

Key Words: Mount Ida, Cultural Heritage, Cultural Tourism, Cultural Tour, Culture Routes.

ÖZET

Doktora Tezi

KAZDAĞI DESTİNASYONU İÇİN ALTERNATİF KÜLTÜR TURU ROTALARI GELİŞTİRME

Özge ÇALHAN

İzmir Katip Çelebi Üniversitesi

Sosyal Bilimler Enstitüsü

Turizm İşletmeciliği Anabilim Dalı

Kültür toplumların sahip çıkması gereken en önemli değerlerden biridir. Kültürün sürdürülebilirliği için yok olma riski taşıyan kültürel değerlerin keşfedilmesi ve topluma kazandırılması gerekmektedir. Kültürel miras değerlerinin turizm endüstrisinde kullanılması toplumun gelişimi için de oldukça önemlidir. Ülkeler dünyada kendi kültürleriyle var olurlar ve kendilerini diğer milletlere kültürleri yoluyla tanıtır. Bir kültürün diğer kültüre anlatılması ve tanıtılması turizm yoluyla daha kolay hale gelmektedir. Turizm iki toplumu veya kültürü bir araya getirir.

Kazdağı destinasyonu hem ziyaretçiler arasında çok bilinen birçok doğal güzelliğe hem de turizm sektöründe değerlendirilemeyen kültürel zenginliğe de ev sahipliği yapmaktadır. Kazdağı pekçok alternatif turizm türünün (eko-turizm, agro-turizm, termal turizm, sağlık turizmi, spor turizmi, deniz-kum-güneş turizmi gibi) ziyaretçiler tarafından halihazırda uygulandığı bir destinasyondur. Bu turizm türlerinin yanı sıra bölgede kültür turizmi de yapılabilir. Kazdağı'nın zengin kültürel envanterleri ve potansiyeli alternatif kültür turları için kaynak sağlamaktadır.

Kazdağı'nda kültür turizmi açısından değerlendirilebilecek pek çok somut ve somut olmayan kültürel miras değerleri vardır. Bu çalışma, bu kültürel değerleri ortaya çıkarmayı ve bu kültürel değerlerin bu destinasyonda gerçekleştirilebilecek kültür turları içinde değerlendirilmesini amaçlamaktadır. Kazdağı başta etrafındaki köyler olmak üzere birçok yerleşim alanına sahiptir. Edremit Körfezi'nde bulunan bu köyler (Yeşilyurt, Küçükçetmi, Adatepe, Narlı, Doyran, Avcılar, Kavlaklar, Tahtakuşlar, Çamlıbel, Kavurmacılar, Kızılkeçili, Mehmetalan) araştırma alanını oluşturmaktadır. Bu köylerden bazıları Balıkesir ilinin büyükşehir olmasından sonra 2013 yılında

mahalle olarak adlandırılmıştır. Mevcut sosyo-kültürel koşullar değerlendirildiğinde bu köylerin köy karakterlerinin sürdürdüğü gözlenmiştir.

Bu sebeple bu çalışmada araştırma alanını oluşturan bu yerleşimlerden köy olarak bahsedilmiştir. Bu köylerin araştırma için seçilmesinin sebebi köylerin turizm hareketliliğinin ana güzergahı üzerinde yer almalarıdır. Bu çalışma kapsamında, mevcut tur programlarına dahil edilmeyen ve bu destinasyona özgü kültürel değerlerin araştırılması ve bu kültürel değerlerin alternatif kültür tur rotalarında yapılabilecek kültür turlarında değerlendirilmesi amaçlanmaktadır. Kazdağı'nda kültür turizmiyle ilgili oldukça az akademik çalışma bulunurken, Kazdağı'nda kültür turu ile ilgili neredeyse hiç çalışma olmadığı görülmüştür. Bu nedenle bu çalışmada bölge için alternatif dört kültür turu rotası önerilmiştir.

Bu çalışmanın birinci bölümünde; kültürel miras, kültür turizmi, kültür turu kavramları detaylı incelenmiştir. Çalışmanın ikinci bölümünde, Kazdağı ve çevresindeki yerleşimler detaylı olarak incelenmiştir. Çalışmanın son bölümü olan üçüncü bölümde ise araştırma bulguları sunulmuştur. Bölgede bulunan hem yerel halkla, hem de turizm profesyonelleriyle görüşmeler yapılmıştır. Bu görüşmelerin sonucunda köylere ait kültürel envanterler belirlenmiş ve bölge için dört tane alternatif kültür tur rotası önerisi sunulmuştur. Destinasyonda kültür turizmi için alternatifler geliştirilebilmesine yönelik bazı öneriler sunulmuştur.

Anahtar Kelimeler: Kazdağı, Kültürel Miras, Kültür Turizmi, Kültür Turu, Kültür Rotası.

TABLE OF CONTENTS

ABSTRACT	iii
ÖZET	v
TABLE OF CONTENTS	vii
LIST OF TABLES	ix
LIST OF FIGURES	xii
LIST OF MAPS	xiii
LIST OF PHOTOS	xiv
LIST OF ABBREVIATIONS	xvi
ACKNOWLEDGEMENTS	xvii
INTRODUCTION	1
1. CULTURAL HERITAGE, CULTURAL TOURISM AND CULTURAL TOUR...	1
1.1. Definition of Culture.....	1
1.2. Elements of Culture	3
1.3. Description of Cultural Heritage.....	4
1.3.1. Tangible Cultural Heritage.....	7
1.3.2. Intangible Cultural Heritage.....	8
1.4. Conservation of Cultural Heritage	12
1.5. Management of Cultural Heritage.....	17
1.6. Promotion and Commercialization of Cultural Heritage	18
1.7. Interpretation of Cultural Heritage.....	21
1.8. Cultural Tourism.....	25
1.8.1. Definition of Cultural Tourism	25
1.8.2. Historical Development of Cultural Tourism	28
1.8.3. Characteristics of Cultural Tourism.....	29
1.9. The Impacts of Cultural Tourism.....	31
1.9.1. The Economic Impacts of Cultural Tourism.....	34
1.9.2. The Socio-Cultural Impacts of Cultural Tourism	38
1.9.3. The Environmental Impacts of Cultural Tourism	40
1.10. Definition of Tour and Cultural Tour	41
1.10.1. Using Cultural Heritage in Cultural Tour	47
1.10.2. Development of Cultural Routes.....	49
1.10.3. Cultural Tourist.....	54
1.14. Summary of Section Review.....	59

2. MOUNT IDA AND SURROUNDING SETTLEMENTS	68
2.1. General Information about Mount Ida	68
2.1.1. Location	69
2.1.2. Transportation	70
2.1.3. Climate	70
2.1.4. Flora and Fauna.....	71
2.1.5. Mount Ida National Park.....	74
2.1.6. Mythology and Legends of Mount Ida Region	75
2.2. Macro Destinations of Mount Ida	81
2.2.1. Provinces around Mount Ida	82
2.2.2. Districts Around Mount Ida	83
2.3. Micro Destinations of Mount Ida.....	90
2.4. Tourism Development in Mount Ida.....	112
2.4.1. Tourism Offer	114
2.4.2. Visitor Profile.....	119
2.4.3. Examples of Current Tours Organized to Mount Ida.....	122
2.5. Academic Studies about Mount Ida	123
3. DEVELOPING ALTERNATIVE CULTURAL TOURS: A RESEARCH AT MOUNT IDA DESTINATION.....	125
3.1. Importance and Objective of Research	125
3.2. Research Sample	127
3.3. Research Methodology	130
3.4. Research Instrument.....	134
3.5. Data Collection	138
3.6. Validity and Reliability of Research	139
3.7. Limitations of Research	141
3.8. Data Analysis	141
3.9. Findings of Research.....	146
3.9.1. Findings Based on Interviews with Local Residents	146
3.9.2. Findings Based on Interviews with Tourism Professionals	162
3.10. Cultural Tour Alternatives for Mount Ida Villages Based on Findings	175
CONCLUSION AND RECOMMENDATIONS	185
REFERENCES.....	193
APPENDIX.....	238

LIST OF TABLES

Table 1: Tangible and Intangible Cultural Elements	6
Table 2: A Psychological Approach to Cultural Heritage Visiting.....	31
Table 3: European Capitals of Culture.....	32
Table 4: Some Examples for The Economic Contribution of ECOOC Events	37
Table 5: Development of The Concept of Cultural Routes	51
Table 6: Some Examples from European Council Cultural Routes.....	52
Table 7: Importance of Cultural Tourism in The Decision to Visit A Destination....	56
Table 8: Segmentation of Tourists Visiting a Heritage Site	57
Table 9: Cultural Tourism Literature Studies	65
Table 10: Yeşilyurt Village Female-Male Population Distribution.....	95
Table 11: Küçükçetmi Village Female-Male Population Distribution	97
Table 12: Adatepe Village Female-Male Population Distribution	99
Table 13: Narlı Village Female-Male Population Distribution.....	100
Table 14: Doyran Village Female-Male Population Distribution.....	101
Table 15: Avcılar Village Female-Male Population Distribution.....	103
Table 16: Kavlaklar Village Female-Male Population Distribution	104
Table 17: Tahtakuşlar Village Female-Male Population Distribution.....	106
Table 18: Çamlıbel Village Female-Male Population Distribution	107
Table 19: Kavurmacılar Village Female-Male Population Distribution.....	109
Table 20: Kızılköçü Village Female-Male Population Distribution.....	110
Table 21: Mehmetalan Village Female-Male Population Distribution.....	111
Table 22: Mount Ida National Park Natural and Cultural Values.....	115
Table 23: Recreational Areas in Mount Ida and Their Tourism Features.....	116
Table 24: Major Tourism Facilities at Mount Ida.....	117
Table 25: Infrastructure Facilities of the Villages and Its Numbers	118
Table 26: Visitor Numbers of the Mount Ida National Park (2004-2019).....	120
Table 27: Visitor Numbers of Darıdere Nature Park (2012-2019)	120
Table 28: Number of Visitors for Pınarbaşı and Hasanboğuldu Daily Use Area (2004-2019).....	121
Table 29: Visitor Statistics of Mount Ida (2004-2019).....	122
Table 30: Tour Programs Organized to Mount Ida.....	122
Table 31: Case Study Patterns.....	132
Table 32: Research and Sub Research Questions Asked to Local People.....	136
Table 33: Research and Sub Research Questions Asked to Tourism Professionals	137

Table 34: Scientific and Naturalistic Terms Appropriate to the Four Aspects of Trustworthiness	139
Table 35: Evaluation of The Study According to Validity and Reliability Criteria	140
Table 36: The Themes Found in This Research Codebook and Their Explanations	141
Table 37: Demographic Information on the Persons Interviewed in the Villages...	147
Table 38: Findings of Sub Research Question One	148
Table 39: Findings of Sub Research Question Two	151
Table 40: Findings of Sub Research Question Three	152
Table 41: Findings of Sub Research Question Four	153
Table 42: Findings of Sub Research Question Five.....	154
Table 43: Findings of Sub Research Question Six	155
Table 44: Findings of Sub Research Question Seven	156
Table 45: Findings of Sub Research Question Eight	157
Table 46: Findings of Sub Research Question Nine	158
Table 47: Findings of Sub Research Question Ten.....	158
Table 48: Findings of Sub Research Question Eleven.....	159
Table 49: Findings of Sub Research Question Twelve.....	161
Table 50: Findings of Sub Research Question Thirteen	162
Table 51: Findings of Sub Research Question One	163
Table 52: Findings of Sub Research Question Two	163
Table 53: Findings of Sub Research Question Three	164
Table 54: Findings of Sub Research Question Four	165
Table 55: Findings of Sub Research Question Five.....	166
Table 56: Findings of Sub Research Question Six	167
Table 57: Findings of Sub Research Question Seven	168
Table 58: Findings of Sub Research Question Eight	169
Table 59: Findings of Sub Research Question Nine	170
Table 60: Findings of Sub Research Question Ten.....	171
Table 61: Synthesis of Findings	173
Table 62: Alternative Tour Programme for Route One for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors	177
Table 63: Alternative Tour Programme for Route Two for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors	179
Table 64: Alternative Tour Programme for Route Three for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors	180

Table 65: Alternative Tour Programme for Route Four for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors	182
Table 66: Proposal of Mount Ida Specialization Training Program for Professional Tourist Guides	184

LIST OF FIGURES

Figure 1: Manifestations of Culture at Different Levels of Depth.....	2
Figure 2: Components of Culture.....	3
Figure 3: The Stabilizing of Culture Patterns	4
Figure 4: Stakeholders of Destination Heritage	6
Figure 5: Protection of Cultural Heritage.....	13
Figure 6: Commercialization of Cultural Heritage	20
Figure 7: Experiential Cultural Tourism Product Conceptualisation.....	27
Figure 8: Degree of Consumer Motivation for Cultural Tourism.....	30
Figure 9: Economic Impact of The Cultural Tourism Activities	35
Figure 10: Cooperation As a Win-Win Relationship.....	38
Figure 11: Classification of Tour	44
Figure 12: Culture-related Tourist Types.....	56
Figure 13: Circular Process of Coding.....	142
Figure 14: Steps for Developing a Codebook	143

LIST OF MAPS

Map 1: Location of Yeşilyurt Village	94
Map 2: Location of Küçükçetmi Village	96
Map 3: Location of Adatepe Village.....	97
Map 4: Location of Narlı Village.....	100
Map 5: Location of Doyran Village	101
Map 6: Location of Avcılar Village	103
Map 7: Location of Kavlaklar Village	104
Map 8: Location of Tahtakuşlar Village	105
Map 9: Location of Çamlıbel Village	107
Map 10: Location of Kavurmacılar Village	108
Map 11: Location of Kızılkeçili Village	109
Map 12: Location of Mehmetalan Village	111
Map 13: Map of Villages Located in the Research Area	147

LIST OF PHOTOS

Photo 1: Yeşilyurt Village School.....	265
Photo 2: Yeşilyurt Village Mosque.....	265
Photo 3: Yeşilyurt Village Old Laundry	266
Photo 4: Yeşilyurt Village Karye Technology Museum.....	266
Photo 5: Adatepe Village Sepulchral Monuments	266
Photo 6: Adatepe Village Altar of Zeus.....	267
Photo 7: Adatepe Village Hoca Rock	267
Photo 8: Adatepe Village Mosque	267
Photo 9: Adatepe Old Village Stone School.....	268
Photo 10: Narlı Village School	268
Photo 11: Manastır Creek.....	269
Photo 12: Old and New Form of Atatürk Bust in Avcılar Village Square	269
Photo 13: The Stones Belonging to Ancient City Placed on the Wall of Avcılar Village School.....	270
Photo 14: Avcılar Village Old Road	270
Photo 15: Single Grave in Avcılar Village	271
Photo 16: Tahtakuşlar Ali Bey Kudar Ethnography Gallery	271
Photo 17: Çamlıbel Village Culture House.....	271
Photo 18: Sarkız Figure in Çamlıbel Culture House.....	272
Photo 19: Şarlık Area in Çamlıbel Village.....	272
Photo 20: Kavurmacılar Village.....	273
Photo 21: Sarıkız Hill.....	273
Photo 22: Kavurmacılar Village Bride Pine.....	274
Photo 23: Kızılkeçili Village Memorial Sycamore Tree.....	274
Photo 24: Kızılkeçili Village Mansion in the Square.....	275
Photo 25: Kızılkeçili Village Symbol Red Goat Statue.....	275
Photo 26: Kızılkeçili Village Bath	276
Photo 27: Kızılkeçili Culture House	276
Photo 28: Old Original Unique Village House in Kızılkeçili	276
Photo 29: Olive Oil Grinding Stones in Kızılkeçili	277
Photo 30: Water-tank with a Fountain in Kızılkeçili Village	277
Photo 31: Çepni Dessert (Yeşilyurt Village)	278
Photo 32: Sarıkız Tea (Doıran Village).....	278
Photo 33: Handmade Bags (Mehmetalan Village).....	278

Photo 34: Picture of Refika in Adatepe Olive Oil Museum.....	279
Photo 35: Mıhlı Greek Mill and Stone Bridge (Adatepe Village)	279
Photo 36: Handmade Products Belonging to Villages.....	279

LIST OF ABBREVIATIONS

Av	: Available
ÇARO	: Çanakkale Regional Tourist Guides Association
GEKYA	: Gene Protection and Management Areas
ECOC	: European Cities and Capitals of Culture
EKTİD	: Tourism Enterprises Association of Edremit Bay (Balıkesir Province)
KAZOD	: Mount Ida Association of Hoteliers
NGO	: Non Governmental Organizations
OECD	: Organization for Economic Co-operation and Development
P	: Participant
RQ	: Research Question
SQ	: Sub Research Question
TUREB	: Tourist Guides Association of Turkey
TURSAB	: Association of Turkish Travel Agencies
UNWTO	: United Nations World Tourism Organization
UNESCO	: United Nations Educational, Scientific and Cultural Organization
YÖK	: Turkish Higher Education Council

ACKNOWLEDGEMENTS

I would like to express my gratitude to Prof. Dr. Zafer ÖTER who is my thesis supervisor and Prof. Dr .Atilla AKBABA, Prof. Dr. Özlem KÖROĞLU, Assoc. Prof. Dr. Gürhan AKTAŞ and Assoc. Prof. Dr. Aytuğ ARSLAN who provided valuable suggestions in the preparation of the thesis.

Very special thanks to TUREB (Tourist Guides Association of Turkey) and ÇARO (Çanakkale Regional Tourist Guides Association).

Special thanks to Mount Ida National Park Chiefdom for taking the photos of the region and for giving the statistical numbers of the area and to participants of this research for their kind behaviour.

Finallay, I owe special thanks to my husband Ozan ÇALHAN and my mother and father for travelling with me in the research area.

Özge ÇALHAN

12.12.2020

“Culture is to read, to understand, to see, to deduce from what you see, to take a lesson, to think and to sharpen your mind.”

Mustafa Kemal ATATÜRK

INTRODUCTION

Mount Ida and its surroundings have served as a settlement area for thousands of years due to their fertile lands, aboveground biomass and underground wealth and suitable climate conditions. By virtue of this richness, the area was attacked and plundered. It has received immigrants throughout the history thanks to this mobil, cultural, economic and social vitality, which has been constant in the region.

Besides having extremely vulnerable and significant natural beauty gained in terms of being a mountain ecosystem, Mount Ida is also in the category of important natural areas in the world with its historical, mythological and cultural resource values. There are plenty of small streams and nearly 30 streams that cannot be counted within the boundaries of the Mount Ida region. Since Mount Ida borders both Aegean and Marmara Regions, having two different climatic effects and the plant species representing these regions are located at the intersection point of Europe - Siberia, Mediterranean and Iran - Turan. Splitting in the form of deep valleys by streams and creeks increases biodiversity (Turkish Medical Association Mining Initiatives Report of Mount Ida and Canakkale Region, 2013: 41). It is one of the most important ecosystems in the world. Mount Ida stands as historical, cultural, ecological and social heritage. Mount Ida hosts many different cultural belief systems. It is close to İstanbul and İzmir in which there are international airports and also it is located close to Greek Islands. There is a ferry from Ayvalık that links Lesbos Island to Mount Ida region. The location of the area is very suitable for the touristic visits. In particular, combinations of cultural and natural resources (historical buildings, historical sites, monuments, archaeological sites and collections, folklore and traditions, handicrafts, museums and performing arts) attract tourists. Mount Ida is a special destination which has got these two natural and cultural wealth.

Cultural tourism movements are gaining importance day by day. Over the years the relationship between tourism and culture increasingly become significant. Because they give a chance to the region the attractiveness and competitiveness. Culture in all its forms is accepted as a strong tourism product. Culture can just only promote factor for the destination by itself. Destinations are trying to be more popular by developing their comparative advantages by adding to their stock of cultural attractions (building

new museums or heritage centres) and selling their intangible culture and creativity (selling atmosphere, cultural events, gastronomy). Local communities should come together to develop cultural products for tourism, new policies, new structures and new projects, public-private partnership and the stakeholders should come together to promote destinations as a way of culture (OECD, 2009: 35). The consumers of the heritage attractions are a very important element for cultural tours. These consumers have an important influence on the production form and location of these heritage attractions (Richards, 1996: 262). Tourists are curious about different cultural characteristics of the destinations they visit. Seeing different cultural values, tasting different cultural flavours and having a different holiday experience, motivate cultural tourists. Myths are also other significant touristic attractions for destinations. Mount Ida holds so many interesting myths. Some examples of these myths are; Trojan War, Paris, Zeus and Aeneas. Besides, there are some local narratives in the region such as Sarıkız, Refika, Emine and Hasan. People want to see the destinations where these events took place and they want to feel the cultural atmosphere. The unique beliefs, traditions and lifestyle of the local people are another attractions for this region.

Mount Ida that has very unique tangible and intangible cultural heritage values should be evaluated within the scope of cultural tours. These cultural heritage values should be preserved and expected to be shared with tourists. There are so many villages that are ignored and whose potential underevaluated in terms of cultural tourism located in Mount Ida area. These village's cultural resources need to be understood by tourism industry. The area is known mostly for its natural richness. However, this area also has so many different cultural attractions. This research underlines the border area of Aegean – Marmara regions in Turkey. Border areas are sometimes ignored by scientists because of complexity of several rural villages containing rich culture background and their touristification requires scientific background that this thesis can serve. With this research, the aim is to investigate why there is a need for alternative cultural tours in the area and how Mount Ida area can be evaluated with cultural tour routes. With this purpose, the research will try to discover what type of cultural heritage exists and what type of cultural tours can be developed in this area.

1. CULTURAL HERITAGE, CULTURAL TOURISM AND CULTURAL TOUR

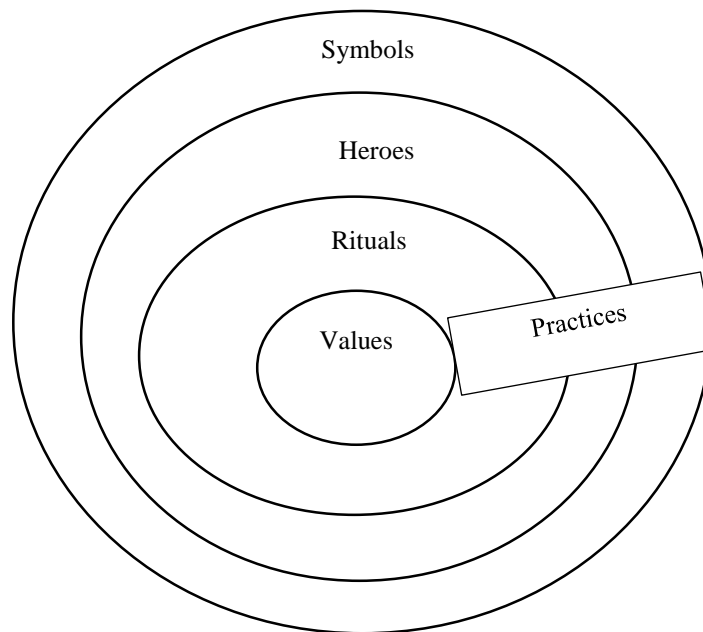
1.1. Definition of Culture

Culture is transmitted, learned, shared and it is not a manifestation, it constitutes a heritage or a social traditions and is a product of human social interaction (Parsons, 1991: 9). Culture is a human collectivity what personality is to an individual. Culture could be defined as an interactive aggregate of common characteristics that influence a human group's response to its environment (Hofstede, 2001: 10). The values and norms used in everyday life govern society. Culture underlines social behaviour and interactions. Thus, it is difficult to identify the "ethnic" that is the core of a culture (Craig and Douglas, 2006: 323). People migrate all around the world and they take their culture with them. Moreover, the "original" culture changes over time. Each culture establishes its special vision of the world. For that reason understanding the rules of one cultural context preposterously inappropriate in another (McCracken, 1986: 72).

Culture provides understanding and rules for the cultural group's members. To strengthen the cultural ties, it is needed to know the rituals and shared values of the societies. Generally, ethnic groups hold festivals to promote nostalgia as well as to strengthen their present cultural ties (Chhabra, Healy and Sills, 2003: 715). In Japan, for instance, the existence of formal rules and customs is a crucial element binding the society and ensuring harmonious relations among its members. In the USA, on the other hand, the broad mix of cultures and national origins results in multiple and diverse cultural traditions and rituals which often intertangle and blend into each other (Craig and Douglas, 2006: 327). An isolated culture does not exist, all cultural forms are in contact with others. Culture is regarded as the product of individual or group activities to which certain meanings are attached (Richards, 1996: 265). As seen in

Figure 1, the same ethnic groups share the same values at first and then they share the same rituals that can be about their beliefs or lifestyles, thirdly they share their society's heroes and may be narratives about these heroes and the last one which the small ethnic groups share is the symbols that can be about the history of the groups or about the identity of their cultural identity. All these manifestations are consolidated by practices.

Figure 1: Manifestations of Culture at Different Levels of Depth



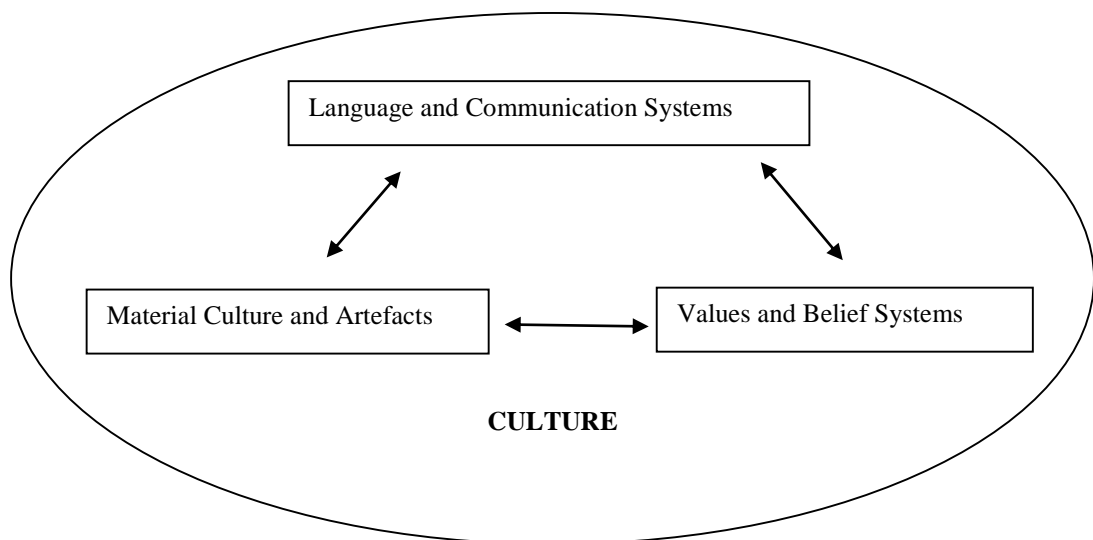
Source: Hofstede, G. (2001). Culture's consequences: Comparing values, behaviors, institutions and organizations across nations. Sage publications, p. 11.

In the course of time, interactions between different cultures have begun and they have affected each other. These interactions have been encountered throughout human history. Wars, migrations, conquests are examples of ways of interaction that have had an impact on the change of cultures. Depending on these events, the groups that remained as minorities in the lands tried to maintain their own culture while trying to adapt to the new culture they fell under. There are also cultures that disappear as a result of wars, migration and conquest events. These situations are characteristics of the concept of culture, cultural changes and the factors that form cultures.

1.2. Elements of Culture

Culture includes both the characteristic behaviours, material and social arrangements within a society (observable phenomena), as well as the beliefs, attitudes, and values held by most people in a society (non-observable phenomena) (Sussmann and Rashcovsky, 1997: 193). According to McCracken (1986: 72), culture has two dimensions. The first one is the ‘lens’ through which the individual views phenomena; as such, it determines how the phenomena will be apprehended and assimilated. The second one is ‘blueprint’ of human activity, determining the coordinates of social action and productive activity, and specifying the behaviours and objects that stem from both. As a lens, culture determines how the world is seen. As a blueprint, it determines how the world will be fashioned by human effort.

Figure 2: Components of Culture

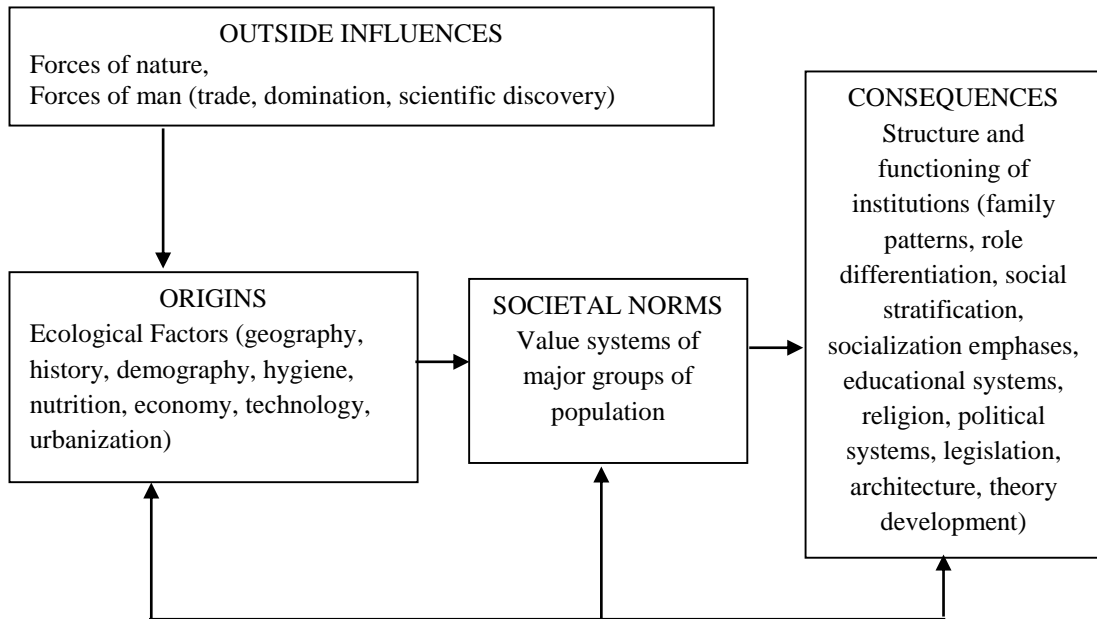


Source: C. Samuel Craig and Susan P. Douglas, (2006). “Beyond National Culture: Implications of Cultural Dynamics for Consumer Research”, *International Marketing Review*, Vol. 23, Issue: 3, p.324.

In Figure 2 the components of culture can be seen in detailed. All the three steps that are material culture and artefacts, value and belief systems and language and communication systems are the indispensable elements of the culture. People build their material culture and artefacts using their values and beliefs systems and use and transfer them to the future with their language and communication system. For instance, for a small ethnic group living anywhere in the world the values and beliefs of their communities are very important for them. They build some monuments or

perform some rituals for their values. Besides, they want these values to be sustainable. For that reason they try to pass these values on to their youth especially young children. The existence of their values mean the existence of their community. In this respect, these three components are inseparable elements.

Figure 3: The Stabilizing of Culture Patterns



Source: Hofstede, G. (2001). Culture's consequences: Comparing values, behaviors, institutions and organizations across nations. Sage publications, p. 12.

Culture is affected by many factors. These factors can be seen in Figure 3. One of these factors is outside influences. Both the nature and the human can have an impact on the culture. The second one is ecological factors such as geography, history. The third one is societal norms. If there is a major group in the region, this group's value system can affect the other small group's value system and therefore affects their culture. Looking at the results at the end of this process change of culture is seen.

1.3. Description of Cultural Heritage

According to Mitchell (2000: 423) heritage is anything that is inherited or acquired from the past. It includes natural resources (biological, physical and geological features) and cultural assets in both tangible (buildings, cultural landscapes, artifacts) and intangible (oral traditions, social practices and craftsmanship) forms.

Carter and Horneman (2001: 61), described heritage in three different aspects. The first one being, the heritage that is used to describe material constructions (historic buildings, structures). The second one is, from the aspect of the cultural and the heritage is used to describe physical forms (monuments, historical or architectural remains and artifacts, non-physical forms such as philosophy, traditions). The third one, from the aspect of natural and heritage is used to describe national parks and mountains. According to Manaf and Ismail (2010: 107), heritage means “our legacy from the past, what we live with today and what we pass on to future generations”. Cultural heritage involves the historical symbols of a nation as a means of attracting tourists thus, it can be a powerful force for the national identity (Palmer, 1999: 313). Heritage is a multi-vocal domain. It is the work of individuals, communities, organisations and heritage practice is personal, conceptual, political and multi-dimensional (Johnston, 2015: 98).

Common division about the concept of cultural heritage can be material and immaterial cultural heritage. Material heritage involves cultural monuments, graves, castles, settlements. Immaterial heritage includes; history, traditions, customs, myths, legends, results of human life and relationships (Viken, 2006: 60). Tangible elements are buildings, rural landscapes, villages, cities, art collections, artifacts in museums, historic gardens, handicrafts and antiques, cemeteries, memorials, portable artefacts. Intangible elements are music, dance, beliefs, social mores, ceremonies, rituals, folklore, political ideologies, language, social networks, foodways and cuisine, worldviews, lifestyles, immigration and cultural diversity (Timothy and Boyd, 2003: 3). Cultural heritage includes both monuments, collections of objects, historical places, and also it includes traditions or living expressions inherited from ancestors and passed on to our descendants (oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts) (<https://ich.unesco.org/en/what-is-intangible-heritage-00003>). Heritage covers the elements (national culture, traditions, crafts and useful arts, historical urban environment, rural building and moving system and natural environment) that are a part of the national property. These elements define the identity of the culture of the country or its region (Safiullin, Bagautdinova and Safiullin, 2015: 152). In recent decades, the content of the term ‘cultural heritage’ have changed

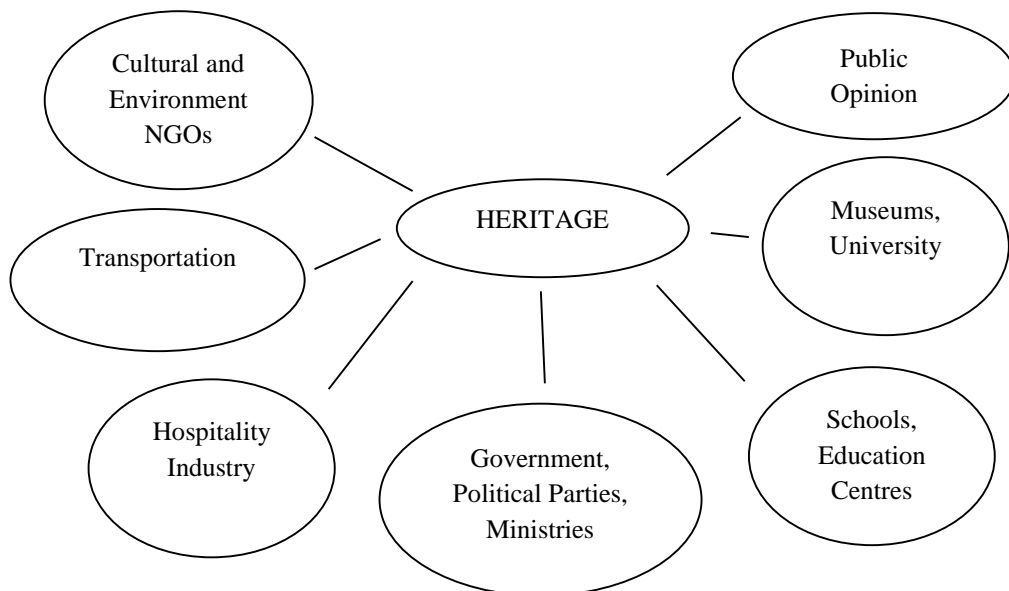
considerably. Cultural heritage does not just include buildings or monuments, it also includes traditions, or living expressions inherited from the ancestors and passed to next generation and so on (Yang, Shafi, Song and Yang, 2018: 3). The tangible and intangible elements placed in Table 1.

Table 1: Tangible and Intangible Cultural Elements

Tangible Elements	Intangible Elements
cultural monuments, graves or cemeteries, castles, settlements (cities and villages), buildings (castles and historic hotels), rural landscapes, art collections, artefacts in museums, historic gardens, handicrafts and antiques, portable artefacts.	history, traditions, customs, myths, legends, results of human life and relationships, music, dance, beliefs, attitudes, values, social mores, ceremonies, rituals, folklore, political ideologies, language, social networks, foodways and cuisine, worldviews, lifestyles, immigration and cultural diversity, oral traditions.
Source: Sussmann and Rashcovsky, 1997; Mitchell, 2000; Timothy and Boyd, 2003; Viken, 2006; Tabakçı, 2008; Çetin, 2009; Rodzi, Zaki and Subli, 2013; Sotiriadis, 2017.	

For the successful image for the heritage, stakeholders of the cultural heritage destinations are crucial. The collaboration with the stakeholders related to tourism is a very important issue. In order to create tourist satisfaction from the destination through the heritage, it is required to work together with the stakeholders. The stakeholders of the destination heritage placed in Figure 4.

Figure 4: Stakeholders of Destination Heritage



Source: Emilio Foxell and Aloisia de Trafford, (2010) “Repositioning Malta As a Cultural Heritage Destination”, International Journal of Culture, Tourism and Hospitality Research, Vol. 4, Issue: 2, p.159.

In order to be successful for heritage activities, it is required to prepare the infrastructure of visitor centres, displays and accommodation. This all product can be realized with the participation of stakeholder. In this way, all these can be cultural tourist products which were sold (Tonkin, 1990: 113). If not the stakeholders are involved in the decision-making process, heritage runs the risk of losing its meaning (Garrod and Fyall, 2000: 702).

1.3.1. Tangible Cultural Heritage

The values such as behaviours to others, relations to others, specific consumptions, purchase situations (gift, family purchase) guide the behaviours of the society. Especially the tangible elements of culture are the dominant social values and beliefs (Craig and Douglas, 2006: 325). Tangible refers to something that is permanently being seen and touchable such as historical site, monument, building (Rodzi, Zaki and Subli, 2013: 413).

Here are some examples for the tangible cultural heritage;

Heritage Monuments: The monuments in the cultural destinations can be related with the history and can be made just to memorialize the war (Missouri Monument in Korea, Monument of Martyrs in Turkey, Great Ocean Road in Australia), celebrate the peace (Statue of Liberty in America, Imagine Peace Tower in Reykjavik in Iceland) belonging to important people, importance events or just for art (The Eiffel Tower in Paris in France, The Little Mermaid in Copenhagen in Denmark, The Great Sphinx at Giza in Egypt, The Great Chinese Wall in China, Big Ben in London, Tower of Pisa in Italy, Christ the Redeemer in Rio de Janeiro), can be holy for religion (Western Wall in Jarusselam, Mosques, Buddhist Temples, Churches).

Heritage handicrafts: Handicrafts can be an important part of the heritage of many countries. They can be a unique cultural heritage for a destinations. These special and unique traditional crafts need various techniques and skills transmitted from generation to generation (Yang, Shafi, Song and Yang, 2018: 1). Gardens can be an important part of the heritage for some destination likewise Hongcun (China). The

Huizhou garden tradition has been restored for the visitors who visit that destination for beautiful and special gardens (Gao and Woudstra, 2011: 52).

Heritage Buildings: The historical buildings have an important role for heritage because they are representative of a unique architectural style or period of history. The historic hotels such as Raffles Hotel in Singapore, Ahwahnee Hotel in California, El Tovar Hotel in Arizona provide an accommodation for tourists and especially cultural tourists prefer these hotels because they want to feel the atmosphere of historical values. Heritage hotels are living examples of the history and culture. Besides, castles are the heritage building products of destinations they represent. Many destinations feature castles. Some examples from around the World include Neuschwanstein in Germany, Chambord in France, Osaka in Japan, Prague Castle in Prague.

Museums: Cultural heritage assets are parts of the tourist' tourism experience. Especially museums play a major role because they are the collectors of artifacts of high culture.

1.3.2. Intangible Cultural Heritage

Intangible cultural heritage is an important factor in order to understand different societies, establish an intercultural dialogue and encourage mutual respect to other parts of life. With the protection of intangible cultural heritage that is a just wealth of knowledge and skills transmitted through from one generation to the next sustainable cultural protection can be supplied. Intangible culture cannot be touched and interacted with or without a vehicle or the culture. It includes songs, music, drama and crafts (Yang, Shafi, Song and Yang, 2018: 3). In the second article titled 'Definitions of the Convention on the Protection of Intangible Cultural Heritage' prepared in 2003, intangible cultural heritage is defined as 'practices, representations, narratives, knowledge, skills, related tools, materials and cultural spaces that communities or groups define as part of their cultural heritage' (<https://unesdoc.unesco.org/ark:/48223/pf0000132540>).

Intangible cultural heritage is (<https://ich.unesco.org/en/what-is-intangible-heritage-00003>);

- *Traditional, contemporary and living at the same time:* intangible cultural heritage does not only represent inherited traditions from the past but also contemporary rural and urban practices.

- *Inclusive:* intangible cultural heritage is similar to those practised by others. Whether they are from the neighbouring village, from a city on the opposite side of the world or have been adopted by peoples who have migrated and settled in a different region, they all are intangible cultural heritage: they have been passed from one generation to another, providing a link from the past, through the present, and into our future. Intangible cultural heritage includes societal identity and responsibility which helps individuals to feel part of one or different communities and to feel part of society at large.

- *Representative:* intangible cultural heritage thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation or to other communities.

- *Community-based:* intangible cultural heritage can only be heritage when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it, without their recognition, nobody else can decide for them that a given expression or practice is their heritage.

The cultural elements, the material artefacts as well as the intangible heritage play an important role in the social coherence. For instance, Walser culture (Alpine zone) still appears to be very important for people's local identity. Intangible heritage practices such as wearing traditional costumes are still common in both regions, traditions play an essential role in the constitution of the local residents' cultural identity. Local people generally want to protect and maintain their cultural heritage (Bamert, Ströbele and Buchecker, 2016: 125).

Here are some examples of the intangible cultural heritage:

Heritage Foods: We should pay more attention to cultural local products. These products are very sensitive to nature where they are produced. And they would not appear or be produced in the same way in other places. Moreover, an analysis of the production sites shows a great deal of formal or informal trading intangible elements (materials or equipment), intangible elements (knowledge or know-how), hence the

notion cultural cluster or district (OECD, 2005: 95). Eating traditional foods and cuisines is an important part of heritage. Food and foodways are a conspicuous heritage product that is gaining influence in cultural tourists' travel decisions (Timothy and Boyd, 2003: 76). Food helps define ethnic identity while amalgamating different cultures into one pot and uniting people around a table. The tracing of the heritage of food has become crucial for accumulating knowledge from the past, preserving it in the present and passing it on to the future. Some unique foods can be accepted as part of the rural heritage. Llama meat is an example of the foods of rural heritage. It is served as a curry in restaurants serving tourists in Tiwanaku, Bolivia. It needs to be made by hand to be accepted as a rural cultural heritage, not by machines. For instance, in Italy, in the Pietrelcina region, the tourists and local people prefer pasta which is hand-made. Also, the food is constructed for identity such as "African", "Caribbean", "Gullah" (Burrows, 2014: 167). The food accepted as cultural heritage is embedded in history, identity, community and place (Counihan, 2014: 220). For food heritage the culinary skills, the techniques and eating ways, the importance of seasonal concerns in choosing food such as 'hot' food for keeping the body warm in autumn and winter, and 'cold' food for keeping it cool in spring and summer reflects the cultural construction (Cheung, 2013: 356). Food can be divided in some classifications such as country, regional or village food. And all these forms can be accepted as a cultural heritage. Also, food heritage includes plants, traditional dishes, tools, techniques of foods, cuisine, philosophies of food and health. The food accepted as cultural heritage supports local products, economies and traditional knowledge about food ways. It is required to make further research about all stages of production of cultural heritage foods to increase the cultural diversity of food ways and to promote culinary cultural heritage. In order to access and prepare the cultural heritage foods, local people not only promote small farmers and their products locally or globally but also they promote to consuming healthy food and environmental sustainability (Counihan, 2014: 220-226-227).

Heritage Clothes: Wearing traditional costumes are still common in both regions, traditions play an essential role in the constitution of the residents' cultural identity (Bamert, Ströbele and Buchecker, 2016: 125).

Heritage Festivals: As the migration of the people actualizes all around the world, the culture also migrates with them. In addition to this, because of these situations the original culture changes over time. So many local people hold cultural events like festivals, organizations, celebrities that are about the tradition to promote nostalgia for the past and also just to strengthen their present cultural ties (Chhabra, Healy and Sills, 2003: 715). These local festivals reflect the cultural characteristics of the population. Festivals based on some themes like cheese, pickles, watermelon and apples. These festivals can be held according to the regional agricultural heritage. Also, these festivals can be ethnic celebrations such as Tulip Time, German Fest, FinnFest and Czech Festival (Timothy and Boyd, 2003: 59). Even tourists are not motivated by particular cultural purposes, they consume a large amount of culture. Cultural festivals are the major expression of cultural heritage. Cultural festivals have also economic impact thanks to the tourist or attendees spending (Barrero, Devesa and Herrero, 2012: 236). Cultural events can extend the tourist season or can be a limited time such as the Budapest Spring Festival has been done (Puczko and Ratz, 2001: 200). Festival participants engage in a dynamic process of cultural composition and performance, For example, during the festival in the Solomon Islands, workshops heritage was a key topic (Henry and Foanaota, 2015: 139). As cultural heritage products temple fairs can have a good financial performance in temple tourism market if the environmental protection is an integrated part of these touristic activities (Chang and Liu, 2009: 903).

Traditions-Customs: Traditions and customs change from society to society. Each tradition and custom provides evidence of the life of the society in which it exists and generally without any written rules the traditions are maintained by habits in society. Birth and death rituals are performed in different ways in every society. The societies have different structures for that reason such variations are experienced. These variations are a part of cultural attractions for the destinations.

Beliefs: Generally people organize their life according to their beliefs. Religion has been of great importance in people's lives since ancient times. People have a desire to believe in something. Belief plays an important role in shaping traditions. Beliefs are an indispensable part of the culture.

Music: One of the ways in which societies express themselves and their culture is their music. The tourists want to listen to the music which belongs to the place where they

visit. Especially cultural tourists are more interested in the destination's characteristics (intangible cultural heritage) such as oral traditions, ceremonies as well as music of the people who are living in the visited place. Even if the tourists do not know the language of the visited destination, she/he can feel the emotions of the local people while listening to their traditional music. So, music is a very powerful tool for cultural interaction. For instance, reggae music is a part of cultural heritage of Jamaica. The Jamaican government have marketed the reggae music as Cultural symbols of Jamaica (King and Foster, 2001: 4).

Myths-Legends: The myths are a part of the cultural heritage destination such as the Kumano destination in Japan. The Kumano area is considered to be a heritage site as it is deeply associated with the creation myth of Japan. So national heritage should be promoted via myths to sustain local histories and memories (Yasuda, 2010: 368). The advertisements on televisions, photographs, postcards, guide-books or cinema representations of people about any destination can be dominant for the tourist decision process and also myths that may not be real about the destination are other promotion products. That situation creates and markets the destination that is the real but the myths are not. Myth force the tourists to seek mythological spaces which meet tourists expected needs. Tourists need myths to make sense of the world. Through myth, places and peoples are defined and tourists can understand the traditional values of the destination (Carnegie, 2000: 645). Myths or stories being told to visitors about the cultural sites are complex amalgams of tangible and intangible aspects.

Language: Language provide communication and give meaning to objects and symbols for the individual. And it also forces the members of the specific society and culture to be together (Craig and Douglas, 2006: 329). The language itself is oral history. Language provided all clan members with exclusive membership (Builth, 2009: 26).

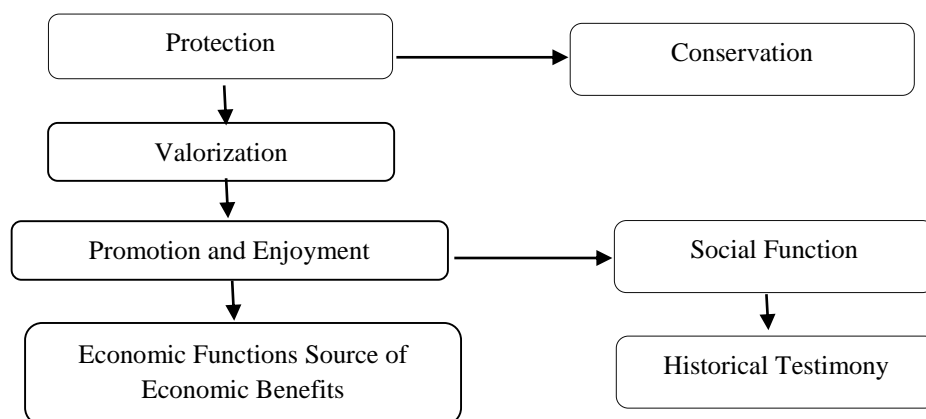
1.4. Conservation of Cultural Heritage

Various redevelopment projects were invested by the governments to protect the cultural heritage sites for developing tourism. For the conservation projects it should be important for the balance between cultural heritage and tourism that is how

to reconstruct the past in the present through interpretation in order to satisfy the needs of tourist consumption.

The concern that the cultural diversity in the world will disappear due to the gradual loss of their cultural values due to globalization and industrialization emphasizes the necessity of protecting cultural heritage. Societies are slowly losing their cultural values with the effect of globalization and industrialization. For that reason, cultural identity and historical continuity of the place are the major reasons to conserve and regenerate the cultural heritage. The designation of World Heritage Sites creates the possibility of manipulation and misuse of local history, especially when heritage tourism is involved (Wang, 2008: 26). According Garrod and Fyall's (2000) suggestion; if the heritage assets do not be conserved, they would go extinct and would not survive to be part of the heritage of future generations. Conservation and education are both very crucial issues for the sustainability of heritage sites (Garrod and Fyall, 2000: 702). It is required to protect cultural relics and mitigate the negative effects. This can be done through various practices and management tools including conservation, interpretation, controlling pricing, hardening resources, limiting contact between visitors and historic relics, creating mindful visitors, providing high-quality experiences or products and practising planning and development (Millar, 1989: 7-8).

Figure 5: Protection of Cultural Heritage



Source: Lorusso, S., Cogo, G. M., and Natali, A. (2017). “The Protection and Valorization of Cultural and Environmental Heritage in The Development Process of The Territory”, *Conservation Science in Cultural Heritage*, 16(1), p: 62.

In Figure 5, the steps can be seen for the effective protection and conservation of Cultural Heritage that include valorization, promotion, economic benefits, social function and historical testimony. Conservation should include environmental control,

public participation, experience sharing, decision-making procedures, both public and private activities to promote improvement social, economic, cultural and ecological performance through development of the conservation activities (Vakhitova, 2015: 222). Different approaches for conservation process such as engaging community government-led, grassroots-initiated, or international project-led have the potential to play a more important role in contributing to heritage conservation. Different methods such as laser scanning (Rüther, Chazan and et al, 2009: 1847), discrete choice experiment (Duran, Farizo and Vazques, 2015: 356), geometric invariance in dijital imaging (Maweheb, Malek and Faouzi, 2016: 99), virtual new-media (Kolay, 2016: 309), geoinformatics technology (Xiao, Mills, Guidi and et al, 2018: 389) have been proposed in the literature to conserve cultural heritage.

Nuryanti (1996: 255), mentions the following concepts for the conservation and development of cultural heritag values;

Conservation/Protection: an effort to preserve the physical setting or activities can be sustained with value. This value should represent the past, present and future.

Gentrification: an effort to increase the vitality of physical setting or activities by increasing the quality through the structural changes.

Rehabilitation: an effort to restore old conditions of physical setting or activities in an area that has become degraded.

Renovation: the effort to change the physical setting or activities to adapt to new requirements through adaptive reuse.

Restoration: an effort to improve the conditions of physical setting or activities by replacing missing elements to provide harmony with the original ones.

Reconstruction: an effort to bring back the condition of physical setting or activities as close as possible to a particular state of previous period. These approaches act as general guidelines and specific criteria vary from destination to destination (Nuryanti (1996: 256).

The following steps are needed to protect and enhance the cultural heritage items for better cultural tourism activities (OECD, 2009: 43);

- Economic development and employment,
- Physical and economic regeneration,

- Diversifying tourism,
- Retaining population,
- Developing cultural understanding (such as training and workshops).

Cultural tourism contributes to conservation, restoration and preservation of historical buildings and sites. This can be provided by the government or private sector by using allowances or through the collection of entrance fees, souvenir sales and donations (Iranlu, 2004: 142). Cultural heritage places can be conserved through its employment practices, educational programmes, research and interpretive strategies (Deacon, 2004: 317). Involvement of various professionals such as conservation architects, specialized engineers, town planners, archaeologist, art historians and antiquities require for the practice of heritage building conservation. The conservation practice involved three main stages such as ‘documentation and record, dilapidation survey and building investigation and conservation works’ (Harun, 2011: 48).

Cultural information should be conserved, archived and recorded before being changed (Shackley, 1997: 245-246). By means of protection, not only in terms of architecture, but also material and spiritual elements, which are signs of the traces of societies that have maintained their historical assets in a certain period, are kept alive. It is not right to destroy the existing historical urban fabric both economically and morally. Carrying out the maintenance and repair work on the existing building with modern technological tools and materials and re-using existing historical buildings will increase the value of material cultural assets (İstanbulu-Dinçer, 2000: 72). In this respect, there are some important points regarding the protection of tangible and intangible cultural heritage values. In order to protect cultural heritage, cultural policies in which both structural features are considered and required together. Because, it is not possible to fully grasp the material culture by abstracting it from the rituals, practices, narrative forms around it, or the intangible cultural heritage from its material context. Conservation of buildings or objects will mean ignoring the dynamics of life around them and transforming the culture into a nostalgic space that can be remembered rather than preserving it.

The idea of conserving tangible cultural assets is more established and adopted than the idea of conserving the intangible cultural assets, because of the first one is dated to earlier periods. There is an approach aimed at preserving the ‘process’ in

intangible cultural heritage and an approach that focuses on preserving the ‘result’ in intangible cultural assets. Information that is in question evaluated within the scope of protection of intangible cultural heritage such as how the architectural structure was built, how the master-apprentice relationship was during the construction, how the experiences was transferred from generation to generation and what cultural and social events the architectural structure is a part of. The concept defined as intangible cultural heritage is based on oral tradition, so it is an area of ‘living heritage’ that is open to creating versions. It is a heritage site that is reproduced in every transfer (Gürçayır, 2011: 6-7).

When cultural events move away from their context, they turn into fictionalized events. For this reason, the conservation contexts of tangible and intangible cultural heritage and the changes and the transformations of these contexts required deep analysis. Because it can be said that cultural activities and updates which are organized without thinking about them and discussing it with experts in the field, have turned into non-internalized practices that harm the culture rather than protect it (Metin Basat, 2013: 67). The tangible and intangible cultural values of traditional architecture are shaped by using together according to the traditional context. Understanding this unity is extremely important in the holistic conservation processes of tangible and intangible cultural heritage (Karakul: 2007, 151). Monuments, historical cities or cultural areas which are intangible examples of cultural heritage require easy cataloging, restoration and preservation methods while, intangible cultural heritage requires different conservation approaches depending on the process and practices. Three methods can be applied to protect the tangible and intangibility of cultural heritage together. First one is, especially, when it comes to religious monuments and sites, they should be given weight in terms of spiritual, political and social values. Secondly, the oral forms of intangible cultural heritage can be translated to some form of materiality when recorded through archives, museums, inventories, sounds or films. Thirdly, the transfer of skills and knowledge and the protection of supporting practitioners are important (Bouchenaki, 2003: 4).

If the authorities want to create a heritage tourism atmosphere that evokes the past and reintroduces traditional activities, they will have to present a form of selective and possibly distorted authenticity that avoids, as much as possible, areas of contention

and controversy over the dilemma of conservation and change. The government should be in the position of both promoter and regulator of cultural heritage conservation while revealing a community's awareness and responsibilities of tourism industries for protecting the resources for a successful cultural tourism (Li, 2003: 257).

After the second world war, countries tried to protect the historical identity of their cities. There are important international organizations and signed contracts established to protect Cultural assets on a universal scale in line with common principles. Some of the firsts are as follows; Convention on the Protection of the World Cultural and Natural Heritage (1972, Paris; http://www.cmo.org.tr/resimler/ekler/0a964846d55e228_ek.pdf), Convention for the Protection for the Architectural Heritage of Europe (1985, Granada; <https://www.coe.int/en/web/culture-and-heritage/granada-convention>), European Convention on the Protection of the Archaeological Heritage (1969 London; <https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/066>), Convention on the Protection of Intangible Cultural Heritage (2003, Paris <https://www.unesco.org.tr/Pages/181/177/>). With the conservation efforts the quality of life of the host community and long term maintenance of the cultural heritage can be supplied.

1.5. Management of Cultural Heritage

When managed successfully individual aspects of natural and cultural heritage have different levels of significance, some with universal values, others of national, regional or local importance, so cultural heritage can be seen as a dynamic (ICOMOS, 2002: 7). Decision-making among community stakeholders is very important topic in the field of protection and management of tangible and intangible cultural heritage (Fitri, Ahmad and Ahmad, 2015: 72). For the management the cultural heritage, an umbrella organization responsible for identifying, planning, rehabilitation and implementation of strategies is required. With the coordination among existing institutions the investment plan can be created to show suitable investment opportunities (Jamhawi and Hajahjah, 2017: 101). Specification of goals and methods is critical to the management of heritage. These goals can be realized by the public and private sectors, nonprofit organizations and private individuals (Nuryanti, 1996: 255).

The need for sharing the decision-making among multi-department management is very important for the management of cultural heritage. Sharing visions, resolve conflicts and effective collaboration is required for the heritage management (Wang, 2012: 37).

Management of heritage can be recognised as having a role to play in the commodification of culture and history. It can be a reason for losing of authenticity (Pocock 2006: 6). From that point in order not to lose the authenticity of the cultural heritage the conservation management plans of the governments help the decision-makers to more comprehensively understand the heritage asset base and to provide best practice planning and heritage management. For the long term success through sustainable outcomes of the management cultural heritage needs to be measured by ‘a comprehensive understanding of the heritage values intrinsic within its asset base, having in place management plans for their ongoing care and ongoing collaboration with various stakeholders as partners in heritage management’ (Balassone, 2015: 21). Government plays a key role in providing incentives and infrastructure to manage cultural resources for the public. Through a collective effort and a regional governance framework to manage cultural resources, regulatory agencies will be better able to make informed decisions for the cultural heritage management (Claesson, 2009: 705).

Managing the cultural heritage in accordance with the government policy and to develop and implement the strategies through a management plan is essential for the sustainable cultural heritage. During the management process collaboration with both the stakeholder, the local people and all the resource users, is crucial for the process to run smoothly.

1.6. Promotion and Commercialization of Cultural Heritage

Cultural tourism is an important component to attract tourists, which consequently helps to generate job opportunities, economic growth, and local development for a destination. Cultural tourism can help to conserve historical sites. The residents will also become motivated to preserve their culture if they can benefit from it and eventually their culture becomes something they can be proud of. An interesting culture is always a good way to market a place. Furthermore, culture can help to differentiate a place from other places. Cultural tourism helps to promote the

culture of a place to foreign visitors, which helps people of different origins to understand each other and eventually minimize the conflicts caused by cultural differences (Yeh, Chen and Liu, 2015: 172). With cultural tourism, the destination can promote their cultural values. Museums and cultural heritage are powerful assets for local development. They can help attract tourists, create revenue, regenerate local economies, promote inclusion, boost cultural diversity and reinvent territorial identity (OECD, 2017: 1). With the cultural tourism the tourists become more aware of regional distinctiveness by consuming regional culture. Culturally-interested tourists visit destinations where other tourists do not usually go, helping to spread tourism to new areas and combating seasonality.

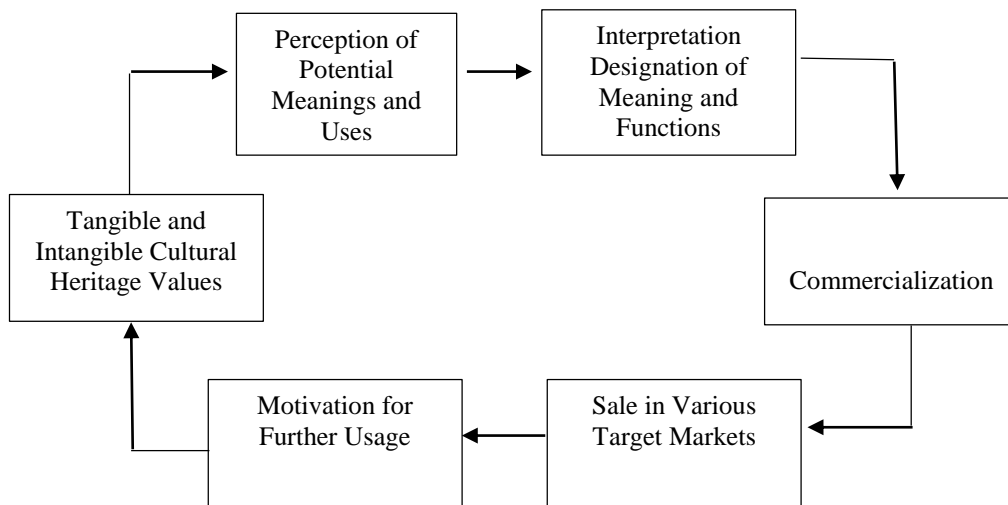
Different methods such as 3D imaging analysis and digital storytelling (Bonacini, Gulli and Tanasi, 2016: 5), usability, design and content issues of mobile apps (Boiano, Bowen and Gaia, 2012: 1), advanced technologies like virtual environments, mobile devices (Alfano and Pantano, 2010: 39), virtual reality innovative methods (Canevese and Gottardo, 2017: 685), blogs, websites, facebook, brochures (Buted, Felicen, et al, 2014: 176), advanced audio-visual information (Bakourou, Tsioukas and et al, 2002: 2989) have been proposed in the literature for promotion and commercialization of the cultural heritage. The tourists should have easy access to cultural heritage information, individual attractions, programmes and tickets. The cultural distribution system, distribution channels, national and regional tourists offices should work together to promote cultural heritage destinations (Richards, Goedhart and Herrijgers, 2001: 72). The cultural heritage values should be valorized in an innovative way to promote the heritage. The lack of sufficient marketing and promotional measures are very important factors for the commercialization of the cultural heritage (Jamhawi and Hajahjah, 2017: 101).

The national and international fairs, events, festivals also are one of the promote tools of the cultural heritage. Tourist guides also are one of the most important people who can promote the cultural heritage. Especially during the tour they introduce the culture of the destination to the visitors. If financial support for cultural heritage is not sufficient, therefore cultural heritage places need to be commercialized. For instance, the visitors can visit the cultural heritages for a certain fee, and in this way this cultural heritage is commercialized through the visitor coming through

tourism channels. These cultural heritage sites can be rented and different activities can be organized there. Herewith, these places can become noticeable.

The tangible cultural heritage values is subject to heritage commercialization especially in dealing with global tourism demand. Failing to promote the unique local cultural and heritage product as part of the heritage commercialization will diminish the cultural heritage, image and identity (Samadi and Yunus, 2012: 684).

Figure 6: Commercialization of Cultural Heritage



Source: Murzyn, M. A. (2006), Practical Aspects of Cultural Heritage - presentation, revaluation, development, “New interpretations and commercialisation of heritage in Krakow after 1989”, Edt: Sebastian Schröder, p: 168.

In Figure 6, the steps of commercialization of both tangible and intangible cultural elements can be seen. The potential meanings and uses is very important for the cultural heritage products. Because, it is the first step to explore the potential of cultural heritage just before offered to market. Secondly, the interpretations of these meaning and their functions to visitors can supply the successful commercialization. After being offered and sold in different markets, the cultural heritage have been promoted successfully and at the end of successful commercialization motivation for further usage have show up.

Commercialization of tourism at the cultural heritage sites should be developed relies heavily on the protection and inheritance of cultural heritage value, high-quality development of tourism, and the improvement of the tourist experience. Enhancing tourist experience is an effective way to promote cultural heritage, the good tourist

experience is based on the protection of the authenticity of cultural heritage (Tang, Zheng and Ng, 2019: 15).

1.7. Interpretation of Cultural Heritage

Cultural heritage used to provide tourist experiences with authenticity by offering a narrative about the past in the present in the cultural tourism activities. This narrative may be re-interpretation or genuine record of the past. Interpretation in general can be categorised as non-personal (without tour guide) or interpersonal (with tour guide). Interpersonal interpretations supply a two way interaction between the management representative and the visitors. It allows a dynamic face-to-face way communication with tourists in heritage sites (Munro, Morrison Saunders and Hughes, 2008: 2). Moscardo (1996) indicated four principles that are important to better deliver heritage values and effective interpretation; “increase visitor attention, higher levels of interest in the interpretive material, higher levels of visitor preference for tours, greater recall of and learning from interpretation” (Moscardo, 1996: 386). Interpretation of cultural heritage should be enhanced the tourist’s experiences. For that reason, there should be some different interpretation tools in the tour to increase the tourist experiences (Mitsche, Vogt, Knox, Cooper, Lombardi and Ciaffi, 2013: 73). In Wrest Parks (United Kingdom) described as a historic garden, audio guides, children’s trails, interactives, guided tours, exhibition are used as a cultural heritage interpretation tools (Hristov, Naumov and Petrova, 2018: 205). Museums are another important heritage interpretation tool. Museums in which the cultural elements exhibited have a role for the interpretation of cultural objects for a widely varying outside audience (Barry, 2014: 17).

It is very important that interpretation strategies are carefully and openly formulated and reviewed (Deacon, 2004: 316). Interpretation of built heritage not only involves issues such as describing meaning to past events, cross-cultural sensitivity, professionalization and education or training but also influenced by a series of other interrelated activities including conservation planning, architectural design and reconstruction techniques. Interpretation of cultural heritage is not only a description of physical facts and tangible elements, it moves into the realms of spiritual truth, emotional response, deeper meaning and understanding. Creativity plays a very

important role in successful interpretation. It encourage the visitors to create their own mental space by travelling to the past to complete the heritage reconstruction (Nuryanti, 1996: 253). Interpretation of intangible heritage includes a growing nostalgia and positive connotations surrounding. Although the people or events no longer exists, their narratives are still alive (Murzyn, 2006: 176). Stories being told to tourists about a destination are a complex amalgam of tangible and intangible aspects of the destination. Connecting these past and present perceptions of the destination is an example that heritage is not frozen in time, but constantly reinvented and lived in. Tourist guides can have an effect on the visitors to develop a deeper perspective about the cultural heritage (Mitsche, Vogt, Knox and et al, 2013: 73).

Cultural heritage interpretation is important for intercultural and intergenerational exchange and mutual understanding. At cultural heritage sites where traditional storytelling or memories of historical participants provide an important source for interpretations. For better heritage interpretation, technologies, research and training are required. The key to success in effective heritage interpretation there are some generalised principles (Interpretation and Presentation of Cultural Heritage Sites (ICOMOS: 7);

- “Effective interpretation should enhance experiences and increase public respect and understanding of the significance of the heritage,
- Effective interpretation should establish an emotional connection to the heritage and provide insights as well as facts. It should aim to encourage visitors to reflect on their own perceptions,
- Effective interpretation should enhance public awareness about the conservation of the cultural heritage,
- All stakeholders should be involved in the development of heritage interpretations programs,
- Interpretation should be provided off-site or by other means such as publications, digital media, videos, or internet website,
- Interpretation should represent the written information, traditions, a material remains, meanings attributed to heritage destination. It must be based on evidence gathered through accepted scientific methods as well as from living cultural traditions,

- Interpretation activities and the research and information sources on which they are based should be documented and archived for future,
- Intangible elements of a destination heritage such as cultural and spiritual traditions, stories, music, dance, theater, literature, visual arts, personal customs and cuisine should be noted and included in its interpretation,
- Implementation of interpretive programs must be an integral part of the overall management and planning process for a cultural heritage destination and all visible interpretive programs and infrastructure (such as kiosks, walking paths, and information panels) must be sensitive to the character, the setting and the cultural and natural significance of the site, while remaining easily identifiable.”

Interpretive effort should be correctly directed by these six principles (Tilden, 1977: 9);

- “Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile,
- Information, as such, is not interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information,
- Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical, or architectural,
- The main aim of interpretation is not instruction, but provocation,
- Interpretation should aim to present a whole rather than a part,
- Interpretation addressed to both children and adults. Thus, it requires separate program for the presentation to these different audiences. Age-appropriate interpretation is important.”

The Burra Charter (Australia ICOMOS, 1999, Article 12) claims that; “conservation, interpretation and management of a place should be provided with the participation of people who have responsibility for the destination”. For the cultural tourism *interpretation* was accepted as a key method of guiding, planning and management of cultural sites and activities (Carson, Hawkes, Gislason and Cantrell, 2017: 390). People generally prefer guided tours because they have limited times

during travelling and in this way they can see so many things and live very good travel experiences. The other advantages travel with guided tours is that it is the cheaper and quicker way to see sites and sights especially the tour. Sometimes they require special transportation, equipment or skills. For that reason, it is better to prefer guided tours because it is the only way of experiencing the destination. For example, one cannot visit the Galapagos Island without a guide or swim wild dolphins. So, nowadays, there are so many guided tours available (Black, 2000: 411). By representing locality tourist guides are among the major players as live interpreters and can achieve effective interpretation by enhancing personal experience and establishing a meaningful connection to cultural heritage areas (Touloupa, 2010: 5). Tourist guides can interpreted cultural heritage values more effective. Compared to natural heritage value, cultural value is more difficult to perceive in the absence of guiding interpretation. To better deliver the heritage value, authorities or administrators of heritage sites need to build a professional team offering interpersonal interpretation, and encourage tour guides provide and promote interpretation (Weng, Liang and Bao, 2020: 9; Van Zyl, 2005: 153). Guides have multiple roles during the interpretation of cultural or natural heritage such as educating visitors about these heritage values, preventing tourists from leaving the designated routes nad thereby destroying any part of the environment. (Heitmann and Robinson, 2009: 248).

The research about the interpretation of the Second World War sites heritage, reflect the importance the involvement of the local people in heritage interpretation. For the efficient interpretation well-defined contents that should derive from a clear understanding of the heritage importance defined by the local residents as custodians of the destination are required. Thus, if the narratives of the local people living in the destination were left behind, the interpretation could hardly represent the integrity of the shared-heritage (Sirisrisak, 2015: 39). Interpretation can provide the bridge between that general education and the specific tangible links to heritage represented cultural heritage destinations (Starr, 1993: 12).

The cultural heritage values need an explanation and interpretation in order to understood by everyone correctly. Heritage interpretation helps the visitors both to understand the history of the heritage and makes the heritage meaningful for the visitors. If the cultural values are not sufficiently well interpreted, these cultural values

may face different misuses. Application of modern technologies help to interpretation of cultural heritage such as virtual reality (Araoz, 2006: 41).

1.8. Cultural Tourism

Cultural tourism is an important movement to preserve the remains of history and culture (Yamashita, 2000: 212). Cultural tourism can be considered as a dynamic activity in which our values and attributions that are worthy to preserve and inherit to descendants in such a way that societies can feel proud of them represented initiatives (Vargas-Hernandez, 2012: 149). According to Carter and Horneman (2001: 63), cultural tourism suggests opportunities to describe the past and present. Thanks to cultural tourism, the past can be experienced through the endless possibilities of comments (Carter and Horneman, 2001: 63). Cultural tourism can be the key to a more humanistic and integrated form of touristic development at all levels. This process can bring diversity and richness. It is a tremendous opportunity to integrate into all aspects of people lives (Moulin, 1990: 6).

1.8.1. Definition of Cultural Tourism

Silberberg (1995) defined the cultural tourism as a visit by persons who motivated wholly or in part by interest in the historical, artistic, scientific or heritage offerings of a region, destination or group (Silberberg, 1995: 361). Foo defined the cultural tourism as “a tourism that focuses on a destination’s culture and the lifestyle, heritage, arts industries and leisure pursuits of the local population. As inquisitive beings, humans have long been interested in the pursuits of others” (Foo, 1998: 8). According to Prentice (2001: 8) “cultural tourism may be defined as tourism constructed, proffered and consumed explicitly or implicitly as cultural appreciation, either as experiences or schematic knowledge gaining” (Prentice, 2001: 8). Cultural tourism can be defined as “visits by people from outside the host community, motivated either entirely or to a certain degree by the cultural offerings and values (aesthetic and historical) of a particular destination” (Hausmann, 2007: 175).

World Tourism Organization defines the cultural tourism as “movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours travel to festivals and other cultural events, visits to sites and

monuments, travel to study nature, folklore or art” (<http://www2.unwto.org/>). The National Trust for Historic Preservation defines cultural heritage tourism “traveling to experience the places, artefacts and activities that authentically represent the stories and people of the past and present. It includes cultural, historic and natural resources” (<https://savingplaces.org>). Definition of cultural tourism of the countries includes that they have tangible (national and world heritage sites, monuments, historic places and buildings, cultural routes, and others), intangible (crafts, gastronomy, traditional festivals, music, oral traditions, religious/spiritual tourism) heritages and also they indicate contemporary culture (film, performing arts, design, fashion, new media) and other elements as a cultural. The mix of tangible and intangible heritage with contemporary culture can be seen as a cultural tourism product and all aspects of heritage are recognized by most countries cultural tourism resources (UNWTO Tourism and Culture Synergies, 2018: 16).

Cultural tourism is usually related to trips which include visits to cultural attractions and such places can be accepted as cultural attractions; museums, galleries, festivals, heritage sites, artistic performances, architecture, historical and archaeological sites, as well as attractions related to food, dress, language and religion (Silberberg, 1995; Hughes, 1996; Stebbins, 1996; McKercher, 2002; Stylianou Lambert, 2011).

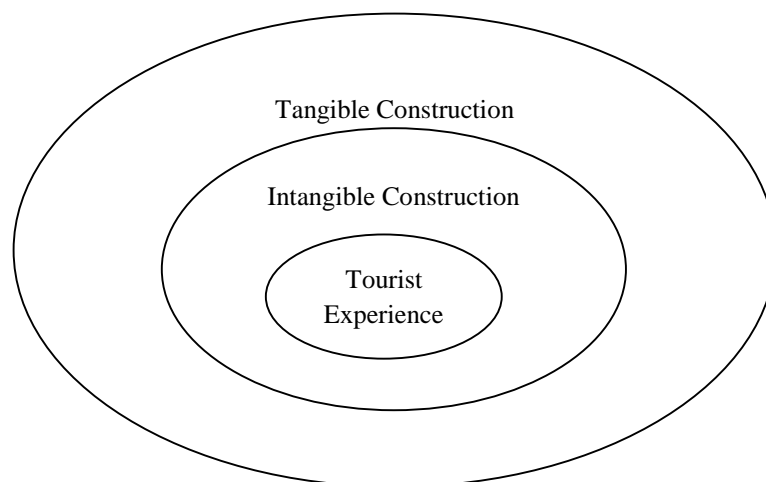
Cultural heritage tourism has two concepts. The first one is the motivation of tourists about the visiting preferences to heritage sites. The second one is if the tourists accept the heritage sites as a part of their heritage or not (Poria, Butler and Airey, 2001: 1048). Heritage sites can be of world status such as Stonehenge (UK), Cologne Cathedral (Germany); national importance such as Liberty Statue (America) that are representative of a collective, national past and might evoke feelings of patriotism; personal importance such as family history that includes activities in which people travel to find their roots or track down grandparent's houses (Povey and Heitmann, 2009: 259).

Cultural tourism concerns social and cultural dimensions that actualize through tourists' interactions with the city. So many countries have attempted to develop this interaction by expanding interest in different specific locations (such as literary house

or museum, special parks) as a part of cultural tourism (Carson, Hawkes, Gislason and Cantrell, 2017: 381).

Cultural tourism can increase the diversity of products and visitors in destinations in order to improve the culture of the local population (Öter and Özdoğan, 2005: 128). Governments, marketers, tour operators, entrepreneurs see local cultural heritage as an opportunity to gain profit and use tangible cultural heritage for their own commercial purposes. For instance, tour operators sell the tours in which the tourists have a chance to observe and consume the local tangible and intangible heritage, cultural landscapes, sense of place. Participation in ongoing local customs and cultural traditions; photo-taking and video-recording of local people, local and unique architectural constructions and old historic homes are other elements of the cultural tour. With the locally specific cultural heritage attractions such as churches, shipyards, former waterfront working sites during the tour the tourists add high value to their experiences (George, 2010: 381-382).

Figure 7: Experiential Cultural Tourism Product Conceptualisation



Source: Richard, Prentice, (2001). "Experiential Cultural Tourism: Museums and the Marketing of the New Romanticism of Evoked Authenticity, *Museum Management and Curatorship*, 19: 1, p. 12.

In Figure 7, the core circle is tourist experience, the middle circle is intangible construction and the outer circle is tangible construction. The tourist experience is very important for all touristic activities but especially for cultural tourism can be more important. Tourists' come to see the heritage sites and also they try to experience them. Not just only tangible and intangible products are important but also the tourist experience placed the core points of the cultural tourism products. Tourists

imaginings are important during the consumption of cultural tourism. Thanks to the tourist imagination through cultural attractions, tourists can create good experiences and memories. Experiential cultural tourism is all about understanding tourists' diverse imaginings, associations with places and perceptions (Prentice, 2001: 12). The depth of experience or level of engagement with the attraction is the one dimension of cultural tourism. The level of education, awareness of the site before the visit, preconceptions of the site, interest in it, its meaning to them, availability of time, affect the tourists' participation to the cultural attractions or events. Someone who spends five hours at a cultural site has a more different experience than someone who spends ten minutes at the same cultural site. Therefore, these two people travelling for similar motives might have fundamentally different experiences based on their abilities to engage the site (McKercher, 2002: 31). There can be differences between the people that have experienced the real culture and the people that have not. Also there can be many differences by gender, income and some other socioeconomic variables. Cultural tourism has an educational role the greater the people learn, they want to see and travel more and can be more selective against the cultural patterns (Chhabra, Healy and Sills, 2003: 706).

1.8.2. Historical Development of Cultural Tourism

Thanks to the quick-growing demand of tourism since the 1990s but especially in the twenty-first century, modern trends of tourism such as cultural tourism which means a cultural value from the past protected for future generations has become significant (Prat Forga and Valiente, 2017: 268). It can be accepted that many of today's cultural heritage tourism products depend on the re-creation of ethnic and cultural traditions of the local peoples (Chhabra, Healy and Sills, 2003: 702). With the increased accessibility of travel, there is widespread curiosity about other places and so demand has increased to visit and experience other cultures. For that reason, many cities, towns, villages and destinations begin to experience so many tourism activities initially cultural tourism activities. Cultural heritage destinations display huge and varied human creations belonging to human history (<http://www2.unwto.org/content/cultural-heritage-1>).

Cultural tourism is not new. Since ancient times, experiencing culture has been a motivation for travel, although only for a very small minority of the general public. The travellers travelling with the Grand Tour were a part of cultural tourism in those times. It is amongst the earliest known examples of pre-packaged and mass-produced cultural tours of Europe. The main purpose of the people travel with highly motivation to the museums, cultural landscapes, churches or festivals is visiting a destination for cultural reasons. People continue to travel to experience and learn about different cultures. However, today's 'Grand Tourists' need no longer be members of a social elite (Hausmann, 2007: 176). One of the earliest forms of heritage tourism was a pilgrimage. The earliest pilgrims visited places because of their spiritual heritage importance. The seven wonders of the ancient world (Pyramids of Giza, the Hanging Gardens of Babylon, the Temple of Artemis at Ephesus, the Colossus of Rhodes, the Statue of Zeus at Olympia, the Mausollos at Halicarnassus and the Ishtar Gate) were popular cultural attractions in the ancient days of Greek and Roman empires. Today, nearly all package tours include heritage sites and cultural destinations (Timothy and Boyd, 2003: 2-3).

In modern days the top ten cultural and heritage activities are; attend cultural and heritage festivals, visit heritage or historical buildings, visit historical sites, visit native people's living places, attend historical re-enactments, visit history centres or museums, participated in an organized tour of local history or culture, visit natural history centres, visit art museums or galleries (McCormick, 2011: 8). According to The Report of the European Commission and the Council of Europe (2010: 33), the new cultural tourism can be characterised in terms of co-creation, increasing linkages between suppliers and consumers, increased contact with the local culture, increased emphasis on the every day and intangible heritage, a shift towards events as a means of valorising place, creative spaces, holistic, spiritual approaches, new grounds for authenticity.

1.8.3. Characteristics of Cultural Tourism

Cultural tourism involves four elements, the first one is tourism, the second one is the use of cultural heritage assets, the third one is the consumption of experiences and products and the last one is the tourist. As a tourist activity, cultural tourism attracts

people who are travelling primarily for pleasure and subject to limited time and financial budgets. This group may also include people who know little or nothing about the significance of the cultural assets that they visit (McKercher and Du Cros, 2002: 6). The visitors visiting the cultural places have motivation degrees as mentioned above. These motivation degrees are showed in Figure 8.

Figure 8: Degree of Consumer Motivation for Cultural Tourism



Source: Silberberg T. (1995). “Cultural Tourism and Business Opportunities for Museums and Heritage Sites”, *Tourism Management*, Vol. 16, No. 5, pp: 362.

The tourists should travel for the cultural reasons in order to be a part of cultural tourism characteristics. To realize all the characteristics of cultural tourism, all the conditions supplied for cultural tourism should be unique. For instance; the destination should be cultural (local places, architectural areas, historical sites and rural heritage sites), the tourists should be cultural (greatly motivated for the cultural tour), the place where the tourists stayed should be cultural (heritage buildings, heritage hotels and rural heritage accommodation places), the foods consumed during the tour should be cultural (local foods, special cultural foods and rural heritage foods), the transportations should be cultural (old times cars, buses, local transportation), the tourist guide’ specialization should be cultural tourism. But these special package tours are not very common. For that reason, in some situations, if there is one of the cultural tourism characteristics like at least one cultural destination in the tour program this can be called as a cultural tour.

Cultural motivators indicate the need or desire to explore and learn about the destination, its culture, its heritage or to generally expand one’s horizon and knowledge through travelling to new places (Povey and Heitmann, 2009: 264). The tourists are curious about local cuisine, craft, music, historical and natural attractions, meeting local people and some other indigenous entertainments in the destination. Cultural tourism visitors are more curious about the cultural attractions and activities. Heritage tourism visitors also have the same passion about the cultural attractiveness. For that reason, both the cultural tourism and heritage tourism can be accepted as a

similar tourism activities. The main point of these touristic activities is the place (<https://www.njht.org>). To develop a positive relationship between the culture and tourism these criteria should be defined (OECD, 2005: 62);

- Cultural activities' permanence,
- The participation of local people and tourists,
- The capacity to produce all the good and service demands,
- The interdependence of cultural activity.

People visit the heritage sites, especially to learn new things, to escape the daily routine, to know new cultures, places, peoples, because tourists have a passion for the unknown and so on. Also, there are some psychological reasons for the visitors to visiting heritage places. These psychological reasons were mentioned in Table 2.

Table 2: A Psychological Approach to Cultural Heritage Visiting

Maslow's hierarchy of motivations	Pearce's model of the tourist career	Possible application to heritage visiting
Physiological needs	Sun, sport, sex destinations	-
Security/stimulation needs	Prestige, novelty destinations	Achievement of 'been there
Love/belongingness needs	Destinations that nurture relationships (eg family, group)	Visits that enable group bonding
Self-esteem needs	Destinations offering self-development: cultural tourism	Culturally meaningful activity
Self-actualisation needs	Destinations offering self-actualisation: cultural tourism	Pilgrimage to special places, objects

Source: Young, L. (2005). "Heritage Interpretation Is for People: Putting Visitors at The Centre of Interpretation Planning" *Historic Environment*, Volume 13, Number 3, p. 17.

1.9. The Impacts of Cultural Tourism

Tourism movements have both negative and positive effects on cultural assets. If not these tourism activities controlled or truly managed they can harm to the environment, local people, destinations attractiveness, tourism products and so on. Cultural tourism activity can become a negative element for the destination if not the conservation of the heritage assets actualised. The using of cultural resources for cultural tourism carelessly can lead negative effects for the cultural sites. Therefore, the conservation or management actions need to be for the protection of cultural assets. The commodification and increased standardization of the culture can be resulted from

the negative impacts of cultural tourism on the cultural assets. Traffic congestion, increased crime, noise and air pollution, vandalism, excessive demand on public facilities and water supplies, overcrowding of beaches, forests and parks that result in the destruction of plants and wildlife are another negative impacts for the destination if the destination is not prepared for large number of visitors (Lundberg, 1990: 235).

There are some positive effects of cultural tourism movements that practiced in the destination such as; impact on quality of life (number of entertainment options available to residence, ease of movement in the destination, availability of public transportation), opportunity cost and tourism, the increased attention paid to a destination fosters awareness of conservation as both tourists and local people are educated about the value of conservation and preservation of natural and historical places, tourism activity within a destination contributes to the maintenance and support of local services such as public transport, health care that are not only accessible to the tourists but to locals as well (Heitmann and Robinson, 2009: 225). The cities selected for European Capital of Culture also has so many good advantages such as gaining significant income thanks to the visitors who are curious about the capital of culture of the European and they want to see the city, the image of the city increase. The list of the European Capitals of Culture placed in Table 3. The project of European Capitals of Culture aim is to promote and celebrate Europe's rich cultural diversity and shared aspects of our heritage and thereby promote mutual understanding and intercultural dialogue. The European Capitals of Culture are also a unique opportunity to regenerate cities, to give new vitality to their cultural life, to boost their creativity and to change their image (European Commission Report, 2017: 10).

Table 3: European Capitals of Culture

Year	The City
1985	Athens (Greece)
1986	Florence (Italy)
1987	Amsterdam (Netherlands)
1988	Berlin (Germany)
1989	Paris (France)
1990	Glasgow (Scotland)
1991	Dublin (Ireland)
1992	Madrid (Spain)
1993	Antwerp (Belgium)
1994	Lisbon (Portugal)
1995	Luxembourg (Luxembourg)
1996	Copenhagen (Denmark)
1997	Thessaloniki (Greece)

Year	The City
1998	Stockholm (Sweden)
1999	Weimar / Germany (<i>It coincided with the 250th anniversary of Goethe's birth</i>)
2000	Avignon (France), Bergen (Norway), Bologna (Italy), Brussels (Belgium), Helsinki (Finland), Kraków (Poland), Prague (Czech Republic), Reykjavik (Iceland), Santiago de Compostela (Spain)
2001	Rotterdam (Netherlands), Porto (Portugal),
2002	Bruges (Belgium), Salamanca (Spain),
2003	Graz (Austria)
2004	Genoa (Italy), Lille (France)
2005	Cork (Ireland)
2006	Patras (Greece)
2007	Sibiu (Romania), Luxembourg (Luxembourg)
2008	Liverpool (England), Stavanger (Norway)
2009	Vilnius (Lithuania), Linz (Austria)
2010	Essen (Germany), Pécs (Hungary), Istanbul (Turkey)
2011	Turku (Finland), Tallinn (Estonia)
2012	Guimarães (Portugal), Maribor (Slovenia)
2013	Marseille (France), Košice (Slovakia)
2014	Riga (Latvia), Umeå (Sweden)
2015	Mons (Belgium), Plzeň (Czech Republic)
2016	Wrocław (Poland), Donostia-San Sebastian (Spain)
2017	Pafos (Cyprus), Aarhus (Denmark)
2018	Valletta (Malta), Leeuwarden (Netherlands)
2019	Plovdiv (Bulgaria) and Matera (Italy)
2020	Rijeka (Croatia) and Galway (Ireland)
2021	Timișoara (Romania), Elefsina (Greece) and Novi Sad (Serbia, candidate country)
2022	Kaunas (Lithuania) and Esch (Luxembourg)

Source:https://ec.europa.eu/programmes/creativeeurope/sites/creativeeurope/files/library/cpitalsculture-25years_en.pdf;https://ec.europa.eu/programmes/creative-europe/actions/Capitals-culture_en;https://ec.europa.eu/programmes/creative-europe/actions/capitals-culture_en.

The event of the European Capitals of Culture is probably a good example of the new trends for cultural tourism. European Capital of Culture is mainly culturally rooted since it created European identity through culture (European Commission, 1985). Cultural tourism includes these benefits according to the National Trust for Historic Preservation in the U.S. (<https://savingplaces.org/>);

- Creating jobs and businesses,
- Increasing tax revenues,
- Diversifying the local economy,
- Creating opportunities for partnerships,
- Attracting visitors interested in history and preservation,
- Increasing historic attraction revenues,
- Preserving local traditions and culture,
- Generating local investment in historic resources,

- Building community pride in heritage,
- Increasing awareness of the destination significance.

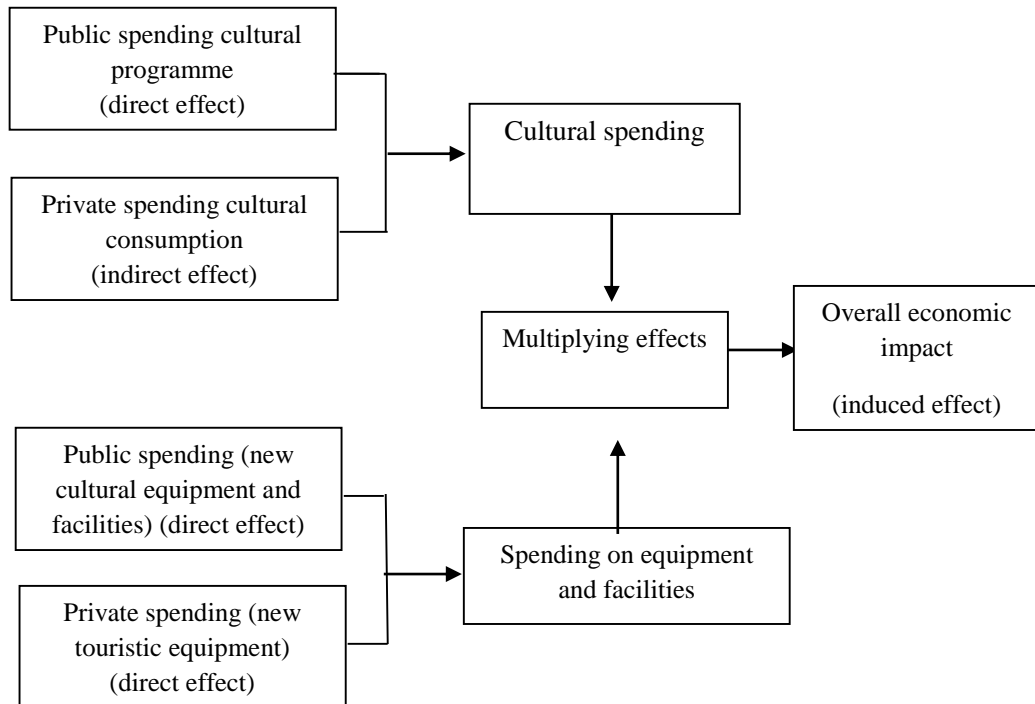
1.9.1. The Economic Impacts of Cultural Tourism

Besides its cultural values, heritage can be seen as an economic resource. It is a fragile resource, often irreplaceable, requiring careful treatment (Necissa, 2011: 875). There are substantial positive benefits of cultural tourism to the economy (Crompton, Lee and Shuster, 2001; Strauss and Lord, 2001; Chhabra, Healy et al., 2003; Crompton, 2006; Fayissa et al., 2007). In the growing global tourism economy, cultural heritage tourism that derives significant economic benefits from local tangible and intangible heritage can be accepted as a niche market (George, 2010: 387). The new money gained from cultural tourism activities generates income and employment for local people. Therefore, the host community benefits through the availability of new jobs and an increase in household income (Chhabra, 2010: 4). The cultural factor is being used for urban transformation and as an element to attract economic activities and new residents. This helps to the usage of tangible determinant on the strategies of economic development of any area. From this perspective, new possibilities for economic development are created for those (Herrero, Sanz, Devesa, Bedate and Barrio, 2006: 43). Host residence provides initial funds (bed, foods, souvenirs) to visitors and they receive a return for their investments as a new job, more households income and the proportion of the total return that filters back to the council (Crompton, 2006: 67). The new money infused into the local economy, generating both jobs and additional tax revenue (Hargrove, 2014: 4). In addition to collaboration and partnership between the local residences and organizations in the cultural tourism economic earnings also important for the partnership (Chhabra, 2009: 308).

Cultural tourism has a regional economic contribution and also employment. The design, marketing and promotion of new cultural and heritage tourism products for visitors and local communities are not very easy. Thus, the concept of cultural tourism needs to be formulated after the cultural offers are identified (Vargas-Hernandez, 2012: 146). The UNESCO's World Heritage status has now great importance for cultural tourism activities. Because the cultural destinations listed as a World Heritage Site the number of tourists is expected to increase and also it is

expected that the local people can benefit from economic gains. For instance; in 1997 the Old Town of Lijiang in Yunnan Province in China was listed as a World Heritage Site and according to its tourism board in 1996 just before it had been accepted the heritage destination, about one million tourists visited Old Town and this number soared to more than 16 million in the following years (Yamashita, 2000: 213).

Figure 9: Economic Impact of The Cultural Tourism Activities



Source: Herrero, L.C.; Sanz, J. A; Devese, M.; Bedata, A. and Barrio, M.J. (2006). “The Economic Impact of Cultural Events A Case-Study of Salamanca 2002, European Capital of Culture”, *European Urban and Regional Studies* 13(1), p. 46.

In Figure 9, the economic impact of the cultural tourism activities can be seen. Cultural aspects can be re-used and be sustainable. Both the public and private sectors cultural spendings have induced impact on overall economy. The more they invest the cultural elements the more income they earn. They can make improvements in environmental quality, can restoration of cultural buildings, can buy new cultural equipment. In this way, they provide more cultural assests to the society and people can have a desire to see these cultural assets. The income created by cultural tourism can be used for the sustainability of cultural assets. By using this income for the cultural heritage management the cultural heritage areas can be protected. The direct and indirect effects of cultural tourism are;

- Employment in attractions,
- Revitalization of buildings and localities,
- Improvements in environmental quality,
- Creating a positive 'image' of the area,
- Improving the quality of life of the community (Leslie, 2001: 114).

Cultural factors affect directly economic performance and development of the region and in this way the region can have a competitive advantage according to the evaluation of its heritage. According to 1995-2004 report of the European Cities and Capitals of Culture (ECOC); it is aimed to built and improve cultural infrastructure, expand the market for cultural events, enhance the general cultural environment, create cultural districts, specific job creation programmes (European Cities and Capitals of Culture Report, 2004: 102-105). The economic benefits of that cultural event are; additional income from operating, managing and generated the whole events (such as ticket sales, merchandise), additional visitor expenditure attracted to the city that is the capital of culture (cultural tourism and day visitors), boost the cultural industries, promoting projects that dealt with the interface between culture, technology and commerce. The numbers showed that during 1995-2004 periods an average growth of 12.7% in the European Cities and Capitals of Culture year, and a drop of almost 4% for the following year. This seems to indicate that the positive impacts of the event. The events taken together have generated about 1.5 million additional overnight stays since 1995. Over 72% of Italian tourists and almost 70% of foreign tourists stated that they were aware of the European Cities and Capitals of Culture event in 2000, although 44% of Italian tourists and 42% of foreign tourists participated in the programme while in the city. In Luxembourg 48% of tourists indicated they were aware of the ECOC event before deciding to visit the city, while a further 30% became aware of the event during their visit (European Cities and Capitals of Culture Report, 2004: 112).

Necissa (2011: 876) indicated that there are three types of tourist spending in the heritage areas. The first one is the spending on the entrance fee of the museum or site, secondly, spendings for accommodation or catering and the third one is the total spending during their stay. These spendings can be summarized in a detailed as follows;

- Total revenue visitor gathered by the operator of the monument or museum site.
- The number of visitors paying, not recorded to pay the entrance to the monument, museum or site.
- The number of visitors visiting many monuments, museums or site study areas.
- The number of visitors to the monument, museum, site or living on the territory of study.
- Average expenditure per person per stay recorded on the municipality or the department for tourists to stay (or by default that average spending per person per day recorded on the town, the municipality or the department and average length of stay of tourists on the municipality).
- Average expenditure per person per day recorded on the town or the department for tourist sightseeing.
- Night's lodging spent on the municipality (Necissa, 2011: 876).

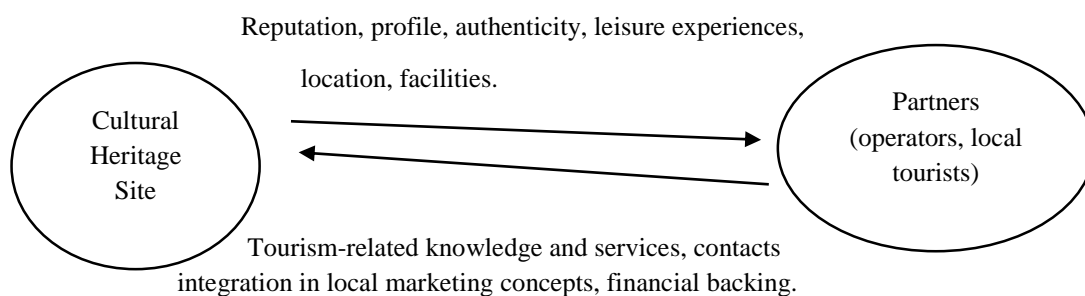
Table 4: Some Examples for The Economic Contribution of ECOC Events

ECOC Cities	Tourism Data	Year	% Change
Košice	Staying Visitors	2012-2013	16.7%
	Foreign Visitors		19.5%
	Stays Overnight		10.4%
	Spend on Accommodation (€)		37.8%
Marseille-Provence	Receipts from the tourism tax	2012-2013	25.2%
	Stays Overnight Foreign Visitors		23%
Wroclaw	Staying Visitors	2015-2016	18.3%
San Sebastian	International ECoC audience	2015-2016	7%

Source: <https://ec.europa.eu/programmes/creative-europe/sites/creativeeurope/files/files/ecoc-2013-full-report.pdf>, pp, 58; https://ec.europa.eu/programmes/creative-europe/sites/creative-europe/files/files/ecoc-2016-evaluation-en_0.

In Table 4, the numbers show the incomes of the cultural events. Its impact differed from one destination to another but what they all had in common was their ability to get a reliable source of income. International tourism in Europe expanded at 4.5 % a year over the past 20 years. It can be said that also there is the same rate for the cultural attendance of the tourists in Europe (Richards, 2001:8).

Figure 10: Cooperation As a Win-Win Relationship



Source: Hausmann, A. (2007). “Cultural Tourism: Marketing Challenges and Opportunities for German Cultural Heritage”, *International Journal of Heritage Studies*, p.181.

As seen in Figure 10, with the cooperation between the partners, both sides can achieve positive gains. First of all if the cultural heritage sites are used correctly by the partners, the win-win relationship can be established.

1.9.2. The Socio-Cultural Impacts of Cultural Tourism

Tourism affects the culture of the community (values, lifestyle, morals, religion, family structure, language, traditions, customs). Especially, cultural tourism can provide cultural exchange, thus facilitating increased social contact in more isolated communities (Heitmann and Robinson, 2009: 226). Unlike other forms of tourism, cultural tourism is built on various cultural attractions and combined with nature, folklore, ceremonies, dances, art, handicrafts. The local people get money from the tourists who visit their villages or regions. Cultural tourism plays an important role in assisting local communities in accessing various social amenities because of the direct sales of goods and services to visitors. After the introduction of cultural tourism in the Kilimanjaro (Tanzania) 10 years ago, local people have significant social progress with access to education and health facilities (Anderson, 2015: 217).

Tourists visit destinations to experience the lifestyles, everyday culture and customs of the people they visit (OECD, 2009: 25). There is a strong relationship between cultural tourism and identity. With the loosened social ties, traditional family forms and structure decline. Cultural tourism can act as an ideological stimulus to promote a new image and identity in response to the contemporary social relationships and it modifies the borders between different human groups both in the local and global level. Cultural tourism is not just visiting the monuments and historical site or

destinations but also consuming the way of life in different destinations. In other words, cultural tourism includes both the products belonging to the past and contemporary way of life and culture of the people (Mousavi, Doratli, Mousavi and Moradiahari, 2016: 74). With the cultural tourism, the local people can give more value to their cultural assets and try to preserve their culture more as well as giving them renewed pride in the locality.

Cultural tourism has special importance not only just new growth tourism market but also for political as a means of the images of the countries (Hughes and Allen, 2005: 173). The year 2018 declared European Year of Cultural Heritage and all European Union countries organized conferences, events, meetings and in this way they promoted all forms of cultural heritage. Their aim with promoting the forms of cultural heritage was to access to cultural heritage especially for those who were not usually involved in cultural activities and to encourage people to participate in the events and creating activities. Under the slogan “our heritage: where the past meets the future”, some events organized such as high-level innovation and cultural heritage conferences and European cultural heritage summit (Pasikowska-Schnass, 2018: 5).

Some of the contribution of cultural tourism to the social life of the local people can be as follows; give a chance to tourists to learn the cultural heritage of the societies, promote the cultural heritage of the countries and in this way it can be possible to affect the tourists with the differences in the heritage culture, protect the destination, increase the collaboration between the countries, develop the destination for economically, socially and culturally. People can have a chance to recognize their local identity and the importance of cultural heritage by visiting the cultural heritage destinations and in this way they try to protect their cultural history and values. That situation also enables local people to see themselves as the protector of cultural heritage. It is important that transfer the asset to future generations.

Cultural tourism generates tourism activities from which the local people get an income and supply permanent or temporary jobs. It increases the living standards of the inhabitants of the region. Cultural heritage also increases the attractiveness of the area and the number of tourists from the country and abroad (Stratan, Perciun and Gribincea, 2015: 117). Objects and events that are shaped by human labour may attract the curiosity of other people and are included in the cultural charm. Cultural tourism

can increase the diversity of products and visitors in destinations, increase the number of qualified visitors and help improve the culture of the local population (Öter ve Özdoğan, 2005: 128). Cultural tourism has also negative effects on the community's and region's culture. Some of them are; manipulation of the past for some reasons (for commercial or some other reasons), foregrounding against the other societies, condescending other societies, impose on some historical events. Cultural tourism is also commonly used to build patriotism at the domestic level and spread propaganda to international visitors. Heritage places are often shown in an effort to highlight the virtues of particular political ideologies. For instance, in state-socialist countries, tours typically involve visits to shrines and monuments dedicated to great communist leaders and patriots. Tours also include visits to schools, community centres, factories and specially designed villages where the people (often famous people) live an idealised communist lifestyle. This was certainly the case in China and the former Marxist-Leninist countries of eastern Europe and is an especially distinctive feature of tourism in North Korea today. Heritage places and events are also commonly utilised as tools to build nationalism and patriotism among domestic tourists. Battlefields, cemeteries, monuments to national heroes and other places important in the national psyche are central to this particular use of heritage (McLean, 1998; Morales Cano and Mysyk, 2004; Chronis, 2005).

1.9.3. The Environmental Impacts of Cultural Tourism

Thanks to the cultural heritage tourism the cultural heritage can be protected and saved, the quality of life of the residents can be improved, the economy of the local people can be developed, urban heritage and culture can be shared with visitors, For instance; in Palembang, bamboo handicraft centre shop becomes one-stop for the cultural workshop, which consists of performance venue, Sundanese culture performance, including angklung music show, Sundanese dance, and many other cultural shows. In this way, these place can be a cultural market for both local and foreign tourists (Hani, Azzadina, Sianipar, Setyagung and Ishii, 2012: 197). The prices for the heritage sites sometimes can not be representative, therefore, this situation can cause excessive demand for heritage assets and result in their physical overuse. Further, the lack of representative asset values tends to lead society to “under-invest”

in their conservation. Besides, the heritage assets can have physical deterioration for not protected by society. In order to build “heritage” assets, it is required to take into consideration these implications (Garrod and Fyall, 2000: 685).

Sustainability is more crucial for the cultural tourism because the contemporary usage of the cultural heritages can damage such resources and they cannot be passed on to future generations. The people cannot be aware of and benefit from the cultural aspects, because they have effectively been demolished by previous generations (Fyall and Garrod, 1998: 214). In order to decline the negative effects of cultural tourism on the environment, it is required to educate local community about the importance of cultural resources, to manage potential conflicts between the workers of tourism sector and conservationists, to plan cultural tourism movements in order to get high-quality satisfaction for visitor experiences (Istoc, 2012: 54).

In as an example for the negative effects of the cultural tourism to environment; with the increasing tourist numbers in the cultural heritage sites is The Old Town of Lijiang in Yunnan Province, China, unfortunately, the river water that is essential to the lives of the local Naxi people is polluted and traditional houses have been transformed into the souvenir shops, restaurants or guesthouses. For that reason, the local Naxi people have moved out of the Old Town. Thus, it can be said that the Old Town of Lijiang exists only for the benefit of tourism and tourists (Yamashita, 2000: 213). Misuse of cultural assets and negative behaviour of tourists damage to the cultural heritage. With the incorrect planning process, the cultural assets can be damaged and the sustainability of cultural assets can not be provided.

1.10. Definition of Tour and Cultural Tour

Visiting the largest number of sites, travelling in safety, average hygiene standards, giving the service exactly as it was promised in describing the tour (Enoch, 1996: 601). Tours are trips where services such as transportation, accommodation, food and beverage opportunities are offered together and are organized to more than one touristic center (Yarcan and Peköz, 1997: 22; İçöz, 2003: 157). Tour can be classified as foreign independent tour and domestic inclusive tour (Lundberg, 1990: 130). Cruising, rail tours, bus tours, adventure tours, city tours, theme tours are different types of tours (Barbara, 2000: 3-4). There are six distinct types of guided

tours; package tours, custom tours, convention tours, incentive tours, fixed departure tours, familiarization tours. There are three major types of package tours: independent tour (foreign independent tour and domestic independent tour), the hosted tour, escorted tour (Pond, 1993: 43). When the tour types are examined it is seen that they are divided into comprehensive tour, independent tour, week-end tour, special interest tour, escorted tour, hosted tour and sight-seeing. The detailed definitions about these tour types are as follows (Yarcan and Peköz, 1997: 25; İçöz, 2003: 160);

Comprehensive Tour: it is a touristic product that is planned in all details in advance includes round-trip, transportation and accommodation services such as transfer, sightseeing and all inclusive and is sold at a single prices. It varies according to the destinations and the way they are organized and the number of people participating in the tour.

Independent tour: it is a flexible tour arrangement for those with high income levels. For instance, only transportation and accommodation may be included in the package, and local transportation and food and beverage services may not be included.

Week-End Tour: they are short package tours that include weekend holidays and usually stay 3-4 days at the destination. It is usually organized from Friday to Monday or Thursday to Sunday as the phrase for the weekend indicates.

Special Interest Tour: they are special interest tours organized for various purposes such as education, sports and adventure. The area of interest and the subject of the trip constitute the feature of the tour. Like archaeology tours and study tours.

Escorted Tour: a person appointed by the tour operator, accompanies the group and takes care of all the details of the trip. Especially, in special interest group or affinity group there is a person who leads the tour participants.

Hosted Tour: this is the tour with the person who hosts the traveler and manages the services. There may not be tour managers on the tours, individuals participating in the tour separately can form a group at the point of arrival. The representative of the local tour operator welcomes and sends off the group. This person can also be a guide. This type of regular tour is called a guided tour.

Sight-Seeing: it is a type of trip that includes visiting a place such as museums, and archaeological sites. Daily city tours and daily tour services offered the cruise liners are included in this group.

Tourists purchase a planned and all services included tours such as travel accommodations, services, ground transportation and entertainment. Therefore, the total price of this package tour services is less than other tour types (Lundberg, 1990: 130). Package tour; is a tour including round-trip transportation, accommodation, food and beverage, transfer, local transportation, guiding services, more than 24 hours long overnight accommodation. The services covered by this can vary. Package tours are usually guided tours. Tour leader can also assist to tour participants and make travel arrangements (Yarcan and Peköz, 1997: 24; Küçükaslan, 2009: 32). The tourist also has a chance to use of the community's social items such as museums, sites and use of local trails and walkways, and so on in a package tour (George, 2010: 381-382). In the

Basic concepts to know about tours (İçöz, 2003; 157);

Single Center Tour; this is the tour for those who stay in a certain place for a certain period of time.

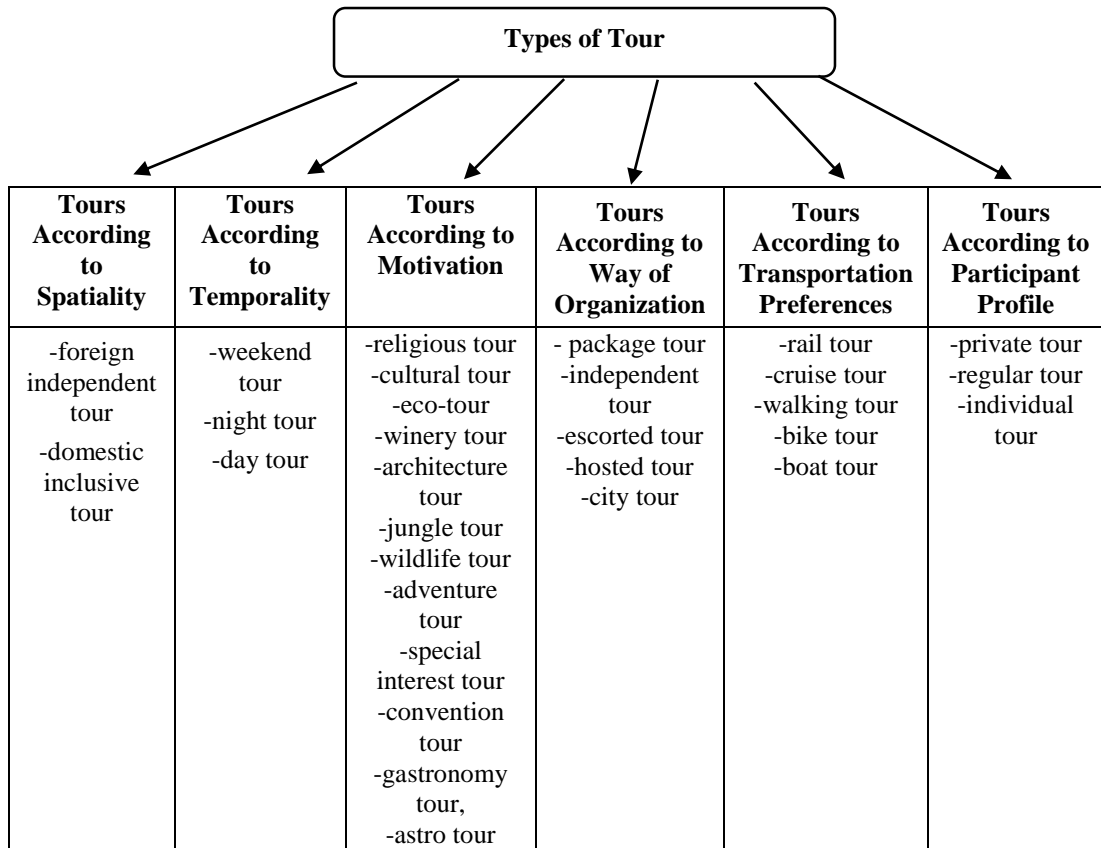
Multicenter Tour; this is the tour that accommodate more than one center and include excursions.

Cruise Tour; this is the tour that made by ship. Day tours are offered to visitors when ships stop at various ports.

Tour Type; in multi-center tours, each route refers to a tour type, and in single-center tours, each time used refers to a tour type.

Tour Number; refers to the number of times organized tours.

Figure 11: Classification of Tour



Tours can be classified in six stages as seen in Figure 11. These are according to tour spatiality, temporality, motivation, way of organization, transportation preferences and participant profile. Each tour has its own particular demands. Selling affinity tours or targeting a very specific kind of traveler such as the cultural explorer or adventure seeker is a good way of conquering the new potential of the destination in the market place (Mancini, 2000: 182). To mention cultural tours, one should realize themselves for the visitor, experience or they should consume the product related with cultural context (heritage sites, historical monuments) and the people or organization who implement the cultural product (Geatte, 1994: 11). Cultural Tours offer tourists the opportunity to satisfy their curiosity, learn new things, get to know different cultures and have different experiences. There is usually a tourist guide on tours and informs the tourists by making the necessary explanations. Cultural activities such as museum, ancient city visits, folklore shows are the most prominent features of these tours (Küçükaslan, 2009: 62).

Places which have stories, legends or myths attract people who want to see these places with their own eyes and to understand the lives of the people living these heritage sites. Tourists want to gain access to other cultures living in different times and places by seeing them by themselves. Especially cultural tourists prefer to experience these places with the cultural tours that contain cultural elements such as cultural destinations, places, tangible and intangible cultural products and feel the cultural atmosphere.

In the some examples for the heritage destinations in which the cultural tours are organized such as; Western ghost town (DeLyser, 1999), Viking heritage museum (Halewood and Hannam, 2001), Gettysburg (Chronis, 2005), Bath in which the Georgian architecture placed (Prentice, 2001), the trails covering great distances within a country and representing in almost all parts of the world where heritage resources exist such as the United States include the Lewis and Clark Trail, the Mormon Trail, the Black History Trails of the southeast, and the Appalachian Trail, In the United Kingdom, the Hadrian's Wall National Trail in England, Scotland's Malt Whisky Trail, Boston Trail, Silk Road, La Ruta Maya, The Oregon Trail, Santa Fe Trail in the USA, Jesus Trail, Freedom Trail in Boston (Timothy and Boyd, 2003; Timothy and Boyd, 2006) preferred by the cultural tourists to feel the cultural authenticity.

Urban cultural destinations are placed in package tours by the tour operators as a cultural tourism product. Accessibility to tourist facilities, certain number of cultural attraction, several standart facilities (such as shops, restaurants, hotels) is enough for mass-market operators to arrange a cultural tours. But for specialist tour operators atmosphere is very important. Thus, they can operate small groups to visit less accessible and less well known cultural places (Richards, Goedhart and Herrijgers, 2001: 85). If the cultural tourists stay more with the local people, they can have a chance to learn about the cultural opportunities in the local area. Cultural experiences should be prepared as a package tour to acquire cultural learning experiences (McHone and Rungeling, 1999: 219).

Tour operators primarily conduct market research in the preparation of a tour (survey forms can be distributed to customers, travel agency reports can be evaluated), and than old tour programs are reviewed, new attractions places are determined (what

kind of touristic products will be presented to the new attractions places is determined), tour details are determined (duration of tours, transportation, local services). It follows the steps of transportation links, pricing, brochure preparation, customer reservation system, retailers and connections (Yarcan and Peköz, 1997: 37; Mancini, 2000: 183; Küçükaslan, 2009: 85; Hacıoğlu, 2013: 123). The information that should be included in the tour program is as follows (İçöz, 2003: 162);

- The starting and ending points of the tour and places to visit,
- Services included in the tour,
- Vehicles to be used for transportation,
- Accommodation facility to be used during the tour,
- Trips and guide service during the tour,

Services and prices not included in the tour price (İçöz, 2003: 162).

The advantages of developing a cultural tour than developing another tour are as follows;

- Exploring the tangible and intangible cultural heritage values of local culture,
- To provide benefits by increasing the awareness of the cultural values of a destination that is rich in its cultural inventories,
- Taking advantage of cultural products that cannot be copied in different destinations,
- Cultural tours offer diversity,
- Cultural tours offers continuity as cultural tours are far from seasonality.

The benefits of developing a cultural tour;

- Cultural tour that derives significant economic benefits from local tangible and intangible heritage,
- Cultural tour modifies the borders between different human groups both in the local and global level,
- Cultural tour supplies to protect the cultural history and values,
- Cultural tour helps to transfer the cultural avalues to future generations,
- Cultural tour give a chance to tourists to learn the cultural heritage of the societies,
- Cultural tour helps to protection and conservation of cultural heritage values.

1.10.1. Using Cultural Heritage in Cultural Tour

Unlike other products where one sector is responsible for supply and marketing efforts, cultural tourism products that are the tangible and intangible values require inputs from the two different sectors. Therefore, for the cultural tourism product, it is required to manage heritage assets to become successful tourism products (Ho and McKercher, 2004: 257). It is required to analyze the interaction and coherence between the different core elements for cultural heritage tourism but also with supporting facilities (accommodation, souvenir trade, restaurants and transportation) (Jansen-Verbeke, 2007: 4). The consumers of the heritage attractions are a very fundamental element for cultural tours. These consumers have a significant influence on the production form and location of these heritage attractions (Richards, 1996: 262). It is important to understand the way, cultural heritage assets should become core elements of the destination tourist products for the cultural tourism promotion and communication (Ho and McKercher, 2004: 264). Just as tourists come to the heritage areas not just because of the physical asset but for seeking for various cultural experiences or for personal emotional connection with the heritage and to feel various types of heritage tourism experiences exist (Timothy, 1996: 754).

Cultural offerings imply more than museums, castles or other historic sites, and include, for example, cultural landscapes, cultural practices, knowledge and living experiences. These cultural products may be linked (Hausmann, 2007: 175). Visits or most of the tourism activities involve some elements that belong to other cultures. So, most tourism can be accepted as a cultural (Hughes, 1996: 708). Cultural product need to attract or increase the length of stay of tourists who can have the possibility to bring in new money (Silberberg, 1995: 361).

Culture, in all its forms, is accepted as a strong tourism product. Over the years the relationship between tourism and culture increasingly become significant, because they give a chance to the region the attractiveness and competitiveness. Culture can just only promote factor for the destination by itself. Destinations are trying to be more popular by developing their comparative advantages by adding to their stock of cultural attractions (building new museums or heritage centres) and selling their intangible culture and creativity (such as selling atmosphere, cultural events, gastronomy). Local communities should come together to develop cultural products

for tourism, new policies, new structures and new projects, public-private partnership and the stakeholders should come together to promote destinations as a way of culture (OECD, 2009: 35).

After the 1990s the mass-market tour operators had begun to pay attention to the cultural tourism market. Mass-market operators firstly put their tour program city break program which provided little more than the chance to visit cultural destinations relatively cheaply. More recently, the city break programs have been enhanced by the addition of specific cultural elements, such as visits to art exhibitions, the theatre, musicals and opera. Some major operators have also begun to produce specific brochures related to cultural events, such as TUI in Germany. Mass-market operators need to maintain their cultural leadership by generating new ones. As soon as the new cultural products are discovered by the mass-tourists, they lose their distinctive value (Richards, Goedhart and Herrijgers, 2001: 74-75).

The emerging gap between dynamic and less dynamic cultural regions is not only based on the actual presence of monuments, museums or historical landscapes but perhaps even more on the liveliness and liveability of intangible heritage elements such as traditions, language, religion, music, folklore, gastronomy. The destinations, particularly in those cases where physical heritage assets are rare or missing, have a chance to enter into the competitive arena of cultural tourism markets. The challenges lie even more in innovation and creativity (Picard and Robinson, 2006: 6). In a study conducted by Jansen-Vebeke (2007), it was tried to examine the role of cultural resources used as a cultural heritage product in cultural heritage destinations. He mentioned the importance of understanding of the process and multidimensional impacts (Jansen-Verbeke, 2007: 15). Rasetina (2013) conducted a research about cultural and historic resources in Osijek-Baranja. It was mentioned in the results that the restoration, protection plans, revitalization, international cooperation in the reconstructions projects and active cooperation with Committee for Cultural Heritage of the Council of Europe are a very important component for using cultural heritage product in cultural tourism (Rasetina, 2013: 235).

Anca (2014) conducted a research about using cultural heritage of the North-west region of Romania in cultural tourism. According to the results, the most cultural heritage sites are in poor conditions and require investment for rehabilitation,

infrastructure and access in order to introduce them in touristic products (Anca, 2014: 201). Tizzoni (2016) conducted a research about great war heritage in the province of Trento for using this heritage in cultural tourism. In this study, he mentioned about the war destinations' importance and tried to show Trento destination's war landscapes (Tizzoni, 2016: 84). Vidic (2016) conducted a research and found that many factors such as political factors, human factors and financial factors affect the heritage in Vojvodina (Serbia) to use it in the cultural tourism. Only the harmonization of these factors can provide a successful heritage use for tourism (Vidic, 2016: 83). Rakitocav and Urasevic (2017) tried to explore the heritage of Pula for the cultural tourism. According to his study results, the society need to became aware of their cultural values while these cultural values turning to heritage tourism it is important to conserve these values (Rakitocav and Urasevic, 2017: 213). Understanding the dynamics of cultural tourism requires the identification of the cultural resources of the place and the people: their history, habitat and heritage (Jansen-Verbeke, 2007: 7).

1.10.2. Development of Cultural Routes

A culture route is in a favourable position for small tourism businesses to be marketed and branded. The route enables cultural tourism products and offerings to become more aware of other businesses and to form networks (Jacobs, Preez and Fairer-Wessels 2019: 4). Culture routes has been used in several parts of the world particularly for promoting rural tourism. A cultural tourism plan should be developed with the aim of transforming cultural resources into cultural tourism products. The culture routes have an important role for this transforming (Lourens, 2007: 475).

Cultural routes can be classified in two groups. The first group is the transportation routes that have been used in a certain period of history while the routes in the second group are planned routes that did not exist in the past, but are developed around a specific theme today and where cultural and natural heritage is used as the basic material. A culture route should be created today or really used in his era, cultural or natural items must be found and gain its importance thanks to this cultural heritage, it should be developed such as conservation and rural development and can be defined as a local, national or regional scale transport corridor. The most essential components on the culture route are tangible and intangible and natural cultural values such as

historical ancient cities; traditional rural settlements such as villages; traditional lifestyle such as food, clothes, believes and handicrafts; singular historical buildings such as mills, bridges, churches; natural environment such as valley, canyon, lake; wild life such as flora and fauna (ÇEKÜL Foundation, 2015: 12-14).

Culture routes seem to be a particularly good opportunity for developing less explored areas with valuable cultural destinations such as rural areas or villages that have cultural resources and attractions or the peace and quiet of the countryside. Cultural tourists who often not only stay longer but also spend more to pursue their particular interest have a special interest to these cultural destinations. Routes appeal to a variety of users, such as international overnight visitors who use them as part of a special interest holiday, longer-staying visitors who use them (or parts of them) for day excursions, or urban domestic day visitors. Routes vary considerably in length and scale (local, regional or international), and attract different kinds and numbers of tourists. In the culture route programs, the aim is both to ensure the cultural heritage to provide intercultural communication and to develop the destination where the cultural heritage is located with including these routes in tourism event. For the successful route development it is required to gain economic benefit for the destination by developing tourist facilities that encourage the tourists for spending, providing direct or indirect additional employment for the local people through services required to operate the route, expanding the tourist markets by providing a variety of attractions (Meyer, 2004: 5-14). There are five priority fields of action which must be taken into account in the development of a culture routes. These are; “defining a theme, identifying heritage elements, creating a network with legal status, co-ordinating common actions and creating common visibility” (Cultural Routes Management, 2015: 36- <https://book.coe.int/en/cultural-heritage/6426-cultural-routes-management-from-theory-to-practice.html>). The culture route should “focus on less well-known destinations, which allows a more balanced local and regional development, as 90% of the Cultural Routes, which wind through the 47 member states of the Council of Europe, are rural areas, includes multiple sites, which provides more opportunities for developing cultural assets and engage a large number of local stakeholders” (Council of Europe, <https://rm.coe.int/cultural-routes-of-the-council-of-europe-booklet-for-member-states/16809f0574>). Cooperation network, regional thinking and leadership,

infrastructure and access, community participation, promotion are the key elements for the culture routes (Meyer, 2004; ICOMOS, 2008; ÇEKÜL Foundation, 2015). Culture route programs provide a holistic approach by systematically bringing together multiple entities in heritage sites. The following objectives are generally taken into account when planning a culture route; to protect and interpret natural and cultural heritage in holistic way, to ensure the perception of regional identity, to develop projects that will activate the economic potential of values that are about to disappear such as traditional production and local architecture, developing alternative tourism areas to mass tourism types, relieve pressure on tourist attractions such as coastlines and archaeological sites, to support regional development by creating small-scale investment areas in the service sector, to create horizontal cooperation grounds between local stakeholders, to raise awareness of conservation in the local community, providing a qualified and enhancing travel experiences for those who will experience the area or region (ÇEKÜL Foundation, 2015: 24).

Table 5: Development of The Concept of Cultural Routes

Year	Developments
1984	Council of Europe invited member states to start European Cultural Routes Program.
1987	Santiago de Compostela was declared as a first European Cultural Route. This route later expanded as a European Migration Route.
1994	First meeting on the topic “One of our cultural heritage part of: culture routes” was carried out in Madrid with participation of UNESCO and ICOMOS representatives.
1997	Europe Cultural Routes Institute was established by Council of Europe.
1998	ICOMOS Cultural Routes International Committee was established.
2002	A web portal “A common heritage: cultural routes and landscapes” created by European Institute of Cultural Routes.
2005	Cultural routes has been defined as one of the four category by UNESCO.
2008	ICOMOS cultural routes statement published.
2012	Council of Europe published Colmar Declaration within the scope of 25th anniversary of culture routes.

Source: Çekül. (2015). Culture Routes, p: 14-15.

In Table 5, development process of culture routes described. There have been actions about the culture routes since 1984. The concept of culture route requires a specific methodology for its research, assessment, conservation, protection, use and management. Culture route can be used to promote an activity of social and economic interest. Efforts should be made to promote knowledge about culture routes along with

their appropriate and sustainable use for tourism purposes. Culture routes should harmoniously be integrated a supplementary infrastructure for tourist activities. Information, interpretation and presentation authenticity and integrity of the historic values of the culture route as key elements to be conveyed to visitors (ICOMOS Cultural Routes Statement 2008: 8).

Thematic tours such as; religious heritage, history and civilization, landscape and handicrafts, arts and architecture (Council of Europe, <https://rm.coe.int/cultural-routes-of-the-council-of-europe-booklet-for-travellers/16809f0575>) generally used in culture routes. For that reason generally cultural tours and routes classified according to their themes.

Table 6: Some Examples from European Council Cultural Routes

Name of The Route	Theme of Route	The Year Certified	The Number of Countries That Routes Crosses
Santiago de Compostela Pilgrim Routes	Religious Heritage	1987	8
The Hansa	History and Civilisations	1991	6
Viking Route	History and Civilisations	1993	13
Via Francigena	Religious Heritage	1994	4
Routes Of El Legado Andalusi	History and Civilisations	1997	8
Phoenicians' Route	History and Civilisations	2003	10
Iron Route In The Pyrenees	Landscape and Handicrafts	2003	3
European Route Of Jewish Heritage	Religious Heritage	2004	18
Saint Martin Of Tours Route	Religious Heritage	2005	10
Cluniac Sites In Europe	Religious Heritage	2005	7
Via Regia	History and Civilisations	2005	5
European Cemeteries Route	Arts and Architecture	2010	20
European Routes Of Emperor Charles V	History and Civilisations	2015	11
Iron Curtain Trail	History and Civilisations	2019	11
European Route Of Historic Gardens	History and Landscape	2020	6

Source: <https://www.coe.int/en/web/cultural-routes/by-theme>; <https://rm.coe.int/cultural-routes-of-the-council-of-europe-booklet-for-travellers/16809f05d0>.

In Table 6, forty culture routes of the Council of Europe with a very different themes that illustrate European memory, history and heritage are showed (<https://www.coe.int/en/web/cultural-routes/by-theme>). Both the national and international dimension of the culture can be seen in Table 6. It is observed that some culture routes pass through a very different number of countries. In the table it is seen that the Santiago de Compostela Pilgrim Route that the world's first developed culture route is the first European Cultural Route certified.

Cultural routes can be classified as according to *their territorial scope* such as local, national, regional; *their cultural scope* such as cultural region or evaluation of cultural values; *their goal or function* such as social, economic and cultural; *their duration in time*, their structural configuration such as linear, circular and network; their natural environment such as land, aquatic and mixed (ICOMOS Cultural Routes Statement 2008: 6). The European Commission supports cultural routes crossing several countries on different topics such as cycling paths, eco-tourism products, historical, religious-pilgrim tourism, tourism capitalising on the maritime and sub-aquatic cultural heritage, industrial heritage. The Commission is also working with UNESCO to develop trans-European Cultural Routes around UNESCO World Heritage sites (i.e. Royal Europe, Romantic Europe, Ancient Europe and Underground Europe) and with UNWTO on Western Silk Road tourism development (European Commission Report, 2017: 26). Cultural routes (El Camino de Santiago in Europe; the Silk Road, placed more than twenty-five countries with twenty spoken languages, in Asia; the Inca Road, known by its historic name as Qhapaq Ñan, connecting the ancient pre-Colombian empire of South America; and the Sacred Routes of the Kii Peninsula in Japan) make up the connective web of the world's heritage. The examples for the heritage canals are the Midi canal in France, the Rideau canal in Canada and Pontcysyllte in Wales that are the World Heritage List and the examples for the heritage railways the Rhaetian Railway in Switzerland and Italy, the Semmering Railway and the Mountain Railways of India (Ruiz Rodriguez and Coronado, 2017: 367). Water routes are also used extensively, whether they are along rivers or oceanic voyages to distant lands (Taylor, 2013: 18), Great Ocean Road in Australia (Altenburg and James, 2013: 88), Thai-Burma railway in Burma (now Myanmar) (Beaumont 2013: 100). Heritage trail in Old Saida has a comprehensive scene that includes the

urban fabric, architectural style, spatial expressions, outdoor activities, traditional crafts, and traditional ways of living, all of which are visible in the over-layers of cultural heritage with which the area is stamped. Moreover, the sea, as both the starting and the end point of the trail, indicates the natural constraints as a reference for interpreting this area. The customs and traditions that are still practiced on Old Saida's streets, reflecting the traditional vernacular of daily life. Al-Zoujaje cafe is a good example of a place that shows the spiritual traditions of Old Saida, particularly during Ramadan. The second is achieved through visiting many historical buildings that are adaptively re-used as cultural centers and museums. The soap museum, Debbaneh Palace and Dar Hammoud are good examples. They show different perspectives of the intangible aspects that shape the face of Old Saida (Al-hagla, 2010: 235).

1.10.3. Cultural Tourist

Silberberg (1995) mentioned about the four cultural tourist types according to the tourists' degree of motivation for visiting cultural sites. The first type of tourist is greatly motivated who visit a destination primarily to experience its cultural products, the second type of tourist is in mostly motivated who visit a destination to experience its culture in addition to something else like visiting friends and relatives, the third type of tourist is adjunct who has a motivation for visiting a destination not culturally but because they view culture as another main motivation. The fourth type of tourist is the accidental cultural tourists who did not intend to engage in any cultural activities but somehow do, for instance, their relatives or friends may insist on visiting ancient city (Silberberg, 1995: 362).

There are two types of cultural tourists. Generally, both of them visit heritage attractions during their stay and they tend to take fewer holidays especially short breaks. Especially the difference is their level of involvement in cultural production (Richards, 1996: 271). Hughes (2002) also classifies the cultural tourist in four-part. Hughes initially divides cultural tourist into the *core* (people who travel to a place to experience its culture) and *peripheral* (people who travel for other reasons) types. Then he divides core tourists into *primary* and *multi-primary* tourists. He divides peripheral tourists into the *incidental* and the *accidental* tourists (Hughes, 2002: 170).

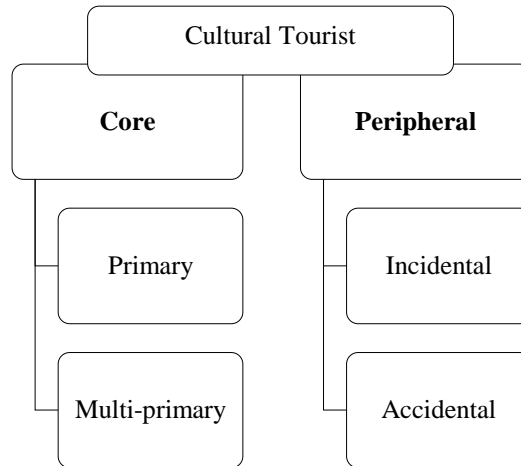
McKercher (2002) mention about the five different types of cultural tourists. The first one is the purposeful cultural tourist (learning about the other culture is the main reason for visiting cultural attractions and these tourists have a high centrality and deep experience), the second one is sightseeing cultural tourist (that tourist also have the same intention with the first one for visiting the cultural attractions but this one has a more shallow), the third type of tourist is the casual cultural tourist (the decision of this type of tourist to visit cultural attractions plays a limited role and the tourist has modest centrality about the culture), the fourth one is the incidental cultural tourist (in the decision-making process for this type of tourist the cultural tourism plays little or no meaningful role but during the trip this tourist can participate in cultural tourism activities and so the tourist has low centrality about the culture), the fifth and the last one is serendipitous cultural tourist (cultural tourism play no role in the decision to visit cultural tourism destinations but they may visit cultural attractions during their visits. He defined the cultural tourist as a person who visits or intends to visit the cultural tourism places or attractions (such as museums, historical sites, festivals) and also participate in the cultural activities during their trips regardless of their main reason for travelling (McKercher, 2002: 30-32).

Stylianou Lambert (2011) defined the cultural tourist as any individual who visits cultural institutions or places such as museums, archaeological and heritage sites, operas, theatres, festivals or architecture while away from home (Stylianou Lambert, 2011: 405). According to Hargrove (2014: 4); cultural tourists “is individual or are groups seeking out distinctive experiences focusing on visual and performing arts, architecture, cuisine, and craft. The difference between a cultural tourist and a resident is often the fact that these individuals travel to a destination for a specific purpose (business, convention, leisure), staying overnight in a hotel or even visiting with friends and family before returning to their original location” (Hargrove, 2014: 4).

According to Iguisi (2009: 114) everyone belong many cultural levels in the groups such as a national level (according to ones’ country); a regional/ethnic/religious/linguistic (composed of culturally regions, ethnic, religious and language groups; gender level (girl/boy); social class level (person’s profession); generation level (grandparents/parents) (Iguisi, 2009: 114). There can be differences by type of cultural product or cultural tourist types. Cultural tourist typologies often

depend on classifying factors such as motivations, interest, experiences or cultural tourist activities with which tourists engage (Stylianou Lambert, 2011: 405).

Figure 12: Culture-related Tourist Types



Source: Hughes H. L. (2002). “Culture and Tourism: A Framework for Further Analysis, *Managing Leisure*, 7: 3, pp: 170.

The detailed cultural tourist types can be seen in Figure 12. The first types of cultural tourists (the core one) are highly selective in their consumption of heritage resources and for that reason traditional heritage areas still have a considerable advantage. Creation of cultural facilities is an important weapon in the competitive struggle to attract (Richards,1996: 262).

Table 7: Importance of Cultural Tourism in The Decision to Visit A Destination

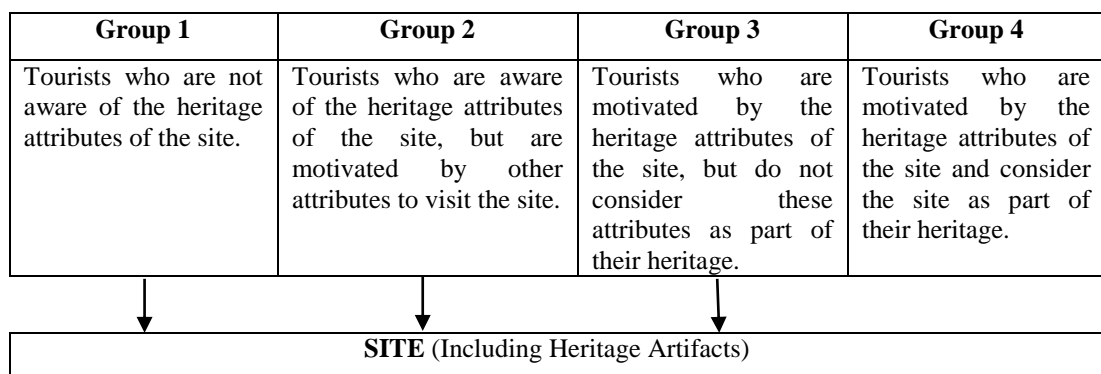
Experience Sought	DEEP	Serendipitous Cultural Tourist		Purposeful Cultural Tourist
	SHALLOW	Incidental Cultural Tourist	Casual Cultural Tourist	Sightseeing Cultural Tourist
		LOW		HIGH

Source: McKercher, B. (2002). “Towards A Classification of Cultural Tourists”, *International Journal of Research*, 4, p: 32.

In Table 7, the first type of tourist is full of cultural motivation, for the other types of cultural tourists the cultural motivation factors decline incrementally. Thus, it can be said that except first types of cultural tourist other types plays a lesser role in the decision to visit cultural areas. For the last type of cultural tourist who also goes to cultural tourism attractions have no intentions in the cultural destination choice.

Cultural tourists who read about one society’s culture can have a travel passion to see this culture. This travel can be satisfactory or unsatisfactory. The general cultural tourist is possibly more prevalent than the specialized cultural tourist focusing on a small number of cultural items (Stebbins, 1996: 949-950). According to Stylianou-Lambert (2011: 405), the tourists usually visit art museums in their home will most possibly do so when on vacation. Tourists who do not ordinarily visit museums in their home country, will not do so when abroad. For that reason, cultural tourists depend on classifying factors such as motivations, interests, experiences or activities the cultural tourist engages with (Stylianou-Lambert, 2011: 405).

Table 8: Segmentation of Tourists Visiting a Heritage Site



Source: Poria, Yaniv; Butler, Richard and Airey, David. (2003). “The Core of Heritage Tourism”, *Annals of Tourism Research*, Vol. 30, No. 1, p. 248.

The segmentation of tourists visiting a heritage site can be seen in Table 8. According to Poria, Butler, Richard and Airey (2003: 248), there are four groups for the cultural tourists. Just like the definition of Hughes (2002: 170) and McKercher (2002: 32) the first group is not aware of the cultural attractiveness, and the second one is aware but not motivated with cultural attractiveness, the third group is also aware from the cultural attractiveness but do not accept that these cultural heritage is theirs, and the last one is the fourth group, they both aware of the cultural attractiveness and adopt the cultural heritage as their own.

Cultural tourists are referred to groups of visitors coming into a particular cultural tourist destination. Thanks to the cultural contact, the cultural tourists can be more satisfied from the destination. Cultural tourists seek more deep understanding of new culture and they have excited about having the new experiences. Therefore, these cultural tourists exhibit an active interest in the activities that the destination offer and they take part in so many cultural activities in the destination and enjoy their time. They have cultural contact nearly and this cultural contact deals with both the “what” and “how” of culture since it concerns both tourists’ way of using the cultural tourism resources and their specific behaviours related to the cultural tourism site. Cultural contact positively affects the refreshment and involvement dimension of the memorable tourism experience (Chen and Rahman, 2018: 155).

Cultural tourists are disproportionately middle aged people with high income levels (Chhabra, Healy and Sills, 2003: 716). According to Silberberg (1995), cultural tourists earn more money, spend more money and spend more time in an area while on vacation. They are more highly educated than the general public, are more likely to stay at hotels and they are far more likely to shop. He defined the cultural tourist profile according to the Canada and United States datas (Silberberg, 1995: 363);

- Earns more money and spends more money while on vacation,
- Is far more likely to shop,
- Is more highly educated than the general public,
- Spends more time in an area whole on vacation,
- Is more likely tos tay at hotel sor motels,
- Includes more women than men
- Tends to be in older age categories.

Cultural tourists are seen as high spending tourists with a high interest in the culture of the destinations they visit (OECD, 2009: 456). The importance of culture for the travel motivation increased and cultural tourist can be accepted as a new market (Silberberg, 1994: 7). It can be more difficult to define cultural heritage tourists cause they may have very little interest about cultural heritage. But, especially the tourists that have significant interets to cultural heritage can be called serious heritage tourists. Visiting heritage places are their hobbies. Casual heritage tourists do not make a plan

for visiting the cultural sites, but on vacation they can decide to visit the cultural places when they discover it (Timothy and Boyd, 2003: 4). Cultural tourists want their cultural holidays to have plenty of cultural activities. If the tour operators have a vision of what a good cultural tour should contain and the knowledge of the tour operator of which places are interesting to visit and why, they can be successful into the cultural market (Richards, Goedhart and Herrijgers, 2001: 77).

1.14. Summary of Section Review

It is important to know the results of the studies that are about the cultural tourism, heritage and tours. In these studies it is possible to find the travel reasons of the cultural tourists and their travel motivations, the potential of cultural tourism in the heritage sites in the world, along with important heritage places in various countries.

According to Timothy (1996) there are various types of heritage tourism experiences and he accepted four levels of heritage tourism experiences that represent varying degrees of personal attachment to the cultural site or destination visited. These four types are; world, national, local and personal. Every year millions of people travel to see cultural heritage items in the destination areas worldwide (shared heritage in the world), for the visitors going to Gettysburg National Military Park and that park may be considered as a their collective national pride (shared heritage in national), local historical museum, can provide an important experience for locals (shared heritage in local), visiting a house where parents were raised, or the church in which a mother was married or visiting a steam engine museum by a retired railway workers may be accepted for personal heritage experiences. Sometimes the cultural heritage places may be world heritage tourism but in the same time the same cultural heritage places may be personal heritage tourism for someone. For instance; an ancient Buddhist temple may be world heritage to one international visitor but personal heritage to another of the Buddhist faith. Travel to historical places may be world heritage tourism for someone or the same places may be a personal heritage tourism for another. These kinds of attractions stir emotions of the tourists and these types of heritage experiences are blurred when a particular experience to one person may be different from what it is to another, even if it occurs at the same location (Timothy, 1996: 753).

The more income people gain and the higher education they acquire; the more likely they participate into cultural activities. For that reason professional culture producer and consumer gain importance (Richards, 1996: 278-279). It can be concluded that there is a relation between the income and education level and the number of overall travelers. According to a study results, approximately 60 per cent of all inbound visitors to Australia visited a cultural attraction or cultural performance during their stay. Although 45 per cent of inbound visitors to cultural attractions were from the Asian continent, a higher proportion of visitors from Europe and North America sought cultural experiences while in Australia. During the survey period cultural visitors spent more in Australia than the average inbound visitor. On average cultural visitors spent \$2,230 each during their stay. This compares to an average of \$1,920 for all inbound visitors (Foo and Rossetto, 1998: 61).

The study research showed that of the 90% visitors visiting Croydon in England ranked heritage sites and history as a most interesting aspect of their visits (Carter and Horneman, 2001: 65). The potential for disparity in the development of cultural heritage attractions in Tilburg, Bilbao and Leicester arises due to the lack of coordination or integration between the organizations involved in managing cultural and tourism products, the increasing significance of the economic imperative in cultural and tourism development, who/what is to be represented via the development of cultural and tourism attractions (Green, 2001: 187).

According to a study research that was about the motivations of the cultural tourists who visit the destination; the tourists visiting Maastricht usually for cultural holidays (17%), city trips (14%) and touring holidays (12%). In their leisure time during the preceding year, 91% of the respondents visited cultural attractions and events, such as museums (91%), monuments (58%), historic houses (43%), art galleries (51%), performing arts (66%) and festivals (27%). In the opinion of the Bonnefanten Museum visitors, the five most interesting European cities for a cultural holiday were Paris (13%), Rome (10%), Florence (10%), Amsterdam (9%) and London (8%) (Munsters, 2001: 99). Culture is less important as a motive factor for domestic tourists in Ireland. The domestic market represents 27% of cultural attraction visits, compared with 73% by foreign visitors. 65% of the cultural tourists are more likely to visit cultural attractions during their stay. When asked about their total

consumption of cultural attractions, 71% of respondents indicated that they had visited other cultural attractions, which included museums (52%), historic monuments (54%) and historic castles at (48%) in the last 12 months, indicating the consumption of cultural attractions both on holidays and when at home (McGettigan and Burns, 2001: 143-144).

Cultural attractions have a potential to manage with repeat visits to these attractions. Culture is an almost compulsory part of tourism consumption for many. Half of the participants indicated that “they always visit a museum” on holiday. Cultural tourists state that they are motivated by new experiences and learning (Richards, 2001: 42). According to study results that is about the respondents preference that they list their top five cultural destinations as follows Rome, Paris, London and Berlin, as Madrid, Barcelona, Vienna, Venice, St Petersburg and Amsterdam. The choice of cultural destinations was strongly influenced by atmosphere. According to this result; Rome is the most popular city, and for many was the natural choice as the most important cultural destination in Europe. The respondents made these statements; ‘Rome is compulsory’, ‘Rome in any case’, ‘if Rome isn’t the cultural capital of Europe, then no other city can be’, ‘Rome is the starting point’ (Richards, Goedhart and Herrijgers, 2001: 81).

According to study research about the tourists who participated in cultural tours that they are very well-educated (with 58 percent having a college degree or more). The tourists organize their tours by their personal computer (81%) and their cellular phone (65%). When these tourists are planning their cultural tours they ask friends, relatives, or colleagues to gather travel information (48%). Some state they looked at travel brochures from a state or city tourism office (25%), travel books or guides (21%), magazines (17%), and hotel visitor guides (13%). Eight percent state they do not use any particular sources for travel information (Patkose, Stokes and Cook, 2003: 20).

According a study results about the tourists attending cultural events found that education and income was used as a socio-economic status can be effective determinant for the tourists to attend the cultural activities except for local festivals and fairs. Two types of attractions (Festival and Musical Attractions and Knowledge/Aesthetic Seeking Attractions) were positively influenced by both

education and income variables, while participation in Commercial Recreation Parks was negatively affected by the education level (Kim, Cheng and O'Leary, 2007: 1370).

The motivations among tourists who staying at hotels for visiting Roros is that they found the Roros to be a historically interesting site. 60 per cent of these tourists stay at a hotel in Roros. These stays created 200 jobs in Roros effect cultural heritage directly and indirectly and they generate 7 per cent of the workforce (Bowitz and Ibenholt, 2009: 7).

Tourists (62.2%) agreed and strongly agreed that they are interested in visiting a Mi'kmaw cultural tourism site during their tours in Nova Scotia. The rate of reluctant tourists to visiting that site is 28.6% and the rate of the touristst who do not want to visit this site is 9.1%. Tourists also expressed their recognition and respect of Aboriginal people as the first inhabitants of Canada and the Mi'kmaw as the first inhabitants of Nova Scotia. The Mi'kmaw cultural tourism activities included; viewing or purchasing Mi'kmaw arts and crafts, eating food prepared in a traditional Mi'kmaw way, visiting a Mi'kmaw cultural interpretation centre, listening to a talk about how Mi'kmaw culture has changed over time, visiting a Mi'kmaw archeological site, walking along a Mi'kmaw hiking trail, taking a Mi'kmaw guided tour in a National Park, participating in a birch-bark canoe-making workshop, participating in an overnight Mi'kmaw wilderness retreat with storytelling and traditional arts and crafts workshops (Lynch, Duinker, Sheean and Chute, 2011: 981).

Anangu and Martu, who want to record the traditional stories of two Creation Ancestors that cross the Western Desert lands of South Australia, the Northern Territory and Western Australia developed a Project called The Songlines Project. Within the scope of the Project visitors from all over Australia and the world would come and camp with them at Angatja for a week and experience their way of life, land and culture. Visitors were instructed to kulila 'listen with understanding' to the story and song of Tjukurpa and then to ground the learning by walking the ancestral track, touching the ground, rocks and seeds created by the ancestor while hearing the song for to each specific site. This mirrored the traditional Anangu way of teaching their children and grandchildren the importance of Aboriginal Law and Inma Way. The aim of the project is to emphasis on tangible markers of cultural routes and recognize the

vast intangible oral libraries of Indigenous song and story as markers of the foundational cultural heritage routes of Australia (James, 2013: 40).

The tourists who participate the tours to the ethnic theme park for cultural tourism reasons in Yunnan (China), wanted to visit this park to see ethnic culture (85.3 %), to enjoy nature (36.6 %), relaxation (9.4%). Seeing the ethnic culture had a high rate for tourists, they want to watch cultural shows (83.4%), visit minority houses (73.7%), taste ethnic cuisine (25.8%), purchase souvenirs (ethnic arts and crafts) (21.1%), learn about the culture (8.7%). 62.6% of respondents indicated that they were not familiar with minority culture and only 37.4% knew a little (Yang, 2011: 329). Two most common reasons with which people interested to attend the cultural tourism are nostalgia and longing for heritages (Wong and Kuan, 2014: 21).

The respondents have high attitude to technology-based cultural consumption. 56 percent of the people who participated in the research found the technological supports “totally attracted” and “very attracted”. Only 16 percent are not interested in technology-based cultural consumption (Pietro, Mugion, Mattia and Renzi, 2015: 75).

The most dynamic market segment of potential consumers of innovative cultural heritage products as those presented in the study are youth. The majority of the people who answered to survey are interested in being involved in cultural heritage products and recognised the high importance of networking and local stakeholders’ partnership. Such innovative heritage products, stimulate a new approach of the well-known assets, provide a new type of cultural heritage consumption (Valentina, Marius-Razvan, Ioana-Alexandra and Stroe, 2015: 25).

According to a research between the years 2009-2014 and between five EU countries (Greece, Spain, Austria, Portugal, Slovenia) the most money spent on art, culture and heritage was Austria that had a fairly large percentage segment art, culture and heritage and the lowest percentage at attractions: art, culture and heritage was Slovenia. The percentage calculated using data provided by Euromonitor website. The local communities benefit from tourism directly by purchasing services and commercial articles through hotels, transportation, traditional craft goods (souvenirs) and indirectly by receiving improvements in infrastructure, urban rehabilitation and conservation of some proper historic sites (Petronela, 2016: 734-735).

If a society shares a common concern about cultural values, individual preferences may become aligned in a more pro-social direction. The members of the society took pride in their historical and cultural values. This may explain their greater willingness to contribute to the public good. The members of the society who were primed with the cultural information displayed higher cooperative behavior compared to the subjects who were not primed with the same information (Chang and Narayanan, 2017: 1089).

Most common reason for visiting the heritage site was recreation with the desire to gain more knowledge and learn about the heritage (Kempiak, Hollywood, Bolan and McMahon-Beattie, 2017: 386). Locals living in Umm Qais in Jordan regard tourism as route for the development. Tourism is accepted as a new source of income, cultural exchange and improved infrastructures. Also tourism helps the radical changes about the tangible and intangible heritage for the Umm Qais leading to diverse attitudes of tourists or residents. It is clear that about the way the heritage sites were developed and promoted for tourism the residents are dissatisfied. However, they are enthusiastic about the potential future benefits of tourism (Alobiedat, 2018: 38).

According to a study about cultural tourism howed that cultural tourism is more valuable for the female residents living in Tanzania, they sell souvenir in the destinations and in this way they use cultural tourism as a source of income and also thanks to the cultural activities (such as dancing and tour guiding) the males can gain money. Females have more positive attitudes than males to the tourism trends. Also females have more positive attitudes to the seasonality in cultural tourism, too (Bayno and Jani, 2018: 52).

The motivations of cultural tourists who visited Northern Zimbabwe are; cultural site was part of the tour package, visited only because friends and relatives visited the area, a break from normal routine, artist/professional in industry, to make new friends (Woyo and Woyo, 2018: 12). According to a study research of UNWTO (Tourism and Culture Synergies, 2018: 18) countries estimated of cultural tourism market in 2014 as a percentage of cultural tourists reported was 35.8 %. For countries measuring culture as a secondary motivation, the average was 17% of inbound tourists. Some countries also monitor the proportion of international tourists undertaking cultural activities during their visit. The 20 countries that provided these figures,

indicated that the average proportion of tourists engaging in cultural activities is 40%. The pattern that emerges is that there is a core market of tourists who travel primarily for culture, and there is a larger market of visitors who are interested in undertaking cultural activities, even though this is not their primary reason for travel.

In the Table 9, cultural heritage studies and the years they were conducted showed. The cultural tourism literature studies are about the museums, heritage and historical sites, heritage festivals, fairs or organizations, heritage protection, conservation, preservation and management, heritage of rural areas, niche heritage topics such as religion, gastronomy, theme park and heritage and technology. In the literature, there are so many heritage and cultural tourism studies in a wide variety of subjects. Studies on technology have been started after the year 2000. Technology is very important part of the all sector as well as tourism. Cultural tourism is a part of tourism movements. Due to this, thanks to technology cultural elements can be used in the tourism in a different dimensions. This study includes both to evaluate the cultural inventories of Mount Ida and conservation, management, protection, promotion and interpretation of these heritage values from the aspect of cultural tourism and determining suitable alternative cultural routes to organize cultural tours in the Mount Ida destination.

Table 9: Cultural Tourism Literature Studies

CULTURAL HERITAGE STUDIES	
About Museums	Johnson, 1996; Halewood and Hannam, 2001; Jolliffe and Smith, 2001; Prentice, 2001; Crooke, 2005; Young, 2006; Akbulut and Artvinli, 2011; Kift, 2011; Stylianou-Lambert, 2011; Cooke, 2015; Kim and Zhou, 2015.
About Heritage and Historical Sites	Pennay, 1986; Forrest, 1990; Balcar and Pearce, 1996; Prentice, Witt and Hamer, 1998; Caffyn and Lutz, 1999; Truscott, 2000; Koepke, 2001; Richards, Goedhart and Herrijgers, 2001; Munsters, 2001; Mohamed, Ahmad and Ismail, 2002; Ondimu, 2002; Russo and Borg, 2002; Tunbridge, 2002; Harrison, 2003; Fingleton, 2004; Rogers, 2004; Cheung, 2005; Peil, 2005; Razzu, 2005; Lung, 2006; Cave, Ryan, and Panakera, 2007; O'Reilly, 2007; Bowitz and Ibenholt, 2009; Jones and Ells, 2009; Abu-Khafajah, 2010; Foxell and Trafford, 2010; Grydehoj, 2010; Jacobs, 2010; Langfield, 2010; Rabady, 2010; Feighery, 2011; Henderson, 2011; Lynch, Duinker, Sheean and Chute, 2011; Necissa, 2011; McGowan and Wright, 2011; Wilson, Ballard and Kalotiti, 2011; Bideau and Kilani, 2012; Trau, 2012; Vargas-Hernandez, 2012; Ali, Shah, Samad, Zahir and Young, 2013; Baraldi, Shoup and Zan, 2013; Gnoth and Zins, 2013; Clarke, 2014; Ferretti, Bottero and Mondini, 2014; Hayvard and

	Tran, 2014; Logan, 2012; Ter, Özcan and Eryiğit, 2014; Mayes and Chang, 2014; Underberg-Goode, 2014; Winter and Logan, 2014; Wong and Kuan, 2014; Anderson, 2015; Boas, 2015; Breen, Reid and Hope, 2015; Khakzad, Pieters and Balen, 2015; Sande, 2015; Smith, 2015; Otto, 2015; Altenburg, Crocket and Pearson, 2016; Amit-Cohen and Sofer, 2016; Bamert, Ströbele and Buchecker, 2016; Beardslee, 2016; Eyporsdottir and Loftsdottir, 2016; Lu and Zhou, 2016; Pena Alonso, Perez Chacon, Hernandez-Calvento and Ariza, 2018; Trinh, Ryan and Cave, 2016; Borg, 2017; Imon, 2017; Marmol, 2017; Mustafa and Saleh, 2017; Bayno and Jani, 2018; Cocks, Vetter and Wiersum, 2018; Ebejer, 2018; Hua, Chen, Fang and Wang, 2018.
About Events (festivals, fairs and organizations)	Puczko and Ratz, 2001; Mc Kercher, Mei and Tse, 2006; Chang and Liu, 2009; Henry and Foanaota, 2015; Lau and Li, 2015; Akhoondnejad, 2016; Zarandona, 2016.
About Protection, Conservation, Preservation, Promotion, Interpretation and Management of Cultural Heritage Areas	McLeod, 1992; Mahoney, 1993; Silva, 1993; Bellamy, 1994; İstanbullu Dinçer and Ertuğral, 2000; Lennon, 2000; Chaplin, 2003; Li, 2003; Deacon, 2004; Irandu, 2004; Taylor, 2004; Amit-Cohen, 2005; Mc Kercher Ho and Cros, 2005; Araoz 2006; Pocock, 2006; Kelly, 2007; Henderson, 2008; Labadi, 2008; Wang, 2008; Beazley, 2009; Claesson, 2009; Harrington, 2009; Rütther, Chazan, Schroeder, Neeser, Held, Walker, Matmon and Horwitz, 2009; Alfano and Pantano, 2010; Chirikure, Manyanga, Ndoro and Pwiti, 2010; Touloupa, 2010; Harun, 2011; Kamel, 2011; Altenburg and Sullivan, 2012; Bakourou, Tsioukas and et al, 2002; Boiano, Bowen and Gaia, 2012; Logan, 2012; Silberman, 2012; Wang, 2012; Okuyucu and Somuncu, 2013; Metin Basat, 2013; Nurulhuda and Nuraisyah, 2013; Su, 2013; Baglioni, Berti, Bonini, Carretti, Dei, Fratini and Giorgi, 2014; Buted, Felicen, et al, 2014; Fan, 2014; Balassone, 2015; Duran, Farizo, Vazquez, 2015; Fitri, Ahmad and Ahmad, 2015; Khlaikaew, 2015; Papathanassiou-Zuhrt, 2015; Lusstyowati, 2015; Vakhitova, 2015; Alshweiky and Ünal, 2016; Balocco, Petrone, Maggi, Pasquariello, Albertini and Pasquarella, 2016; Bonacini, Gulli and Tanasi, 2016; Firmansyah and Fadlilah, 2016; Forino, MacKee and Meding, 2016; Kolay, 2016; Maweheb, Malek and Faouzi, 2016; Yelmi, 2016; Canevese and Gottardo, 2017; Jamhawi and Hajahjah, 2017; Kadar and Benedek, 2017; Manuel, Gonzales-Esmero and Gado, 2017; Underwood, 2017; Boujddad Mkatem, Zakriti, Nieuwenhuysen, 2018; Hristov, Naumov and Petrova, 2018; Sontum and Fredriksen, 2018; Perles, Perez-Marin, Mercado, Segrelles, Blanquer, Zaizo and Garcia-Diego, 2018; Kisusi and Masele, 2019; Mele, Kerkhof and Cantoni 2020; Weng, Liang and Bao, 2020.
About Cultural Heritage of Rural Areas	Caffiyn and Lutz, 1999; Corbin, 2002; Zeppel, 2002; MacDonald and Jolliffe, 2003; Daher, 2005; Levine, Britt and Delle, 2005; Ying and Zhou, 2007; Dymitrow, 2013; Kwon, 2017; Zhu, 2018.
About Niche Topics (religion, gastronomy, theme park, ethnic heritage)	Henderson, 2003; Kivela and Crotts, 2006; Gilbert, 2011; Yang, 2011; Zhang and Wu, 2016; Davis and Thys-Şenocak, 2017; Tomalin and Starkey, 2017; Massing, 2018; Orr, 2018.

About Heritage and Technology	Bonfigli, Cabri, Leonardi and Zambonelli, 2004; Adriaens and Dowsett, 2006; Holtorf, 2008; Feriotto, Biancardi, Hohenstein, Breda and Leonforte, 2013; Pasquale, Lerario, Maiellero and Scala, 2013; Zlot, Bosse, Greenop, Jarzab, Juckes and Roberts, 2014; Mortara, Catalano, Bellotti, Fiucci, Houry-Panchetti and Petridis, 2014; Cirulis, Paolis and Tutberidze, 2015; Were, 2015; Martinez-Perez, Garcia-Villaverde and Elche, 2016; Greenop and Landorf, 2017; Jung and Dieck, 2017; Purkis, 2017; Jung, Lee, Chung and Dieck, 2018; Napolitano, Scherer and Glisic, 2018.
--------------------------------------	---

As a result of the studies that examine cultural tourism in the heritage sites, countries and important heritage places in the world, it shows that the current cultural tourism literature is rich but there are still important places to study in different cultural heritage regions in the world. Mount Ida area is an example for the important destination whose cultural heritage values should be examined. Despite some studies in the field of cultural heritage of Mount Ida were studied, almost there is not any academic literature about the cultural tours in Mount Ida. However the region has very rich natural and cultural sources, Mount Ida has not been evaluated in this context.

2. MOUNT IDA AND SURROUNDING SETTLEMENTS

2.1. General Information about Mount Ida

The Mount (Mt. Ida in Greek mythology) Ida contains material and spiritual cultural elements of the ancient times. Some of these elements are archaeological (Antandros, Adramytteion, Astyra, Assos ancient cities), some of them are natural (Ayazma, Sütüven, Pınarbaşı, Şahindere and some other resting areas) and some of them are mythologic (Odysseus built the wooden horse from the trees in Mount Ida for the Trojan War and Aeneas started his route from there, Zeus watched Trojan War from there). In mythology, this region is called Mount Ida in the name of travellers and the use of local people (Koç, 2006: 38). This area is also rich with its water sources. The overground water sources of this region are; Havran Creek, Edremit Creek, Zeytinli Creek, Kızılkeçili Creek, Manastır Creek, Şahin Creek and Mıhlı Creek (Yüzer, 2001: 72).

This mountain was also considered sacred by the Turkmen who settled here, and this region was named Mount Ida in honour of the wild goose, which is an important symbol according to the shamanic beliefs in Central Asia and which can fly the highest place among the birds. The “Goose foot” figure, which is an important symbol of the Turkmens, is found in the old gravestones in the settlements surrounding the mountainous mass. Again in the celestial belief, Sarıkız is named after Ayzıt, which is the equivalent of Cybele, and Babadağ (Cılbak Baba) is named after Sarı Saltuk. Therefore, traces of shamanism are combined with the Islamic faith (Göney, 2006: 62). Like in the past, at this time also the area was already holy for the local people living there. At the present time, each community living in the region has cultural events in that area. Every year in mid-August (15-18 August) Sarıkız Festival is organized at the summit of the Mount Ida. This culture continues especially by the Turkmens living in the region. They visit Sarıkız Tomb at the top of the Mount Ida. Another cultural event is Hidirellez that is celebrated on May 5-8. On the first day, the village cemetery is visited. Wishes made and on the second and third days, the local

people sacrifice of the animal for god and pray for a fertile harvest period (Sala, 2013: 74).

It can be said that Mount Ida has been holy throughout the times. From that point, the area contains so many different cultural characteristics. To discover this wealth from a cultural point is important element for sustainable cultural movements. The fact that nature is well-preserved thanks to the national park, the fact that it is more virgin compared to other touristic regions in Turkey, its proximity to the seashore and the clean sea, hosting many natural and historical beauties are the elements reflecting the importance of this region. Mount Ida, a mountain ecosystem, contains extremely important natural features such as geological structure, climate, soil structure, water sources and wildlife. The balance of these natural features, which are an inseparable part of Mount Ida, has given the area a very rich and sensitive ecosystem.

2.1.1. Location

The pseudo-alpine zone of Mount Ida is a composite of high-altitude enclaves centred and includes the highest peaks. It is between 39° 42' N - 39° 41' N latitudes and 26° 49' E - 26° 52'. Mount Ida forms a natural border between the Provinces of Canakkale and Balıkesir in the north-western part of Turkey. Mount Ida is the highest mountain on the Biga Peninsula, which is situated in the south-western part of Anatolia. It has three summits and the highest among them is 1774 m. (Karataş Hill), and the other peaks are; Father Hill/Gargaron-Gargaros (1765 m), Sarıkız Hill (1720 m), Çıplak Hill (1700 m) (Öztura, 2010; Öztürk, Uysal, Karabacak and Çelik, 2011; Uysal, Karabacak, Oner and Kurt, 2011; Erduran, Özel Cengiz and Sağlık, 2012; Doğan, Baslar and Ugulu, 2014). Mount Ida is an isolated morphological mass rising to the north of Edremit Bay within the borders of Çanakkale and Balıkesir provinces. Mount Ida is the highest mountain of the Biga Peninsula in the northwest of the Anatolian peninsula. It separates the Aegean Region from the Marmara Region. Following the north of the Edremit Gulf, 60-70 km. The area consists of Mount Dede in the west, Mount Ida in the middle, Mount Eybek in the east, northeastern Gürgen, Kocakatran, Küçükkatran and Susuz (Sakar Mountain) (Turkish Medical Association Mining Initiatives Report of Mount Ida and Canakkale Region 2013: 41). The highest peak of the area is Babadağı and its height is 1796 meters. This was followed by

Kartalpınarı Hill (1774 m), Sarıkız Hill (1730 m), Kocatepe (1340 m) and Mount Eybek (1298 m), Karaçam Hill (1210 m), İnkayası Hill (1180 m), Mount Öldüren (1060 m). Mount Kocakatrancı (1030 m) follows Mount Küçükkatrancı (1015 m). Morphologically, Mount Ida mass starts from the Dikit Mountain to the northwest of Küçükkuyu and extends for approximately 70-80 km to Sakar Mountain to the west of Yenice. Mount Ida is an asymmetric mountain bounded by Küçük Menderes graben from the north. The northern slopes are steeper than the southern slopes. Elevation all over the mountain range is more than 700 meters Mount Ida refers to a mountain range (Göney, 2006: 60).

2.1.2. Transportation

There is an airport in that area. Launched in 1997, the name of Körfez Airport was changed to Balıkesir Koca Seyit Airport in 2012. It was opened for international flights in 2010. The airport is 5 miles from Mount Ida (<https://korfez.dhmi.gov.tr/Sayfalar/default.aspx>). Mount Ida National Park can be reached by highway from Balıkesir and Çanakkale. The main entrances to the area are from Zeytinli Town of Edremit District and Avcılar Village. National Park is 480 km far from Istanbul, 123 km far from Canakkale, 86 km far from Balıkesir (Akgün, 2009: 66). Mount Ida is one of the most interesting places of the country with its rich fauna and flora where the sea and green embrace nature with its 21,300 hectare area. Mount Ida can be reached from four points of Edremit district. These are the forest roads from Zeytinli and Kızılkçeçili villages, Güre village and Altınoluk. Deep valleys and canyons located on the Mount Ida, extending in the north-south direction, have a rich potential in terms of flora and fauna (<https://balikesirkulturturizm.gov.tr>).

2.1.3. Climate

Mount Ida possesses various climatic features due to its geographical position. On its southern slopes, it is possible to see the characteristic Mediterranean climate because of its proximity to the Aegean Sea; whereas a cooler and more humid terrestrial climate is observed on its northern slopes. (Öztürk, Uysal, Karabacak and Çelik 2011; Doğan, Baslar and Ugulu 2014). The most important reason of the cool weather is that it is effective in the summer season in a way that the steep slopes of

deep valleys that take the form of straits prevent sun rays from reaching the valley floor and shorten the sunshine time. Sunbathing is effective for five hours between 10:00 and 15:00. In addition to this, the fact that sycamore trees completely covering the valley floor prevent the sun's rays from reaching the earth and the dark shade it creates is another factor that prevents the rise of temperature values in summer. The deep valley bottoms and dense forest cover, which has taken the shape of the Bosphorus, prevent the circulation of air to a great extent and the fact that this region is outside the cold air mass makes these regions warmer in winter (Köse, 1997: 253). Different climatic characteristics prevail in Mount Ida due to their geographical location. Due to its proximity to the Aegean Sea, the southern slopes of Mount Ida have a characteristic Mediterranean climate, while the northern slopes have a cooler and more humid continental climate. Besides, the mountain is under the influence of northern winds and sea winds blowing from the south since it is located between two depressions such as the Aegean Sea and the Dardanelles Strait in the north. For this reason, the Mount Ida form a border between the Euro-Siberian Phytogeographic region seen on the northern skirts of the mountain and the Eastern Mediterranean Phytogeographic Region on the southern slopes of the mountain. As a result, the fact that the Mount Ida is located at the confrontation of these two different floristic regions made it possible to have unique climate characteristics (Satıl and Dirmenci, 2012: 23).

2.1.4. Flora and Fauna

Some parts of the Mount Ida was declared as National Park in 1993 because of its rich plant cover, a restricted zone of *Abies nordmanniana* ssp. *equi-trojani* forest, natural beauty and mythology. The pseudo-alpine zone consists of 189 specific and infra-specific taxa of vascular plants. A total of 55 endemic taxa (29.10%) were recorded from this area. Out of these 22 (40%) taxa are restricted only to this area, and 5 taxa are non-endemic but rare in Turkey (Öztürk, Uysal, Karabacak and Çelik, 2011; Satıl and Dirmenci, 2012; Küçükaykay, Şirin, Çalışkan and Şenyüz, 2013; Doğan, Baslar and Ugulu, 2014). In Mount Ida National Park that has unique richness in terms of flora. There are 900 plants belonging to 101 familia. 9% of these are endemic. Endemic plant species are divided into three groups. The first one is the species are just found in Mount Ida. And the second one is the species that are found both in Mount

Ida and in the places of Turkey. The third one is the species that are not endemic but found both Mount Ida and some other places of the World not in found in Turkey except Mount Ida (Gemici and Özel, 2001; Adak, Birsin and Özgen, 2006; Acar, 2008; Ilgar, 2008; Sala, 2013). 11 plants belonging to 3 families in the Mount Ida are collected by the local people and some of them are consumed as a tea and some of them are consumed for medical purposes. The species belonging to Lamiaceae family are mostly consumed. Herbal teas have been used by the locals at most in the inductions of such diseases as a diuretic, gastric and influenza (Selvi, Dağdelen and Kara, 2013: 26). One example for the traditional uses of plant species is that; local people due to their sacred beliefs to a Sarıkız who had once lived in the summit region of Mount Ida. They go up to the mountain in every occasion for praying and to picking *Sideritis trojana* species which they use as traditional tea. They like spending time at the summit area where their ancestor cemetery located and they sacrifice for the saint (Sarıkız) and their ancestors. Harvesting of *Sideritis trojana* by the local people helps to decrease the number of species by harvesting, on the other hand, by their harvesting style they help plant species' distribution. They pick this plant species after the plant goes to seed (Şat Güngör, 2013: 1981).

Woody plant species are in the Mount Ida are; Mount Ida fir, elm, tamarisk, black poplar, shaky poplar, eastern sycamore, troya oak, acorn, olive ash, narrow-leaved ash, pine, larch, boxwood, rose, fig, juniper, cranberry, hayit, mulberry, beech, hornbeam, arborvitae (Sala, 2013: 77). The some endemic species growing up in Mount Ida are; *Digitalis Trojana*, *Papaver Somniferum*, *Paeonia Peregrinei*, *Iris Kerneriana*, *Muscari latifolium*, *Thymus Pulvinatus*, *Allium Kurtzianum*, *Dianthus Ingoldbyi*, *Peucedanum Arenarium*, *Ranunclus Pedatus Trojanus*, *Tripleurospernum Baytopianum*, *Verbascum Scamandri*, *Centaurea Sericea*, *Linum Hirsutum*, *Orchis Quadripunctata*, *Orchis Lactea*, *Beta Trojana*, *Sideritis Trojana*, *Carduus Nutatus Trojanus*, *Galium Trojanum*), *Ersimum İdaea*, *Jaione İdaea*, *Astragalus İdaea* (Torlak, 2002: 6).

The predominant plant group on the south side of the Mount Ida mass is the dry climate type represented by red pine (*Pinus brutia*) at the lower levels (*Pinus brutia*) and larch (*Pinus nigra* var. *Pallasiana*) at the upper levels. The Mount Ida Fir, located only in Mount Ida, is a primidal coniferous tree that is protected by law in 1988 and

can grow up to 30 m. On the south side, it has a typical Mediterranean landscape, especially with skirts, red pine and maquis community covering the destroyed areas of this species. On the other hand, forests belonging to the humid climate type are distributed in the peak region and its vicinity. The dominant tree species of these forests are fir (*Abies equitrojani*) at high altitudes and beech (*Fagus orientalis*), stemless oak (*Quercus petraea*) and hunger oak (*Quercus frainetto*) which are characteristic of Black Sea climate (Balıkesir Nature Tourism Master Plan, 2013-2023: 95).

On the southern slopes of the Mount Ida, olive trees up to 200 meters from the sea, pine trees up to 800 meters, larch up to 1500 meters, Mount Ida fir, which is one of the endemic of Mount Ida, shares the same habitat with beech and larch up to 1000-1400 meters. Beech from broad-leaved trees, between 600-1400 meters, chestnut between 600-900 meters, hornbeam approx between 350 and 700 meters, Oak is spreading between 300 and 1000 meters. After 1550 meters plants are seen in the form of pillows. Most of the endemic plants are found here. It is known that there are 32 endemic plant species in the Mount Ida (Turkish Medical Association Mining Initiatives Report of Mount Ida and Canakkale Region 2013: 42). There is rich vegetation on the upper layer of Mount Ida between the height of 600-700 red pine is dominant. Larch, beech and fir are the main tree species except for red pine at upper altitudes. It is also rich in *Sistus* (*Laden*), *Erika*, *Karaçalı*, *Blackberry*, *Ivy* plants and *Thyme*, *Sage*, *Sumac*. Mount Ida which is also a mountain ecosystem, contains extremely important natural features. These characteristics, geological structure, climate, soil and water structure, constitute characteristics such as wildlife. The balance of these natural features, which are an inseparable part of Mount Ida, has given the area a very rich and sensitive ecosystem (Yılmaz, 2018: 20). With the project that is In-Situ Conservation of Plant Genetic Diversity supported by the World Bank (GEF) and completed in 1998, target species having economic importance in the Mount Ida identified and genetic studies were conducted on these species and the richest genetic diversity and rare genes were investigated. Within these areas, five “Gene Protection and Management Areas” (GEKYA) have been identified as priority areas (Soylu and Mert, 2006; Özel, Öner and Akbin 2011). This region is rich in monuments and trees worth preserving. In Edremit, there are 91 Sycamore, 12 Red Pine, 10 Cypress, 6

Larch, 5 Fir, 4 Beech, 4 Olives, 3 Peanut Pine, 3 Thuja Oak, 2 Chestnut, 2 Mulberry, 1 Bonito Oak and totally 143 monumental and worth preserving tree has been detected (<https://www.kazdagimuzesi.com/>).

In addition to endemic plant diversity, animal species such as bear, roe deer, wild cat, otter, squirrel, bat, hedgehog, rabbit, badger, marten, fox, wild boar, partridge, hawk, hawk, eagle also are living in that region (Balıkesir Nature Tourism Master Plan, 2013-2023: 95). In addition, 82 bird species were found to live in this region. Gray heron (*Ardea cinerea*), hawk (*Accipiter nisus*), hawk (*Buteo buteo*), eagle (*Haliaeetus sp.*), Bearded vulture (*Gypaetus barbatus*), corn vulture (*Neophron percnopterus*), brown vulture (*Aegyptius monachus*), vulture (*Gypus monachus*) *fulvus*), born (*Falco peregrinus*), mordogan (*Falco eleonora*), insanely born (*Falco subbbuteo*), pigeon born (*Falco columbarius*), rufous born (*Falco vespertinus*) and woodpecker (*Dendrocopos major*) are among the species living in the region (Yıldırım and Ölmez as cited Oktay and Kelkit, 2006: 454). As a result of the study, it was found that there are 96 different bird species in the region. In these birds 38 species are summer migrants, 15 species are winter migrants, 34 species are native and 9 species are transit (Sevim and Gönüz, 2006: 77). In addition, 120 bird species were observed in the Mount Ida according to the members of the Bird Watching Network (<http://kazdagiekoturizm.com>). The most important animal species are known are; bear, pig, wolf, badger, marten. Although the research carried out in the region revealed animals such as hyenas and hynx until ten years ago, now it is seen that these species are extinct today and species such as bear, wolve and roe deer are at risk of extinction (<http://kazdagi.tabiat.gov.tr/>).

2.1.5. Mount Ida National Park

Due to the biodiversity, geomorphological features, endemic species, abundant water resources and cultural and archaeological resource values of the Mount Ida was declared as a National Park with the decision of the Council of Ministers numbered 9374243 published in the Official Gazette numbered 21555 on 17.04.1993. Mount Ida National Park, which is different from the whole Mount Ida and National Park covers an area of 21,452 hectares between the Edremit Bay in the south, Zeytinli Creek in the east, Karamenderes Creek in the north and Mıhlı Creek in the west. The highest point

of the mountain is Karataş Hill (Gargaros) and reaches 1774 meters. The northern border of the Mount Ida National Park was crossed by the water section line at the top of the mountain, in line with the provincial administrative boundaries, to facilitate the management of the park. The southern border was drawn just past the settlements; the eastern and western borders are defined by the river valleys (Arı and Soykan, 2006: 235). In Mount Ida which are called as thousand springs by Homer, there is the Kırdag fountain which blends into the Ayı stream, the Ekşisu fountain located near the Arıtaşı neighborhood, the Kozlu and Yenicesu fountain flowing into the dry stream, the Eagle fountain which emerges from the Türkmen plateau and the south of the Tavollu pagoda. There are numerous springs such as Yurt spring, which is born from the ridge of Bıçkı Creek, Pınarbaşı spring boiling from the south of Aktaş rock, Kirazlı spring on the eastern slopes of Kapıdağ Hill, and Aksu spring on the northern slopes of Yayla Hill. However, with the rapid rise of the region, a large number of small streams have been formed, especially in the park areas, and nearly 30 streams have been identified (Eceoğlu, 2011: 287).

2.1.6. Mythology and Legends of Mount Ida Region

There are both mythological and legendary narratives in the Mount Ida. As a result of the cultural values it contains, Mount Ida hosts many narratives.

Looking at the mythological narratives of the Mount Ida;

- There are legends in mythology on behalf of Mount Ida Fir which is endemic in Mount Ida. According to legend, Uludağ Fir (*Abies bornmülleriana*) and Fir of Greece (*Abies cephalonica*) married 25 million years ago. And their child name is Trojan Fir (*Abies equi trojani*) that chose Mount Ida as its habitat. The outstanding qualities of his parents and the wishes of the angels of Mount Ida make Trojan Fir superior to other Firs. When Trojan Fir reached a mature age, Trojan Fir chose another Troy Fir as his wife. One day one of their children that is the most powerful and beautiful fir in the region sacrificed for the construction of Epeos' giant wooden horse. The young victim's spirit begins to wander along with the wooden horse. That is the reason the city of Troy which could not be seized during the 10 years surroundings captured by wooden horse. However, all the Trojan Firs on Mount Ida still mourn the young fir that was sacrificed for the wooden horse. Throughout history, Mount Ida presented its

riches to every society it had hosted. The Trojans, the Akhalis, the people of Antandros, Romans, Greeks and Ottomans are some of them (Yavuz and Bakar, 2013: 43).

- Mount Ida has very rich natural sources and one of them is groundwater sources. There are freshwater, mineral water and hot water resources in the region. In Homer Iliad, he mentions Mount Ida as a mother of wild animals with abundant springs. The hot springs in the Mount Ida were discovered by Aphrodite. Goddess Aphrodite is the first beauty queen known in history. Aphrodite, whose beauty is lost by leprosy, is taken away by God Zeus. As she walks on Mount Ida, she saw a wolf entering a cave where water emerges. The Aphrodite washed every day at 42 degrees in this cave get rid of leprosy and regains her beauty. There are hot springs called Aphrodite in this region (<https://www.kucukkuyu.bel.tr/tarihi/>).

Aeneas:

- Aeneas who was the son of Aphrodite and Anchises fought on the side of the Trojans and became one of the few who escaped after the looting of Troy. After the Trojan War, Aeneas save both his son (Ascanius) and his old father (Anchises) from death. As his father was old, he took him on his back. In this way, three generations were saved. Aeneas came to Mount Ida and built 20 ships with the people living this region from the trees they had cut down from Mount Ida. In the first days of summer, they sailed from the port city of Antandros. As mentioned in Virgil's Aeneid after years of adventures, Aeneas came to Latium and established Rome (Thanos 2001: 93).

Mythology of Paris (Alexandros):

- There are gods and goddesses at the summit of Mount Ida. The shepherd couple Mygdomus and Arisba live Mount Ida's slopes. Six-year-old sons of this couple tumbled down the cliff and died. The gods gave a boy and a girl to this couple who would not have children again. The boy was Paris who was the son of the Trojan King Priam who left his baby to the Mount Ida for dead. While Mygdomus shepherd his herd, he found this baby. The couple called the baby Corythus. When Corythus was three years, Arisba went to a festival. All of the women were impressed by the beauty of Corythus. A woman with ten children came to see the beauty of the Corythus and offered to Arisba to give the one of her little daughter (Oenone) that she found in the forest. Arisba accepted the offer. Mygdomus and Arisba had two children. But, these

two teens fell in love with each other over time. One day Corythus met with soldiers coming from Trojan. They were hunting and they saw the white bull of Paris. They were impressed both the white bull and the beauty of Corythus. They gushed over Corythus. Corythus was also impressed by the hunters' words. After that day, Corythus wanted to show his power to everybody. Unfortunately, he moved away from his wife Oenone. Corythus called as an Alexander or defender. While Alexander made his father proud of, Oenone was very upset that her husband was away from her. One day, Oenone and Corythus grazed their animals, prayed at Kybele temple and returned to home. Tired Oenone fell asleep and had a dream. In her dream, she saw beautiful goddesses who were giving presents to her husband Corythus to choose the most beautiful goddess. She told the entire dream to her husband. All the gods and goddesses were invited to the wedding ceremony of Peleus and Thetis. The gods and goddesses attended the wedding offering valuable gifts. Since the goddess of Eris was not invited to this wedding ceremony, she made a plan and prepared a golden apple and wrote on it "to most beautiful one" and threw this golden apple in the middle of the ceremony. Undoubtedly, Zeus was going to give this golden apple to choose the most beautiful. But, Zeus, who was afraid of his wife Hera, wanted Paris living in Mount Ida to decide on this task. While Paris was sitting in a tree shadow in an afternoon, Hermes came up from Olympus told about the decision of the Zeus. Hermes said that "you will choose the most beautiful among three goddesses at the place where Klamandros stream begins to flow. The goddesses had a bath in the holy water of the Klamandros to be prepared". Hera, Athena and Aphrodite came to Paris. Hermes disappeared after giving the golden apple to Paris. The goddesses offered bribes to Paris to choose themselves. Hera offered that, she can give the sovereignty of the whole World, Athena offered that she can give endless knowledge and Aphrodite offered to Paris the most beautiful woman in the World. Paris gave the golden apple to Aphrodite. And Aphrodite in due course pieced together Paris and Helen (the most beautiful woman in the World). And during the Troy War, Aphrodite supported the Troy. But, Hera and Athena supported the Akhas because they were angry to Paris). This dream affects Corythus very much and he cannot take the dream out of his mind. Oenone saw one more dream about Corythus. And in that dream, she saw that Corythus was a son of Priam and Corythus were going to be married with Helen. Corythus learned the facts about himself with

the prophecy of Oenone. Priamos' wife Hekube saw a dream when she was pregnant, they asked about this dream to the oracle of the city. The oracle said that this baby would bring the end of the Troy, the oracle recommended to get rid of this baby. The king Priam gave this baby to his favourite slave Archelaus to kill the baby. But Archelaus did not kill him and left him to Mount Ida and prayed to the gods for someone to find the baby. Alexander asked to Oenone if he can be happy with the woman he married and the answer is that the beautiful princess will bring destruction. Oenone did not remember anything after waking up. Alexander did not tell about the truth. One day Priam sent a message that was about the gladiator races to Alexander. Priam wanted to see the white bull. And he said that he would give the award to the most beautiful bull of Mount Ida in gladiator races to be held in Ilium (Troy). Corythus said that if they wrote his name of the list, he could bring the white bull to the city. However, this competition was for only for princes and noblemen, they added Corythus name to the list as a gladiator. Corythus was the winner. Cassandra who was the sister of Paris recognized Paris and explained that he was a son of Priam. Oenone was waiting for her husband. But, Paris did not back to Mount Ida. Paris met with Helen and the Trojan War took place (Child, 1846: 9-39).

Zeus Altarı:

- God Zeus watched the war between Troy and the Achaeans. There is a cistern under the altar which is called Zeus Cave. Also, this place described in Homer's Iliad as the place where God Zeus saw and fell in low Hera (<https://www.kucukkuyu.bel.tr/tarihi/>). Looking at the legendary narratives of the Mount Ida;

Sarıköz:

- Many years ago, Sarıkız was born in Ayvacık district of Çanakkale, and when her mother passed away, she came and settled in Kavurmacılar Village with her father. Her father was a goat shepherd. Therefore, he went up the graze the goats when he left he took a few months to return. Sarıkız was a very beautiful girl. Almost all of the young people of the village fell in love with this girl, but Sarıkız did not care about anyone. The villagers slandering her for failing to reach Sarkız. When his father returned to the village, he heard the gossip about his daughter and took his daughter with two geese next to him, to the place where Sarkız Hill now located. He took his daughter to kill her but he could not and left his daughter on this hill. This region

covered with endemic plants, the area where the father left his daughter was stony and drought. The father left the Sarıkız with two geese and returned to the village. After years passed, the villagers said that they had slanders against Sarıkız. When the father heard these slanders, he was very upset and immediately went to Sarıkız Hill to find his daughter. He saw Sarıkız with many geese and she was a geese shepherd. He apologized when he saw his daughter. Asked her to give a glass of water. Sarıkız was dipping her hand into the sea and took water from there and at this point, saltwater turned into fresh water. When the father drank the water he realized that his daughter was Saint. Sarıkız did not want to return to the village. The father did not leave her daughter and he stayed with her. They died in this area and there is a shrine there. Also there are two hills one of them called as a Father Hill and the other one called Sarkız Hill. For 29 years every year, nearly four thousand visitors come. The third week Sunday of August, everybody gathers around the Bride Pine Tree that has a very meaningful value for this village. In the old days, the girls who would marry in the village were put on a donkey and had three rounds around this tree. If she took this tour without falling from the donkey, this girl could get married. A donkey was a very important animal for transportation for the village. If the girl lived in this village, she must have got the donkey and manage it to continue the marriage. The traditional meals such as keşkek, aşure, sherbets prepared and distributed to everybody. Before ten days of this meeting, Turkmens celebrate their holiday in Sarıkız Hill, and they set up a tent there. The Sarıkız Hill is a separate land a different dimension. When you come there, you can understand the meaning and importance of life (Sakaoğlu, 1989: 45).

- Another version of Sarıkız narrative is as follows: a shepherd whose name was Cılbak father came to Güre/Edremit with his small girl when his wife died. He settled in Kavurmacılar Village. He herded sheep of one of the people who lived in the village. In winter Cılbaks' father lived in the village and in summer he lived in the top of the Mount Ida with his girl. He fed 12 geese in the summer. After some time, different mystical events were seen to Cılbak father and his girl (other shepherds built a pergola to protect their sheep from the hot weather and sun but the sheep of Cılbak baba protected by clouds). When Sarıkız's geese damaged the crops in Bayramiç, Cılbak father was angry to Sarıkız and Sarıkız turned a courtyard for the geese. After that, the

geese do not come out of this yard. Today this yard is called “Goose Yard”. Cılbak father wanted to go Hajj. He left his daughter to a family. The village’s young men wanted to marry with Sarıkız. Sarıkız did not want to marry them. For that reason, the young men attended slanders against Sarıkız. When the father returned from the Hajj, he was excluded and decided to kill his daughter. Sarıkız blasted all the people who slandered her. When the father and the girl arrived at the top of the Hill, father wanted water to perform ablution, Sarıkız brought water to her father but the water was salty. Thus, father wanted to freshwater again. Sarıkız brought the freshwater immediately. Father was in doubt and asked why she gave salt water first. She said that she took it from the sea because he was in a hurry. With this answer, father understood his daughter was Saint and he regretted his decision. The father left there and told her daughter just come back in a few minutes. Just after that the father left, black clouds fell on the mountain and hours later shepherds found the father and the daughter dead on two separate hills. Then, they built a tomb from the stones in this area (Kudar, 2004: 125).

- Duymaz (2001) mentioned the Sarıkız legend in six different narratives. Sarıkız was a very beautiful girl in all these narratives. In the narratives, Sarıkız was from Güre or surrounding villages. All young boys fell in love with Sarıkız and wanted to marry her. When Sarıkız did not want to get married, the boys uttered slanders against her, Sarıkız’s father took her to the top of the mountain to kill her (Duymaz, 2001: 90-93).

Refika:

- There was a very beautiful Greek girl lived in Adatepe at the end of the 19th century and the beginning of the 20th century. This beautiful girl’s name was Refika and was very popular between the Greek and Turkish communities. She was very cheerful and sang songs at weddings and danced very well. The beauty of Refika was known by the surrounding villages. When villagers gathered olives, they listened to the songs of Refika. At weddings, Refika was invited as chief guest and sang songs. Until the first world war, the Turkish and Greek communities lived peacefully, in the village of Adatepe. With the war, mutual conflicts started between these two communities. Despite all these conflicts, Refika continued to be popular among the Turks. When the Greeks left the village, Refika went with them and started to live in Greece. The Turks

were very upset about Refika (Sarıkız Ethnography Gallery Printed Publication, 2015: 38).

- Postcards with the painting of Refika are sold in Adatepe Museum. The backside of the postcard the story of the Refika was pictured. To find Refika, in a visit to Greece in an antique shop it is seen that an image of a beautiful girl looked like Refika. This picture was brought to Adatepe Village to ask the local people whether she is Refika or not. And the people said that the picture belongs to Refika (<https://www.adatepe.com/StaticPages/refika-nin-oykusu/144>).

Narrative of Hasan Drowned:

- Hasan and Emine, who come to Edremit bazaar to sell their products, met there and fell in love with each other. Emine lived on the top of Mount Ida, while Hasan lived in a village. They had very different lifestyles and traditions. These two young decided to get married. But Emine's family objected to their decision. Emine tried to convince them and Emine's family wanted to Hasan to prove his strength and loyalty to the bride by carrying a huge bag of salt up to the mountain. One day, Hasan took a huge bag of salt and started to climb to the mountain. Emine also joined him to guide him on the way. After a while salt started to irritate his back under the sun and he got tired. Hasan became more and more tired and finally fell down. Emine took the bag of salt to carry it to the top. She was thinking that Hasan was following her, but when she arrived, she realized that Hasan was not there and Emine immediately wanted to search Hasan but her family did not let her, because it was getting dark outside. On the next day, Emine went to search Hasan but could not find. She just found Hasan's shirt in the small lake. She understood that Hasan fell down in the lake, because of exhaustion. She could not take living without him and hanged herself to a tree next to the lake with Hasan's shirt. After that instance, this small lake is called "Hasan Drowned" and the tree next to the lake is called "the Chinar of Emine" (<http://balikesir-edremit.gov.tr/hasanboguddu>).

2.2. Macro Destinations of Mount Ida

The primary macro destinations of Mount Ida are Balıkesir and Çanakkale provinces. The secondary macro destinations of Mount Ida are districts. That are Edremit, Havran, Ayvacık, Bayramiç and Yenice.

2.2.1. Provinces around Mount Ida

There are two districts around Mount Ida. Balıkesir and Çanakkale provinces. They are located in the West part of Turkey.

Balıkesir

In some old Ottoman documents (in a newspaper dated 1887), Balıkesir was referred to as “Balıkhisar”. Balık means city in old Turkish. Balıkhisar name’s meaning is fort city. In time, the name Balıkhisar transformed to Balıkesir. Ancient settlements have been found in various districts of Balıkesir Province (Aytaç, 1997: 11). In ancient times the people who lived in Mysia region were the inhabitants of Balıkesir. Mysia cities could not establish an independent state and so lived under the domination of Troy, Hittite, Phrygian, Persian, Alexander the Great and Pergamon kingdoms (<https://balikesir.ktb.gov.tr/TR-65829/balikesir-ilinin-tarihi.html>). After the Turkization of this region, Karesi Principality established a dominance here and Balıkesir developed significantly. Today, important artifacts from the Ottoman period are located in the city centre. Some of those; Yıldırım Bayezid Complex, Zağnos Paşa Complex, Karesi Bey Tomb, Clock Tower, Water-tank with a fountain and Yıldırım Bayezid Bridge (Mutaf, 1996: 23). Some ancient cities in Balıkesir are; Antandros, Kyzikos, Adramytteion, Astyra, Thebe, Daskyleion, Prokonnessos, Ancyra, Hadrianeia, Arteka, Zeleia, Perihharaxis, Keraseion, Attaneion, Plakia (<http://www.balikesir.gov.tr/antik-kentler>).

Çanakkale

Çanakkale is a province that is a bridge between Asia and Europe on the Straits linking the Sea of Marmara with the Aegean. It is surrounded by the Aegean to the West, the Sea of Marmara to the North and the province of Balıkesir to the east. There are 11 major towns which are Ayvacık, Bayramiç (famous for its apple), Biga, Bozcaada (Tenedos) (famous for its grape), Çan, Eceabat, Ezine (famous for its cheese), Gelibolu, Gökçeada (Imroz), Lapseki and Yenice. Three of these towns (Ayvacık, Bayramiç and Yenice) placed around Mount Ida. The province hosted many ancient civilizations such as Troya, Alexandria-Troas, Assos and Parion. Also, it is known that there are so many ancient cities that have not been discovered yet. Ceramics and carpet making that are the most ancient handicrafts in civilization’s history have been continued up to the present day without losing their regional

authenticity. The name “Çanakkale” comes from the earthenware pots and vessels. The touristic attractiveness of Çanakkale are; Çimenlik and Kilitbahir Castles, Clock Tower, Mirror Bazaar (Passage Hallio), Çanakkale Wars Gallipoli Historical Area, battlefield area, also there are great number of fortress that were built around the Dardanelles (Hellespont), Archaeological Museum, Troya, Assos, Alexandria-Troas, Tenedos mentioned by the famous epic poet Homer in Iliad and Odyssey, Imroz, where a visitor can find old Greek villages, is the biggest island of Turkey. There are many settlements in Çanakkale dated back to 6000 BC (Neolithic Period). Troya which lasted approximately between 3000 BC and 1200 BC, represents the best the Bronze Age. Between 750-550 BC, because of the two hundred years of Hellenistic colonisation, many cities were established as a Hellenic trade colony. Following that, Lydian, Persian, Roman, Ottoman period can be observed in the history of the city (Çanakkale Governorship Publication, 1998; 1989). Çanakkale and its surrounding settlements consist of Türkmen, Pomak, Yörük, Manav, Çepni and few Cherkes and Bosnian (Gadanaz and Orhan, 2008: 283).

2.2.2. Districts Around Mount Ida

There are five districts around Mount Ida. Two of them (Edremit and Havran) belong to the province of Balıkesir and the other three of them (Ayvacık, Bayramiç and Yenice) belong to the province of Çanakkale.

Edremit

Edremit was established 10 kilometers inside the Edremit Bay and surrounded by Mount Ida, Mount Eybek and Mount Gürgen. Edremit is located in the South Marmara section of the Marmara Region and is a district of Balıkesir province. Edremit is 87 km from Balıkesir, 120 km from Çanakkale, 209 km from İzmir, 619 km from Ankara and 483 km from İstanbul (Özdemir, 2000a: 2). As a result of extensive researches in four caves (Devedamı, Karanlık, Aydınlık and Andık) carried out by İ. Kılıç Kökten in 1949, a woman with a drum with a hollow hand and a woman with a lion relief on her stomach and male figurines have been found. It can be said that the figurines have been a document in terms of showing that the Cult of Kybele lived in this cave. Small millstones and figure made with bones were found. As it is understood from the findings belonging to the Palaeolithic Ages, traces of settlement

have been observed in Edremit Bay for 50 thousand years. Some vessel fragments, plate fragments belonging to the Byzantine Period were discovered in the entrance of the İnboğazı cave in 1998 which were largely destroyed by illegal excavations (Özdemir, 2000a: 25). Edremit is mentioned in different ways such as *Adramytteion*, *Adramyttion*, *Adramiti*, *Adramition*. The original name comes from the Kuwi language, and Adramut (Adra-Mut) called as an “Adra Valley”. This name refers to the important natural valley that extends to Balıkesir (Umar, 1993: 19). The old city of Edremit was established at the pier location two kilometers west of today’s Burhaniye district. There is no information about moving its old place to its present location. It can be possible that to avoid against the attacks of sea pirates they settled in the place that 8 km from the shore (Kitapçioğlu Gümüştepe, 1993: 193). It is understood from the ruins in the area where the old Edremit was founded were surrounded by walls (Özdemir, 2000a: 27). The borders of the city extended over to the famous Thebe (Tep) plain. It is thought that this city was founded in the same period with cities such as Troy and Pergamon. There are aqueducts in the sea-facing part of this region. The place where Adrymyttein was first established is called Burhaniye today, and the aqueducts found here led Burhaniye to be named as Kemer (Kitapçioğlu Gümüştepe, 1993: 191-192). There is a water source called “Ayaklı” in a region close to these aqueducts. A marble inscription was found near the water sources and it is written on the inscriptions that “Ida is the homeland of the person who made this donation. Son of Marko Pomiyonoz”. In the excavations, Adramyttion city coins were found and this indicates the economic importance of Edremit. In the area where the city of Adramyttion was founded, there are three rock tombs, a water well and a building ruin whose floors are covered with mosaics (Yetkin (1949) as cited Özdemir 2000a: 27-28). A bust of Adrmys, which was taken out of the region and put into Pergamon Museum, proves that the founder of the city was Adrmys the brother of Lydian king Krezus (Kitapçioğlu Gümüştepe, 1993: 192). The ancient name of Balıkesir region is Mysia. Mysia means beech tree among Lydians and this region is surrounded by the Marmara Sea in the north (Peropontit), the Dardanelles Strait (Hellespontos) in the west, the Aegean Sea in the south and Rindekos (Adernaz) stream in the east. Adramitium was one of the big cities (Pergamon, Erjisa, Esus, Truvat, Antandros, Gargar, Askamender, Blaudos, Adriyanotere) of Mysia at that time. The

oldest inhabitants of the region were Pelags which are claimed to be of Etruscan origin (Ayhan 1996 as cited Özdemir, 2000a: 28). Edremit has been on important roads since ancient times. The most important way that connected Troy to Pergamon and Ephesus in the Ancient Period was through there (Kitapçioğlu Gümüştepe, 1993: 191). Another important function of the city of Adramyttion was that the city was the court centre (Adramyttion Conventus) between one of the nine court regions in Asia province during the Roman Empire (Yüceşahin 1997; <http://www.aktuelarkeoloji.com.tr/adramytteion->). Thanks to its open location to the sea and its natural richness, the city has also reached an important position in shipbuilding. The invasions, sieges and wars created serious destruction to the cities. Since this region is located on a mobile transportation network, the area experienced these destructions from time to time. In particular, the Trojan War, which took place close to this region affected the region. The cities in the Mysia region had weakened and had been dominated by Lydian, Persian, then Roman and Byzantine. The city was under the domination of the Persians between 548-334 BC. Alexander the Great in 334 BC. And then in 323 BC. Lysimachus who was one of the commanders of Alexander the Great dominated this region. After Lysimachus, this area came under the sovereignty of Selevkos and the King of Pergamon III. Attalos and then Roman Empire (Kitapçioğlu Gümüştepe, 1993: 192).

Edremit had a great reputation in the Roman Era with its scientific movements. Edremit was also mentioned in the text of Christianity. The strongest Turkish tribes were placed in this area during the Iranian Seljuk period. After the collapse of Seljuk State mister Kalem and his son mister Karesi came to this region with a large Turkmen group and established the Karesibeyliği. Some of these Turkmens were placed in Mount Ida (Balcıoğlu, 1937: 55). The oldest monuments that remained in Edremit from the Seljuk Period are the tomb of Hekimzade (Kursunlu) Mosque and the inscription of Yusuf Sinan tomb. After 200 years the city's establishment while Yusuf Sinan Kurşunlu had built the Kurşunlu mosque in 1290, the people said to him that the mosque was out of the city and he replied: "on a day in the future this mosque will stay in the middle of the city". Today this mosque is located in the middle of the city (Kitapçioğlu Gümüştepe, 1993: 197). Since 1962 (during the Ottoman Period) villages were established in this region by constructing houses made of mudbricks, trees or

stones (Özdemir, 2000a: 80). In the Balkan War, the Turks had to completely leave the Rumelia which became their second homeland after Anatolia. Thousands of Turkish people migrated from the Balkans and islands to various parts of Anatolia and also to Edremit and its villages. According to the Lausanne Peace Agreement, the Turks in Greece except for western Thrace and the Greeks in Anatolia except Istanbul would be exchanged. And some of the Turkish immigrants exchanged with Greeks living in Edremit, Havran, Zeytinli and Altınoluk (Özdemir, 2000a: 169-303).

The cities placed on the transportation routes have always been in an important position and for this reason, they have been more frequently invaded. This region has very substantial importance both trade possibilities and transportations. Besides, this area has plenty of water sources. This area is known as having a thousand springs since ancient times. The streams that originate from Mount Ida are very important for this region. Mainstreams of Edremit district are; Edremit Stream, Zeytinli Stream, Kızılkeçili Stream, Mıhlı Stream, Manastır Stream, Şahinderesi ve Eybek Stream. This region is very rich in terms of water source and even large floods occurred in Edremit, Kızılkeçili and Zeytinli Streams in January 1963 and December 1964. Here are the important streams of Edremit (Özdemir, 2000a: 8-84);

Edremit Stream; The main branch length is 21.5 km. It passes through the south of Edremit.

Zeytinli Stream; The main branch length is 24.5 km. It is one of the most important water sources of Mount Ida and it grows by taking Beyoba and Uçurumoba Streams.

Kızılkeçili Stream; It passes east of Kızılkeçili village and its length is 15.3 km.

Mıhlı Stream; The main branch length is 22.5 km. The picnic area called as a Mıhlı mouth is placed on this stream. This picnic area covered with willow and poplar trees. There is a bridge on the Mıhlı Stream. Its name is Mıhlı Bridge. This bridge placed on the old way of Edremit-Behramkale. This bridge was used during the Ottoman Period. The bridge is 15 meters long and 1.5 meters wide. Near the bridge, there is an old head mill building.

Monastery Stream; The main branch length is 17.1 km. There is a bridge on the same name of the stream. It was placed on the trade route of the Ottoman Period. The bridge

is 15 meters long and 2 meters wide. It was expanded in the 1950s. There were upper mill and Gazezoğlu mill on the east and west sides of the monastery stream.

Sahinderesi; The main branch length is 21 km. This area has an important attraction point for tourists with its natural beauty.

Eybek Stream; It is length is 10 km.

Edremit is a leading role in thermal tourism as well as sea and mountain tourism. The town has a reach and long-lived spas. The spa waters in the area have a positive effect on human health. People who come here get well avoiding such health problems: indigestion, dysfunctions of gall bladder and pancreas, rheumatismal diseases, cardiovascular diseases, height in essential blood pressure, gynaecological diseases, treatment of nerves pressures causing pains in neck and arms (<http://www.edremit.bel.tr/edremit/1>).

There are museums in Edremit;

Sıdıka Erke Ethnography Museum; is located in the city centre. Traditional clothing, furniture, rifles and armoury representing the days of the Independence War of Turkey are presented (https://a-sdka-erke-etnografya-muzesi.business.site/?utm_source=gmb&utm_medium=referral).

Tahtakuşlar Village Private Ethnography Gallery; It is the first private ethnography gallery of Turkey. The world's biggest sea turtle is presented in this gallery (<http://www.etnografya-galerisi.com/>).

Evren Ertür Gallery; It is located in the settlement of Zeytinli. Traditional pieces of olive oil production equipment are presented. The “Historical Olive Oil Tools Museum” is a rich exhibition of the collection prepared over 7 years by Ertürk family who has been in the olive oil business for 40 years. All systems can be observed in the museum, ranging from the wooden lever and the wooden clamps of the oldest olive pressing technique to the famous metal clamps of the wet-press days (<http://kazdagiekoturizm.com/en/project/edremit-evren-ertur-tarihizeytinyagialetleri-muzesi/>).

Kazdağı Museum (its old name was Sarıkız Mount Ida Ethnography Gallery); It is located in the settlement of Güre. Several traditional and historical features of the regional culture are presented (<https://www.kazdagimuzesi.com/>).

Havran

The first settlers of Havran, whose history goes back to the archaic ages, were Lelegs and Pellazgs. It is known that in ancient times its name was Aurelian. Aurum means gold in the Latin language. The fact that there is still more gold available in Big Stream, which located next to the settlement, in information confirming this name. The historical texture, houses and mansions of Havran are important tourist attractions. The protected buildings of Havran by the Ministry of Culture are; Terzizade Mansion in which in 1923 when Atatürk (most important leader for the Turkish people) came to Havran he stayed, 99 residences, 3 official apartment buildings, 3 oil factories, 16 plane trees and 10 palm trees (Azatoğlu, 2018; 116).

Havran was mentioned as “Harran Eli, Franeli, Viraneli” in the Ottoman Period Records. In ancient times, Havran consisted of two villages, These two villages are divided into two by Havran Stream (<https://www.havran.bel.tr/havran/havran-hakkinda/>). This region came under the rule of Lydia, Persia, Alexander the Great and Pergamon Kingdom. After the Turkization of the region, Havran became a big village during the Ottoman Empire. Havran became a district in 1957 (<https://www.havran.bel.tr/havran/ilcemizin-tarihi/>).

Ayvacık

Ayvacık is a district that hosts Yörük and Turkmen villages on a volcanic plateau, which rests is back on Mount Ida, which is fed by the legends of ancient times and turns its face into the Aegean Sea. It is not known exactly what date Ayvacık was founded. Between 1330 and 1335 it used to known as a small village called Kızılcatuğlu with 15-20 residence. However, there are the stories about the expansion of the settlement. One of these is about the women whose name was Ümmühan. She was from Tiflis and had a large commercial building that provided accommodation and food and beverage for the travellers. The soldiers joined the army from the region due to the 1514 Çaldıran expedition rested in Ümmühan’s commercial place. Ümmühan married with one of the soldiers because he looked like her deceased husband who died in the battle. They settled in Ayvacık (Ayvalıoba). Ümmühan planted a quince tree in her garden and this tree was very weak. She saw this tree and gave to this area the name Ayvacık coming from quince and it’s mean is small quince. Today there are historical and touristic places such as; Hüdavendigâr Mosque,

Ümmühan Mosque, Babakale, Assos, Gülpınar, Apollon Smintheus Temple, Gargara Lamponia, Altar of Zeus (Abay and Şimşek 2008: 3). The archaeological excavations and surveys have been conducted so far in Ayvacık show that the region has witnessed important cultural developments throughout Chalcolithic and Early Bronze Age since the Neolithic Ages. Its geographical location has given Ayvacık great importance in prehistoric times (Özdemir, 2008: 61).

Bayramiç

Bayramiç built on a semi-mountainous area and forms the middle part of the Biga Peninsula. The old Menderes Stream (Skamendros in the Ancient Period) surrounds the Bayramiç (http://www.bayramic.bel.tr/index.php?modul=10_3&id=3). During the Karesioğulları period, Turkmen tribes were placed on the northern part of Mount Ida by Sarı Saltuk and Ece Halil. Bayramiç and its surroundings came under the sovereignty of Karesioğulları principality after 1308. The church in the village set up on the Menderes River was demolished and a mosque was built in its place and people gathered in this mosque during religious holidays for unity and cooperation. After these meetings that organized for religious reasons, the name of this place was Bayramiç. Although the first settlements around Bayramiç goes back a very early period, the ruins that reach today are very few. Kebrene and Skepsis ruins within the boundaries of the district go up to 3 hundred B.C. years. The remains of the Ottoman Period have survived until today. These are; Hadımoğlu Mansion, Hacı Bali Mosque, Mustafa Aslan Tomb, Karşıyaka Mosque, Karşıyaka Bridge (Stone Bridge), Grandfather Fountain and Çarşı Mosque. Külcüler Hot Spring is located 20 km away from the district centre. This hot spring is thought to be a very old spa. The water and mud of this spa are said to be good for diseases such as skin diseases, rheumatism (http://www.bayramic.bel.tr/index.php?modul=10_3&id=2).

Yenice

While Yenice district is the village of Gönen district of Balıkesir province, it became a district after 1936 and connected to Çanakkale province. Yenice settlement which was established in the early 19th century under the name of İnceköy and then the name of İnceköy changed to Yenice. It is known that the oldest settlement in this area is Seyvan Village. In this village, there is a mosque with the name of “İssız Cuma” which is unknown and still used. The Gönen Stream which passes through this region

irrigates the Agonia and the small Agonian plains. The Avunya region is an ancient region that includes the Bayramiç, Çan and Ezine districts which are the neighbour of Mount Ida. Mount Ida region is called Agonia. There is an Agonian Bridge in Yenice. Trojans were running a horse race on the Agonian plains. The focus of Avunya is the Agonian plains and environment (İldirir, 2008: 10). There is a bridge that was built by the Alexander the Great in 334 A.C. on the Gönen Stream. This bridge had various repairs and still used till today (<http://www.canakkaleyenice.gov.tr/buyuk-agonya-koprusu>). Agonya was the old name of Hamdibey, which was connected to Çanakkale and Yenice district. Agonia means “infertility, wasteland” in both old and new Hellenic language. However, Agonya might come from the Anatolian origin in the form of a name made up to the Hellen’s mouth during the Hellenization period (Umar, 1993: 24). The cities of Adrymatteion, Assos, Gargara, Antandros, Pergamon were always subject to the Ion continent. The centre of the Ionians was the city of Agunya (Balcıoğlu, 1937: 42).

2.3. Micro Destinations of Mount Ida

In the southern part of Mount Ida, the natural environment has created a convenient place where human communities can live and human communities have established settlements within this southern part of the region. The settlements located in the South of the national park sometimes evolved brightly depending on the changing conditions during the historical period, and sometimes continued to evolve with the establishment of new ones of their places. Settlements which were previously away from the shore and established in the form of collective villages have started to develop in the coastal zone today due to the various reasons. Today for economic reasons the moving of the people living in the villages placed in the South part of the national park has been continued. But the settlement on the coast mainly depends on tourism (Soykan, 2001: 267).

The ancient cities (Adramyttion, Antandros, Thebe, Assos, Astyra, Chyrssa and Killa) located in an Edremit Bay were the ancient settlements of this region. These ancient cities are now close to the settlements established in the region. For instance; Adramyttion Ancient City is located near Edremit settlement, Antandros Ancient City is located in Altınoluk settlement, Thebe and Lyrnessos Ancient Cities are located

around Havran settlement, Assos Ancient City is located around Ayvacık settlement, Astyra Ancient City is within Güre settlement and Chyrsa and Killa Ancient Cities are within Akçay settlement. It is observed that new settlements are often established in the place of these ancient cities. In fact, it can be said that the name of the new settlements is usually taken from old settlements. Mount Ida destination has one town called Küçükkuuyu belonging to Ayvalık district of Çanakkale and have three hometowns called Akçay, Altınoluk and Güre belonging to Edremit district.

Küçükkuuyu

Küçükkuuyu and its surrounding is located the southwestern shore of Mount Ida region. The old name of Küçükkuuyu is Gargaron. This settlement fell under the domination of Lydian, Persian, Pergamon Kingdoms, Byzantine and Roman. After the establishment of the republic Turks living in Crete and Lesbos were sent here as a result of the Population Exchange and the nomads and Turkmen tribes took their present form by establishing villages around this place (<https://www.kucukkuyu.com/kucukkuyu-tarihi/>).

Altınoluk

In the research carried out on the gravestones of Altınoluk cemetery, it can be indicated that Altınoluk has a history of 450 years. Some of the people of Altınoluk consist of those who came from the Turks when they invaded Anatolia, and some of those who escaped from Lesbos Island during the First World War and came from the period of change. While Altınoluk was affiliated to Çanakkale until 1923, it was connected to Balıkesir after this date (Aksoy, 2007: 7). The ancient name of the town, formerly known as the priesthood, was Antandros. This ancient city known as the homeland of the locals Lelegs and Pallazgs has a famous harbour where the ship timber and tar obtained from the tree were exported. There are nearly 40 buildings with a protection certificate in the town (Azatoğlu, 2018: 97). The Greeks who were brought to work from the island of Lesbos in the 1820s settled here in time and built a church to perform their religious worship. This church was used as a primary school until 1962. Then it was demolished and a new school building was built. During the period, when the church was active, the people coming from the surrounding settlements saw the church and they named this area as a priesthood area (Aksoy, 2007: 8). While the name Antandros was mentioned for the first time in Herodotos, the father of the history

clearly states that Antandros is not a city of Hellen but a city of Pelasgos (the people of Hellenes and the culture before Hellenization). While the name of this city in the region where the names of the Adra are the most abundant, we can safely state that the Hellen's mouth is Adros (without changing its meaning), as the name of this city is connected with Adra. Indeed, we see the same kind change in the names Maiandros, Skamandros, Mandros, Mandrom, Mondros. Obviously in Antandros the remaining (initial) part of the name was Anla, in its essence, Island (Mother Goddess; see Ada, Anda). Therefore, it becomes clear that the city name is Adadra "Man of Island" (Umar, 1993: 77). Antandros was an important city of Troas, located on the Altınoluk-Edremit highway in the North of Edremit Bay. It was located on the summit and western slopes of the Kaletaşı Hill which controlled the road connecting Mysia and Aiolis to Troas on the southern parts of Mount Ida. All sources show that Antandros had famous shipyards. The navies lost their ships in the Peloponnes Wars in the Aegean Sea came to Antandros to build new ships. Artemis Astryene head was depicted on the front face of Antandros silver coins. The presence of the head of Apollo on bronze coins reveals that Apollo was worshipped. The writing written on a sign that found in an excavation means that deal end provides the importance of timber and wood workmanship in the enrichment of Antandros. Also, the people living in this city worshipped to Apollo, the god of timber and woodwork, proves this information (Polat, 2006: 259-260). Şahin Creek Castle is located on the canyon formed by the creek in the northeast of the Altınoluk settlement. The Wall thickness of the castle which can be dated to the Byzantine Period reaches two meters and its height reaches five meters (Özdemir, 2000b: 18).

Zeytinli

Zeytinli is a settlement that was established approximately 200 years ago by people coming from Hamamlı and Kaşıkçı villages. Olive cultivation is high in this region thus the name of this settlement became Zeytinli (Yüceşahin, 1997: 141). There are some cultural and historical values in this settlement. Some of these values are; houses left from Greeks, old mosques, tombstones, the old school, in which's place there used to be a big church once upon a time, the sculptures of Atatürk and the hero of Turkish Revolutionaries Kazak Ismail in the village square. The bazaar mosque in

Zeytinli was rebuilt in 1958. The small mosque was built in 1993 (Özdemir, 2000b: 317-319).

Güre

Güre settlement becomes a famous destination with its hot springs. In the mythology, it is said that Aphrodite who was goddess of beauty got the hot springs built in order to have bath every morning. The water of the hot springs was brought from the top of Babadağ (one of the hills in the Mount Ida) via the canal (Özdemir, 2000b: 272). Astyra Ancient City was the ancient settlement in the South of Güre. The original Word is “Astura-Ast(a)-Ura” and means big creek (Umar, 1993: 128-129). Astyra was in the Troya region. This city was independent and had a gold mine (Strabon ed: Pekman, 2005: 110). The city was destroyed due to wars and was established several times in different nearby destinations. In the city established around Kızılkçeçili village, a large classroom was built by Aristotle’s brother and Alexander and Diana were taught there (Özdemir, 2000b: 272). Pınarbaşı recreation area is located within the boundaries of Güre. This region is a very rich place in terms of the abundance of olive trees. Olive also had an important for the public as a food mentioned in the holy books. Before the crew who came to the field to collect olives, the oldest woman of this crew had gone to the forefront turned to the qibla and the others lined up, the woman prayed and said that “May Allah give Abraham abundance”. All the crew dismisses by saying amen and they started to collect olives. The women who filled her bucket for the first and took it to the bag towards the qibla and say “be fertile and fill it quickly” and she never breathes until the bucket was empty (Sohbet Newspaper “Edremit Diyor Ki” as cited Özdemir, 2000b: 430). In ancient times Güre was famous for as a spa city under the name Astyra. Located in the centre of the city, Astrene Artemis healed to the patients and remediated their troubles. Today this settlement is home to large businesses based on thermal water and it is a settlement with old houses which are the works of Turkish and Greek masters, mansions, flowing fountains without taps, big plane trees (Azatoğlu, 2018: 101).

Akçay:

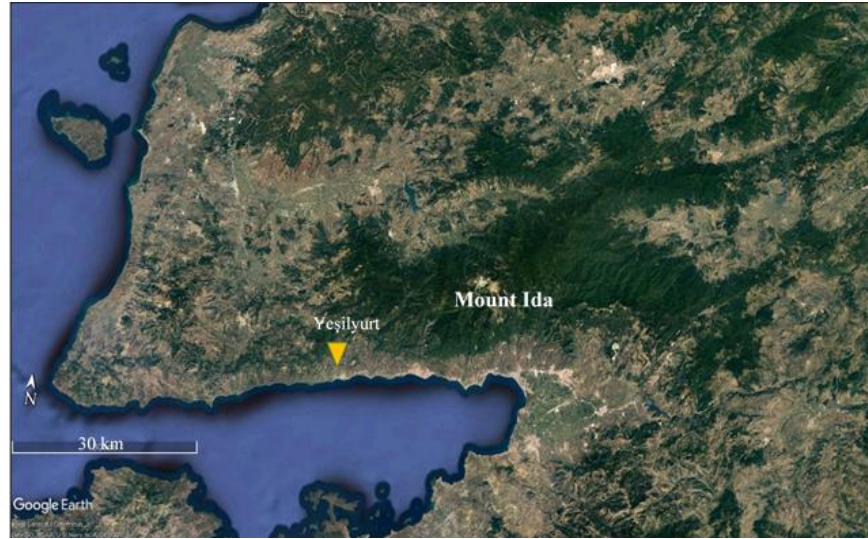
It is stated there were cities of “Chrysa” and “Killa” in the ancient period in Akçay. Later it was abandoned due to pirate attacks and covered with olive trees (Yetkin, 1939: 61). The name Killa means “beautiful passage/strait”. Today there is

Zeytinli settlement in the place of Killa Ancient City (Umar, 1993: 441). In the Cumhuriyet Square near the Pier, there is the statue of Sarıkız that is one of the symbolic legends of Mount Ida.

Yeşilyurt:

The name of the village is Yeşilyurt, before that name, this village called as a Çetmi that name can be seen in the gravestones in the mosque garden. As it is understood from this point, the name of the village has been Büyükçetmi since the 19th century (Acioğlu, 2008: 2). The location of Yeşilyurt village in Mount Ida region is shown on Map 1.

Map 1: Location of Yeşilyurt Village



There is a historical mosque in Yeşilyurt village as a cultural monument. The walls of Yeşilyurt Mosque were built in masonry using stone materials. It is a rectangular building with a hipped roof and a single minaret. The historical past of the mosque which was repaired several times during the Republican period is thought to extend at least until the end of the 17th century (Uysal, 2005: 309). There are tombstones in the garden of the Yeşilyurt Mosque and these tombstones are dominant in architectural depictions although vegetative decorations are dominant. As it is understood from the inscriptions of the tombstones some also have kinship relations. These tombstones are important in terms of showing the history demographic and sociological status of Yeşilyurt as well as the art of depiction shaped by the effect of westernization (Acioğlu, 2008: 1). The local people of the village prepared the village for tourism with preserving the historical features of the buildings. Today the people

living in the village earn a significant amount of income from the tourism movements in the village by selling their hand made products (Öngen, 2008: 17). There is a Karye Technology Museum which was opened in 2015 in the village. This museum has approximately ethnographic pieces which are tools that have made our lives easier. There are different collections in the museum which includes pieces used in daily life for sheltering, heating, lighting and communicating. There are many interesting works and pieces in this museum where unknown aspects of brands such as Peugeot, Opel, Mercedes, Ericsson and Motorola. There is an original newspaper dated 1938 in which the news about Atatürk's death placed.

When the TUIK (Turkey Statistical Institute) population statistics data are analyzed, the name of this village was included as Büyükçetmi, while in 1970 data the name of the village is called Yeşilyurt. The village is one kilometer from the main road. The change of the village's population by years is shown in Table 10.

Table 10: Yeşilyurt Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	218	196	414	2010	80	76	156
1970	235	214	449	2011	83	83	166
1975	174	167	341	2012	80	85	165
1980	158	156	314	2013	75	79	154
1985	121	123	244	2014	80	80	160
1990	100	101	201	2015	77	72	149
2000	139	145	284	2016	78	71	149
2007	59	59	118	2017	86	84	170
2008	73	70	143	2018	103	103	206
2009	77	81	158	2019	-	-	180

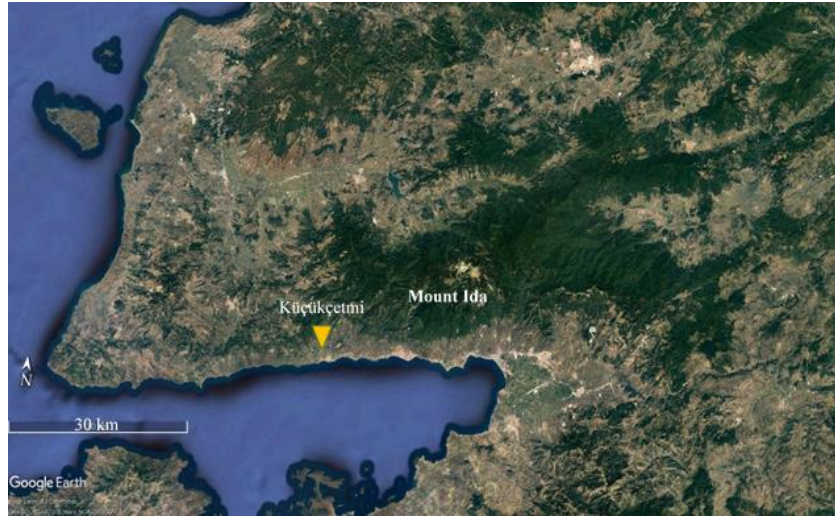
Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

Considering the population information in the table, it is seen that the village population was much more crowded in previous years and this population decreases year by year. Especially considering the figures in 2017 and 2018, it is seen that the tourism movements in this village also contribute to the population increase of the local people. This village is very famous for its cultural values in recent years. And the local people that moved to other places, maybe would want to come back to the village thanks to the tourism movements.

Küçükçetmi:

As stated in the Ottoman records, Çepni Turk settled in Ayvacık and Ezine in the southwest of Mount Ida (Özen, 2008: 551). Those living in Yeşilyurt and Küçükçetmi villages are also from Çepni Turk. It is told that there were two brothers who founded these two villages. The two brothers did not get along with each other and they established two settlements named Büyükçetmi and Küçükçetmi. The location of Küçükçetmi village in Mount Ida region is shown on Map 2.

Map 2: Location of Küçükçetmi Village



Considering that Büyükçetmi (Yeşilyurt) and Küçükçetmi Villages were established at the same time, it is seen that the population movements of Küçükçetmi village are always higher than Büyükçetmi (Yeşilyurt) village. Today, Yeşilyurt village is more popular than Küçükçetmi village. Küçükçetmi village is two kilometers from the main road. There is a spa from the Roman Period in the village. It is two kilometers far from the village. At first, people entered the pool through a narrow arch and getting under the ground with stone steps, the stopper at the bottom of the small pool was taken out and the pool was filled with water. But now there is not any water in this spa (Azatoğlu, 2018: 94). The change of the village's population by years is shown in Table 11.

Table 11: Küçükçetmi Village Female-Male Population Distribution

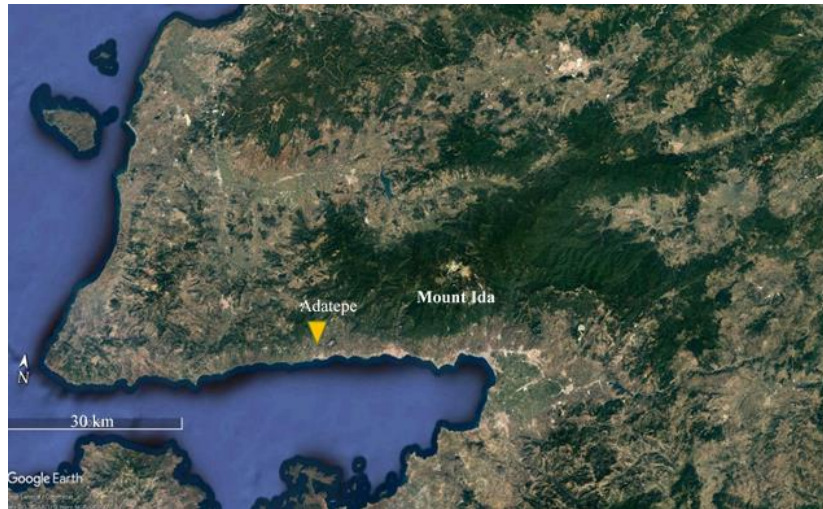
Year	Female	Male	Total	Year	Female	Male	Total
1965	203	213	416	2010	127	131	258
1970	203	209	412	2011	123	126	249
1975	200	171	371	2012	121	126	247
1980	256	243	499	2013	113	116	229
1985	197	183	380	2014	103	96	199
1990	164	165	329	2015	113	105	218
2000	144	159	303	2016	111	108	219
2007	135	150	285	2017	107	104	211
2008	130	136	266	2018	99	92	191
2009	123	130	253	2019	-	-	203

Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

Adatepe:

According to the sources that have been identified, the existence of Adatepe settlement can be shown on the map in 1530. When the maps of the region are analyzed, it can be said that there is a settlement in Adatepe without interruption. All these documents show that Adatepe is at least 500 years old. The fact that it is located in a high hill has made it difficult to reach Adatepe and therefore its name has come from its position in the form of an island. The name “Ada” in the village means an island (Erten, 2008: 20). The location of Adatepe village in Mount Ida region is shown on Map 3.

Map 3: Location of Adatepe Village



Adatepe village is preferred for its local architectural value. There are some films shot in Adatepe such as; Kuyucaklı Yusuf (Feyzi Tuna-1985), Bez Bebek (Engin Ayça-1987), İpekçe (Bilge Olaç-1987), Karadağlar (2010). Due to these movie shootings the region has become more known and visited. While the local people in the village earn money from this situation, those who came to this village from the city and bought a second residence were quite uncomfortable with the situation. This situation also conflicts between local people and newcomers (Başaran Uysal, 2017: 39). The oldest building in the village today is 250 years old since there has been a constant life for the establishment of the village and the previous building elements have been used in newly constructed buildings. The village which has a settlement spread over thousands of years is known as a village where Greek and Turkish families engaged in olive and animal husbandry lived before the Republic. With the “exchange”, Greeks left the village. Adatepe village has traditional stone buildings in terms of architecture. The region where the village is located in a rocky area and the stones of all houses are obtained from the small quarries that are close to the village. The village was declared as a protected area in 1989. Adatepe village primary school serves non-stop between 1947-1985; but it was closed in 1985 due to lack of students. The students of the village continue their education in Küçükuyu. Meanwhile, the building of the school is left to its fate. In 1997, this school building was restored and today it has turned into a place where artists work in different disciplines and give workshops (<http://www.tasmektep.com/birokul.htm>). Turkish population lived in the upper neighbourhood and the Greeks lived in the lower neighbourhood in the village (Azatoğlu, 2018: 94). When we look at the building features of Adatepe houses, it is seen that there are two storeys, there are places where daily services and life pass in the lower floor of the main building and it is possible to climb to the second floor with the staircase inside the building (Erten, 2008: 21). The tombstones are of historical significance and are the character of the society in historical artifacts. Religious, literary and historical information on these tombstones is archive documents. At the same time, the gravestones are ornaments of art. For that reason, the gravestones examined which are located in the historic village cemetery as well as in the graveyard of Adatepe Mosque that is considered to have been built up in the 15th century. According to the findings; the gravestones date back to the 19th century. Two female

headstones and two male headstones and a footstone were also discovered in the graveyard of Adatepe Mosque and three female and four male headstones were studied in the village. The female headstones had more designs and ornaments, including caps in the form of the crown. The main designs include roses, acanthus, leaves, tulips, rosebuds and discrete leaves (Karaata, 2008: 117). The change in the village's population by years is shown in Table 12.

Table 12: Adatepe Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	333	385	718	2010	210	221	421
1970	346	336	682	2011	203	220	423
1975	315	307	622	2012	212	218	430
1980	330	352	682	2013	198	211	409
1985	363	428	791	2014	196	215	411
1990	218	223	441	2015	192	209	401
2000	221	210	431	2016	188	207	395
2007	210	207	417	2017	189	210	399
2008	202	209	411	2018	190	210	400
2009	214	220	434	2019	-	-	400

Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

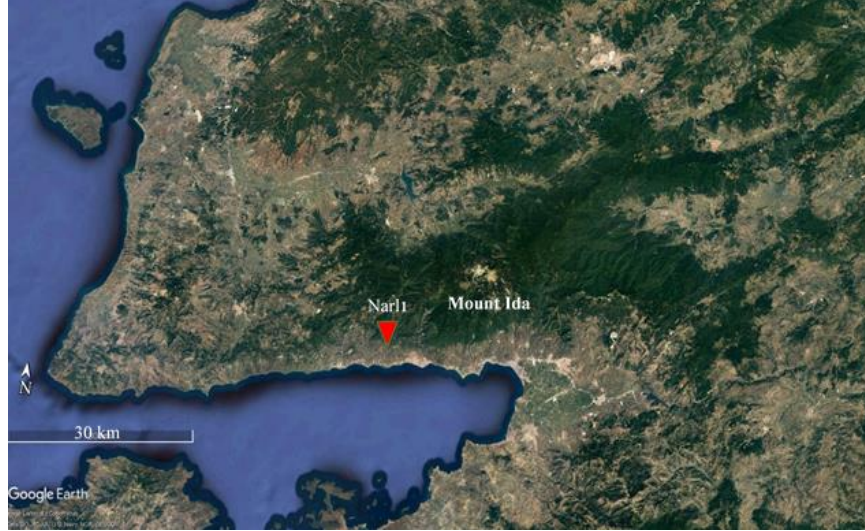
It is understood from the table that Adatepe village is one of the villages where the population is always dense. Although decreasing population mobility may appear, it is a place where more people live today than other villages placed in the same region. Adatepe village is generally included in the tour programmes of the travel agencies. Therefore, it can be said that this village has big tourism potential. It is stated by the village local people that in the old times of the village there were 800 houses in the village. But, according to surface researches, it can be said that this number is 400.

Narlı:

Narlı village is one of the populated villages. This village, which is two kilometers away from the main road. The village mosque was built in 1295. It was rebuilt in 1953. Greeks begun to settle in the village after the year 1880. In 1924 exchange, Turk immigrants from Crete and Lesbos settled in Narlı village (Özdemir, 2000b: 362). In the times when there was no coastal road, these settlements roads were the crossroads. Most of the people living in this village are immigrant families

(Azatoğlu, 2018: 96). The location of Narlı village in Mount Ida region is shown on Map 4.

Map 4: Location of Narlı Village



The change in the village's population by years is shown in Table 13.

Table 13: Narlı Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	369	384	753	2010	542	527	1069
1970	494	465	959	2011	567	554	1121
1975	345	365	710	2012	570	575	1145
1980	337	369	706	2013	-	-	1171
1985	344	395	739	2014	-	-	1571
1990	403	487	890	2015	-	-	1397
2000	548	629	1177	2016	-	-	1409
2007	523	532	1055	2017	-	-	1377
2008	498	510	1008	2018	-	-	1526
2009	518	512	1030	2019	-	-	1428

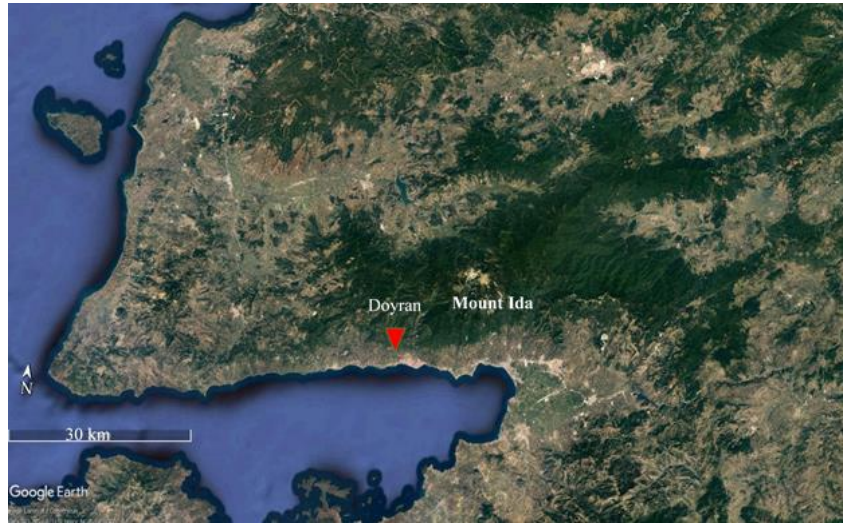
Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

Unlike other villages, increasing population mobility can be observed from the Table 13 for the Narlı village. Immigration from the rural areas to the cities is a subject that deeply affects the village populations. Especially the young populations who leave for the education do not return to the village. Therefore, young population has started to decrease in the villages. But for Narlı, the population has been increased; so, maybe the young people prefer to stay in the village. The increase in population is important for the continuation of agricultural activities carried out in the village.

Doyran:

The first name of the village is “şebedan-ı sani” and later thanks to the hospitality of the residence it was named Doyuran. The location where the village is now, used to be the cantonment of the Turkmen who had been working in Mount Ida. Afterwards, they settled in this place (Özdemir, 2000b: 350). The location of Doyran village in Mount Ida region is shown on Map 5.

Map 5: Location of Doyran Village



The name of the village is Doyuran, but it is recorded as Doyran. This village consists of Turkmen noble people. The village is four kilometers from the main road. The change of the village’s population by years is shown in Table 14.

Table 14: Doyran Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	199	199	398	2010	176	175	351
1970	209	184	393	2011	176	176	192
1975	207	207	414	2012	173	175	348
1980	213	210	423	2013	-	-	338
1985	212	217	429	2014	-	-	337
1990	216	210	426	2015	-	-	339
2000	199	185	384	2016	-	-	328
2007	191	183	374	2017	-	-	321
2008	184	181	365	2018	-	-	325
2009	176	174	350	2019	-	-	329

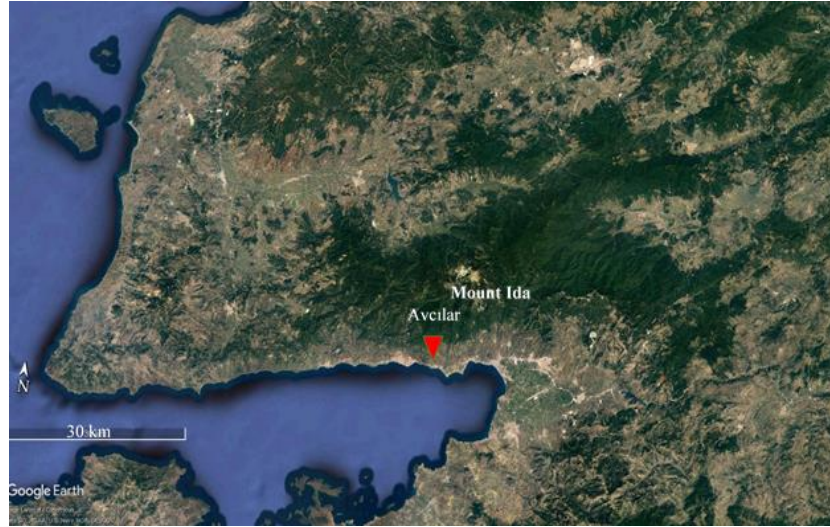
Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

Doyran village is a Turkmen village and Turkmen settlements do not receive immigration from outside and these villages with Alevi faith are highly dependant on their traditions (Azatoğlu, 2018: 96). Their marriage customs usually take place in their own village or in another Turkmen village. This marriage custom which is a very burdensome and financially difficult process caused the Turkmen to restrict having more children. Population changes in the table also prove this situation. Saka (2016) found in her study that there are ceramic and architectural plastic elements which are among the archaeologically important finds placed in 500 meters east of this village centre. Architectural parts such as columns and superstructure elements made of local limestone were found in the valley to the 1 kilometer northeast of the village centre. The first architectural piece is 130 cm long and 35 cm in width. The presence of a cave in the northeast of the village was identified. The cave can be reached through the valley road in the northeast of the village. The cave is about one kilometer from the village centre. The cave is about ten meters high. It is depth reaches 15 meters. Based on both architectural, plastics and ceramic finds, it can be said that Doyran and its surroundings were inhabited in Late Antiquity (Saka, 2016: 33-35).

Avcılar:

It is one of the largest villages in this region. The Atatürk bust in the village square is one of the first sculptures made in Atatürk's health. It is said that Atatürk had a break by drinking coffee around the bridge over the Manastır Stream. There were 100-150 year old burial inscriptions in the cemetery located top of the village. There are centuries old trees and recreation areas called Dede Pınarı in the village. In old times, the pear of Avcılar was very famous but these pears disappeared in times (Özdemir, 2000b: 328). Many traces of the Ancient City Antandros are located in and around this village. It can be reached to these points on the way of Avcılar; Düden Alanı (23 km), Padişah Pınarları (21 km from the main road), Zeybek Taşı (15 km from the main road), Dereçatı (21 km from the main road), Ağlayan Çam (14 km from the main road) (Azatoğlu, 2018: 98). The village is two kilometers from the main road. The location of Avcılar village in Mount Ida region is shown on Map 6.

Map 6: Location of Avcilar Village



The change of the village's population by years is shown in Table 15. It is understood from the table that Avcilar village has an increasing population over the years like Narlı village.

Table 15: Avcilar Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	499	486	985	2010	1051	1068	2119
1970	682	629	1311	2011	1069	1097	2166
1975	552	581	1133	2012	570	575	1145
1980	675	695	1370	2013	-	-	2136
1985	708	718	1426	2014	-	-	2827
1990	759	879	1638	2015	-	-	2527
2000	1022	1151	2173	2016	-	-	2533
2007	985	1039	2024	2017	-	-	2484
2008	986	1034	2020	2018	-	-	2740
2009	992	1027	2019	2019	-	-	2633

Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

There is still a primary school in the village that is still continuing education. Besides, this village almost intimate with Antandros Ancient City. Straight roads run through the village and there is water coming from the mountain flowing by the road. At the beginning of the road, there is a house on the side of the road which is a bit narrow caused the village settled between the two-stream beds.

Kavlaklar:

The village is three kilometers from the main road. It is stated that there is an open tomb belonging to “Garip Dede” about 500 meters south of the village. The village people who used to go up to the plateau (Özdemir, 2000b: 355). The location of Kavlaklar village in Mount Ida region is shown on Map 7.

Map 7: Location of Kavlaklar Village



The change in the village’s population by years is shown in Table 16.

Table 16: Kavlaklar Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	96	94	190	2010	103	120	223
1970	103	99	202	2011	103	117	323
1975	117	120	237	2012	102	116	218
1980	125	118	243	2013	-	-	201
1985	122	107	229	2014	-	-	207
1990	121	115	236	2015	-	-	205
2000	107	115	222	2016	-	-	213
2007	101	118	219	2017	-	-	208
2008	102	122	224	2018	-	-	217
2009	102	118	220	2019	-	-	203

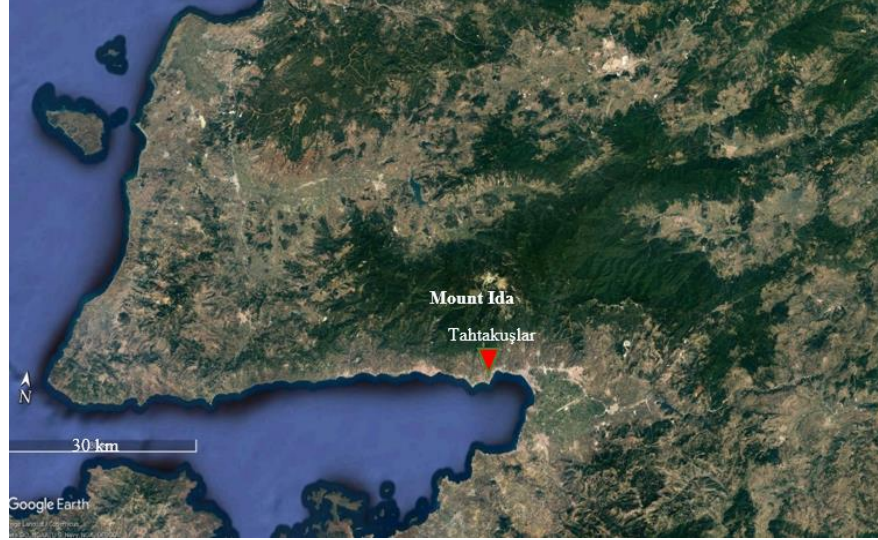
Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

Tahtakuşlar:

It is the former name is “Guslar Bayırı”. Ataturk bust in the square of the village was made in 1997. The village comprises of people who used to go up to the plateau.

In 1991 Tahtakuşlar Ethnography Gallery was opened in the village with the work of retired teacher Alibey Kudar. In the gallery where the Turkmen and Tahtacı culture is reflected in detail, there are clothes, ornaments and Turkmen tent (Özdemir, 2000b: 370). The location of Tahtakuşlar village in Mount Ida region is shown on Map 8.

Map 8: Location of Tahtakuşlar Village



That village hosts an award-winning gallery of UNESCO in 1994. At the same time, the world's largest turtle is on display on this gallery. The gallery hosts Turkish culture from Central Asia to today. And it is the first village museum in Turkey. During the survey conducted in 2013, ceramic materials were found on the hill opposite the Ethnography Gallery at the entrance of the village. In addition to ceramic materials found in the village, a chapel was found between the two villages Tahtakuşlar and Kavlaklar. The chapel has 10.30 wide and 10 m long. The square-shaped chapel has 50 cm of Wall thickness everywhere (Saka, 2016: 71). The village is two kilometers from the main road. The change of the village's population by years is shown in Table 17.

Table 17: Tahtakuşlar Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	228	223	451	2010	411	414	825
1970	287	273	560	2011	409	424	833
1975	255	274	529	2012	397	414	811
1980	266	253	519	2013	-	-	787
1985	262	282	544	2014	-	-	1166
1990	285	400	685	2015	-	-	1032
2000	424	431	855	2016	-	-	1016
2007	357	357	714	2017	-	-	1002
2008	368	372	740	2018	-	-	1157
2009	377	387	764	2019	-	-	1079

Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

Tahtakuşlar village has also been one of the villages where the population increases by years. The flower of *Heliotropium Europaeum* L. plant known as the dandelion in the village has used the treatment of wart and the plant *Hyoscyamus Reticulatus* L. known as leadwort used in eye inflammation in the village. The leaf of the *Myrtus Communis* L. plant known as Mersin tree used for urinary tract infections and diabetes. The flower of the *Nerium Oleander* L. plant known as oleander in the village used as a pain reliever. Known as empty leaf *Salvia Fruticosa* Miller plant used for stomachache and antitussive. *Thymus Zygoides* Griseb plant known as lemon-scented thyme has been used for stomach disorders (Özhatay, 2012: 91).

Çamlıbel:

The old name of this village is “Wooden Village”. In 1965 population statistics, the name of the village is mentioned as a wooden village. In 1970 population statistics, the name of the village changed to Çamlıbel. While there was a madrasah adjacent to the village mosque it is demolished today. In old times salt came from İzmir to Ilıca pier of the village and moved to Ayvacık from there with camels. The southwest of the village used to be the Greek quarter. The oldest burial inscriptions in the village date back to 1190. There is a recreation area named “Şarлак” in a beautiful location in the North of the village. In the middle of this area, there is a pool showing the Marmara Sea and Gallipoli Peninsula (Özdemir, 2000b: 340-341). This settlers whose villages’ Greek name is Labistra, Turkish name is Labdüşen and then Tahtaköy has been

migrated from Anatolia and the Balkans. The meaning of Labistra is known as the pirates that gave Romans hard times. There are already families whose nicknames are “Lab” in the village (Azatoğlu, 2018: 99). The village is three kilometers from the main road. The location of Çamlıbel in Mount Ida region is shown on Map 9.

Map 9: Location of Çamlıbel Village



The change of the village’s population by years is shown in Table 18. Looking at the table, it is seen that Çamlıbel village has experienced a population increase by years. It is seen in the population growth figures in Table 18 and it can be seen that the village has received significant migration after 2013. The fact that the village gained touristic activity can be shown as a reason.

Table 18: Çamlıbel Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	282	277	559	2010	510	486	996
1970	343	333	676	2011	532	524	1056
1975	293	322	615	2012	553	541	1094
1980	353	352	705	2013	-	-	1093
1985	372	350	722	2014	-	-	1480
1990	439	473	912	2015	-	-	1358
2000	316	310	626	2016	-	-	1561
2007	249	216	465	2017	-	-	1591
2008	452	433	885	2018	-	-	1633
2009	490	470	690	2019	-	-	1689

Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

Ships were built with timber brought from Mount Ida during the Ottoman Empire. Fatih Sultan Mehmet had prepared the navy with the timbers belonging to Tahtakuşlar and Çamlıbel villages (Soykan, 2001: 274).

Some medicinal plants in Mount Ida have received a local name by those living in this region and used in the treatment of different disease by the local people. Known as kirişlik or nünülük the root of plant *Asphodelus aestivus* Brot. used to heal injuries. Known as cotton the leaf of the plant *Cistus Creticus* L., *Cistus Salviifolius* L. has been used to heal injuries and staunch the flow of blood. Known as centaury plant the plant of *Hypericum Perforatum* L. used for stomach problems, haemorrhoids, antitussive and heal injuries. Known as acıfiliz the plant *Smilax Excelsa* L. has been used for rheumatism (Özhatay, 2012: 91).

Kavurmacılar:

This village, which is six kilometers to the main road is known in the Sarıkız legend as the village where Sarıkız and her father lived. When Sarıkız mentioned in the legend that she had to leave the village due to malicious slanders, she told to the village local people “You did not host people like us here, from now on no one can stay here, too”. Today, the number of people still living in the village is very low. Considering the change in the population of the village by years, it is seen that today no one lives in the village. The location of Kavurmacılar village in Mount Ida region is shown on Map 10.

Map 10: Location of Kavurmacılar Village



Table 19: Kavurmacılar Village Female-Male Population Distribution

Yıl	1965	1970	1975	1980	1985	1990	2000	2007	2008	2009	2010
Kadın	81	50	30	19	16	-	-	-	-	-	-
Erkek	60	55	48	28	22	-	-	-	-	-	-
Toplam	141	105	78	47	38	-	-	-	-	-	-

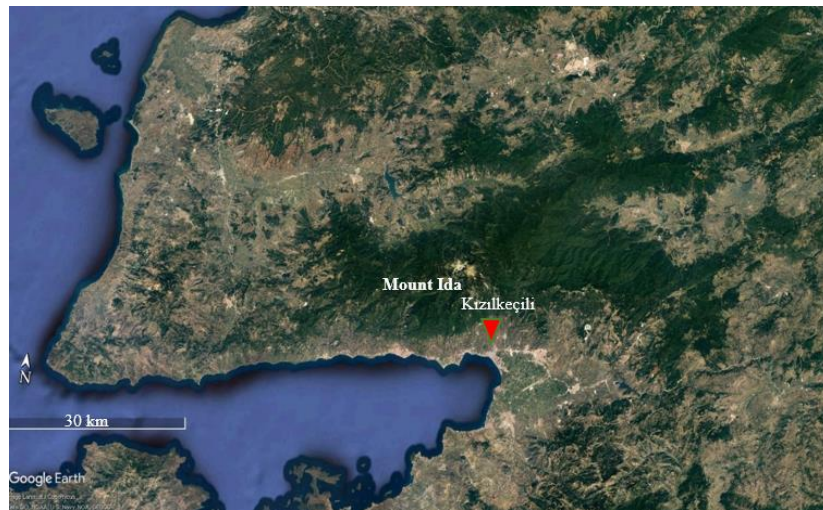
Source: <http://www.tuik.gov.tr/Start.do>

Kavurmacılar village is a nomad village that is now abandoned. The population of the village by years can be seen in Table 19. Destroyed houses have been renovated recently. The village was built on a rocky area. The North of the village is the National Park border and the forest area starts from the North of the village (Saka, 2016: 97). The inhabitants of the village migrated to Güre settlements located near the beach.

Kızılkeçili:

It is one of the largest and oldest villages. The old mill of Kızılkeçili stream has been abandoned. Famous Sütüven and Hasanboğuldı Waterfalls are within the borders of the village. There is a registered plane tree around the Kızılkeçili stream that is 500 meters east of the village. There is a single domed bath in the village. During the 93 War, the migrants from Varna and Tırnova settled and during the Balkan War the migrants from Crete and Lesbos settled in the village (Özdemir, 2000b: 357). This settlement where mostly Lesbos and Crete's exchanges are located receives a lot of migration today (Azatoğlu, 2018: 103). The location of Kızılkeçili village in Mount Ida region is shown on Map 11.

Map 11: Location of Kızılkeçili Village



The village is three kilometers from the main road. The change of the village's population by years is shown in Table 20.

Table 20: Kızılkeçili Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	390	348	738	2010	1825	1886	3711
1970	411	364	775	2011	2043	1941	3984
1975	393	379	772	2012	2104	1991	4095
1980	437	426	863	2013	-	-	4158
1985	509	503	1012	2014	-	-	1505
1990	656	656	1312	2015	-	-	1477
2000	1010	1046	2056	2016	-	-	1479
2007	1654	1616	3270	2017	-	-	1401
2008	1682	1672	3354	2018	-	-	1409
2009	1805	1741	3546	2019	-	-	1381

Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

The population of the village has increased considerably compared to the years. There is a Red Goat statue in the village square. The old village school is used as village mansion and there is a library inside.

Mehmetalán:

The old name of the village “dere obası”. The people living in the village used to migrate some days in the plateau. It is a village located along the Ayı Stream that is one of the richest and most abundant water sources of Mount Ida. There are many accommodation places especially camping areas along the river. In Edremit Bay, the area where the most intense amphora samples are detected during the survey is Mehmetalán village (Saka, 2016: 103). The location of Mehmetalán village in Mount Ida region is shown on Map 12.

Map 12: Location of Mehmetalan Village



Table 21: Mehmetalan Village Female-Male Population Distribution

Year	Female	Male	Total	Year	Female	Male	Total
1965	254	264	518	2010	226	266	492
1970	251	244	495	2011	230	267	497
1975	257	262	519	2012	219	255	474
1980	273	219	492	2013	-	-	478
1985	232	248	480	2014	-	-	466
1990	251	262	513	2015	-	-	446
2000	273	273	546	2016	-	-	435
2007	231	271	502	2017	-	-	420
2008	223	266	489	2018	-	-	420
2009	230	264	494	2019	-	-	413

Source: <http://www.tuik.gov.tr/Start.do>; <https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>

In Table 21, the population of Mehmetalan village by years can be seen. In the book about Edremit written by Yetkin (1939), the population numbers of some villages in those years were; Tahtaköy (Çamlıbel) (455), Kızılkçeçili 613, Kavurmacılar 220, Mehmetalanı 323, Avcılar 856, Narlı 602, Şebedan 195 (doıran), Tahtakuşlar 289 (Yetkin, 1939: 44-45). In the town and village settlements that are border to Mount Ida National Park, it is observed that the people coming from outside destinations restored the old village houses (Soykan, 2001: 269).

The detailed information belonging to the villages that are the research area of this study were provided above. People living in these villages have changed since

ancient times. Immigrants and nomads who came after the Greeks, still live in these villages. In addition to this, one of the two prominent cultural groups living these villages is Yörük population who came after Turkification of Anatolia and settled in this region. The other one is Turkmen population who brought by Fatih, who was the Ottoman sultan (Arı, 2006: 383). In some villages (Kavlaklar, Doyran, Tahtakuşlar, Mehmetalanı) only the Turkmen people live. Those coming from the islands continue their own culture and serve their dishes of Cretan cuisine to the visitors in the villages especially the villages that have touristic potentials such as Adatepe.

2.4. Tourism Development in Mount Ida

Mount Ida becomes as well the most significant destinations of tourism movements because of having rich resource values. The social and economic carrying capacity of the Mount Ida National Park displays seasonal differences. On-site use of resources is provided for field protection and tourism development. As tourism activities in the region have just begun to emerge out of marine tourism, the data of some initiatives have not yet been revealed. The completion of the Master Plan of Mount Ida National Park has enabled us to see ahead of us to implement the project. However, investments should be made both by the government and through private participation in the area and activities should be started without delay (Balıkesir Nature Tourism Master Plan 2013-2023: 101). The activities featured and presented by Mount Ida are; Equestrian Hiking, Trekking Botanic Tours, Agriculture and Farm Tourism, Thermal Tourism (Güre), Hunting Tourism (Balıkesir Nature Tourism Master Plan, 2013-2023: 96). In addition to these alternative touristic activities cultural tourism also can be presented in these areas.

Today, Ayazma, Pınarbaşı and Sütüven are the most important touristic centres on the Mount Ida where daily recreational activities are concentrated. Ayazma, on the southern parts of Mount Ida, is within the borders of Bayramiç district of Çanakkale province. Pınarbaşı and Sütüven on the southern parts of Mount Ida are within the borders of Balıkesir and Edremit districts. It is located 1.5 kilometers northwest of the Pınarbaşı Gure settlement. Sütüven is 1.5 kilometers away from Zeytinli settlement (Köse, 1997: 297). The day-long Sütüven recreation area in the section where the deep valley formed as a result of deep erosion of Kızılkçeçili Creek opens into the Edremit

depression plains in the south, the narrower and deeper stream of the valley is higher, and numerous small cascades due to slope fractures in the river bed are, which is different from Pınarbaşı. Kızılkeçili Stream, which originates from the west of Sarıkız Hill, rises in winter due to the increase in rainfall, decreases in summer but continues to flow in summer due to the large number of resources it feeds. The creek of Kızılkeçili River, which is deeply buried and deepened in the basement as a result of erosion, takes the form of a strait in the section where the marble bedrock is exposed in the daily recreation area of Sütüven. As a matter of fact, the width of the valley floor in this section falls below 10 meters and the depth reaches 520 meters. Due to the high slope values, there are steep and bare rocks where soil and vegetation cannot hold. Sütüven daily recreation area is 150 meters above sea level and 280 meters in the North. The altitude of Ayazma daily recreation area varies between 460-580 meters above sea level. There is a cascade with a drop height of 10 meters and a small pond with a depth of 3 meters and a width of not more than 5 meters in front of the cascade. Just to the south of the waterfall, there is a 150-meter-long gorge with a depth of 30 meters. The microclimatic conditions occurring in the valleys of the northern and southern skirts of the Mount Ida is one of the most important natural features that enable these places to develop as daily recreation areas (Köse, 1997: 245-252).

For thermal tourism Mount Ida is also available. And there are some thermal hotels in that area. The water of the bitter Kalevi sodium sulphate oligometallic group also contains sulfurous hydrogen. Substances present in one liter of water are; potassium ion 13.5 milligrams, sodium ion 379.703 mg, calcium ion 32.2 mg, magnesium 2.4 mg, aluminium 2.88 mg. It is known that spa waters are mostly good for gynecological diseases, skin diseases, chronic inflammatory syndromes, upper respiratory diseases, goiter, calcification, psoriasis, kidney stones and sands and liver diseases (Balıkesir Nature Tourism Master Plan, 2013-2023: 95). Hasanboğuldu pond is a picnic area placed near the Sütüven waterfall. It is 500 meters far away from the Zeytinli settlement. Hasanboğuldu pond and Sütüven waterfall where waterfall from 17 meters are getting more and more touristic places thanks to their beauty and legend of Hasanboğuldu (Okuyucu, 2016: 55). People benefit from the thermal waters whose temperature varies between 40-60 with different quality facilities on the sources coming from the Mount Ida settlements such as Güre, Bostancı, Küçükçetmi, Külçüler.

Güre hot springs are near the sea which provides an advantage in terms of coastal tourism. According to the analysis results, this hot spring water has a positive effect on rheumatic diseases, gynaecological diseases, skin diseases, chronic inflammatory syndromes, asthma (Okuyucu, 2016: 60). Cultural tours are mostly organized to the places mentioned in the legends associated with Mount Ida and to the living places of Yörük and Turkmen cultures that are identified with Mount Ida. Sarıkız Tomb, Father Hill and Gargaros (Karataş) Hill. The most frequently visited areas in this sense are Chenar of Emine and the Hasanboğuldu daily use area (Arı, 2009: 425).

2.4.1. Tourism Offer

When tourism offer evaluated it is seen that the factors that constitute the source and the infrastructure (transportation, accommodation, food and beverage) of the destination are required for the tourism movements. The touristic places in the Mount Ida area are mentioned in this title. This region is rich enough to take an important role in the tourism industry in terms of its natural inventory. Currently, some nature-based tourism activities (such as biking, jeep safari, swimming in the cold water, camping, hiking, bird watching) can be carried out under the name of sports tourism. Besides, the other tourism types such as sea-sand-sun, thermal tourism, eco-tourism, agro-tourism are actively preferred by the visitors. Visitors can perform these activities at any time of the year. Cultural tourism, health tourism and spa tourism also can be another alternative for tourism activities. Also, these tourism types can be organized at any time of the year and do not harm the sustainability of the region. There are also very rich other micro destinations around the region. Along with these destinations, Mount Ida region contains both natural and cultural aspects. Manfred Korfmann reveals the culture and history in Troy; Ümit Serdaroğlu reveals the culture and history in Assos; Coşkun Özgünel reveals the culture and history in Apollon Smintheo; Gürcan Polat reveals the culture and history in Antandros. Walking in the area where the mythological heroes of the Trojan War, following the route of Alexander the Great, following the footsteps of St. Paulus and visiting the ethnographic museums and from that point looking at the culture of this region can not be found in any other destination (Azatoğlu, 2001: 312).

Table 22: Mount Ida National Park Natural and Cultural Values

Daily Facility Areas	Regulated Daily Use Areas	Unregulated Daily Use Areas	Potential Scenic Viewpoints
Çağlayan (Kızılkeçili)	Çağlayan and Memorial Plane Tree (Kızılkeçili)	Şıp şıp Dede (Kadıköy-Ortaoba)	Kapıdağ Hill
Çay Club (Zeytinli)	Çay Area (Zeytinli)	Kirsealanı Area	Bazlamaç Hill
Şarлак (Çamlıbel)	Manastırhan Area	Bride Pine (Kavurmacılar)	Koçara Hill
Ethnography Museum (Tahtakuşlar)	Pınarbaşı (Güre)	Turkmen Plateau	Yüksek Hill
Şahin Dere Canyon Entrance (Altınoluk)	Şahin Dere Canyon Entrance (Altınoluk)	Yayla Hill	Damla Hill
Sütüven (Kızılkeçili)	Hasan Boğuldu	Tozlu Plateau	Aktaşkayası
Dede Spring (Avcılar)	Dilek Dede (Çamlıbel)	Kapaklı Plateau	Zeybektaş
	Garip Dede (Kavlaklar)	Dumanlı Plateau	Nanekırı Hill
		Kar Kuyuları Area (potential ski area)	Sarıkız Hill
		Ağlayan Çam (Dereçatı Area)	Karataş Hill
		Düden Alanı Area	Babadağı Hill
		Topçam Area	Tavşaoynağı Tepe
		Zıgın Dere Area (camping and mountaineering)	Kışladağ Tepe
		Gölcük Springs	Şahin Dere Kanyonu
		Kırlangıç Springs	Ağlayan Çam Mevki
		Padişah Springs	
		Çiriş and Apple Springs	
		Sour water Spring	
		Kozlu ve Yenicesu Springs	
		Kartal Spring	
		Bokluca Spring	
		Yurt Spring	
		Pınarbaşı Spring	
		Kirazlı Spring	
		Aksu Spring	

Source: Soykan, A. (2001). “Kazdağları Milli Parkı’nda Doğal Ortam, İnsan İlişkileri ve Zeytincilik”, Kazdağları I. Ulusal Sempozyumu 20-22 Eylül, 276, Edremit.

In Table 22, the natural and some cultural values of Mount Ida can be seen. There are so many natural sources in the Mount Ida and they can be evaluated for touristic purposes. Besides, there are so many cultural values in Mount Ida. But, all of them are not studied academically. For that reason, the cultural values of Mount Ida mentioned in detail in the second section and the third section of this study.

It is known that hunting has been practised in Mount Ida since the early ages. Hunting was mentioned in Iliad epic of Homer and it is known that the places where

Roman Empires hunted were Mount Ida Agonya region. The fact that Mount Ida has suitable conditions for the wildlife (being able to provide food to a wild animal for four seasons) explains that Mount Ida remains an important hunting area. Hunting tourism takes place with controlled hunting. The idea of bringing foreign tourists hunters for the summer months in the region offered after the inhabitants of the villages had started to hunt wild boar to protect their crops. Boar, wild goats, chamois and wolf hunts are organized for foreign tourist hunters in Turkey in the context of wild Turkey hunting. After 1980, bear and roe deer were banned on Mount Ida and wild boar hunting is carried out only in this region. In the region between 2000 and 2001 hunting was organized for 36 foreign hunters between May and October and in the 2001-2002 season hunting was organized for 22 foreign hunters in the same period (Arslan, 2001: 318).

Table 23: Recreational Areas in Mount Ida and Their Tourism Features

Recreational Areas	Tourism Features
Hasanboğuldu	Forest, stream, waterfall
Pınarbaşı	Forest and stream
Talimalanı	Forest
Ayazma	Forest, stream, waterfall
Handeresi	Forest and stream

Source: Durukan, K.; Öztürk, C.; Özel Cengiz, E. and Kelkit, A. (2006). Kazdağlarında Rekreasyon ve Turizm Olanaklarının Değerlendirilmesi, Kazdağları II. Ulusal Sempozyumu, 22-25 Haziran, p: 439, Çanakkale.

Hasanboğuldu, Pınarbaşı and Ayazma recreation areas which are shown in Table 23 are the most famous areas than the others that can be seen in the same table. Almost all of them have the same tourism feature that is forest in common. As it is seen in the table the three most famous ones have more or less similar tourism features that are forest, stream and waterfall. Waterfall is an important attractiveness for the visitors. Visitors have the opportunity to walk in these Recreation areas. Generally visitors usually prefer to have a picnic in these areas.

Table 24: Major Tourism Facilities at Mount Ida

Otel Name	Hotel Visitor Capacity	Location	Qualifications
Club Afrodit Tatil Köyü	30 rooms-70 beds	Altınoluk/Edremit/Balıkesir	Sea-Culture-Nature Tourism
Çeşmeli Konak	9 rooms-20 people	Altınoluk/Edremit/Balıkesir	Mountain-Culture-Nature Tourism
Çetmihan Otel	20 rooms-50 beds	Yeşilyurt Village/ Küçükkuyu/Çanakkale	Mountain-Nature Tourism
Erguvanlı Ev	8 rooms-15 beds	Yeşilyurt Village / Küçükkuyu/Çanakkale	Nature-Sea-Thermal Tourism
Hotel O2	15 rooms-42 beds	Altınoluk/Edremit/Balıkesir	Nature-Sea Tourism
Hünnap Han	21 rooms-50 beds	Adatepe Village / Küçükkuyu/Çanakkale	Nature-Cultural Tourism
İdaköy Çiftlik Evi	6 rooms-14 beds	Çamlıbel Village / Edremit/Balıkesir	Mountain-Nature Tourism
İliada Otel	33 rooms-85 beds	Kalkım/Yenice/Çanakkale	Nature-Hunting Tourism
Kazdağı Yeşilyurt Evleri	3 apart-20 bed	Yeşilyurt Village / Küçükkuyu/Çanakkale	Mountain-Nature Tourism
Manastırhan	20 rooms-1 suit	Güre/Edremit/Balıkesir	Nature- Cultural Tourism
Manici Kasrı	7 rooms-3 suits	Yeşilyurt Village / Küçükkuyu/Çanakkale	Mountain-Nature Tourism
Mare and Monte	23 rooms-55 beds	Altınoluk/Edremit/Balıkesir	Nature-Sea-Culture-Hunting-Health Tourism
Narçiçeği Köşkü	9 rooms-3 suits (6 rooms)	Narlı Village/Altınoluk	Mountain-Nature-Sea Tourism
Öngen Country Hotel	24 rooms-3 suits-6 aparts- 80 beds	Yeşilyurt Village / Küçükkuyu/Çanakkale	Sea-Nature-Mountain-CultureCongress Tourism
Zeytinbağı	8 rooms	Çamlıbel Village / Edremit/Balıkesir	Mountain-Nature Tourism

Source: Durukan, K.; Öztürk, C.; Özel Cengiz, E. and Kelkit, A. (2006). Kazdağlarında Rekreasyon ve Turizm Olanaklarının Değerlendirilmesi, Kazdağları II. Ulusal Sempozyumu, 22-25 Haziran, pp: 440, Çanakkale. Özel Cengiz, .E.; Kelkit, A. and Gönüz, A. (2006). Kazdağları'nda Bulunan Turizm Tesislerinin Çevreye Duyarlılık Bakımından İrdelenmesi", Kazdağları II. Ulusal Sempozyumu, 22-25 Haziran, p: 420, Çanakkale.

Mount Ida is a destination where alternative tourism types can be practiced. Besides, this destination has a very big potential for the new tourism activities. In Table 24, the current major tourism facilities and their qualifications can be seen. In this qualifications the common activity is nature based activities. The nature of Mount Ida region is unique in the world. For that reason, the nature of this region is always prioritized in tourism activities.

Table 25: Infrastructure Facilities of the Villages and Its Numbers

Infrastructure Facilities of the Villages							
Villages	Transportation	Park	Hotel/ Number	Restaurant/ Number	Camping Area/ Number	Home Boarding	Tea Garden/ Number
Yeşilyurt	Av*	Av	Av/8	Av/3	-	Av/4	Av/5
Küçükçetmi	Av	Av	-	-	-	Av/1	Av/1
Adatepe	Av	Av	Av/5	Av/2	-	-	Av/8
Narlı	Av	Av	-	Av/2	-	Av/1	Av/1
Doyran	Av	Av	Av/1	Av/ 5	-	-	Av/2
Avcılar	Av	Av	-	Av/2	-	-	-
Kavlaklar	Av	Av	-	Av/2	-	-	-
Tahtakuşlar	Av	Av	-	-	-	-	Av/ 2
Çamlıbel	Av	Av	Av/2	Av/3	-	Av/3	Av/4
Kavurmacılar	Av	Av	Av/1	Av/ 2	-	-	-
Kızılkeçili	Av	Av	Av/2	Av/15	Av/1	-	Av/3
Mehmetalan	Av	Av	Av/1	Av/1	Av/ 4	Av/3	Av/2

*Means Available

The data of Table 25 were obtained from the villages as a result of visiting these villages while researching in the area. The data, belong to the year 2019. According to the data the infrastructure facilities for the villages are suitable for cultural tours to these villages. The parking area for the tour busses can only create trouble for Yeşilyurt, Küçükçetmi and Adatepe villages in the peak season (especially summer times). Big tour buses are prohibited to park in Adatepe village during peak season and special days. There are restaurants in the villages that can offer visitors breakfast, lunch and dinner. Besides, the number of cafes in the villages where visitors can drink tea and coffee is quite good. Accommodation alternatives in the villages are generally in the form of a boutique hotel and have six, nine or maximum fifteen rooms. Camping areas which are alternative accommodation are mostly located in Mehmetalan village. There are four (Endes, Hızır, Akaleos, Arden) camping areas in total. These camping areas generally working between March and October and they host visitors until December depending on the weather conditions. In the villages, home boarding is also highly developed. In the Mehmetalan village, there are three guest houses established in 2014 with the Mount Ida eco-tourism Project. According to a study results studied in the year 2019, 58.3 % of the visitors visited Mount Ida region consider to increase accommodation facilities necessary, 89.1 % of the visitors visited Mount Ida region consider to developing the accommodation facilities necessary, 87.7 % of the visitors visited Mount Ida region consider to finishing the infrastructure deficiencies necessary, 84.1 % of the visitors visited Mount Ida region

consider to creating concultation centres and entrance control points necessary, 70.3 % of the visitors visited Mount Ida region consider to develop the picnic areas necessary, 84.8 % of the visitors visited Mount Ida region consider to develop walking routes necessary, 74.6 % of the visitors visited Mount Ida region consider to develop sales units with local food development necessary (Özkök, Mercan, Yıldırım, Korkmaz, Sünnetçioğlu and Ayhan, 2019: 420).

2.4.2. Visitor Profile

There are few academic studies are trying to reveal the visitor profile of Mount Ida. According to the results of a research on tourists visiting Mount Ida in 2008, 75% of the visitors visited this region did not use a travel agency and 45% of the visitors came to this destination before and the average of the overnight number of the visitors was for two nights. Considering the purpose of the visitors to visit this region is; 80.7% trekking, 56% nature photography, 12.8% horseback hiking, 9.2% bike tour, 5.5% plant observation, 16.5% other reasons (Çakıcı, Harman and Bozkurt, 2008: 54). According to other study results, considering the purpose of the visitors to visit this region is; 97.5 % nature of the region, 68.8 % the culture of the region, 37.0 % picnic areas and trekking opportunities, 33.0 % organizing training camps (Özkök, Mercan, Yıldırım, Korkmaz, Sünnetçioğlu, and Ayhan, 2019: 418). In another study, it has been revealed that the region visited for cultural, natural beauties and meditation purposes. There are so many visitors called as a day-trip tourist. When the tourists coming to the region are evaluated with the eyes of local people, it is concluded that these tourists do not have any awareness about the cultural values of the region. Tourists make unaware and unplanned visits to this region (Eryücel, 2018: 62). The promotion of the region was not made both in domestic tourism and international tourism platforms. For the first time in the year of 2001, this region placed in the catalogues of three foreign tour operators as an alternative tourism destination (Kuşçu, 2001: 309). The numbers of visitors visiting Mount Ida National Park and the daily recreation areas were taken from Chief of the National Park. These numbers are given in the tables below.

Table 26: Visitor Numbers of the Mount Ida National Park (2004-2019)

Year	Total Visitor Number	Tour Buses Number	Number of Tents	Year	Total Visitor Number	Tour Buses Number	Number of Tents
2004	2625	1	-	2012	6197	152	10
2005	3004	-	-	2013	6316	185	28
2006	5600	153	197	2014	6205	195	5
2007	5940	161	216	2015	-	-	-
2008	6932	173	281	2016	-	-	-
2009	6954	188	193	2017	-	-	-
2010	7381	173	155	2018	17043	196	7
2011	6917	159	101	2019	17407	146	5

Source: Mount Ida National Park Chiefdom

Mount Ida National Park has two visitor access control points. The first one is Kışladağ entrance control point (going through Avcılar village road) and the second one is the Yalama entrance control point (going through Mehmetalan village road). Kışladağ gate is closer to the main road on the Edremit Gulf than Yalama entrance control point. However, according to the data of Mount Ida National Park Chiefdom for the years of 2018-2019; when 3646 people entered through to Kışladağ gate in 2018, in the same year 13397 people entered through to Yalama gate. In the year 2019, 2874 people entered through to Kışladağ gate and 14533 people entered through Yalama gate.

Table 27: Visitor Numbers of Daridere Nature Park (2012-2019)

Years	2012	2013	2014	2015	2016	2017	2018	2019
Visitor Numbers	3096	3651	16694	-	-	-	1002	1213
Number of Tents	103	174	2540	-	-	-	54	102
Caravan Number	4	-	292	-	-	-	-	1
Number of People Staying	55	20	2236	-	-	-	-	28
Tour Buses Number	26	24	150	-	-	-	-	18

Source: Mount Ida National Park Chiefdom

Before the year 2012, Daridere Nature Park was called as a type daily use area and there were not accommodation alternative in this area. Today it is a nature park

with ten rooms accommodation alternative and there is a camping area for tents and caravans.

Table 28: Number of Visitors for Pınarbaşı and Hasanboğuldu Daily Use Area (2004-2019)

Pınarbaşı Daily Use Area			Hasanboğuldu Daily Use Area		
Year	Total Visitor Number	Tour Buses Number	Year	Total Visitor Number	Tour Buses Number
2004	44916	576	2004	83734	832
2005	43036	590	2005	97956	1250
2006	45873	543	2006	77080	1027
2007	46398	49	2007	113790	1555
2008	35951	308	2008	62938	363
2009	35247	374	2009	52754	789
2010	35436	225	2010	108983	755
2011	21996	235	2011	85929	776
2012	19725	197	2012	58979	412
2013	16802	176	2013	58876	1167
2014	17077	80	2014	48210	234
2015	-	-	2015	-	-
2016	-	-	2016	-	-
2017	-	-	2017	-	-
2018	31503	-	2018	63602	142
2019	31271	-	2019	61089	-

Source: Mount Ida National Park Chiefdom

According to a study results that are about the visitor profile, 40.0% of the visitors were female and 59.0% of them were male. 35.9% of the visitors reported that they made five or more visits to the area. 32.2% of the visitors declared that they made a visit to Mount Ida for the first time. It was stated that the visits (21.0%) to the region, the social media was effective in visiting. The most preferred reason for the visitors to visit the region are to stay alone with the nature (46.4%), rest (45.7%) and travel (39.1) (Özkök, Mercan, Yıldırım, Korkmaz, Sünnetçioğlu, and Ayhan, 2019: 417).

Table 29: Visitor Statistics of Mount Ida (2004-2019)

Years	2004	2005	2006	2007	2008	2009	2010	2011
Visitor Numbers	131275	143996	128553	166128	105821	94955	151800	114842
Years	2012	2013	2014	2015	2016	2017	2018	2019
Visitor Numbers	87997	85645	88186	87600	98500	80850	113150	110980

Source: Mount Ida National Park Chiefdom

According to the statistics that can be seen in Table 29, there was a decrease in visitor numbers between the years 2012-2018 compared to last years. However, after the year 2018, the visitor numbers have begun to increase.

2.4.3. Examples of Current Tours Organized to Mount Ida

There are some tours which are already organized by travel agencies to this region. Almost all of these tour programs are organized to Mount Ida natural places. There is not any cultural tour that organized to this region.

Table 30: Tour Programs Organized to Mount Ida

Number of Travel Agencies Located in Research Area	Tour Program 1/ Content of Tour	Tour Program 2/ Content of Tour	Tour Program 3/ Content of Tour
First Travel Agency	<i>Mount Ida Jeep Safari Tour-Waterfalls/</i> Hasanboğuldu and Sütüven Waterfalls, Zeytinli Village Olive Oil Factory, Sarıkız and Mount Ida Ethnography Gallery, Altar of Zeus, Adatepe Village	<i>Mount Ida Jeep Safari Tour-Peak/</i> Zeytinli, Mehmetalan Village, National Park, Kapıdağ, Tozlu Plateau Hike, Sarıkız Peak	<i>Mount Ida Jeep Safari Tour -Şahindere Canyon/</i> Avcılar Village, National Park, Kışla Mountain, Dereçatı, Düden Place
Second Travel Agency	<i>Waterfalls Tour/</i> Hasanboğuldu and Sütüven Waterfalls, Kızılkeçili Village-Memorial Plane Tree, Tahtakuşlar Museum, Adatepe Village- Altar of Zeus-Olive Oil Museum	<i>Sarıköz Tour/</i> Kapıdağ place, Sarıkız Hill, Mount Ida Fir Forest, Dark Creek-Bear Creek, Tozlu and Plateau Plains, Endemic Plant Rocks	-
Third Travel Agency	<i>Mount Ida Waterfall Tour/</i> Hasanboğuldu and Sütüven Waterfalls, Kızılkeçili Village-Memorial Plane Tree, Tahtakuşlar Museum, Adatepe Village-Altar of Zeus	<i>Mount Ida Sarıkız Tour /</i> Plateau Area, Door Observation Terrace, Türkmen Plateau, Karataş Hill, Tozlu Plateau	<i>Mount Ida Jeep Safari Tour /</i> Düden Plateau, Padişah Springs, Katmer Rocks, Dereçatı, Bear Lake Waterfall, Şahinderesi Canyon

Number of Travel Agencies Located in Research Area	Tour Program 1/ Content of Tour	Tour Program 2/ Content of Tour	Tour Program 3/ Content of Tour
Fourth Travel Agency	<i>Mount Ida Waterfall Tour /</i> Hasanboğuldu and Sütüven Waterfalls, Kızılkeçili Village-Memorial Plane Tree, Sarıkız Ethnography Museum, Adatepe Village, Altar of Zeus	<i>Mount Ida Sarıkız Tour /</i> Plateau Area, Door Observation Terrace, Türkmen Plateau, Karataş Hill, Sarıkız Tomb, Tozlu Plateau, Akyar Pond	<i>Mount Ida Jeep Safari Tour /</i> Kışladağ Observation Area, Zeybektaşlı Fire Watchtower, Dereçatı, Bear Lake Waterfall, Çoban Fountain, Weeping Pine, Şahindere Canyon
Fifth Travel Agency	<i>Jeep Safari Canyon Waterfall Tour/</i> Kışladağ Seyir, Weeping Pine, Şahindere Canyon, Seyir Rocks, Çoban Fountain, Kestane Greek, Dereçatı, Swimming in pond	<i>Mount Ida Waterfall Tour/</i> Hasanboğuldu, Sütüven Waterfalls, Olive oil Factory, Memorial Tree, Pınarbaşı, Sarıkız Museum, Altar of Zeus, Adatepe Village	-

As shown in Table 30, both natural and cultural values presented together in the travel agencies tour programmes located in the research area. The travel agencies locating outside of the research area include some cultural values of the region in their tour programs such as; Tahtakuşlar Museum, Altar of Zeus, Adatepe Village, Yeşilyurt Village, Adatepe Olive Oil Museum in Küçükkuyu settlement. These cultural values are included in the Behramkale and Assos tours within a short period of time.

2.5. Academic Studies about Mount Ida

There are articles, papers and theses about Mount Ida in the literature. These academic studies are shown in Appendix 4. Most of these studies are about Mount Ida's sustainability. This region is very rich for the plant cover. Besides, this region is very rich in mythology and culture. All the studies first mention about Mount Ida's natural characteristics. There are 241 academic studies about the region. 21 of them are master theses and 13 of them PhD theses and rest of them are articles and papers. 28 of these studies are related directly to the tourism industry. 12 of them are related with ecotourism, one of them is related with health tourism, one of them is related with rural tourism, one of them is related with agro-tourism, two of them are related with hunting tourism, one of them is related with botanical tourism, one of them is related

with gastronomy tourism. The 23 academic studies are related to cultural elements (mythology, traditional clothing, handicrafts, archaeology, architecture, tradition) of the region. Others that are out of tourism literature are related to natural richness and characteristics of Mount Ida. These academic studies searched by writing the Word “Mount Ida” in the YÖK thesis centre, various databases and books. In the years 2001 (Mount Ida National Symposium I/20-22 September, Edremit), 2006 (Mount Ida National Symposium II/22-25 June, Çanakkale), 2012 (Mount Ida National Symposium III/24-26 May, Balıkesir) there were three symposiums about the region and therefore, there were a lot of academic studies about the region. The symposiums consisted of sessions of geology, geography, biology, forestry, Mount Ida National Park, archaeology and mythology, agriculture and tourism. In the year 2011 International symposium on Mount Ida was organized. In 2012, Mount Ida National Workshop (2-3 June/Güre) was held. In 2016 Çanakkale Mount Ida and Ecological Conflict Workshop (16th April/Çanakkale) was held.

The studies about the region prepared for the first and second Mount Ida national symposium were evaluated in the study prepared for the third national Mount Ida symposium. In this context, it was revealed that these studies focused on certain topics. The particular, the topics about forestry and biology has been frequently discussed. The suggestion of this study is to make more academic studies about Mount Ida settlements and their cultures (Uzun, 2012: 125). As a matter of fact, the studies on Mount Ida show that the region has not been examined adequately in terms of cultural tourism and cultural tours.

3. DEVELOPING ALTERNATIVE CULTURAL TOURS: A RESEARCH AT MOUNT IDA DESTINATION

3.1. Importance and Objective of Research

Mount Ida is a tourism region that can host tourist activities from different backgrounds and tourism products can be developed conveniently. To use the term tourist destination for the Mount Ida is limiting it to just one destination. For this reason, it should be called as a tourism region and the tourist destinations within this region should be defined at the macro and micro levels. In “Turkey Tourism Strategy (2023)” prepared in 2007 by the Ministry of Culture and Tourism of Turkey within the thematic area involved in as a subhead of the third section that consists tourism development zones, Mount Ida was mentioned in the TROYA Culture and Thermal Tourism Development Area as a “Mount Ida which hosted the first beauty contest in mythology with its very special climatic speciality and flora-fauna characteristics taken into consideration and the aim is to integrate these specialities with the thermal and coastal potential to create high-quality tourism at low intensity in the region. Geothermal resources located on the southern slopes of Mount Ida are going to be identified and integrated with other tourism types and also with the new investments in the region, the number of qualified facilities and qualified bed capacity is going to be increased” (Turkey Tourism Strategy, 2007: 28).

That emphasises importance and abundance of the natural and thermal sources of Mount Ida. While Mount Ida has taken part with its thermal sources, Troya has taken part with its cultural sources in this title. But, also Mount Ida is rich with its historical, cultural or mythological sources. And also it is mentioned that integration of the thermal and natural potential of Mount Ida with other tourism types.

As an example of the other tourism types mentioned above are; cultural tourism, gastronomy tourism, sports tourism, 3S (sea, sand, sun) tourism, health tourism, botanical tourism. All of these alternative tourism types can be integrated into

that area. The vision of 2023 was insufficient to declare a tourism region considering all the potential of Mount Ida. Besides, the academic studies conducted on the Mount Ida show that there is a lack of understanding of the Mount Ida with its cultural dimension. For this purpose, this study includes the villages that are very close to the coastal road which provides the most frequent access to the tour routes that are used frequently by the people who organized the tours to different destinations placed in Edremit Bay. The main aim is to evaluate the cultural potential of these villages and to move the touristic mobility in the main coastal road to the villages with their cultural attractiveness. For that reason, this study involves revealing the existing cultural heritage values in these villages, evaluating these values of the region within the scope of cultural tours and examining the tour programs organized in this destination and revealing the current tour programs and determining the cultural tour alternatives that can be organized, to carry out the touristic activities in the region in a more planned way and submission of proposals. For years, an unplanned tourism movement has been carried out in this region. Visitors visit some of these villages in an uncontrolled and unprofessional manner.

With this study the cultural characteristics of the local people can be discovered and preserved; local people can participate in tourism activities and can be protected from the uncontrolled transformations that may be experienced from different angles (economic, social and technological). Through the converting the tangible and intangible cultural heritage values belonging to these villages into touristic products, these cultural values have a power to provide income and in this way, local people living in these villages increase their awareness about protection of the cultural values and both they promote more efficiently their cultural element to tourists and also the young people adopt their culture more and they maybe want to live in their village. To increase awareness of the present values of the local people living in the region, evaluation of the new cultural tours of the region, to show the integration of other tourism types were mentioned in the 2023 vision, this study has an importance for both academic literature and tourism industry.

In the writing of the first two chapters, which constitute the theoretical framework of the thesis, literature review is conducted. In the first chapter, it is aimed to establish the basis of the concept of “culture heritage, cultural tourism and cultural

tour”. In the second section, Mount Ida destination was mentioned in detailed. The tangible and intangible cultural values of Mount Ida discussed and in the second section a research is conducted in Mount Ida villages based on theoretical framework tackled in the first chapter of the study. In the last part of this thesis, field research was conducted in the area which is selected for the research. With this study, the existing cultural values in these villages tried to be identified. It was tried to reveal to what extent these existing values are conserved. It was tried to reveal the management conditions of these cultural values and to identify the usage of these cultural heritage values in cultural tours and the culture routes. Culture routes are important element for the conservation of the heritage. For that reason, cultural tourism should be developed with the aim of using cultural resources into cultural tours. The culture routes have an important role for this transforming (Lourens, 2007: 475). The concept of cultural route requires a specific methodology for its research, assessment, protection, preservation, conservation, use and management (ICOMOS Cultural Routes Statement 2008: 8).

3.2. Research Sample

The population is often too large for a researcher to reach. To solve this problem, scientists discovered the concept of “sample”. Instead of studying the whole universe, study with a small and workable size that called sample that includes a limited number of individuals, events or phenomena has the power to represent the universe. The results, found here, are again generalized to the universe by the opposite process. Since the primary aim of the researcher is not generalization in qualitative research, the results found do not aim to generalize the universe. For this reason, it is usually studied with the whole universe (a tribe, a village, a youth organization) (as cited Goetze and Lecompte (1984) Yıldırım and Şimşek, 2016: 114).

The research area determined primarily of 20 villages located in Edremit Bay in Mount Ida but 12 villages which seemed suitable for the possibility of cultural tours during the research were expressed. There are more cultural inventories and touristic facilities in these villages than other villages. The cultural existence has been continued in these villages. For that reason, the research area consists of the twelve villages. Seven of them (Avcılar, Çamlıbel, Kavlaklar, Kavurmacılar, Kızılkeçili,

Mehmetalan, Tahtakuşlar), which were located in the border of the Mount Ida National Park, belong to Edremit district of Balıkesir province. These seven villages are called border villages according to the map of Forest Regional Directorate. The other two villages (Doyran and Narlı) are also located in the almost same area but they are not called as border villages. In 2013, these villages status became neighbourhood; because Balıkesir province became a metropolitan area. The remaining three villages (Yeşilyurt, Küçükçetmi and Adatepe) are also located the same area but in the West part of the destination, they are villages of the other province called Çanakkale. Therefore, Mount Ida exactly placed between two provinces of Turkey, which are Çanakkale and Balıkesir. While Çanakkale is located in the West part of the Mount Ida, Balıkesir is located in East part.

The sample of this study involves both the local people living in these twelve villages and the tourism professionals who are responsible for that area. In this study, the the purposive sampling method was used. Firstly, the village headmen were interviewed and if there was another informative people advised by the headmen, the relevant people who could answer the research questions were contacted and interviewed. During these interviews with the local people the snowball sampling was used to find key informants. In the research villages, 24 local people were interviewed. The basic aim of snowball sampling method is to identify many interested individuals first and then interview them or give them a questionnaire. A participant chain is formed in such a way that these participants are given the names (referral), questions (referral from one to the other) of persons with the characteristics that they possess (Berg and Lune, 2015: 72). This approach is particularly effective in identifying individuals or situations that may be a rich source of information about the researcher's problem. The process starts with a very simple question “Who can have the most information about this? Who or who do you suggest I talk to about this?” (Patton 1987: 56). As the process progresses, the names or situations obtained will continue to grow like a snowball and after a certain period, certain names will always come to the fore and also the number of the people or the situation decrease (Yıldırım and Şimşek, 2016: 122). Snowballing gave a rapid access to local people who were willing to participate and apt to give the answers. Toward to end of each interview, in this study

the researcher asked the informant “Who else do you think I should speak with?” to acquire leads for additional information rich-cases.

The second group of the sample interviewed was the non-governmental organizations and sector representatives who supported the workshop organized for Mount Ida in 2019. They are the organizations and stakeholders intend to do something useful for Mount Ida region or take part in tourism movement directly or indirectly. They are called as a tourism professionals in this study. The study focused on the following institutions; Antandros Association, Astyra Excavation Association, Balıkesir-Edremit Bay Chef’s Association, TUREB (Tourist Guides Associations), ÇARO (Çanakkale Tourist Guides Association), EKTİD (Tourism Enterprises Association of Edremit Bay), KAZOD (Mount Ida Hotels Association), TÜRSAB (Association of Turkish Travel Agencies Çanakkale-Regional Representation Board), Five Travel Agencies located in Edremit Bay, Çanakkale Provincial Directorate of Culture and Tourism, Balıkesir Provincial Directorate of Culture and Tourism, Mount Ida National Park, Kazdağı Museum (Sarıkız Ethnography Gallery). Interviews were made with 17 people representing these organizations. The purposive sampling method was used during the interviews with these tourism professionals. Purposive sampling is a non-probability sampling type. Researcher finds participants in their relevance to the research question or unit. In this sampling method, the researcher does not aim generalization since discovering initial data about the phenomenon is critical (Bryman, 2012: 416). The decision of the researcher is pivotal. Samples chosen are generally of small size. Unlike the probability sampling technique, purposive sampling does not seek statistical inferences and generalisations. Purposive sampling focuses rather on the characteristics of the population to be studied.

The important issue for the researcher is whether the population chosen can provide detailed information about the research unit or not. A sample chosen may not represent the population and this is not considered as a weakness in qualitative inquiries (Laerd Dissertation, <http://dissertation.laerd.com/purposive-sampling.php>). While there are several approaches of purposive sampling; maximum variation, homogenous, typical case, extreme (deviant) case, critical case, total population, and expert sampling (Laerd Dissertation, <http://dissertation.laerd.com/sampling-the-basics.php>), there are some other approaches for the non-probabilistic sampling;

extreme or deviant sampling, maximum variation sampling, homogeneous sampling, typical sampling, critical sampling, snowball or chain sampling, criterion sampling, confirming or disconfirming sampling, convenience sampling (Patton 1987: 54).

3.3. Research Methodology

The research follows a qualitative methodology. Qualitative research is generally preferred by researchers cause, the quantitative methods traditionally used in some studies may not be sufficient to measure human behaviour and therefore it is necessary to develop and use some qualitative methods appropriate to the nature of human behaviour. In the research about the phenomena involving human behaviour, it is important to adopt the suitable qualitative methods and use the suitable analyzing methods and these change according to the aim of the researcher, the specialities of the conditions and the groups (Yıldırım and Şimşek, 2016: 40). Qualitative research is based on verbal and qualitative analysis rather than numerical data. Qualitative research is seen as a participatory perspective that leads to choices in determining and evaluating what may be meaningful to a participant (Savin-Baden and Mahor, 2013: 10).

Qualitative research methods are in-depth methods that aim to understand why people and their communities exhibit some behaviours, people's lifestyles, stories, behaviours and social change. Qualitative research seeks to capture the perspective beyond the figures (Corbin and Strauss, 1990: 7; Sığırı, 2018: 67). The stages of a qualitative research process are as follows (Yıldırım and Şimşek, 2016: 82; Creswell, 2018: 146);

- Determination of the research problem,
- Establishing a conceptual framework,
- Writing the research question,
- Determination of the research sample,
- Determining the role of the researcher,
- Development of data collection tools,
- Data collecting,
- Description and interpretation of the findings,
- Limiting the results and reaching analytical generalizations,

- The results of the research for theory and practice.

Qualitative research designs are; culture analysis/ethnography, phenomenology/phenomenon, embedded theory/theory creation, case study, action research, experiment, quasi-experiment, feminist research (Yıldırım and Şimşek, 2016: 67; Creswell, 2018: 69; Sıgır, 2018: 159). When the research design composes, the boundaries and systematics of research design should be clearly defined and should be used systematically within the framework of this approach. The research design should be chosen according to the nature of the research question and the scope of the research (Yıldırım and Şimşek, 2016: 69; Sıgır, 2018: 229). This study follows a qualitative approach as a method. The design of the research is a descriptive case study.

In the case studies, a relatively important and meaningful unit of research is deeply questioned. The research unit can be a person, a group, a village, a firm and so on to collect primary data about the research unit (Bryman, 2012: 416). The finding section of a case study will include both a description of a case and the themes or topics raised by the researcher in the case study. The case study usually ends with the results of the researcher's general meaning from the case(s) (Creswell, 2018: 98). The phases of the case study are as follows (Hitchcock and Hughes, 1995: 317);

- Description of the events in the situation vividly.
- A chronological narration of events in the situation,
- Establish an internal discussion between the identification and analysis of events,
- Focus on specific individual actors or groups of actors and their perceptions,
- Focus on specific events in the situation,
- Participation of the researcher as a part of this situation,
- A way of presenting a special case that will provide a rich presentation of the research topic.

According to Yıldırım and Şimşek (2016: 292); the stages that can be followed by while conducting the case study consist of eight titles;

- Developing research questions,
- Developing sub-problems of the research,
- Determination of the analysis unit,

- Determination of the situation to be worked,
- Selection of individuals to participate in the research,
- Collecting data and correlating the collected data with sub-problems,
- Analysis and interpretation of data,
- Reporting the case study.

Table 31: Case Study Patterns

Researcher	Case Study Patterns
Stake (2005)	Intrinsic Instrumental Collective
Merriam (1998)	Disciplinary orientation Overall intent Multiple case studies
Bassey (1999)	Theory-seeking and theory testing Story-telling and picture-drawing Evaluative
Yin (1984)	Single case-holistic design Single-case embedded design Multiple case-holistic design Multiple case-embedded design
Yin (1994)	Exploratory Explanatory Descriptive

Source: Subaşı, M. and Okumuş, K. (2017). "Bir Araştırma Yöntemi Olarak Durum Çalışması", *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, pp:422.

The case study patterns are showed in Table 31. When qualitative research data collection techniques are examined, it is seen that there are techniques such as; document review, archive analysis, focus group interview, direct observation, participatory observation, data collection with analysis the intangible elements, critical incident method, biography-life story, diary, individual interview (Yıldırım and Şimşek, 2016: 130; Sıgır, 2018: 78). In qualitative research, information is acquired directly by talking to people in the physical environment in which the participants live and can be collected through interviews with participants and observing their behaviours. These data are usually collected using multiple forms of data such as interviews, observation, documents and audio-visual information rather than a single data source (Creswell, 2017: 190). In this research "semi-structured interview and documentary research" techniques were used as a data collection technique. Since the questions could be shaped according to new information in the semi-structured interview technique, a semi-structured questionnaire was used in this study. Confirmation of the interview process with observations and findings from written

documents supports to validity and reliability of the research. These methods are known as a powerful method of revealing people's perspectives, experiences, feelings and perceptions (Yıldırım and Şimşek, 2016: 190).

In this research, cultural elements of the villages of the Mount Ida region from the aspect of local people and tourism professionals are examined and cultural inventories were put forward in the scope of the above mentioned scientific research. Scientific research is a systematic way to find and reveal things. Solutions were developed to improve the current tourism situation in the Mount Ida region and alternative culture routes were created and a case study was conducted that could serve as an example for different tourism regions. The research aims of the study are to supply to the villages placed in Mount Ida to make them benefit from the tours organized to this region and to have the alternative tour routes for the visitors.

Qualitative data analysis were classified into two groups: descriptive analysis and content analysis. After collecting the data of this research, a descriptive analysis approach was used. Descriptive analysis is a type of qualitative analysis that includes summarizing and interpreting predetermined themes into titles. In this type of analysis, the researcher can refer to quotations to reflect the views of individuals that they have previously identified and interviewed or observed. The data can be classified according to research questions or can be performed during data collection. In order to obtain a reliable study, quotations must be made from data sources. The main purpose of this type of analysis is to summarize the interpreted data to the reader by placing them in a certain order in a way that is summarized to the reader. Finally, in this method, the researcher tries to reach different perspectives and approaches in line with comments. In the descriptive analysis, researcher should first identify the questions and form a framework for the data to be obtained by interviewing and observing. The next step is to read and evaluate the data and put them together. After this stage, the researcher identifies the data but may be obliged to quote directly where appropriate. Finally, explains the data obtained, associates and makes sense (Corbin and Strauss, 1990: 9; Baş and Akturan, 2008: 108; Yıldırım and Şimşek, 2016: 240; Creswell, 2017: 195; Creswell, 2018: 98; Sığrı, 2018; 277). Descriptive analysis is more superficial than content analysis and is used in researches where the conceptual structure of the research has been clearly defined before. There are direct excerpts of the research and

the data are summarized and interpreted according to themes. The aim of such analysis is to present the findings to the reader in a regulated and interpreted form. The four stages of descriptive analysis can be listed as follows (Yıldırım and Şimşek, 2016: 240; Creswell, 2017: 197; Creswell, 2018: 183; Sıgır, 2018: 276):

- Create a framework for descriptive analysis,
- Processing of data according to the thematic framework,
- Identification of findings,
- Interpretation of findings.

While performing the analysis part of this study these four descriptive analysis stages were followed. In line with the data obtained within the scope of research questions, a descriptive framework required for the analysis supported by the literature was composed. The themes determined within the scope of this framework are given in Table 36 in detail. Afterwards, the obtained data were processed according to this thematic framework. Finally, the findings were evaluated and interpreted. Literature studies on this destination also were contributed to the interpretation of the findings.

3.4. Research Instrument

There are two different questionnaire forms which was applied in this research. The questionnaire forms were prepared in Turkish language with an aim of preventing perception errors arising from foreign language and than translated into English language and no names were required from participants. The questionnaire forms are shown in Appendix 1 and 2. The research questions in the questionnaire forms were prepared by academic experts in their fields. The first form contained the questions that was prepared for asking the local people. The second form was prepared for the tourism sector stakeholders who have an active role in the region. The region was evaluated from two different perspectives. While preparing both questionnaires, it was aimed to analyze the current situation of a destination to re-evaluate its potential and to increase its contribution to tourism. These questionnaires consist of five overarching research questions. In this context, main steps that are required for using cultural heritage for cultural tours are; Inventory Study, Conservation, Management, Promotion and Commercialization and Interpretation (Scheuing and Johnson, 1989; Moscardo,

1996; Nuryanti, 1996; JansenVerbeke and Lievois, 1999; Garrod and Fyall, 2000; Richards, Goedhart and Herrijgers, 2001; Deacon, 2004; Ho and McKercher, 2004; Irandu, 2004; Van Zyl, 2005; OECD, 2009; OECD, 2017; Jamhawi and Hajahjah, 2017; Carson, Hawkes, Gislason and Cantrell, 2017). The overarching research questions guiding the entire case study were;

RQ1: What are the cultural inventories of the villages located in the Edremit Bay of Mount Ida region?

RQ2: What is the current conservation, restoration and maintenance status of the cultural inventories of the villages in the Edremit Bay of Mount Ida region?

RQ3: What are the current problems, especially managerial problems that the cultural inventories of the villages in the Edremit Bay of Mount Ida region cannot be evaluated within the tourism sector?

RQ4: How to make the promotion and commercialization of cultural inventories of villages in the Edremit Bay of Mount Ida region for using them in cultural tours?

RQ5: Who should take part in the interpretation and expression of the cultural inventories of villages in the Edremit Bay of Mount Ida region during the meeting with the tourists or visitors?

The first research question aims to explore cultural inventories of the villages, the second one aims to explore conservation, restoration and maintenance process of the villages, the third research question aims to explore managerial processes of the villages, the fourth research question aims to explore how the cultural products can be promoted and commercialized and the fifth research question aims to explore interpretation and expression of the cultural values of the villages. In order to answer the primary overarching research questions, it was important to gather informational data from both the local people living in the villages of Mount Ida and the tourism professionals. Therefore, two questionnaire forms were prepared. One of them prepared for the local people and the other one was prepared for the tourism professionals. Stakeholders' values and objectives, morphological characteristics of cultural heritage assets, accessibility and functionality, integration with other tourism activities and supporting elements are the four factors identified as key factors that

influence the success of heritage use for cultural tourism (Jansen Verbeke and Lievois, 1999: 87). The main research questions were the same for two forms but the sub research questions were different from the two forms. Both these questions guiding the study were given detailed in Table 32 and 33.

Table 32: Research and Sub Research Questions Asked to Local People

RQ 1: <i>What are the cultural inventories of the villages located in the Edremit Bay of Mount Ida region?</i>		
Inventory Study	NO	Sub Questions
	SQ1	What are the sites of your village that will keep visitors coming?
	SQ2	What are the researches conducted in your village before?
	SQ3	Who comes to your village?
	SQ4	What are the different dishes you can offer to visitors?
	SQ5	What local products do you have to sell to visitors?
RQ 2: <i>What is the current conservation, restoration and maintenance status of the cultural inventories of the villages in the Edremit Bay of Mount Ida region?</i>		
Conservation	NO	Sub Questions
	SQ6	What is being done to conserve the current cultural heritage values of your village?
	SQ7	How much the locals recognize the cultural heritage values of your village?
RQ 3: <i>What are the current problems, especially managerial problems that the cultural inventories of the villages in the Edremit Bay of Mount Ida region cannot be evaluated within the tourism sector?</i>		
Management	NO	Sub Questions
	SQ8	What is the name of the association established for your village?
	SQ9	How available your village is for cultural tours?
	SQ10	What are the suitable transportation, accommodation and food and beverages facilities in your village for the visitors?
RQ 4: <i>How to make the promotion and commercialization of cultural inventories of villages in the Edremit Bay of Mount Ida region for using them in cultural tours?</i>		
Promotion and Commercialization	NO	Sub Questions
	SQ11	Which symbol belongs to your village you prefer to use in the products to be sold?
	SQ12	Who should be responsible for the sale of products?
RQ 5: <i>Who should take part in the interpretation and expression of the cultural inventories of villages in the Edremit Bay of Mount Ida region during the meeting with the tourists or visitors?</i>		
Interpretation	NO	Sub Question
	SQ13	How and by whom do you think your village should be interpreted to visitors?

Table 33: Research and Sub Research Questions Asked to Tourism Professionals

RQ 1: <i>What are the cultural inventories of the villages located in the Edremit Bay of Mount Ida region?</i>		
Inventory Study	NO	Sub Questions
	SQ1	Which routes are used for tourists in Mount Ida destination for touristic reasons?
	SQ2	How can touristic inventories of Mount Ida destination be reached?
RQ2: <i>What is the current conservation, restoration and maintenance status of the cultural inventories of the villages in the Edremit Bay of Mount Ida region?</i>		
Conservation	NO	Sub Questions
	SQ3	Do the tours that are organized to Mount Ida damage to the destination? What else do you think about this issue?
	SQ4	What are the tangible and intangible cultural elements that need immediate conservation in Mount Ida destination?
RQ3: <i>What are the current problems, especially managerial problems, that the cultural inventories of the villages in the Edremit Bay of Mount Ida region can not be evaluated within the tourism sector?</i>		
Management	NO	Sub Questions
	SQ5	Should visitor management centres be established in this region? What else do you think about this issue?
	SQ6	How to manage tourism activities in Mount Ida destination?
RQ4: <i>How to make the promotion and commercialization of cultural inventories of villages in the Edremit Bay of Mount Ida region for using them in cultur tours?</i>		
Promotion and Commercialization	NO	Sub Questions
	SQ7	Do you think that Mount Ida destination has a different touristic values especially cultural values?
	SQ8	What kind of new museums can be established in Mount Ida destination?
RQ5: <i>Who should take part in the interpretation and expression of the cultural inventories of villages in the Edremit Bay of Mount Ida region during the meeting with the tourists or visitors?</i>		
Interpretation	NO	Sub Questions
	SQ9	Whose task is it to promote Mount Ida destination?
	SQ10	How should guides be trained about the interpretation of the tourist attractions especiallay cultural heritage values of the region to the visitors?

The questions prepared for the research part of this study which includes the evaluation of villages of Mount Ida in terms of alternative cultural tours were prepared from the stages to be followed in the valuation of a destination. The great important steps of the destination valuation culturally are to;

- Investigate the cultural potential value of the places and the importance of the cultural and historical heritage for tourism development,
- Examine the master, strategic or protection tourism plans of the destination,

- Measure cultural awareness of the people living there and the tourism professionals responsible for the area,
- Supply the conversion of the cultural values of the destination to cultural touristic products sustainably (educate the local people and the professionals about the cultural values, define the potential suppliers and demands, multi-path analysis of the destination, protection of the cultural values, create alternative cultural options for the tourists) for development of tourism in the area.

3.5. Data Collection

The research data had been collected during the summer in July 2019 and winter in October 2020. During the year 2018 and 2019 and 2020, the research area also visited in some days, especially when there was a meeting of the tourism professionals in the area. In summer times, it was important to see the visitors in the area and in the winter, it was very useful to take photos for the research because there were not so many people in the area. All season during the year the research area were visited and in this way the situation of the has been seen at different times. Interviews were conducted for a minimum of thirty minutes and a maximum of two and a half hours. Interviews recorded and transcribed. The raw data that were consisted both the sound recordings and notes kept during the interview were exported to word file with 12 point Times New Roman font with 1.5 line spacing and it was 26 pages in all. Since all participants were Turkish, the questions were prepared in Turkish and the analyzes were conducted in Turkish and then translated into English. The photographs, taken with the scope of the research also taken during the interviews and also at different times. 516 photos were taken in the research area. 36 of these photographs taken in the research area were used in this study. The research photos taken by “Canon 7 D” professional camera by the researcher. In this research, first of all, a detailed literature review was made by searching books, thesis, articles both in Turkish and English languages. The library of Çanakkale On Sekiz Mart University, the libraries of the villages, the archives of the villages schools were visited to get the informations about the villages and to get some documents and old photographs of the villages. Some of

the old photographs of the villages were obtained from the archival photographs of the villages.

3.6. Validity and Reliability of Research

The credibility of the results is accepted as one of the most important criteria of scientific research. Validity and reliability are the two most commonly used criteria in research in this respect. In qualitative research, validity and reliability are considered differently from quantitative studies. In qualitative research, credibility, accuracy of results, competence of the researcher gain importance. For this purpose, it is important to reveal validity and reliability clearly in qualitative studies. Four criteria which are determined for validity and reliability in qualitative research are credibility, transferability, dependability and confirmability (Guba, 1981; Seale, 1999; Whittemore, Chase and Mandle 2001; Shenton, 2004). It is important to specify one or more of these criteria in order to check the accuracy of the findings in a study (Creswell, 2017: 201).

Table 34: Scientific and Naturalistic Terms Appropriate to the Four Aspects of Trustworthiness

Aspect	Scientific Term	Naturalistic Term
Truth Value	Internal Validity	Credibility
Applicability	External Validity Generalizability	Transferability
Consistency	Reliability	Dependability
Neutrality	Objectivity	Confirmability

Source: Guba, E. G. (1981). Criteria for assessing the trustworthiness of naturalistic inquiries. *Ectj*, 29(2), pp: 80.

In Table 34, the criteria that is mentioned has been showed in detail. There are some strategies applied to increase the validity and reliability of the qualitative research such as prolonged involvement, member checking, peer debriefing for the criteria of credibility; thick description, sample selection for the criteria of transferability; triangulation and detailed description of the research method for the criteria of dependability; audit trail and triangulation for the criteria of confirmability (Guba, 1981; Angen, 2000; Silverman, 2000; Shenton, 2004; Şener, Bahçeci, Doğru, Sel, Ertaş, Songür and Tütüncü, 2017). In qualitative research, if the strategies is used at various staged of the research they can be presented clearly. Because, these strategies can be used by different researchers in similar ways. Explanations of the researcher about the research can give ideas to other researchers who will work on the

same subject. The strategies applied to increase the validity and reliability of this study are given in Table 35.

Table 35: Evaluation of The Study According to Validity and Reliability Criteria

Factor/Criteria for qualitative research	Strategies	Applications of the Strategies for This Study
Internal Validity/ Credibility	Prolonged involvement	The interaction created between the researcher and the participants spread over a wide period of time. In July 2019 and winter in October 2020 the research area was visited. During the year 2018 and 2019 and 2020, the research area visited, too.
	Member checks	At the end of data collection, the collected data were summarized to the participants by the researcher and were asked to them to express their opinions regarding their accuracy. In addition, if there was any information that the participants wanted to add, the participants had the opportunity to add this information in this way.
	Peer debriefing	An independent researchers who know the study method accompany the process of the research up to the analysis of the collected data and the writing of the results.
	Participants honesty	The participants were volunteered to provide data for the research. The purpose of the research was clearly stated to the participants. The information obtained from the participants within the scope of the research was supported by the literature.
External Validity/Transferability	Sample selection	Purposeful sample selection was chosen for the purpose and nature of the study. It was appropriate to select the participants by using purposeful sampling in order to get information about the research. Then, snowball sample selection was made with the recommending volunteers of the selected participants.
	Thick description	The raw data obtained in the research were transmitted in a way that was rearranged according to the emerging themes without commenting on the reader and by adhering to the nature of the data as much as possible.
Reliability/Dependability	Detailed description of the research method	Information about the method which is used in this study and purpose, importance, information about the applications area of the research, limitations of the study were mentioned in detail in the methodology section.
Objectivity/Confirmability	Audit trail	Raw data of the research were kept. Findings included the participants' own statements. Participants's statements were directly included in the research tables. Themes and codes were written and then the researcher commented under the table with reference to the literature.

3.7. Limitations of Research

There may be some possible limitations in this study. The first one is that it is difficult to reach the more informative people about the research subject because most of them were very old and were not alive. The second limitation is unprotected cultural elements such as the old houses, churches that do not exist already today and very old sepulchral monuments and some other buildings. Thus, it was challenging to find the ruins of these elements because most of the stones were used for some other purposes.

3.8. Data Analysis

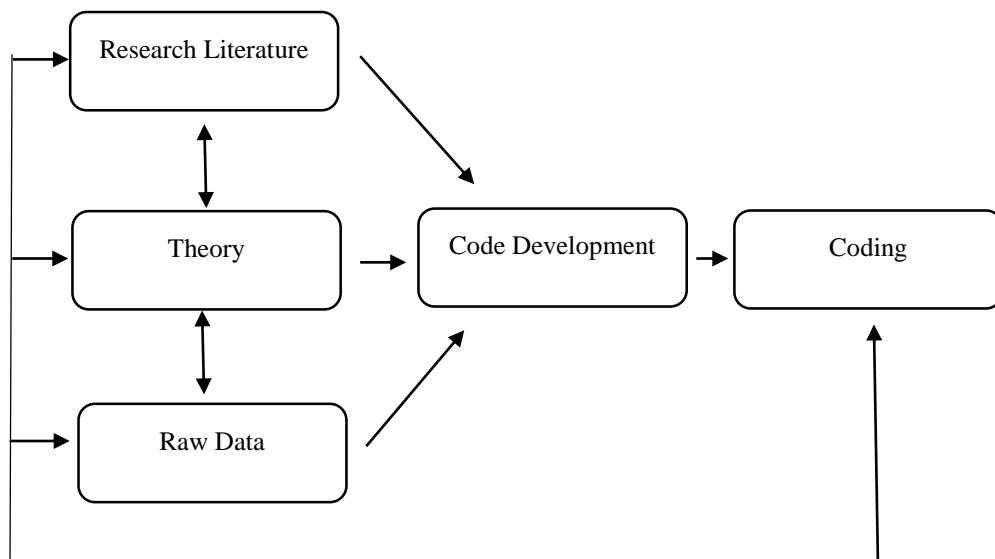
At this stage the themes and codebooks that help the raw data to be divided into smaller pieces for analysis were tried to be determined by using the concepts examined in the literature of this study. Codebook is a set of codes, definitions, guidelines and examples on when to use it as a guide in data analysis (DeCuir-Gunby Marshall and McCulloch, 2011: 138). The themes which are given in Table 36 emerged in the analysis of the questions, which included the discovery of the cultural inventories, conservation, management, promotion and interpretation of cultural heritage values of the villages.

Table 36: The Themes Found in This Research Codebook and Their Explanations

Themes	Explanations
Tangible Cultural Inventory	They are the elements in the villages and reflect the cultural values.
Intangible Cultural Inventory	It includes values that include intangible elements such as mythology, narrative, story, tradition and custom about villages and this region.
Historical Tangible Cultural Inventory	It includes structural works dating back to ancient times.
Natural Tangible Cultural Inventory	It includes the values of natural formations which are evaluated by the inhabitants of the village and converted into cultural inventory.
Natural Intangible Cultural Inventory	It includes values transformed into cultural inventory based on a narrative of the natural formations found in the villages.
Ethnic Tangible Cultural Inventory	It includes cultural values based on ethnic origin.
Gastronomic Intangible Cultural Inventory	It includes values of different cultural foods and beverages of the villages.
Natural Inventory	It includes the natural values that belongst to the villages.

Themes	Explanations
Visitors/tourists profiles (domestic, foreign tourists, expatriate, people who have second houses)	It states the visitors or tourists who come to these villages.
Protection of heritage (restoration, protection perception, village people's effort)	It states the preservation of cultural heritage.
Awareness level	It states the level of mindfulness of the local people of the cultural heritage.
Association	It states any establishment of the village.
Physical Conditions	These state the essential institutions such as accommodation places, restaurants for tourism.
Symbol	It states an object belongs to village.
Labor	It states the people who can work in tourism industry.
Expression service	It states the advertisement and correct expression of the villages and touristic inventories.
Nature and cultural tourism	They represent the alternative tourism types practised in the villages.
Touristic destination	It states a touristic places.
Necessity	It states the need for visitor management centres.
Management	It states a controlling the tourism movements of the villages and the area.
Training programs (Professional, regional)	It states the education for the tourist guides who are responsible for the expression service in the region.
Institutionalization	It states the source of access to the information that is about the villages and the region.
Sustainability	It states the protection of the villages for the future generations.

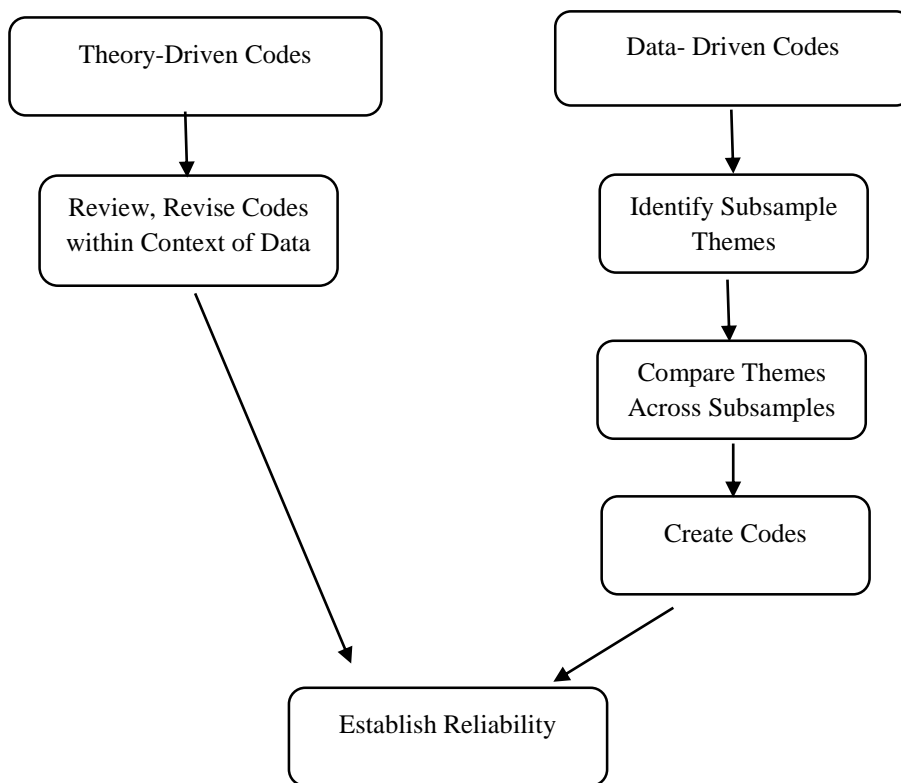
Figure 13: Circular Process of Coding



Source: DeCuir-Gunby, J. T., Marshall, P. L., & McCulloch, A. W. (2011). Developing and using a codebook for the analysis of interview data: An example from a professional development research project. *Field methods*, 23(2), p: 139.

Through coding researchers make connections between ideas and concepts. Developing codes involved identifying themes from various interviews. The first step of coding is to determine how to reduce raw information into smaller units such as categories or themes (DeCuir-Gunby Marshall and McCulloch, 2011: 144). The circular process of coding can be seen in detail in Figure 13. In this study before developing codes, literature research completed and cultural tourism and cultural tours theory examined in the literature in detail. With the support from this literature theory, the raw data which were collected from the participants in the research area was prepared for the code development. The raw data were reduced into smaller units such as themes. At the end of the analysis of the raw data which were included in the research tables was prepared for coding.

Figure 14: Steps for Developing a Codebook



Source: DeCuir-Gunby, J. T., Marshall, P. L., & McCulloch, A. W. (2011). Developing and using a codebook for the analysis of interview data: An example from a professional development research project. *Field methods*, 23(2), p: 142.

Developing data-driven codes involve these steps: identify the themes from various interviews, compare the themes, create codes and establish the reliability

(DeCuir-Gunby Marshall ve McCulloch, 2011: 144-146). As in the seen in Figure 14, the steps for data-driven codes consist four steps. In this study, in order to develop codes that were related to research first of all the themes that were determined from the raw data identified and secondly, the information of the themes were used for coding. These information gained through identifying and comparing participants' interviews was used in codes created in line with the explanations represented by the themes. For instance, when the participants generally answered the inventory questions, their responses were similar about the cultural values of the villages. The raw data which were consisted from the answer reduced into small units such as themes. These themes determined according to the values of the inventories types such as tangible, intangible, gastronomic, cultural, natural and ethnic that were found in the answers of the participants. The codes of these themes were determined related to the types of the themes like that; tangible such as buildings; intangible such as mythologies and narratives; gastronomic such as special meal or dessert, natural such as waterfalls, ethnic such as lineage. The theme of the tourist profiles was another theme identified from the participants's responses. In the literature when mentioned from the tourist types, generally domestic and foreign tourists were mentioned. The codes for this theme determined according to tourists' nationalities. The answers of the participants for the protection of cultural heritage values in the villages were also similar. In the literature for the protection the terms such as renovation, rehabilitation, restoration and reconstructions are mentioned. Under the themes of protection the codes were developed how the protection takes places. Awareness level was another theme, the answers of the participants showed that under the theme of awareness there were two codes which were aware or unaware. Association was the theme that mentioned in the literature as organizations. In Mount Ida region, there are some associations for tourism also they are the stakeholders of the region but the answers of the participants showed that in the villages there is one association. This association name which is more or less the similar in all villages was identified a code of this theme. Physical conditions were another theme emerged from the participants' answers. In the tourism literature the physical conditions represent the accommodation such as hotels and places for food and beverage such as restaurants and they are mentioned as a very important factors for travelling and called as infrastructure elements for the

destination. Symbol was another theme of this research. Symbol is very important for touristic places. It represents a meaning of the destination for the tourists. For instance, Sarıkız symbol is very famous for the region. There are so many places called Sarıkız such as museum, monuments, shops in Mount Ida destination. According to the answer of the participants each village has a potential to has its own symbol that can be used for touristic purposes. Some of these symbols can be historical, some of them can be ethnic, some of them can be mythological. The codes of this theme are very rich cause every village has its unique characteristics. Labor was another theme for this study. It is very important for the service industry and since tourism is a service sector labor is very important for tourism, too. The possible labor sources of the villages such as women labour identified as a code for this theme. Expression service was another theme of this study. For the effective presentation and interpretation, expression is crucial. Tourist guides can supply this service to visitors. In the literature the importance of the guides for the interpretation is mentioned. From the answer of the participants, professional tourist guides emerged as a code for this theme. Mount Ida destination has both natural and cultural values. These values emerged as a theme, the natural sources and alternative tourism types that can be practised in the region identified as codes for this theme. Touristic destination is another theme of the research. Different kinds of touristic activities can be practiced in the touristic destinations. As in the stated in the answers of the participants Mount Ida has very rich opportunity for different alternative tourism types. Therefore, main touristic destination was identified as a code for this theme. Visitor management centres are very important for the visitor capacity of the destinations. For that reason, necessity of visitor management centres was emerged as a theme in this study. Two codes emerged for this theme that were; should be and absolutely must. Some of the participants thought that there should be a control on the visitor movements in the region and the rest of the participants thought that absolutely there must be a control points which means visitor management centres. Management was another theme emerged in the study. Management cultural heritage is very crucial for the destinations. For the effective management both the society and the private sector stakeholders should come together. In the literature, importance of the collaboration for the management is emphasized. From the answers of the participants, professionals and planned way were

the two codes that were emerged for this theme. Training programs was another theme for the research. For the effective interpretation the guides that were emerged as a code in this study need to take a training programs about the region. Regional training programs was emerged as a code for this theme. Institutionalization was another theme which was emerged in this study. According to answers of the participants, if institutionalization can be achieved, the information about the touristic inventories of Mount Ida becomes available. There are some institutions in the region such as museums, Mount Ida National Park Chefdom. However, these are not enough to get the tourism statistics and detailed information about the region. Sustainability was another theme of the study. The term sustainability is very important for the future of the world. For tourism industry and cultural tourism the sustainability of the values is one of the main important points. With the sustainability of the culture, cultural activities for tourism can be practiced. According to answers of the participants, sustainability of Mount Ida region is damaged by the tours that are organized to this region. In line with the participants answers three codes that were about the damage of the current tours to Mount Ida destination were emerged. They were; damage a lot, they are damaging, the tours do not harm.

In line with these emerging themes and codes, new cultural tour suggestions that could be alternative for the region were presented within the scope of the cultural tour examined in the first chapter of this study.

3.9. Findings of Research

The study findings are presented in three stages in this section. In the first stage, sub research questions tables interviewed with local people were given, in the second stage, sub research questions tables interviewed with tourism professionals were given and in the last section, four alternative culture routes proposals and proposal of Mount Ida specialization training program for professional tourist guides were offered.

3.9.1. Findings Based on Interviews with Local Residents

Sub research questions tables interviewed with local people were given in this part. Demographic characteristics of 24 people interviewed in 12 villages are given in Table 37. The villages are named with the most appropriate abbreviations. Besides, if

there were more than one person interviewed in the village, they were named according to the numbers. For Yeşilyurt “Y”, for Küçükçetmi “Kü”, for Adatepe “A”, for Narlı “N”, for Doyran “D”, for Avcılar “Av”, for Kavlaklar “Ka”, for Tahtakuşlar “T”, for Çamlıbel “Ç”, for Kavurmacılar “K”, for Kızılkeçili “Kı”, for Mehmetalan “M” letters used. Locations of these villages are showed in Map 13.

Table 37: Demographic Information on the Persons Interviewed in the Villages

NO	Name of The Villages	Number of Interviews and Research Named	Gender/Age of Interviewees
1	Yeşilyurt	3 (Y1-Y2-Y3)	M/31-M/53/M/42
2	Küçükçetmi	1 (Kü1)	M/64
3	Adatepe	4 (A1-A2-A3-A4)	M/38-M/62-F/35-M/62
4	Narlı	2 (N1-N2)	M/33-F/63
5	Doyran	3 (D1-D2-D3)	M/70-M/35-M/50
6	Avcılar	3 (Av1-Av2-Av3)	M/46-M/70-M/45
7	Kavlaklar	1 (Ka1)	M/40
8	Tahtakuşlar	1 (T1)	M/45
9	Çamlıbel	2 (Ç1-Ç2)	M/70-M/55
10	Kavurmacılar	1 (K1)	F/52
11	Kızılkeçili	2 (Kı1-Kı2)	M/64-M/75
12	Mehmetalan	1 (M1)	F/40

Map 13: Map of Villages Located in the Research Area



Table 38: Findings of Sub Research Question One

Sub Research Question: What are the sites of your village that will keep visitors coming?
Descriptive Status:
Old school in the village (<i>Photo 1</i>), the mosque (<i>Photo 2</i>) and laundry (<i>Photo 3</i>) are the cultural values of the village. There was a church but now it has not survived. The street where the church was, now called as a church street (Comment Y1-Y2). The architectural texture of the village. Stone houses in the village are the cultural heritage values of the village. In the old school in the village, workshops are opened in the summer. There is a museum (<i>Photo 4</i>) called Karye Technology Museum (Comment Y3).
Some old original houses in the village and thermal spring that is now closed are the cultural heritage values of the villages (Comment Kü1).
It is a village with a long story. The texture of the village and the stone houses in the village are especially old and also Hünnapan Otel is a very old building in the village, gravestones in the village cemetery (<i>Photo 5</i>), Altar of Zeus (<i>Photo 6</i>), Hoca Rock which provides a beautiful view of the village (When the electricity was cut, the imam recited the call to prayer from this rock, so it was called a Hoca (means imam) Rock) (<i>Photo 7</i>), village mosque with Seljuk architecture (<i>Photo 8</i>) are the cultural heritage values of the villages. But it was restored. In the old school in the village (Stone School) (<i>Photo 9</i>) seminars are held every year on different topics (Comment A1-A2-A3-A4).
There is a primary school building from 1948 (<i>Photo 10</i>). Previously used as a Greek Mansion. There was a church in the village but it was destroyed. The water flowing from the fountains of the village is very beautiful (Comment N1-N2).
There is a monastery stream passing by the village and visited by Atatürk in time (<i>Photo 11</i>). Since Atatürk couldn't visit the village, he presented his bust to this village (<i>Photo 12</i>). One of the three Atatürk busts made in Atatürk's health is in the square of this village. Among the stones placed on the wall inside the garden wall of the current school of the village, there are the stones (<i>Photo 13</i>) of Antandros Antique City which is located near the village (Comment Av1-Av2). Near the village, there is a mineral water factory whose name is Kristal. Close to the village there are Duden Area (23 km), Sultan's Spring (21 km), Zeybek Stone (15 km), Dereçatı (21 km), Weeping Pine (14 km) and to these places jeep safari tours organized (Comment Av3). There are two mills up and down which were used until 1956-1957 although not all have survived to the present day (Comment Av2). There are examples of old Greek houses in the village. In the past, there was a large church and a foreigner who knew of the existence of this church came and made private property where the church was located. There is an old village road (<i>Photo 14</i>). There is a single grave (<i>Photo 15</i>) said to belong to Ottoman soldier on the side of the road near the other cemetery on the upper side of the village (Comment Av1-Av3).
The first village museum in Turkey opened in 1991 Ali Bey Kudar Ethnographic Gallery is located in this village (<i>Photo 16</i>). Turkmen culture is exhibited in this museum in detail (Comment T1).
Tuncer Kurtiz's (famous person in Turkey) grave and hotel are here. There is a Çamlıbel Village Culture House in the village square (<i>Photo 17</i>). Also, Sarıkız symbol (<i>Photo 18</i>) also placed in the same place. Şarlak place (<i>Photo 19</i>) is also one of the touristic places in the village for tourists to rest. This resting place has a pool in the middle of the garden with the shape of the Marmara Sea (Comment Ç1-Ç2).
The village has a history of 800 years (<i>Photo 20</i>). This village was very crowded but now just seven people are living in the village. Animals of the villages ate the thymes in the villages and in this way their meat was delicious and this meat is taken away to the sultan's tables from these villages thanks to their delicious meats. Sarıkız who is the most famous narratives of Mount Ida is from this village. Every year in the last weeks of August, the local people go to the top of the mountain that is called Sarıkız Hill (<i>Photo 21</i>). and they stayed there in their tents and each village has different places for their tents. Here they will remember Sarıkız. Every year so many people coming from different villages placed in the area go to their place and stayed there for ten days. These people are allowed to climb to the top at this time without paying Money. Normally, visitors should pay money to enter the national park. Inside the village, there is a pine tree known as the "Bride Pine" (<i>Photo 22</i>). The girls lived in the village to be married ride a donkey and make three laps around this pine tree. If she fell from a donkey, she couldn't get married. Because she is not supposed to be able to handle her marriage if she couldn't manage the donkey (Comment K1).
The upper part of the village was settled as a Greek neighbourhood for approximately 700 years. There is an 860-year-old sycamore tree in the village (<i>Photo 23</i>). In the past, there was a mill near

this plane tree. Village mansion in the square (Photo 24) was built in 1952 and now includes headman office and library. The symbol of the village is the red goat and its statue (Photo 25) placed in the garden of the village mansion (K11). There is an old bath in the village (Photo 26). The women living in the village prepare a culture house with the village traditional equipment (Photo 27). Also, there is a very old traditional village house in the village (Photo 28). Big grinding stones were put inside the village by the old headman of the village (Photo 29). They are so close to the old bath. The village mosque's water-tank with a fountain is a very old one (Photo 30) (Comment K12).

The closest gate to Mount Ida National Park is in this village. The village has a 200-year history. There is a Turkmen cemetery close to the village. Before Turkmens settled, they had built their tombs according to their traditions near the summit of the mountain. There eight camping and picnic areas in the village (Comment M1).

Villages	Themes	Codes
Yeşilyurt	Historical Tangible Cultural Inventory	-The texture of the stone house in the village -Mosque of the village and tombstones placed in its garden -Village school
	Tangible Cultural Inventory	- Karye Technology Museum in the village
Küçükçetmi	Historical Tangible Cultural Inventory	-Historical characteristics of houses in the village
	Natural Tangible Cultural Inventory	-Hot spring in the village
Adatepe	Historical Tangible Cultural Inventory	- The Texture of stone house in the village -Stone school
	Natural Intangible Cultural Inventory	-Altar of Zeus -Hoca Rock
Narlı	Historical Tangible Cultural Inventory	-Historical primary school
Avcılar	Historical Tangible Cultural Inventory	-Historical Bust of Atatürk -Mills -The original version of the village's old road
	Natural Tangible Cultural Inventory	-Düden Alanı -Sultan Springs -Zeybek Taşı -Dereçatı -Weeping Pine -Mineral Water Factory
Tahtakuşlar	Ethnic Tangible Cultural Inventory	-Ali Bey Kudar Ethnography Gallery
Çamlıbel	Ethnic Tangible Cultural Inventory	-Çamlıbel Village Culture House
Kavurmacılar	Gastronomic Intangible Cultural Inventory	-The meat of the animals grown in the village is delicious
	Natural Intangible Cultural Inventory	-Bride Pine Tradition
	Intangible Cultural Inventory	-Sarıköz
Kızılkeçili	Natural Inventory	-Monumental Plane Tree
	Historical Tangible Cultural Inventory	-Old unique house -Village Mansion -Old Bath -Grinding Stones - Water-Tank With a Fountain
Mehmetalanı	Natural Inventory	-Proximity to Mount Ida National Park
	Ethnic Tangible Cultural Inventory	-Turkmen Lifestyle

Identification and Interpretation of Findings: There are no existing inventory themes and codes for Doyran and Kavlaklar villages. When Table 38 is examined the title of “cultural and natural values” have come to the fore. Natural beauties like cultural values seem to have unique characteristics that are not present in different destinations. Water sources can supply to this region natural beauties. Both these natural beauties and mineral water source mentioned in the table. This mineral water source is known as sour water in the monastery valley around Avcılar village. This water is bottled in a facility established in recent years (Yüzer, 2001: 80). Some of the narratives, belonging to the region prove that this region is culturally rich. One of the narratives has come from the Greek times that is known as Refika, the other one is Sarıkız who is the continuation of the Kibele cult, and there are some mythological narratives of the Mount Ida. It is understood that the cultural diversity of the local people living in the villages creates a rich resource for cultural tourism. In the research that was about the Turkmen culture of the Mount Ida, the local people explained their values such as hıdırellez (90%), Sarıkız Facilities in the region (80%), wedding ceremonies (80%), funeral ceremony (60%), cem ceremony (50%), light a candle (50%) as a cultural inventory (Eryücel, 2018: 59). Sarıkız is also one of their famous cultural beliefs. The widespread demand for the narratives of Sarıkız in this region has made itself a place in the traditions of the village here. The charity, that is made every year for Sarıkız also enables people from different regions to come to this region. It can also create a bit of confusion for the villagers to go to Sarıkız Hill in August and stay there for ten days. It should be better to organize this movement more planned. There are academic studies about Sarıkız (Kalay, 1997; Duymaz, 2001; Kaya, 2001; Arı, 2006; Çelik, Karabacak and Uysal, 2008; Aydemir, 2013). The old schools, baths and mills, which are now idle, are historical cultural elements of the villages. In very few villages, these primary schools are used as village mansions to serve the village. In the village school of Narlı in the year 1901 there were 1 teacher and 68 (35 girls-33 boys) students, in the year 1926 in the village school of Kızılkçeçili there were 2 teachers and 62 students (29 girls-33 boys), in the year 1927 in the village school of Avcılar there were 1 teacher and 52 (5 girls-27 boys) students. In the Güre neighbourhood, there was a boarding school with 181 students (From the culture yearbook as cited Özdemir, 2000a: 481). In the text, it is mentioned that there were

churches in some villages in once upon a time but now these churches are destroyed. When the Turks living in the top hills of the mountain as nomads settled in the foothill, they encountered so many Christian monks in these areas. Therefore, it can be said that there were some monasteries and churches in some places of Mount Ida. In the square of Adatepe now there is a big plane tree. In old times here it is said that there was a church (Balçioğlu, 1937: 37).

Table 39: Findings of Sub Research Question Two

Sub Research Question: What are the researches conducted in your village before?		
Descriptive Status:		
There is an article about the village mosque (Comment Y1). Tombstones in the mosque garden investigated (Comment Y3). The cemetery of the village is quite old and somebody came for research on these tombstones (Comment A1-A4). The training was given in some areas such as beekeeping in the village (A1-P1). Since the inhabitants of the village were Tahtacı Turkmens somebody came to research on their traditions especially the rituals behind the dead (Comment Ka1).		
Villages	Themes	Codes
Yeşilyurt	Historical Tangible Cultural Inventory	-Mosque of the village -Tombstones in village cemeteries
Avcılar		-Tahtacı Turkmen's traditions
Kavlaklar	Intangible Cultural Inventory	

Identification and Interpretation of Findings: Since the villages in Mount Ida has a very old history, the tombstones in these villages can be used as historical source. These tombstones contain many different cultural elements and beliefs. The studies in the academic literature about the villages are as follows: Zekeriya Uysal (2005) “*The Mosque of Yeşilyurt Village*”; Ceylan Karaata (2008) “*Tombstones in Adapete Village*”; Yusuf Acioğlu (2008) “*Tombstones in the Yeşilyurt Village Mosque Garden*”; Begüm Dilara Emiroğlu (2013) “*Evaluation of the view of Local People Living in Mount Ida Region to Rural Tourism: The Case of Adatepe and Mehmetalan Villages*”; Arzu Başaran Uysal (2017) “*The Dilemma of The Rural Protection and Gentrification*”; Özge Eryücel (2018) “*Sustainability of Cultural Heritage in Tourism: The Example of Turkmen Villages in Mount Ida*”. When the academic studies are conducted, it is seen that a single cultural value (tombstones, Turkmen traditions, village mosque) or studies, related to the local people, have been carried out and the literature in the above table overlaps with the analysis.

Table 40: Findings of Sub Research Question Three

Sub Research Question: Who comes to your village?		
Descriptive Status:		
The people living in Austria and come to this village in summer because they have second the house there, also the people living in İstanbul have second house in this village (Comment Y1). Tourist comes but mainly domestic ones (Comment Y3). There were Italians who lived in the village. The hotel in the village welcomes locals and foreign tourists (Comment Kü1). A lot of local tourists come and the people from Greece also come (Comment A1). The people came from the Netherlands, Germany and China (Comment A2). Japanese and British (Comment A3). Domestic tourists, German and Bulgarian tourists (Comment N1). The people come for jeep safari pass through our village (Comment Av1-Av2). Some foreigners come to our village and one of these foreigners who used to know that there was a large church in this village now is living there. Exactly his house is in the area where the church was (Comment Av1). The visitors from many different countries of the World visited this museum (Comment T1). Domestic tourists come too much and also the families we call expatriate living in Germany to come too (Comment Ç1).		
Villages	Themes	Codes
Yeşilyurt	Domestic Tourists	- <i>The Turks</i>
Küçükçetmi	Foreign Tourists	- <i>Greeks, Dutch, Germans, Chinese, Japanese, British, Bulgarians</i>
Adatepe		
Avçılar	Expatriates	- <i>Turks living abroad</i>
Tahtakuşlar	People who have second homes in these villages	- <i>People living in different cities or countries have second homes in these villages</i>
Çamlıbel		

Identification and Interpretation of Findings: The Mount Ida region ranks second in the world after the Alps in terms of oxygen richness. This usually leads to not only an increase in the number of second homeowners in this region but also for the treatment of various diseases such as asthma. People prefer to live here because, this region has a healing power thanks to its weather and climatic specialties. Establishment of visitor management centres may help to generate statistical data on the number of tourists and their nationalities. In Table 40, the information about the tourists who are seen by the local people in the village and the information of the tourists hosted by the owners of the accommodation in the villages are provided. In a study that is about economical value of Mount Ida, the foreign visitor number who visited Mount Ida region in 2019 explained as sixteen. Four of them were from USA, six of them were from Germany, three of them were from Australia, two of them from England, one of them was from Greece (Özkök, F., Mercan, Ş. O., Yıldırım, H. M., Korkmaz, H., Sünnetçioğlu, S., and Ayhan, 2019, 417).

Table 41: Findings of Sub Research Question Four

Sub Research Question: What are the different dishes you can offer to visitors?		
Descriptive Status:		
<p>The region is very rich in herbs, so many different herb dishes are being made but no these dishes are not made. There is a dish called zülbiye which is made by roasting the leaves of fresh onions. And also there is zilif which is made by sprinkling the sprouts and breaking the eggs on it. Morel and radica are widely used in the village. Since the quality of olive oil grown here is quite different, the tastes of the meals are very delicious. (Comment Y1). Çepni dessert (<i>Photo 31</i>) and Manlama are very unique for the village. Manlama is not very old taste. It was made by mixing gözleme and mantı which are traditional pastries (Comment Y1-Y2-Y3). There are varieties of dishes with olive oil and Stuffed Hibiscus. The caper plant is used both for food and pickles (Comment Y2). There is a meal called Gardala made with a kind of White mushroom (Comment Y3). Herb dishes are too much. There is a kind of baklava made with bread (Comment Kü1). Various dishes are made with herbs obtained from Kaz (Ida) Mountain. There is a meal called a Yarımçık that is made with ground meat. Basma helva and Stuffed lamb ribs called sura (Comment A1). Gözleme made with pigweed. Stuffed zucchini flowers and purslane are famous (Comment A1). Cretan cuisine is very common, Cretan pumpkin, the fennel plant, arapsaçı with meat and sprout also are very common (Comment A3). Stuffed lamb ribs, stuffed zucchini flowers and Herse that is a kind of soup, Dible which is a kind of dessert (Comment N2). A dessert called saraylı is made with sherbet and sesame. During the engagement ceremony, the groom's family takes away one tray to the bride's family (Comment D3). There is a bread with olive oils cooked on the glowing fire called Bird Bread (Comment D1). Dible dessert (Comment A2). Sarıkız Tea (<i>Photo 32</i>) that is a kind of sage grows up in Mount Ida (Comment Ka1). The thyme grown in this village is very different and therefore the taste of the food is very delicious. During the Ottoman period, the meats from this village were taken away to the Ottoman palace cuisine because the animals grown in this village ate these thymes so their meats had very different flavour (Comment K1). Sakandırık that is a kind of pasty. All kins of gözleme (with cheese, cheddar cheese, potato, spinach, eggplant, onion, honey, tahina) are made this village. There is a very famous person who is good at cooked gözleme. There is a kind of meal called Bacina that is made with okra and there is ummaç soup (Comment K12).</p>		
Villages	Theme	Codes
Yeşilyurt	Gastronomic Intangible Cultural Inventory	-Zülbiye
Küçükçetmi		-Zilif
Adatepe		- Manlama
Narlı		- Çepni dessert
Doyran		-Stuffed Hibiscus
Avcılar		-Gardala
Kavlaklar		-Yarımçık
Kavurmacılar		-Basma halva
Kızılkeçili		-Sura
		-Sarıkız Tea
	-Etili arapsaçı	
	-Stuffed lamb ribs	
	-Stuffed zucchini flowers	
	-Herse	
	-Dible	
	-Sakandırık	
	-Bacina	
	-Ummaç Soup	
	-Bird Bread	
	-Gözleme with very different taste	

Identification and Interpretation of Findings: Common flavours seen in all villages are dible, stuffed lamb ribs, stuffed zucchini flowers and herb dishes. It can be seen that there is an interaction of common flavours. Besides, it is seen that cultural

diversity of the local people living in the villages affect the diversity in food. It is seen that the same meal is given different names in the villages. For instance; there is great similarity in the ingredients and the shape between dible dessert and rose dessert. The rich herb variety of the Mount Ida area has been enriched in the cuisine of the villages. In some of the villages in these areas, Sarıkız tea is commonly liked and consumed. It is a very precious herb because it grows in the border of Mount Ida National Park that is the protected area. It is said that this Sarıkız tea is good for asthma. Most people in this region consume this tea instead of black tea. It can also be consumed by adding different herbs. In the academic studies that are made by Şat Güngör, 2013; Selvi, Dağdelen and Kara, 2013, it was stated that the herbs in Mount Ida mountain were consumed as a tea. In the year 1996, in a study, It is found that sixteen wild plants grow up in Mount Ida have been consumed the local people living in this region as a tea (Özhatay, 2012: 90).

Table 42: Findings of Sub Research Question Five

Sub Research Question: What local products do you have to sell to visitors?		
Descriptive Status:		
There was a carpet weaving but now there isn't. Women make some pickles from different herbs such as caper (Comment Y1). In the past, there was a carpet weaving and also there were looms. Silkworm-breeding was done (Comment Kü1). There are some herbs used for teas and thymes belong to our village (Comment A2). There is a large number of olives and olive oil products (Comment Y1-2-3; A4). Bags made by goat hair or wool weaving (<i>Photo 33</i>) done and used in the past but now, just there is very few people do and sell it. There is weaving yarn called "kolan" which is very strong to carry heavy things especially in the Black Sea region in Turkey. We use the same yarn but we called it a wood rope and we use it to make a belt and bag. We want to make more product and want to sell them to tourists. For that reason, first of all, we are planning to increase the number of women who know to use this yarn. We even want to make dolls made of fabrics that are residual fabric and weave the name of our villages on the dolls and sell them (Comment M1).		
Villages	Themes	Codes
Yeşilyurt	Tangible Cultural Inventory	-Carpet weaving - Olive soap
Küçükçetmi		-Various products made of wood rope
Adatepe	Gastronomic Intangible Cultural Inventory	-Different herbal teas and thymes
Mehmetalanı		-Olives, olive oils -Pickles made from different herbs

Identification and Interpretation of Findings: Products such as the cultural handicrafts of the villages have disappeared in time. Unfortunately, these products are forgotten because of the decrease in the number of people who can make these arts and crafts. The village headman of Mehmetalanı is planning to establish various workshops in this village and aims to revive traditional handicrafts. Today, some

products made from olive oil, tomato paste, pickles, cheese, jam and knitting works are offered for sale in village squares or workshop centres established in the village. In Adatepe and Narlı villages, a mixture that consists of pine resin, honey and some other materials is used to enhance stomach problems and some different illnesses. The plant diversity of Mount Ida and the meals and medicines that are made of herbs that grow in that area are actually a cultural inventory of this region. These inventories need to be discovered and evaluated. The production of curative teas and medicines made from herbs growing in this area can be increased and transformed into a touristic product. Also, workshops about preparing these teas should be arranged and used for touristic activities. Such workshops about beverages are available in different destinations, however because of the herb that uniquely grow in this region such workshops are distinct and cannot be imitated. In this way, they will support cultural inventory of Mount Ida.

Table 43: Findings of Sub Research Question Six

Sub Research Question: What is being done to conserve the current cultural heritage values of your village?		
Descriptive Status:		
Some restorations have been made and making more restoration is planned. Since many years ago, a decision has been taken to protect our village. We want to consider some places in the village, especially around the creek as a recreation area. We are trying to keep our school alive by performing some workshops in our village school (Comment Y1). There is no practice like a protected area in the village, but with the decision of the residents, the village is under protection. When the residents are making some restoration they behave carefully to protect the texture of the village (Comment Y3). For the historical texture and buildings of our village, there are a lot of outdoor photographers. They pollute the village and they enter the gardens without permission. Therefore, we demand a certain fee from them as a headman of the village to be spent in the village. Also, this is a kind of protection (Comment Y2). There is a group of people who do something for our village. Thanks to their effort the conservation and maintenance of the village are supplied (Comment Kü1). There have been many restorations in the villages and they continue to be done. Some houses in the village are registered (Comment A1). The village was declared a protected area between 1988-1995 (Comment A2; A3). After the village was declared a protected area, unfortunately, no development plan was developed for protection purposes so this situation caused some problems regarding protection. Some cultural values belong to the village are protected in Adatepe Museum in Küçükkuşu. And also the narratives about the Refika (<i>Photo 34</i>) who was lived in Adatepe once upon a time trying to keep alive. There are some books about the village in this museum (Comment A4).		
Villages	Themes	Codes
Yeşilyurt	Restoration	<i>-Restorations available</i>
Küçükçetmi	Protection Perception	<i>-Declaration of some villages as a protected area</i>
Adatepe	Village People's Effort	<i>- Conscious behaviours of the village residents</i>

Identification and Interpretation of Findings: Conservations plans sometimes can damage to local people’s lifestyle. The renovations they want to make in their own home may be restricted because of the conservation plan. Therefore, it is necessary to act in these protected areas without excluding the local people. Restorations should be made to look like the original ones. Mihli River Bridge placed in the research area has been restored without any trace of its former state (*Photo 35*). According to a study results the younger age respondent group (20-39 years old) were less supportive of Kibbutz (Israel) surroundings conservation than the elders, most probably because they were not part of the generation of founders who were involved in the “kibbutz creation,” and perhaps lacked intimate familiarity with the kibbutz history. The members in the younger age groups showed interest in the economic potential heritage sites and their potential for economic development as long as they did not negatively affect the lifestyle and the image of the Kibbutz (Amit-Cohen and Sofer, 2016: 374). In the villages placed the research area both the people who come to the villages from different cities or countries and the young generation living outside from the village but their family already living in these villages destroyed the original houses in order to make a stone house in this way, the texture of the village and its original buildings can be lost. The young generation do not prefer to live in their village and therefore they have not much information about their culture and also about the conservation.

Table 44: Findings of Sub Research Question Seven

Sub Research Question: How much the locals recognize the cultural heritage values of your village?		
Descriptive Status:		
They recognize and there is a strong tourism base (Comment Y1). They pay attention to the rules and cultural values in the village (Comment Y3). The inhabitants of the village are aware of the cultural values and beauties of our village but financial support cannot be provided because they are concerned about their livelihood (Comment Kü1). There is 20% awareness (Comment A1). Residents are aware of the value of the village (Comment A3). Unplanned touristic movements damage the people living in the village (Comment A4). They are not aware (Comment N1; N2; D3; Av1).		
Villages	Theme	Codes
Yeşilyurt	Awareness Level	-Be aware - Be unaware of
Küçükçetmi		
Adatepe		
Narlı		
Doyran		
Avcılar		

Identification and Interpretation of Findings: The awareness rate of the cultural heritage is very low when compared to other the villages in general. When the villages

are individually evaluated, it can be stated that people who earn income from the tourism, tend to claim the values of those villages. One of the most significant values are the stone old houses that are unique to these villages. Some people are not aware of high touristic values of these houses. Some people even have to sell their houses for decrease prices because of financial difficulties. In some Turkmen villages, people have to sell their houses in order to make wedding rituals that are more complex than other villages' traditions. The new generation does not want to live in villages; so, they sell their parents' houses in the village and buy a new one from the districts or city. Rich people coming from metropolitan cities buy these houses as they started to live in these villages. For that reason, cultural values cannot be sustainable between the young generations. Those coming from the other cities complain about the sound and smell of the animals living in the village and therefore, they cause dispute in the village. The locals also complain about the behaviour of people coming there from different cities. For these reasons, the cultural values are in threat of alienation.

Table 45: Findings of Sub Research Question Eight

Sub Research Question: What is the name of the association established for your village?		
Descriptive Status:		
Yeşilyurt Village Beautification and Survival Association (Comment Y1; Y2; Y3). Social Solidarity Development Association (Comment Kü1). Adatepe Beautification Association (Comment A1). Narlı Development Cooperative, Mosque Building and Survival Association (Comment N1). Avcılar Village Beautification and Survival Association (Comment Av1). Çamlıbel Village Production and Culture Solidarity Association (Comment Ç1). Women's Culture Association (Comment K1). Mehmetalan Ecotourism Cultural Survival Association (Comment M1).		
Villages	Theme	Code
Yeşilyurt	Association	<i>-Solidarity and Village Beautification</i>
Küçükçetmi		
Adatepe		
Narlı		
Avcılar		
Çamlıbel		
Kızılkeçili		
Mehmetalanı		

Identification and Interpretation of Findings: In the eight of the thirteen villages included in the research there are associations and some of them are active. Villages' headmen are trying to keep these associations active and trying to do something for the benefits of the village.

Table 46: Findings of Sub Research Question Nine

Sub Research Question: How available your village is for cultural tours?		
Descriptive Status:		
<p>Our village has the potential for cultural tours (Comment Y1). Cultural tours can be organized to all villages in this area. All villages have the cultural potential for cultural tours (Comment Y3). People were coming to the village to film. I think cultural tours should be done in our village people want to see an old settlement. The tourists from different countries come to our village and they stay in my hotel in the village (Comment Kü1). Cultural tours can be arranged to see how the architecture of the village was built (Comment A1). People were coming to the to shoot documentaries. Cultural tours should be done. Existing tours routes are far from cultural tours (Comment A2). The village has a big mythological potential. Altar of Zeus is so close to our village. And the texture of the village is very convenient for cultural tours (Comment A3). There is not much cultural structure in the village if the existing ones are preserved, they could be a source for cultural tourism (Comment N1). I think our village is very suitable to see Turkmen culture for cultural tourists (Comment D2). Especially the museum in our village shows the general characteristics of Tahtacı Turkmen traditions and lifestyles. So many people visit this museum from different countries and this museum has a very big potential for cultural tourism (Comment T1). There is a red goat which is our village symbol statue in the village square and our village has the potential for cultural tours (Comment K11). If we can protect our cultural values more our village can be famous for its culture and in this way the cultural tours can be organized in our village (Comment M1).</p>		
Villages	Theme	Codes
Yeşilyurt	Intangible Cultural Heritage	<p>-Cultural differences of the villages -The lifestyles, traditions and customs of the Tahtacı Turkmen</p>
Küçükçetmi		
Adatepe		
Narlı		
Doyran		
Tahtakuşlar		
Kızılkeçili		
Mehmetalanı		

Identification and Interpretation of Findings: Each of the thirteen villages included in the study is a village which has a cultural potential. The cultural elements in the villages have been put forward in-depth with this study and examined as alternatives for potential cultural tours.

Table 47: Findings of Sub Research Question Ten

Sub Research Question: What are the suitable transportation, accommodation and food and beverages facilities in your village for the visitors?
Descriptive Status:
<p>Access to our village is easy. There are 9 boutique hotels, 2 pensions, and houses for rent in the village. Places to eat is quite a lot (Comment Y1; Y3). In short holiday times, there can be high demand for that reason pre-booking is required (Comment Y2). I worked for many years in the first hotel opened in the village in 1993 now there are quite a lot of accommodation alternatives (Comment Y2). Transportation in our village is very easy. There is no place for eating. I have an accommodation place having six room and also there are some houses rented for the tourists (Comment Kü1). Access to our village is easy but coming with big busses inside the village is forbidden. There are four pensions in our village. There are many different places for eating (Comment A1; A2; A3). Access to our village is easy and there are two restaurants one boutique hotel one pension and one tea garden. There is Daridere Natural Park far from 16 km to our village. In that park, there are different accommodation and restaurant alternatives (Comment N1) Access to the village is easy. There are two tea gardens in the village. One of them has a beautiful view. There are four restaurants and one hotel (Comment D1; D3). There are two restaurants in the village and one of them don't sell alcohol. There are three hotels and one restaurant around the Monastery</p>

Brook that is outside of the village. (**Comment Av2**). It is easy to reach our village. There are three tea gardens in the village (**Comment T1**). Transportations to our village is a little bit difficult because of the insufficient guidance signboard (**Comment K1**). The village is located very close to the main road. There are six hotels, bungalow houses, tea garden and some small restaurants and also there is a very famous person making gözleme a kind of traditional food (**Comment K1**). It is easy to access to our village. There are eight camping and picnic areas and two pensions in our village. Our village is so close to the gate of Mount Ida National Park. And so our village is on the road of the main transit route. Food and beverage supplied by the restaurants that are placed in the picnic areas for the visitors (**Comment M1**).

Villages	Theme	Codes
Yeşilyurt	Physical Conditions	<i>-Transportation</i> <i>-Accommodation</i> <i>-Food and Beverage</i>
Küçükçetmi		
Adatepe		
Narlı		
Doyran		
Avcılar		
Tahtakuşlar		
Kızılkeçili		
Mehmetalanı		

Identification and Interpretation of Findings: It is seen that the physical conditions of the villages are satisfied with the demands. Rather than the existing facilities mentioned above, people living in the village or people who came to the village from different cities then settled in the village, rent their one of the room of their house. In particular, people, who have some illnesses such as asthma came to these villages for treatment thanks to the therapeutic nature provided by Mount Ida, have been lived already in this villages, supply accommodation for those who want to come for treatment.

Table 48: Findings of Sub Research Question Eleven

Sub Research Question: Which symbol belongs to your village you prefer to use in the products to be sold?		
Descriptive Status:		
Those who produce and sell something in the village have their own brand symbols. But for the village there is no symbol and this symbol can be olive (Comment Y2). It may be a sign that looks like a goose foot which is the symbol of Çepni people who are living in this village (Comment Kü1). Refika has become a symbol for our village and it can be olive (Comment A1). This village was famous for its pomegranate and also the name of the village coming from this pomegranates, it can be pomegranate (Comment N2). In this region and in our village there were so many pears and the symbol can be pear (Comment Av1). It can be Sarıkız tea or olive (Comment Ka1). It can be figs that grown in this region and famous for this region (Comment Ç1). Although Sarıkız actually the symbol of this region, Sarıkız was living in our village called Kavurmacılar so Sarıkız can be a symbol of our village or thymes are very famous in our village it can be our village symbol (Comment K1). We have a red goat. It can be our village symbol (Comment K1). It can be olive (Comment Z1). Hand made products made by our women living in our village (bags, belts made by wood rope) (Comment M1).		
Villages	Theme	Codes
Yeşilyurt	Symbol	<i>-Olive</i> <i>-Olive oil</i> <i>-Olive Soap</i>
Küçükçetmi		
Adatepe		
Narlı		

Avcılar		-Pomegranate
Kavlaklar		-Pear
Çamlıbel		-Fig
Kavurmacılar		-Thyme
Kızılkıçılı		- Goose foot
Mehmetalani		-Refika
		-Sarıköz

Identification and Interpretation of Findings: There are so many different and very unique symbol alternatives for the villages such as some specific plants also are grown in this area; there are old mills in some villages the picture of the mills, the pictures of the olive oils factories, olive seeds or leaves can be used as a symbol. All kinds of fruits grown in Edremit region especially quince and pomegranate were exported to a different part of Turkey (Yetkin, 1939: 94-95). Pomegranate, as stated in the Table 48, was very famous in this region. Figs and pear are still important sources for some villages even if not as much as in the past. It is said that in almost all of these villages pears were transported by trucks but now pears no longer grow in this area and the reason is not known. Hacı Mehmet Captain known, as a well-heeled person, was transporting goods such as olive oil and pears from Edremit to Egypt and Adriatic Ports with his seven ships (Özdemir, 2000a: 471). The main source of the mainstay of the villages is olive and the products made by olive oil. Therefore, in some villages these products mentioned as a village symbol. Some holy herbs that are used for different reasons (for treatment, to protect the evil eye, used for peace necklace) can be symbol for Tahtacı Turkmen. Like Sarıköz and Refika the mythological narratives can be symbol for the villages. There are many narratives about the Mount Ida region that are examined in the second section of this thesis. They can be source for the symbols of the villages such as Aeneas, Paris, Aphrodite, Zeus, Money of Antandros, Mount Ida Fir.

Table 49: Findings of Sub Research Question Twelve

Sub Research Question: Who should be responsible for the sale of products?		
Descriptive Status:		
<p>These people should be selected from the inhabitants of the village (Comment Y1). There are not many young people living in the village (Comment Kü1). Someone should be responsible for the village, we are trying to teach the young population but the young population is gradually decreasing (Comment A1). It should be selected from the people who provide added value to the village We try to do our best about our village (Comment A2). I wanted to establish a centre where the village's products could be sold, but it was inconclusive because I could not see the support of the people living in our village (Comment A1). The women living in our village sell their handmade products at the village school. Women living in the village can play an active role to sell the village's products. (Comment Ç1). The women living in our village can be suppliers of the products and can take part in the sale (Comment M1).</p>		
Village	Theme	Codes
Yeşilyurt	Labor	<p>-Village inhabitants -Women living in the village</p>
Küçükçetmi		
Adatepe		
Çamlıbel		
Mehmetalanı		

Identification and Interpretation of Findings: If visitor management centres and local sales offices are established to sell local products, it is seen that there are people from these villages who can work there. It is observed that the young population in the villages left the villages due to unemployment, only some young people return to the villages after studying to make money from tourism or different jobs in the villages. One can assume that if visitor management centres and local sales offices are established to sell local products, people from these villages can work there. Young people will be able to continue to live in the villages because they will take part in the sale of tourism products. It will also increase the employment of women who can produce crafts, souvenirs and other items that have touristic value. In this way, women can actively take part in the business life and make an economic contribution to the family budget.

Table 50: Findings of Sub Research Question Thirteen

Sub Research Question: How and by whom do you think your village should be interpreted to visitors?		
Descriptive Status:		
There are a lot of tours without guides and the people who come with the tour gives wrong information about our village. And also sometimes the guides can give wrong information to the visitors. It needs to educate the tourist guides about this region. The tourist guide should give information to the tours organized to our village (Comment Y1). There is a communication problem between the people living in the villages placed in that area. Also, there is a lack of publicity. Guides are the people who will make this presentation (Comment Kü1). Guides sometimes give wrong information about our village and it is better to give education to guides about our village (Comment A1). Guides should give the information to the groups but, sometimes they do not know enough information about our village (Comment A2; A3).		
Villages	Theme	Code
Yeşilyurt	Expression Service	<i>-Professional Tourist Guide</i>
Küçükçetmi		
Adatepe		
Çamlıbel		
Mehmetalanı		

Identification and Interpretation of Findings: The current tours are organized to some specific villages. As can be seen from the explanations in Table 50, the guides of these tours do not have enough information about the villages placed in Mount Ida. It is seen from the results that guides have incomplete and incorrect information about the villages. For that reason, it is needed that professional tourist guides require detailed specialization training about Mount Ida villages. Besides, it is seen that most of the tours in the region do not include the guides.

3.9.2. Findings Based on Interviews with Tourism Professionals

Sub research questions tables interviewed with tourism professionals who were the president of the non-governmental organizations in the area were given in this part. These non-governmental organizations are; Antandros Association, Astyra Excavation Association, Balıkesir-Edremit Bay Chef's Association, TUREB (Tourist Guides Associations), ÇARO (Çanakkale Tourist Guides Association), EKTİD (Tourism Enterprises Association of Edremit Bay), KAZOD (Mount Ida Hotels Association), TÜRSAB (Association of Turkish Travel Agencies Çanakkale-Regional Representation Board), Five Travel Agencies located in Edremit Bay, Çanakkale Provincial Directorate of Culture and Tourism, Balıkesir Provincial Directorate of Culture and Tourism, Mount Ida National Park Chiefdom, Kazdağı Museum (Sarıköz Ethnography Gallery). These 17 people who were interviewed for this research coded

as P (participant)1, P2, P3, P4, P5, P6, P7, P8, P9, P10, P11, P12, P13, P14, P15, P16 and P17.

Table 51: Findings of Sub Research Question One

Sub Research Question: Which routes are used for tourists in Mount Ida destination for touristic reasons?	
Descriptive Status:	
Jeep Safari, Şahindere/ Dereçatı, Sarıkız, Waterfalls (Hasanboğuldu), Yeşilyurt, Küçükkuyu Olive Oil Museum, Antandros Ancient City (Comment P1; P14). Adatepe, Yeşilyurt, Zeytinli, Tahtakuşlar Museum, Sarıkız Hill (Comment P3). Adatepe Village-Altar of Zeus, Yeşilyurt Village, Hasanboğuldu and Sütüven Waterfalls, Tahtakuşlar Museum, Sarıkız Hill (Comment P11). Jeep Safari (Comment P5; P15; P16; P17). Waterfalls, Assos, Bozcaada (Tenedos), Ayvalık (Comment P6). Şahindere Canyon, Düden, Dereçatı, Tahtakuşlar, Çamlıbel (Comment P9). Waterfalls Tours (Comment P10).	
Themes	Codes
Nature Tourism	-Jeep safari -Waterfalls -Places with natural formation (canyon, lake, waterfall)
Cultural Tourism	-Some villages and museums

Identification and Interpretation of Findings: In the current tour programs that include the Mount Ida, tours with the natural beauties of this region are generally performed. The region is rich in comparison to any other destination. Although the cultural richness of the region is very high, it cannot be evaluated. Based on the answers given, it was found out that there were no cultural visits to the villages in this destination. In the third part of this study, the tours organized to Mount Ida by the travel agencies which located in this region mentioned in detail.

Table 52: Findings of Sub Research Question Two

Sub Research Question: How can touristic inventories of Mount Ida destination be reached?	
Descriptive Status:	
From the Directorate Culture and Tourism (Comment P1). From Mount Ida National Park Chiefdom, from local dynamics, institutions, organizations and social community organizations (Comment P3). From Mount Ida National Park Chiefdom, institutions (Comment P11). Some workshops and symposiums were held on the Mount Ida and their printed resources are available at the tourism directories (Comment P7; P8). Some printed resources and brochures are available at the National Park Chiefdom (Comment P9). There are some resources about the region in Kazdağı Museum (Sarıkız Ethnography Gallery) (Comment P10).	
Theme	Code
-Institutionalization	-Public Institutions and organizations

Identification and Interpretation of Findings: There are symposiums about Mount Ida in different years. These are; Mount Ida I. National Symposium 2001, Mount Ida

II. National Symposium 2006, Mount Ida III. National Symposium 2012, International Mount Ida and Edremit Symposium 2011. Besides, there are many sources from where the information can be found about Mount Ida, such as articles, symposiums books about Çanakkale and Balıkesir provinces. Generally, these sources include the information about Mount Ida nature or flora-fauna of the region. In this study in addition to these printed sources, the local people's memory and experiences are used as a source.

Table 53: Findings of Sub Research Question Three

Sub Research Question: Do the tours that are organized to Mount Ida damage to the destination? What else do you think about this issue?	
Descriptive Status:	
Yes, they do. They exceed the carrying capacity of the destination. This causes serious damage to the destination. It is better to not take too many visitors to the ancient city of Antandros at the same time (Comment P1). For some places, there can be irreversible damages caused by the unplanned tours organized to the places that have insufficient infrastructure (Comment P3). This region has been affected by the increase in human population in the peak season. I think that the tourism activities in the region have a positive effect on the people living in the region (Comment P11). There is a shortage of infrastructure in the region, some of the tours such as walking tours are done consciously. Thus, I don't think that the tours damage the region (Comment P5). Yes, they do (Comment P6; P13; P14). Yes, they do. This area should be owned and protected by local people (Comment P7; P16; P17). In the region mass tourism tours organized and therefore they damage the region (Comment P8). The tours organized to this area don't damage to this area because they are organizing with a protective way (Comment P9; P15).	
Theme	Codes
Sustainability	<ul style="list-style-type: none"> -The tours damage a lot - The tours are damaging -The tours do not harm

Identification and Interpretation of Findings: Since tourist activities in the Mount Ida National Park was carried out by following the Mount Ida master plan prepared in 1995; tourism activities are practised in this national park without harming the region. Although visitors may be advised not to dispose of their garbage while visiting this protected area, they may sometimes behave otherwise. Unfortunately, local people can collect endemic plants from the national park that located in a protected area. For that reason it is required to take some measures. There are some academic studies about the extend of the protection area; because the flora and fauna in the national park exceed outside of the current protected area. Most of the touristic activities, organized in this region cause destination pollution. In particular, the damages of the day-trippers

in daily use areas should be minimized. Picnics with fire should not be allowed in this area.

Table 54: Findings of Sub Research Question Four

Sub Research Question: What are the tangible and intangible cultural elements that need immediate conservation in Mount Ida destination?	
Descriptive Status:	
Endemic species in the national park, Ancient Cities (such as Antandros, Astyra), Cultural characteristics of Turkmen and Yoruk villages (Comment P1). Endemic species (Comment P3). Natural richness. For that reason, smoking should be prohibited in protected areas. To prevent pollution of nature authorities should do something about disposing of garbage and smoking (Comment P12). The findings of the Antandros Ancient City can be damaged by the unfavourable climate conditions because they placed in outdoor so it needs to protect these pieces. The old olive oil factories should be protected (Comment P5). Endemic species, Antandros Ancient City (Comment P6). Endemic species and natural life (Comment P7). Endemic species (Comment P8). Sarıkız Hill can be damaged by the events. These annual events need to be more planned (Comment P9).	
Themes	Codes
Natural Cultural Heritage Tangible Cultural Heritage	- <i>Endemic species</i> - <i>Nature</i> - <i>Ancient cities</i> - <i>Tangible Cultural Values of the villages</i>
Intangible Cultural Heritage	- <i>Intangible Cultural Values of the villages</i>

Identification and Interpretation of Findings: It is seen that on Table 54, the protection for the endemic species is required. Tourism professionals, sector stakeholders, institutions and organizations and local people should take initiatives to protect the area and to decrease the touristic activities negative effects. In particular, the cooperation with the local community is very important. With their further awareness of both the local people and stakeholders, the planned touristic activities can be organized in this region. Recently the NGO's often come together to make something about the region, but it is better to make some project with the local people. Local people should be involved. Training about the values of the region should be made for the local people, especially for the young generation, because they do not have enough awareness about the region. It is seen that the culture of the region is of the secondary importance for the people. However, when the results of the study are examined, it is seen that unprotected cultural values disappear and it is required to protect the existing ones as soon as possible.

Table 55: Findings of Sub Research Question Five

Sub Research Question: Should visitor management centres be established in this region? What else do you think about this issue?	
Descriptive Status:	
Information offices are insufficient for the region. Many people don't even know where these offices are. The information in these offices is not even up to date. Visitor management centres will be useful in this respect. There should be centres where visitors are controlled and the region is promoted (Comment P1). It should be better to establish these visitor management centres in specific places (Comment P3). It should be useful both for the region and for the visitors, because the visitors need to know the specialities the area when they are visiting (Comment P11; P12). I think these centres will be useful to help people who visit this area to explore the environment. It is important to provide information about accommodation, restaurants, transportation from these centres (Comment P6). It is important to establish the visitor management centres to keep a record about the visitors, and to provide the control of the protection (Comment P7). Visitor management centres should be established (Comment P8). Visitor management centres should be established and also the promotion of the region should be one of their task (Comment P9). Visitor management centres absolutely must be in the region (Comment P10). Visitor management centres should be in each village (Comment P14).	
Theme	Codes
Necessity	<p><i>-Should be</i></p> <p><i>-Absolutely must</i></p>

Identification and Interpretation of Findings: Establishment of visitor centres is an organization supported by all stakeholders. With the establishments of these centres, promotion of the region, planned tourism movement, control and protection of the region, keeping the statistics of the region can be supplied. Besides, it is important to establish research centres that can research about the region as well as visitor centres. These research centres can play an active role in uncovering more regional resources. It will be possible to contribute to employment in the region by selecting the local people to work in these centres.

Table 56: Findings of Sub Research Question Six

Sub Research Question: How to manage tourism activities in Mount Ida destination?	
Descriptive Status:	
Must be planned (Comment P1). Must be performed by professionals (Comment P3; P13; P14). Many tourists visiting the Mount Ida without tourist guide. Visitors should be encouraged to participate in guided tours and the guides should be more knowledgeable (Comment P11). A clean tourism environment should be provided, promotion should be done well to attract more foreign tourists (Comment P5). Promoting activities for the region should be done (Comment P6). Tourism education about the protection the destination and culture should be given to the local people (Comment P7; P16; P17). A planned tourism movement is necessary (Comment P8). There should be a directorate and several separate chiefdoms should be under this directorate. Besides, introductory training about the National Park should be given in the schools to students (Comment P9). Planned management required (Comment P10). The examples all over the World should be examined and the suitable management methods should be realized (Comment P14).	
Theme	Codes
Management	-Professionals -Planned

Identification and Interpretation of Findings: As a result of the increasing demands of the visitors to such a beautiful destination and lack of supervision, the travel agencies organize their tours without a guide or illegal tours to this region. Infrastructure deficiencies of the destination should be improved (something that should be state-supported), tourist guide should be provided training by the occupational organization in order to have an increase understanding of the region. Local people should be informed more about the values of the region and all touristic activities should be carried out by tourism professionals. For these reasons, tourism centres such as visitor management centres, information offices, control centres should be established.

Table 57: Findings of Sub Research Question Seven

Sub Research Question: Do you think that Mount Ida destination has a different touristic values especially cultural values?	
Descriptive Status:	
<p>Yes, absolutely. Alternative trips to this area should be done and some workshops about medicinal aromatic plants, soaps, different drinks made by the specific plants can be done for the tourists (Comment P1). All alternative tourism types can be done very well in this region and this region rich for food and beverage (Comment P2). There are 8 greeks in 20 km area and people can swim 5 of them so that can be another alternative for tourism. The tours should be organized at least two-night stay. But, the tours now organized to this area share the program with Assos, Bozcaada (Tenedos) and Ayvalık destinations. They evaluated in the same tour program but Mount Ida should be evaluated just in one tour program (Comment P3). The currently visited villages are preventing Mount Ida from being a single destination if there are more alternatives absolutely Mount Ida should be the main destination for the tours (Comment P11; P12). Definitely a destination in itself (Comment P5). Unfortunately, the region is not evaluated on its own, Antandros should be included in the daily tour programs and also there are many different attractions such as the place from which Aeneas Route started. The region is very powerful for the mythology, flora and fauna, sea-sand-sun and ancient city settlements and from that points it is seen that this region is the main touristic region for the tours (Comment P6). Yes, absolutely. The promotion of the region will increase with Troas routes. First of all, it should be accepted as a tourism region by everyone especially for travel agencies because their tour programmes included this area with some different touristic places (Comment P7). Mount Ida is the main destination which contains too many different alternative attractiveness (Comment P9). Sarıkız has been a general image of the region and has the characteristic of uniting the whole culture. However many tour programs cannot reflect many values belong to the region to the visitors. Kazdağı museum (Sarıkız Ethnography Gallery) includes all values of the region and covers all the cultural elements of the region (Comment P10). The more inventories about Mount Ida should make out (Comment P14).</p>	
Theme	Code
Touristic Destination	<i>-Main touristic destination area</i>

Identification and Interpretation of Findings: Mount Ida region is a main touristic region with its touristic potential and its attractiveness. However, it cannot be evaluated very well in the current tour programs. For this reason, alternative tour routes should be discovered in the Mount Ida region, especially cultural tour routes should be developed.

Table 58: Findings of Sub Research Question Eight

Sub Research Question: What kind of new museums can be established in Mount Ida destination?	
Descriptive Status:	
Regional archaeology museum can be established, covering three ancient cities (Antandros, Astyra and Adramytteion) (Comment P1). Botanical and zoologic museums can be established (Comment P3). Since there are 34 different endemic plants in Mount Ida, a museum showing plant diversity can be established here (Comments P11; P12). Archaeology museum can be established (Comment P5). There can be many museum alternatives (Comment P6). Ethnography museum should be established (Comment P8). An institutional museum should be established. The publicity office at the entrance of the National Park is insufficient (Comment P9). We are trying to provide the necessary conditions for Sarıkız Ethnography Gallery to be a museum. The number of museums like this museum should be increased in this region (Comment P10). There are some museums and there should be more museums that reflect the destination's characteristics (Comments P13; 14).	
Themes	Codes
Tangible Cultural Heritage	-Ethnography
Natural Cultural Heritage	-Archaeology -Botanical Museums

Identification and Interpretation of Findings: Any activity that may contribute to tourism in the region is required. In particular, the number of museums that play a major role in promotion should be increased. The museums and galleries in the region are; Kazdağı Museum (Sarıkız Mount Ida Ethnography Gallery) in Güre Pier (<https://www.kazdagimuzesi.com/>), Ayşe Sıdika Erke Ethnography Museum in Edremit (<https://muzeasist.com/muze/profil/ayse-sidika-erke-etnografya-muzesi>), Ali Bey Kudar Ethnography Gallery in Tahtakuşlar Village (http://www.etnografya-galerisi.com/TR/yazi/brosuerler/sarikefsani/SarikizEfsanesi_01.html), Adatepe Olive Oil Museum in Küçükkuuyu (<https://www.adatepe.com/StaticPages/adatepe-zeytinyagi-muzesi/145/>), Karye Technology Museum in Yeşilyurt Village (<http://koydenkentemuzesi.com/koyden-kente-muzesi-hakkinda.asp?l=1>), Evren Ertür Olive Oil Tools Museum in Edremit Industry Area (<http://kazdagiekoturizm.com/project/edremit-evren-ertur-tarihi-zeytinyagi-aletlerim-uzesi/>).

Table 59: Findings of Sub Research Question Nine

Sub Research Question: Whose task is it to promote Mount Ida destination?	
Descriptive Status:	
Promotion can be made by the institutions, organizations, tourism dynamics and guides (Comment P3). It is the duty of professional tourist guides, in cases where the road is not known such as Sarıkız Hill field guides whose task is to show the way in the National Parks can help the visitors (Comment P11). It is the job of professionals tourist guides and it could be better if the guides are specialized about the region (Comment P5). Tourist guides should raise awareness of the visitors about the region and should show warn the visitors not to harm the environment (Comment P13; P16).	
Theme	Codes
Tourism Professionals	<ul style="list-style-type: none"> -Institutions and organizations related to the tourism sector -Tourist Guides -Field Guides

Identification and Interpretation of Findings: Professional tour guides accompany the visitors during their tours. While the visitors are visiting the region, tourist guides inform the visitors about the region’s culture, history and nature. In some special areas such as Mount Ida National Park (<http://kazdagi.tabiat.gov.tr/>), Mount Kaçkar National Park (<http://kackardaglari.tabiat.gov.tr/>), Mount Küre National Park (<http://kuredaglari.tabiat.gov.tr/>) field guides can supervise visitors in order not to damage the nature. In the national and international fairs, generally, the institutions and organizations related to the tourism sector play a significant role in introducing the region and the country. With the participation of tourist guides in these fairs, the region or the country is introduced to the visitors in more detailed way. Tourist guides associations should participate in national fairs and play an active role in their promotion.

Table 60: Findings of Sub Research Question Ten

Sub Research Question: How should guides be trained about the interpretation of the tourist attractions especially cultural heritage values of the region to the visitors?	
Descriptive Status:	
There should be professional and regional training programs organized by tourist guiding associations (Comment P3). There are information deficiencies in the guides coming with the tour to this region and these deficiencies should be solved with more true information (Comment P11). There should be exerted guides working for this region (Comment P5). In addition to knowing so many information about the region tourist guides should understand the philosophy of this region (Comment P8). Field guides have training about the speciality of the National Park to give true information to the visitors (Comment P9).	
Themes	Code
Professional Training Programs Regional Training Programs Specialization Programs in the Region	<i>-Regional training programs for professional tourist guides</i>

Identification and Interpretation of Findings: Turkey Tourist Guiding Association (TUREB) and some tourist guiding associations in Turkey (there are thirteen tourist guide association belong to TUREB) (<http://www.tureb.org.tr/tr/Oda>) organize specialization training for guides. No specialization training about Mount Ida region has been organized. The findings of this study offer that there should be trainings being organized for the guides about this region. In particular, the Regional Tourist Guides Association of Çanakkale (ÇARO), whose authority areas are; Çanakkale, Balıkesir, Tekirdağ, should organize practical specialization training about this region. That can be very useful for both the tourist guides and the region. The efforts and interests of associated communities, property owners, tourism operators, governmental authorities, private investors, employees, site managers and volunteers should be integrated into the development of interpretive programs. Training interpreters from the host community should be encouraged. The training of qualified professionals in the specialized fields of heritage interpretation, such as conservation, management, education, content creation, guiding, and technology is a crucial objective (International Council on Monuments and Sites (ICOMOS, 2008: 13). John Muir may have been the first to use the word ‘interpretation’ in relation to parks, around 1870. Muir served as a guide to the first tourists to Yosemite National Park in California (Starr, 1993: 5). Interpreters are key to providing a voice to the past, present, and future while making it relatable and engaging to visitors through both tangible and intangible forms of heritage (Underwood, 2017: 7). The results of the study about the effect of

tour interpretation on perceived heritage values with and without tour guiding interpretation at a heritage destination shed light on the roles and functions of tour guides in heritage value interpretation. The findings showed that tourists with a guide perceived higher heritage value than those without guided interpretation, guided interpretation seems to provide a greater sense of heritage value (Weng, Liang and Bao, 2020: 9). High standards and consistency of service can be supplied by the tourist guides, the guides have become more skilled in performing and have gained new skills from training and have the opportunity of being promoted with the heritage training (Van Zyl, 2005: 121).

Table 61: Synthesis of Findings

Questions Asked to Local Residence	Summary of the Findings/Local People	Summary of the Findings/Tourism Professionals	Questions Asked to Tourism Professionals
<p>RQ1) What are the cultural inventories of the villages located in the Edremit Bay of Mount Ida region?</p> <p>SQ1) What are the sites of your village that will keep visitors coming?</p> <p>SQ2) What are the researches conducted in your village before?</p> <p>SQ3) Who comes to your village?</p> <p>SQ4) What are the different dishes you can offer to visitors?</p> <p>SQ5) What local products do you have to sell to visitors?</p>	<p>-Stone houses, mosques, tombstones, old schools, museums, mills, water sources, hot springs, Sarıkız, Mount Ida National Park.</p> <p>-Tombstones, Turkmen traditions, village mosque, about local people.</p> <p>-Domestic and foreign tourists.</p> <p>- Dible, stuffed lamb ribs, stuffed zucchini flowers and herb dishes.</p> <p>-Carpet weaving, Different herbal teas and thymes, Pickles made from different herbs.</p>	<p>-Jeep safari</p> <p>-Waterfalls</p> <p>-Places with natural formation (canyon, lake, waterfall).</p> <p>-Some villages such as Adatepe, Yeşilyurt and Çamlıbel and museums such as Küçükuyu Olive Oil Museum, Tahtakuşlar Museum, (Kazdağı Museum (Sarıkız Ethnography Gallery).</p> <p>-Antandros Ancient City.</p> <p>- Public Institutions and organizations such as Directorate Culture and Tourism, Mount Ida National Park Chiefdom.</p>	<p>RQ 1: What are the cultural inventories of the villages located in the Edremit Bay of Mount Ida region?</p> <p>SQ1) Which routes are used for tourists in Mount Ida destination for touristic reasons?</p> <p>SQ2) How can touristic inventories of Mount Ida destination be reached?</p>
<p>RQ 2: What is the current conservation, restoration and maintenance status of the cultural inventories of the villages in the Edremit Bay of Mount Ida region?</p> <p>SQ1) What is being done to conserve the current cultural heritage values of your village?</p> <p>SQ2) How much the locals recognize the cultural heritage values of your village?</p>	<p>-Restoration, local residence effort.</p> <p>- The awareness about the cultural values of the local people living in these villages is gradual. Some of them are aware of these cultural values, but some of them are not aware of these cultural values.</p> <p>- Some of the local people especially the people who are gain profit from the tourism visits are aware of their cultural values.</p>	<p>-Especially in the protected area that is called national park, the visitors can harm to the environment and to the flora and fauna.</p> <p>- The tours organized to this area do not damage.</p> <p>-Nature such as endemic species, Sarıkız Hill.</p> <p>-Ancient cities such as Antandros and Astyra Ancient Cities.</p> <p>-Tangible cultural values of the villages such as old olive oil factories.</p> <p>-Intangible cultural values of the villages.</p>	<p>RQ2: What is the current conservation, restoration and maintenance status of the cultural inventories of the villages in the Edremit Bay of Mount Ida region?</p> <p>SQ1) Do the tours that are organized to Mount Ida damage to the destination? What else do you think about this issue?</p> <p>SQ2) What are the tangible and intangible cultural elements that need immediate conservation in Mount Ida destination?</p>
<p>RQ 3: What are the current problems, especially managerial problems that the cultural inventories of the villages in the Edremit Bay of</p>	<p>-There is one association whose name is Solidarity and Village Beautification in eight of the thirteen villages.</p>	<p>-Visitor management centres should be established immediately.</p>	<p>RQ3: What are the current problems, especially managerial problems that the cultural inventories of the villages in the</p>

<p>Mount Ida region cannot be evaluated within the tourism sector? SQ1) What is the name of the association established for your village? SQ2) How available your village is for cultural tours? SQ3) What are the suitable transportation, accommodation and food and beverages facilities in your village for the visitors?</p>	<p>-The lifestyles, traditions and customs of the local people. -All of the villages in which the research was conducted have their unique cultural characteristics. They can present these cultural values to visitor for cultural tourism. -There are some accommodation places and food and beverage alternatives.</p>	<p>-Current visitor information centres are not efficient. - Plans about the region should be developed for tourism and professionals must contribute. -Planned tourism movement is necessary.</p>	<p>Edremit Bay of Mount Ida region cannot be evaluated within the tourism sector? SQ1) Should visitor management centres be established in this region? What else do you think about this issue? SQ2) How to manage tourism activities in Mount Ida destination?</p>
<p>RQ 4: How to make the promotion and commercialization of cultural inventories of villages in the Edremit Bay of Mount Ida region for using them in cultural tours? SQ1) Which symbol belongs to your village you prefer to use in the products to be sold? SQ2) Who should be responsible for the sale of products?</p>	<p>-Some natural plants that grow in this area such as olive, olive oil, olive soap, pomegranate, pear, fig, thyme. -Some mythological characters belonging to these villages such as Sarıkız, Refika. - Village inhabitants. -Women living in the village.</p>	<p>- Mount Ida region is a main touristic area for all types of tourism movements. -There are so many cultural values in this area such as Antandros Ancient City, Aeneas Route, Troas Route, Sarıkız. -Especially cultural tours should be developed in this region. -Ethnography, archaeology and botanical museums.</p>	<p>RQ4: How to make the promotion and commercialization of cultural inventories of villages in the Edremit Bay of Mount Ida region for using them in cultural tours? SQ1) Do you think that Mount Ida destination has a different touristic values especially cultural values? SQ2) What kind of new museums can be established in Mount Ida destination?</p>
<p>RQ 5: Who should take part in the interpretation and expression of the cultural inventories of villages in the Edremit Bay of Mount Ida region during the meeting with the tourists or visitors? SQ1) How and by whom do you think your village should be interpreted to visitors?</p>	<p>- Professional Tourist Guides</p>	<p>-Institutions and organizations related to the tourism sector. -Tourist Guides. -Field Guides. -Regional training programs for professional tourist guides.</p>	<p>RQ5: Who should take part in the interpretation and expression of the cultural inventories of villages in the Edremit Bay of Mount Ida region during the meeting with the tourists or visitors? SQ1) Whose task is it to promote Mount Ida destination? SQ2) How should guides be trained about the interpretation of the tourist attractions especially cultural heritage values of the region to the visitors?</p>

3.10. Cultural Tour Alternatives for Mount Ida Villages Based on Findings

The term of alternative is used to describe as a form against to mass movements in the tourism sector and alternative tourism movements have fewer and less negative effects and damage on destination. It describes a type of tourism that is socially and environmentally sensitive (Butler, 1990; Butler, 1992; Weaver, 1995). Village tourism, cultural heritage tourism, rural tourism, eco-tourism are the examples for alternative tourism types. A cultural tour in which local transportations and local guides are used especially in cultural villages have exposed only the aspects of their heritage for tourism consumption. The cultural village concept is ideally suited to this type of tourism where all aspects of the heritage can be displayed in one destination. For that reason cultural villages and the particular product that they offer can be an example for alternative cultural product for the alternative tourism (Van Zyl, 2005: 145).

The scale of the average cultural villages that have a potential for the alternative cultural tour routes examined found in Edremit Bay of Mount Ida is generally further characterized by culturally. Alternative cultural tour programs that can be realized in the villages along the Edremit Bay of Mount Ida emerged as among the results of this study. The contents of these tour routes examined in detail in this title. Tours recommended in this study organized without accommodation. Accommodation is the choice of visitors during the tour, eating and drinking is a necessity rather than a preference. Generally, lunch is included in the daily tour. Besides, breakfast or dinner can be included according to the tour program. The main component that distinguishes cultural tours from other tours is that the content of the cultural tour contains entirely cultural elements. For that reason, it is important to organize the accommodation, food and beverage options in the cultural tour program in a cultural way. When accommodation is included, accommodation alternatives with cultural motifs can be added. The primary objective of this alternative culture routes emerged in this study is to organize cultural tours in a sustainable framework as an alternative tourism rather than mass tourism. These routes can be applied by a variety of users, such as international overnight visitors who use them as part of a special interest holiday, longer-staying visitors who use them (or parts of them) for day excursions, or urban domestic day visitors. The routes mentioned above are prepared within the scope of

the cultural tour and cultural tour routes development literature examined in the first chapter in this study. These routes are as alternative tour routes for the destinations. The current tours examined in the second chapter of this study organized to this region is not a cultural tours and are different from the tours prepared in this study for the region.

Route 1: From Narlı Village to Sarıkız Village

The theme of the route is religious heritage. Belief of Sarıkız is the main theme of this micro destinations located on the route. One of the alternative cultural tour that recommended for travel agencies for the day excursions or urban domestic day visitors located on the route starts from Narlı village which is the paradise of the pomegranates. Breakfast starts at 10:00 with organic products. There are two places for breakfast. One of them is outside under the beautiful plane trees. The other one is an indoor space where there are some cultural objects exhibited. After breakfast, the visitors visit the old Greek Mansion that was a village school in Narlı Village and drink the water from Narlı Village fountains whose water source coming from Mount Ida. The departure time from the Narlı Village is 11:30. The second stop is Çamlıbel village. Çamlıbel Village Culture House which located in the village square is visited, local products made by women living in the village exhibited in the village school is visited, giving an hour for free time for those who want to visit the village and want to see cafes that have a different concept, and the hotel and the grave belong to Tuncer Kurtiz who is a famous person in Turkey. The departure time is 14:00 from the Çamlıbel village. The third stop is Kızılkeçili village. Visitors have lunch in Kızılkeçili village. There is a very traditional pastry called in Turkish as “gözleme” in this village. Almost people can find this pastry in all touristic places. Generally, it made with cheese, potatoes and spinach. But in Kızılkeçili there is a very famous man who uses very different ingredients such as cheese, cheddar cheese, potato, spinach, eggplant, onion, honey, tahini in gözleme and makes more different and interesting pastry than the others. Besides, there is one traditional pastry in this village called in Turkish as “sakandırık”. To taste these pastries visitor have lunch there. But before the lunch visitors visit the village square where there is a statue of red goad that is the symbol of the Kızılkeçili village. The names of the village derives from this red goat. After visiting the old bath, culture house in the old school building and the stones called olive grinding stone and

used to produce olive oil and the monument sycamore tree in the village, the departure time from this village is 16:00. One of the last two stops is Kavurmacılar village. This village is the furthest village to the main road with a distance of 6 kilometres to the road. There are so many ruined houses in the village. There is a minaret of the old mosque. The number of inhabitants is too few. Maybe because of the prayer of Sarıkız. Just before leaving from the village Sarıkız prayed for the people who slandered to her. Maybe the village pays the price for the experiences. For the coffee break, there are two alternatives for visitors. Both of them have a good view. Visitors take a rest there with a drinking something. After seeing the Bride Pine in the village, visitors leave from the village for the last stop. The last stop is Kazdağı Museum (Sarıkız Ethnography Gallery). After visiting the museum, visitors look at the handmade products placed at the street that is next to the museum. If the visitors want to see the Sarıkız celebrations they can visit this area at the end of August.

Table 62: Alternative Tour Programme for Route One for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors

<i>Route 1:</i>		<i>From Narlı Village to Sarıkız Village</i>
Time	Tour Schedule	
10:00	Breakfast in Narlı Village	
11:30	Çamlıbel Village	
14:00	Lunch Time in Kızılkeçili Village	
17:00	Kavurmacılar Village	
19:00	Kazdağı Museum	
19:30	End of The Tour	

(Departure alternatives in Edremit Bay: Küçükkuyu, Altınoluk, Akçay, Edremit)

Suggestions for Improving The Tour: The abundance of pomegranates in the region once existed. Pomegranate orchards can be planted and visitors can spend their time in this garden. Out of the pomegranate season, different pomegranate themes and concepts can be done in the garden for the visitors. For this purpose, an appropriate garden and the people from the village who may be interested in this work can be selected. The income earned can be used by the village headman for the village. In this garden, local products with the pomegranate symbol can be sold to visitors. The statue of the red goat in Kızılkeçili village can be made more visible on a platform. The symbols of Red Goat can be found on the Kızılkeçili products. Kavurmacılar village was famous for its meat. It is said that the meat came to the Ottoman cuisine from that

village. A meat tasting can be organized there. It is said that thanks to the thyme growing in this village, the meats are very delicious. It is possible to see the thymes around the village. There is a cafe in the village. This cafe accompanied by a beautiful view against the sunset. This is a nice alternative for setting up the day so it is added to the end of the tour. There should be a tourist attraction about Sarıkız in the village where Sarıkız lived. Sarıkız's house can be built and souvenirs can be sold there. The rosettes included pictures of the routes can be distributed to visitors as a gift for the tour route experiences. For instance, if visitors attend the tour route one, the rosette on which there is a picture of Sarıkız can be given to them.

Route 2: Turkmen Villages Route

The theme of the route is origin heritage that is the main theme of this micro destinations located on the route. The traditions of the people belongs to Turkmen society are very different from other villages placed in the same area. This society living in the different part of Turkey but in Mount Ida there are so many villages in which Turkmens are living. One of the alternative cultural tour that recommended for travel agencies for the day excursions or urban domestic day visitors placed on the route starts from Turkmen Villages (Doyran, Mehmetalan and Tahtakuşlar) constitute this route. Visitors have breakfast at 11:00 in the tea garden that has a very beautiful view in Doyran Village. After the breakfast in restaurant which placed on the way of Doyran village, visitors taste a special flavour called as bird bread. Visitors visit the Alibey Kudar Ethnography Gallery in which there are so many cultural values belong to Turkmens in Tahtakuşlar Village. They have 30 minutes for visiting the museum. After that, at 14:00 the next stop is Mehmetalan village for lunch and to see another Turkmen village. There is a Creek in this village and around this creek, there are so many resting areas for the visitors. If the local products can be converted into touristic products, visitors can buy these products. According to the information given by the headman of the village, the village name "Mehmetalan" handled on the products prepared for the tourists such as knitted baby. The last stop is Kazdağı Museum. After visiting the museum, visitors look at the handmade products placed at the street that is next to the museum.

Table 63: Alternative Tour Programme for Route Two for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors

<i>Route 2:</i>		<i>Turkmen Villages Route</i>	
Time		Tour Schedule	
10: 30		Breakfast in Tea Coffee in Doyran Village	
12:00		Tasting “bird bread” in Restaurant	
13:00		Alibey Kudar Ethnography Gallery	
14:00		Lunch in Mehmetalan Village	
16: 00		Kazdağı Museum	
18:30		End of The Tour	

(Departure alternatives in Edremit Bay: Küçükkuyu, Altınoluk, Akçay, Edremit)

Suggestions for Improving The Tour: Handicraft products made by a few people living in the Mehmetalan village. It is important to encourage more people to make these cultural products in order to sell visitors. Kavlaklar village is sufficient in terms of infrastructure for cultural tours. If there is a restaurant there, the visitors can have lunch in this village. Especially a lunch which can be eaten with grilling in Meat Stone that is very unique for this destination because people bring it from the top of the Mount Ida called as a Sarıkız Hill. Drinking Sarıkız tea collected from the protected area is also can be other different experiences for the visitors. For this purpose first, it is better to provide a restaurant area and determine the people who want to work for this work. The Sarıkız tea can be the symbol of the Kavlaklar village. Local people want to promote their culture but they do not want to share their rituals with the tourists. Therefore, it is necessary to organize cultural tours such a way that the movement does not harm the culture of the local people. Especially since the Turkmen culture has a more introverted culture, it is necessary to be more respectful. Visitors from Turkmen Villages would like to see if there is a wedding or death ceremony in the village but sometimes the owner may not want it. At this point, special ceremonies for tourists can be organized on some days to show these cultural values. Local culture can be introduced outside local community privacy. These representative ceremonies can be included to the tour program. Young people living in the village can take part in and earn income from these representative ceremonies. The rosettes included pictures of the routes can be distributed to visitors as a gift for the tour route experiences. For the visitors who attend the route two, the rosette on which there is a picture of goosefoot that is the symbol of Turkmens can be given to that visitors.

Route 3: From The Thousands Springs of Ida to Magnificent Antandros

The theme of the route is mythology and history. One of the alternative cultural tour that recommended for travel agencies for the day excursions or urban domestic day visitors placed on the route starts with breakfast in the Monastery Creek in Avcılar village at 09:30. After breakfast at 10:30, visitors visit a mineral water factory that is so close to Avcılar Village. After that, the old road of the village and the old tombstones can be visited in the village. At 11:30 visitors have a coffee break in Dedepınarı located in a place dominating the village. Finally, after seeing the Atatürk statue in the village square, departure time is at 12:30 from the village to go to Antandros Ancient City which is on the way. And then visitors go to the Narlı village to taste a very traditional dessert called a Dible dessert. At 14:30 the visitors visit Kazdağı Museum. At 15:30 the visitors have lunch in Adatepe village. The lunch includes different Cretan delicacies. After seeing the historical mosque, stone school, Altar of Zeus and old olive oil factories, the visitors taste goat milk ice cream made from many different herbs. And then visitors visit the stone mill on the Mıhlı Creek. The walking track is a little bit uphill. At the end of the tour around 19:00 visitors visit the Adatepe Olive Oil Museum to see especially the picture of Refika.

Table 64: Alternative Tour Programme for Route Three for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors

<i>Route 3: From The Thousands Springs of Ida to Magnificent Antandros</i>	
Time	Tour Schedule
09:30	Breakfast around Monastery Creek
10:30	Visiting the Kristal Mineral Water Factory
11:30	Coffee Break in Avcılar Village
12:30	Antandros Ancient City
13:30	Tasting Special Dible Dessert in Narlı Village and Lunch
14:30	Kazdağı Museum
15:30	Adatepe Village
17:00	Mıhlı Creek and Stone Mill
19:00	Adatepe Olive Oil Museum
20:00	End of The Tour

(Departure alternatives in Edremit Bay: Küçükkuyu, Altınoluk, Akçay, Edremit)

Suggestions for Improving The Tour: The big stone mill on the Mıhlı Creek is pretty neglected. This mill is actually one of the few remaining mills but it is in a very poor

situation. This cultural heritage value should be protected, restored and also it should be better to put some products related to the mill to exhibit to the visitors. To reach this place is very difficult. It needs to organize the road. In this way, participating for cultural tours can be more active. Its current view does not satisfy the visitors. The rosettes included pictures of the routes can be distributed to visitors as a gift for the tour route experiences. For the visitors who attend the route three, the rosette on which there is the money of Antandros picture can be given to that visitors.

Route 4: A Road from Refika to Zeus

The theme of the route is history and mythology. One of the alternative cultural tour that recommended for travel agencies for the day excursions or urban domestic day visitors placed on the route starts at 10:00 from the ancient city of Astyra. And then Kazdağı Museum visited. At 12:30 visitors go to Yeşilyurt village to visit this beautiful village and to have lunch there. Yeşilyurt has rich both cultural and gastronomic values. Manlama and Çetmi are famous in this village. Therefore, the visitors taste this special pastry and dessert. Then visitors visit Karye Technology Museum. After having one-hour free time, visitors leave from this village and go to Küçükçetmi village. In this village, it is possible to see old houses and to feel the cultural atmosphere. In the village, square drinking tea is a remarkably good option and experience for the visitors. If the spring water is available visitors can use it during the tour. The other stop is Adatepe village. It is possible to see the old historical mosque, old gravestones in the village cemetery, stone school, Altar of Zeus and old olive oil factories. There are some workshops in the stone school, if the visitors want to attend these workshops, it can be organized during the tour. Visitors taste the ice-cream made by goat milk and made from many different herbs. After giving an hour free time in this village, visitors go to Altar of Zeus that is so close to the village and 790 m to the main village road.

Table 65: Alternative Tour Programme for Route Four for Travel Agencies for the Day Excursions or Urban Domestic Day Visitors

<i>Route 4:</i>	<i>A Road from Refika to Zeus</i>
Time	Tour Schedule
10:00	Astyra Ancient City
11:00	Kazdağı Museum
12:00	Tasting Traditional Foods in Yeşilyurt Village and Lunch
13:00	Visiting Karye Technology Museum
14:00	Adatepe Olive Oil Museum
15:00	Küçükçetmi Village
17:00	Adatepe Village and Altar of Zeus
19:30	End of The Tour

(Departure alternatives in Edremit Bay: Küçükkuyu, Güre, Altınoluk, Akçay, Edremit)

Suggestions for Improving The Tour: The local coffeehouse in Küçükçetmi village can be activated for the visitors and also some local souvenirs about the village and local products can be sold there. A tea garden can be built in the pine area of the village. There can be cultural workshops which can be about the history of Adatepe or cultural inventories of Adatepe in stone school in Adatepe village during the tour. One of the local people living in this village can narrate the memories of the village or can give these workshops for a fee. The rosettes included pictures of the routes can be distributed to visitors as a gift for the tour route experiences. For the visitors who attend the route four, the rosette on which there is a picture of Refika can be given to that visitors.

General Assesment of Routes: The main objectives of cultural routes are to support local development, revitalize alternative tourism and protect natural and cultural heritage. The cultural routes designed today are important in terms of reflecting the local identity in the most accurate way, promoting the cultural heritage of the local people and producing tourism programs that can provide them in accordance with their needs. In this study, four routes suggestions that were developed based on a specific theme were presented. The cultural inventories required for these routes are available at Mount Ida destination. These cultural inventories are given in detail in both the literature and findings section of the study.

Pressures of urbanization, abandonment in cultural areas, threats created by developments in industrial sectors have caused cultural and natural heritage to become

more fragile every day. In the villages whose cultural heritage examined in this study already have had a damage on their cultural heritage values. Considering the difficulties in legal legislation and conservation practices, it is increasingly difficult for local governments, civil society and local people to protect this heritage. The difficulties about the conservation of cultural heritage of these villages that examined in this study mentioned in the findings tables. At this point cultural routes appear as a facilitating tool in the field of conservation especially thanks to their unifying structures on a regional scale. In the destinations which are rich for both cultural and natural heritage, regional-scale routes can be planned and the values of this areas can be protected and interpreted with a holistic approach. In addition, a process of planning and implementing a regional route has the potential to turn into a productive tool for unplanned urbanization, abandonment of the countryside, destruction of cultural heritage by attracting public attention to problem areas and enabling civilians in the local community. In Mount Ida region the villages face all these negative factors as seen in the findings tables of this research and there are a great natural devastation on this region. With the developing cultural routes in this region that is very rich destination both cultural and natural inventories public attention can be drawn to the problem areas.

Table 66: Proposal of Mount Ida Specialization Training Program for Professional Tourist Guides

Time	Program
First Day	
08:00	Departure from Çanakkale
09:30-10:30	Breakfast in Yeşilyurt village
10:30-12:00	Visiting Karye Technology Museum and old village laundry, school and mosque and taste Çetmi dessert.
12:30-14:00	Detailed presentation of the region in Adatepe Stone School and visiting Adatepe village and Altar of Zeus
14:30-15:30	Visiting the Narlı Village to have lunch and to see the old school building
16:00-16:30	Visiting Doyran village to drink Sarıkız tea with a good view
17:00-17:30	Visiting Tahtakuşlar Museum
17:45-19:00	Visiting Çamlıbel village and staying at a hotel
Second Day	
08:00	Breakfast at the hotel
09:00	Departure from the hotel
09:00-10:00	Kazdağı Muzeum (Sarıkız Ethnography Gallery)
10:30-11:30	Visiting Kavurmacılar village to see bride pine and drink something with a beautiful view
12:00-14:00	Visiting Kızılkeçili village. First to have lunch and then visit the old village mansion, bath, olive grinding stones, monumental tree and culture house.
14:30-15:00	Visiting Antandros Ancient City
15:30-16:30	Visiting Adatepe Olive oil Museum and Küçükçetmi village
17:00-19:30	Visiting Mıhlı Creek and Old Big Stone Mill and have dinner
20:00	Departure from Küçükkuyu to Çanakkale

Some specialization training programs were made by the tourist guides associations for professional tourist guides. One training program needs to be organized to Mount Ida included these tour routes. In the Table 66, the proposal for this training program is explained.

According to a study that is about guided tours findings, tourists with a guide perceived higher heritage value than those without guided interpretation, guided interpretation seems to provide a greater sense of heritage value (Weng, Liang and Bao, 2020: 9). High standards and consistency of service can be supplied by the tourist guides, the guides have become more skilled in performing and have gained new skills from training and have the opportunity of being promoted with the heritage training (Van Zyl, 2005: 121).

CONCLUSION AND RECOMMENDATIONS

Mount Ida has rich both natural and cultural sources, but, this area does not get the return for these values and sometimes face with the damage to its habitat. In order to draw attention to these beauties, it is required to collaboration and great support between both the local people and the organizations or institutions that are located in the region. For the effective valuation of the destination, the regional collaboration is a very important factor (JansenVerbeke and Lievois, 1999; Rasetina, 2013).

In this study, the current tourism situation of the region is revealed. The sustainability of the region should be supplied with adopting and protecting both the natural and cultural values. There are so many different academic studies about the region's nature. But for cultural values of the region, there are few academic studies. According to a study that was about the cultures of the Turkmen villages in Mount Ida region conducted in 2018, it was concluded that the cultural originality was partially impaired (50%), and the depth of the culture disappeared (10%), the culture was negatively affected by external interventions (10%), the local people living in this region had a great desire to participate in the tourism sector (40%) (Eryücel, 2018: 60). These cultural heritage values should be conserved and managed. They can be conserved if they can be used in cultural tourism. When both the local people and tourism professionals gain a profit from these cultural values, the cultural heritage can be protected.

Cultural tours are one of the way to protect these values. Especially a regional tour has the potential to turn into a productive tool for destruction of cultural heritage by attracting public attention to problem areas and enabling civilians in the local community. These cultural values should be developed with the aim of transforming cultural resources into cultural tourism products. The cultural routes have an important role for this transforming (Lourens, 2007: 475). With the cultural routes mentioned in this research, the villages will be able to benefit from cultural tourism by collaborating rather than competing with each other. During the research, it was seen that the villages

were not aware of each other and there was no communication between them. These culture routes will also cover more than one village and in this way, the communication, sharing the values, acting together to earn income from tourism will increase. Similarly, micro and macro destinations and regions have discovered the benefit of cooperating rather than competing with their neighbours. Destinations becomes attractive through total touristic products.

A comprehensive literature review on the studied area forms the basis of the research process. From the researches and documentation studies, the past context, unique values and distinctive features of the villages were obtained through the interviews held at the destinations. The potential of the region for the cultural routes was tried to be investigated through the interviews which made with the headman in the villages who play an active role in organization of local people who share the cultural values and strengthening their participation in the process. Than interviews made with both local people and the tourism professionals who gain profit from the tourism industry. In the evaluation process, both visible values that have the potential to be improved were determined and forgotten or hidden cultural values were also revealed in order to revive them. For instance, a local production branch, a special type of weaving, which has lost its widespread today such as the example of Turkmen village handicrafts or the dishes specific to the villages such as in the village of Yeşilyurt and Narlı have been tried to be visible in the promotion and interpretation of the villages and also routes. It was suggested that activities such as training, workshops, small-scale sales units could be conducted in the suitable places of the routes. In the interviews, to adopt the routes for local people and cultural heritage values, the contributions that can be received from the local people have been taken into consideration. Revealing the local themes in the region and the harmony of with the people living in the region are important for both the success and sustainability of the routes.

Another title that can be identified during the development of cultural route is the activity areas. Cultural monumants, museums and other elements alone are not enough for the cultural route. Tourist services and facilities should be easily accessible by visitors along the route. In Mount Ida, the services of the villages such as accommodation, transportation, food and beverage opportunities were investigated.

Although they are sufficient for the region, they need to be developed as an infrastructure. There are so many different activities that can be organized for visitors in Mount Ida destination. However, the area is not evaluated for both cultural and natural activities.

Personel working in the tourism service should be knowledgeable and conscious. Especially the tour guides who have a big role for the interpretation of the cultural heritage. In this study, the specialization training program for professional tourist guides is recommended in detail. Balancing the relationship between heritage and tourism is only possible with an effective visitor management. There is not any visitor management centers in the region. In the findings tables of this research, the necessity of visitor management centers has emerged. Bringing service capacities to suitable conditions in settlements, developing guidance and information systems and controlled usage in sensitive areas are the primary steps of visitor management.

In order to develop cultural tours in Mount Ida the first step is to discover the cultural inventories of the research area. Within the scope of this, the first main research question was “*What are the cultural inventories of the villages located in the Edremit Bay of Mount Ida region?*”. Cultural inventories of the villages revealed such as historical houses, buildings (such as school and laundry), mosques, the cultural attractions especially for the visitors, who want to participate in cultural tours, have been identified, it has been researched whether there are academic studies about villages and the current tourism mobility of the villages have been revealed. Although, there are many academic researches about the cultural attractions of the region, there is not any research about the cultural tours in this region. The second main research question was “*What is the current conservation, restoration and maintenance status of the cultural inventories of the villages in the Edremit Bay of Mount Ida region?*”. It has been investigated whether measures have been taken to protect the existing cultural heritage values in the villages and it is found that there are some precautions but they are insufficient. It has been identified that whether the local people are aware of these cultural values. Most of the local people are aware of their cultural values but they do not give enough regards to them. It has been tried to find out whether the existing tourism movements damaging to the destination. It has been found that the current tourism movements damage the destination’s nature and culture. The third main

research question was “*What are the current problems, especially managerial problems that the cultural inventories of the villages in the Edremit Bay of Mount Ida region cannot be evaluated within the tourism sector?*”. It has been tried to identify the infrastructure of the tourism movements and it has been found that there is available cultural tourism infrastructure in the villages. There is not any tourism management platform in the villages. In the region there are some institutions responsible for the tourism management. According to this study findings these institutions are not very efficient. The fourth main research question was “*How to make the promotion and commercialization of cultural inventories of villages in the Edremit Bay of Mount Ida region for using them in cultural tours?*”. It has been identified that actions to be taken for converting the cultural items that the villages can offer to touristic products for cultural tours that can be carried out in these villages. Being able to perform this, the collaboration between the local people (such as local administration and local volunteers) and tourism professionals (travel agencies, accommodation businesses, tourist guides, food and beverage businesses) is essential. The fifth main research question was “*Who should take part in the interpretation and expression of the cultural inventories of villages in the Edremit Bay of Mount Ida region during the meeting with the tourists or visitors?*”. The findings have been obtained to identify the people who take part in the interpretation of these cultural products to visitors. Especially the right documents and informations about the region should be investigated and than these informations should be claimed by the local people and interpreted to the visitors by the tourist guides correctly. For that reason, collaboration between the local people and tourism professionals is required. All detailed informations about the region explained in this research and in the light of these informations alternative cultural tour routes examined and revealed for the visitors.

Cultural tourism activities to support the culture routes should be organized. It was stated by the interviewers that the village charities are performed in most of the villages already. These village charities also show that the cultural characteristics of the villages in this region continue. In the context of cultural tourism, these village charities are also important in terms of revealing the hospitality of villages. This situation can be evaluated within the cultural tours. It is a culturally important issue

that village charities have been maintained for a very long term and the meals cooked for the charity are practically unchanged. Handicrafts or local products, representing the villages and made by women living in the villages, can be sold to visitors. In this way, different employment opportunities are created for women, by means of cultural tourism concept. The local people want to promote their culture to visitors but do not want to share their more specific rituals. Therefore, cultural tours should be organized in a way that the local people will not be harmed from the tourist movements. Especially since the Turkmen culture has a more introverted culture, it should be treated more sensitive at this point. Visitors visiting the Turkmen villages may want to see the Turkmen wedding ceremony or death ceremony, but the owner of the ceremony may not want this situation. During the research in the area in July 2019, there was a Turkmen wedding ceremony in the Doyran village and they invited us, but one of the relatives of the groom said that if the visitor numbers are too much, they would not want to invite tour groups to the wedding. From this point, special ceremonies for tourists can only be organized to show these cultural values on some certain days. In the preservation of intangible heritage, the human being, who creates and implements the intangible heritage, is needed. Without people, the intangible cultural heritage cannot find a living space for themselves. For this reason, these intangible rituals of Turkmen culture can be maintained as a living by representing these people. In this way, the local people promote their culture except for their privacy. Sarıkız events have a very sacred meaning for Turkmen villages. But the visitors attending these events sometimes can perceive this event as festivals so they can behave more relaxed. This situation causes misunderstandings for both parties. For this reason, in order to have a good understanding of the culture of the region, correct interpretation by tourist guides should be provided to visitors and travel agencies should explain the importance of the Sarıkız events in their tour program.

There are some ethnographic museums in the region but they are not efficient. Cultural museums should be established. The tangible and intangible heritage values can be exhibited in this museums. Museums are the leading institutions where cultural heritage is preserved especially in cities. Therefore, it is important that the cultural policies of museums should approach cultural heritage with a holistic approach. Especially for the sustainability of the intangible cultural heritage, there is a need for

museums where they can be exhibited and protected (Metin Basat, 2013: 69). The cultural heritage values of the villages such as village schools, mansions, baths, mills should be revitalized and used for cultural purposes. Unused edible tangible cultural elements should be put in economy and be operating for tourism related services such as restaurant, cafes, visitor management centres, heritage interpretation centres and museums. In this way, the historical texture should be protected and these values can be included in cultural tours that can be organized to this region. For instance one of the mills located in the region can be used for touristic purposes as a restaurant or cafeteria. Especially for the middle age tourists that can be different travel experiences because they accompanied these mills once and they refresh their memories by drinking tea in a cafeteria that should be located in the mills without damaging the tissue of the mill. For new generations who have never witnessed the mills, it can be a very interesting and satisfying experience. In the schools, cultural trips to these mills and other cultural values can be organized for the students and they can visit these attractions as a part of their lesson. There is one school where students are still studying in the village of Avcılar. During the research, I visited this village to take the old pictures belonging to village. In this way, I had a chance to speak with the teachers who teaching in this village school. After we had talked about the importance of cultural heritage, they decided to make a project with their students about the village cultural heritage. The forgotten handicrafts, customs, foods and beverages of the villages should be defined and protected.

There should be more academic studies about alternative tourism types that can be organized in this region and especially cultural tours to the region. Different health tourism centres and thermal water centres should be established. Government and municipality incentives should be planned for investors in health tourism in this area. Visitors can come to this region for relaxation and therapeutic purposes may want to see the cultural values of the region and in this way, health tourism and cultural tourism can be integrated. Medicinal herbs grown in this region can be used for touristic purposes. Workshops about the preparing herbal tea or medicines and getting cosmetic products from the herbals grown in this area can be organized for touristic purposes. During the cultural tours organized on the culture routes prepared in this study visitors can have different experiences with these workshops they can get the unique regional

experiences and maybe can buy some souvenirs made in these workshops. In addition to cultural museums, botanical museum may be established in the future, there can be papers containing photos of endemic species in Mount Ida in different parts of the museum. The visitors can collect them and read the descriptions that are placed backside of the paper about this endemic plants. Especially for school-age children, it can be an educational activity in the museum. These plants play cards can be sold in the museum. In addition, one leaf can be taken from each monumental tree in the area. Each of these leaves can be framed and put in different places in the museum. The information about the tree (such as the location of the tree and information about its ages) can be written on the card and put next to the leaf. Tours with groups of people who travel in education are also cultural tours. It is ensured that the learned information is visually enriched and reinforced (Küçükaslan, 2009. 62).

In different touristic destinations, there are festivals such as tangerine, artichoke, cherry. For Mount Ida, there can be a pomegranate festival in Narlı village which means in English is pomegranate. It has been stated by the locals that pomegranates of Narlı village were very famous in the past and so the name of this village coming from this fruit name. Different decorations included pomegranate fruit or pictures can be painted on the walls of the houses in the village. Some foods can be prepared from the pomegranate In addition to this, the citrus fruits grown in this region are much more delicious due to the oxygen level and climatic conditions of the region. For the fruit festivals they can be used. Besides, some herbs can be used for the festivals. The meals made with these herbs can be promoted. .

According to results, it is shown that there should be more academic studies about this region in a different languages, because international recognition is a very important factor for the tourism movements. The promotional activities about Mount Ida are not efficient enough. Therefore, it is required to make more regional promotion in both domestic and international platforms. Mount Ida is a broad destination including several micro destinations. This makes problem and competition for promotion. Instead these micro destinations should cooperate and collaborate. There should be more museums in the region in different concepts such as endemic herbs museums, cultural museums and nature museums for the promotion. The existing printed brochures about the region both visual and informationally are insufficient.

Therefore, it is required to prepare new brochures about the region. These new brochures should be innovative. QR codes can be placed on them or some applications can be prepared about the region. It is required to create a cultural archive of Mount Ida villages. This archive is needed for future generations at first and then secondly for the sustainability of the culture and so the cultural tourism. The cultural heritage values can be archived by using technological developments such as GIS applications that help to create maps or some other things. It is a necessity to open a research and application centre to do something for the region. During the interviews, the village headmen stated that they could contribute everything that could be done for these cultural values in their villages. Some of them even expressed that they have some project ideas about the villages. There should be a research team working in the research centre in the region. They can make academic researches and develop some applications that can be used by visitors for touristic purposes. There should be visitor management centres to organize more planned tours and also it is required for sustainable touristic movements, to promote the region professionally. These visitor management centres should be in more visible places.

Historical and natural heritage coexists in Turkey so much and there are very few countries like this. As a matter of fact that, the inheritance of natural richness as a sociological concept with cultural content is a result of this integrity. For instance, the difference between forest structure in another country and Mount Ida's forest structure is related to the cultural background of Mount Ida. While the forest structure in other countries is considered as natural wealth, Mount Ida region is a region kneaded with life and culture which also finds identity with legends. For this reason, such importance should be given to this region.

REFERENCES

- Abasova, E. (2011). "Kazdağları İnsanları Ekoloji Böhhrandan Çıkış Yolunu Şertlendiren Amul Kibi", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 255-259, Edremit.
- Abay, A. and Şimşek, A. (2008). "Ayvacic İlçesinin Sosyal ve Ekonomik Değerleri", *Çanakkale İli Değerleri Sempozyumları*, 25-31 Ağustos, 1-10.
- AbuKhafajah, S. (2010). "Meaning-Making and Cultural Heritage in Jordan: The Local Community, The Contexts and The Archaeological Sites in Khreibt Al-Suq", *International Journal of Heritage Studies*, 16: 1-2, 123-139.
- Acar, E. (1992). Kazdağı Çevresi Radyasyon Gözlemleri ve Uranyum Anomali Araştırması, Yüksek Lisans Tezi, Ege Üniversitesi, izmir.
- Acar, V. (2008). "Kaz Dağları ve Yenice", *Yenice Değerleri Sempozyumu*, 28-29 Ağustos, 1-8, Yenice.
- Acıoğlu, Y. (2008). "Yeşilyurt Köyü Camii Haziresindeki Mezar Taşları", *Sanat Tarihi Dergisi*, Sayı: 17, No: 2, 1-23.
- Açar, M.; Satıl, F. and Dirmenci, T. (2012). "Kazdağlarından Dünya için Yeni Bir Tür: Matthiola Trojana Üzerinde Anatomik Çalışmalar", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 549-553, Balıkesir.
- Adak, M. A., Birsin, M. and Özgen, M. (2006). "Bitkisel Gen Kaynakları Bakımından Kazdağları Yöresinin Önemi", *Kazdağları II. Ulusal Sempozyumu Bildirileri*, 22-25 Haziran, 277-287, Çanakkale.
- Adriaens, A. and Dowsett, M.D. (2006). "Applications of SIMS to Cultural Heritage Studies", *Applied Surface Science*, 252, 7096-7101.
- Akalın, E. (2006). "Kazdağları'ndan Bilim için Yeni Umbelliferae Türleri", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 123-128, Çanakkale.
- Akbulut, G. and Artvinli E. (2011). "Effects of Turkish Railway Museums on Cultural Tourism", *Social and Behavioral Sciences*, 19, 131-138.
- Akçiçek, E.; Selvi, S. and Güner, Ö. (2012). "Kazdağları'nda Yetişen Stachys L. Türlerinin Morfolojik Özellikleri", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 487-493, Balıkesir.
- Akhoondnejad, A. (2016). "Tourist Loyalty to a Local Cultural Event: The Case of Turkmen Handicrafts Festival", *Tourism Management*, 52, 468-477.
- Akgün, B. (2009). Kazdağı Ulusal Parkı (Balıkesir) ve Yakın Çevresinde Ekoturizm Modeli Üzerine Araştırmalar, Doktora Tezi, İstanbul.

- Akgün, B.; Yurdakul Erol, Ş. (2011). “Yöre Halkının Kazdağı Milli Parkı ve Ekoturizm Faaliyetlerine Yönelik Tutumu”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 276-284, Edremit.
- Akova, F. (2006). “Ülkemizde Zeytinciliği Genel Sorunları ve Kazdağları’nda Zeytincilik”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 319-320, Çanakkale.
- Aksoy, M.H. (2007). Geçmişten Günümüze Altınoluk, *Balıkesir*.
- Akyalçın, H. and Gönüz, A. (2006). “Kazdağı’nda Doğal Yayılışlı Bazlı Hypericum L. Taksonlarının Işık Mikroskobu Polen Özellikleri”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 83-88, Çanakkale.
- Alfano, I. and Pantano, E. (2010). “Advanced technologies for promotion of Cultural Heritage: the case of bronzes of Riace”, *Journal of Next Generation Information Technology*, 1(1), 39-46.
- Al-hagla, K.S. (2010). “Sustainable Urban Development in Historical Areas Using The Tourist Trail Approach: A Case Study of The Cultural Heritage and Urban Development (Chud) Project in Saida, Lebanon”, *Cities*, 27, 234-248.
- Ali, I.; Shah, I.; Samad, A. Zahir, M. and Young, R. (2013). “Heritage and Archaeology in Chitral, Pakistan: Exploring Some Local Views And Issues”, *International Journal of Heritage Studies*, 19: 1, 78-97.
- Alkan, M. (2001). “Kazdağları’nda Orman-Halk İlişkileri”, *Kazdağları I. Ulusal Sempozyumu* 20-22 Eylül, 201-204, Edremit.
- Alkanlı, E. (2014). Kazdağları Bölgesinde Ekolojik Turizme Yönelik Tasarım İlkeleri Oluşturulması, Yüksek Lisans Tezi, İstanbul.
- Alshweiky, R. and Ünal, Z.G. (2016). “An Approach to Risk Management and Preservation of Cultural Heritage in Multi Identity and Multi Managed Sites: Al-Haram Al-Ibrahimi/Abraham’s Tombs of The Patriarchs in Al-Khalil/Hebron”, *Journal Of Cultural Heritage*, 20, 709-714.
- Altenburg, G.; Crocket, C. and Pearson, M. (2016). “Broken Hill, the National Heritage List, and the Management of Heritage Values”, *Historic Environment*, Volume: 28, Number: 1, 98-112.
- Altenburg, K. and Sullivan, S. (2012). “A Matter of Principle: Heritage Management in Australia and China”, *Historic Environment*, Volume: 24, Number: 1, 41-48.
- Altenburg, K. and James, L. (2013). “The Great Ocean Road, Victoria: A Case Study For Inclusion in The National Heritage List”, *Historic Environment*, Volume: 25, Number: 3, 88-99.
- Altınay, R.E. (2011). “Mount Ida As Mythical Performing Space”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 412, Edremit.
- Alobiedat, A.A. (2018). “Heritage Transformation and The Sociocultural Impact of Tourism in Umm Qais”, *Journal of Tourism and Cultural Change*, 16: 1, 22-40.
- Altuntaş, D. (2017). Kazdağı Milli Parkı Makrofunguslarının Belirlenmesi, Yüksek Lisans Tezi, Muğla Sıtkı Koçman Üniversitesi, Muğla.

- Amit-Cohen, I. (2005). "Synergy Between Urban Planning, Conservation of The Cultural Built Heritage and Functional Changes in The Old Urban Center-The Case Of Tel Aviv", *Land Use Policy*, 22, 291-300.
- Amit-Cohen, I. and Sofer, M. (2016). "Cultural Heritage and Its Economic Potential in Rural Society: The Case of The Kibbutzim in Israel", *Land Use Policy*, 57, 368-376.
- Anca, D. (2014). "Restoration and Sustainable Valorization of Cultural Heritage and Regional Policy in North-West Region of Romania. Case Study of Revitalization of The Oradea Fortress", *The Annals of The University of Oradea*, 195-203.
- Anderson, W. (2015). "Cultural Tourism and Poverty Alleviation in Rural Kilimanjaro, Tanzania", *Journal of Tourism and Cultural Change*, 13: 3, 208-224.
- Angen, M. J. (2000). "Evaluating Interpretive Inquiry: Reviewing The Validity Debate and Opening The Dialogue", *Qualitative health research*, 10(3), 378-395.
- Araoz, G. (2006). "Some Background Musings on the Need for an ICOMOS-Ename Charter for the Interpretation of Cultural Heritage Sites. In *The George Wright Forum* (Vol. 23, No. 1, pp. 40-43). George Wright Society.
- Arı, Y. (2006). "Sürdürülebilir Kullanım Açısından Sarıkız Etkinliklerinin Değerlendirilmesi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 381-388, Çanakkale.
- Arı, Y. (2006). "Milli Parklarda İnsan Problemi: Doğa Korumanın Yerel Kültürlere Etkisi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 230-233, Çanakkale.
- Arı, Y. (2009). "Eko turizm mi ego turizm mi? Kazdağı (Balıkesir) Örneği", *Ankara Üniversitesi, DTCF, Türkiye Coğrafyası Araştırma ve Uygulama Merkezi, V. Ulusal Coğrafya Sempozyumu*, 421-438.
- Arı, Y. and Soykan, A. (2006). "Kazdağı Milli Parkı'nda Kültürel Ekoloji ve Doğa Koruma", *Türk Coğrafya Dergisi*; Sayı 44.
- Arı, Y. and Soykan, A. (2006). "Kazdağı Milli Parkı'nın Ekonomik ve Sosyal Etkileri", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 234-245, Çanakkale.
- Arı, S. and Soykan, A. (2012). "Kazdağı Milli Parkı'nda Doğa Eğitim: Bilimsel Temeller, Sorunlar ve Beklentiler", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 155-161, Balıkesir.
- Arslan, Ö. (2001). "Kazdağları ve Av Turizmi", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 316-319, Edremit.
- Arslan, M. (2012). "Kazdağları'nda Ormancılık", *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, 133-147, Balıkesir.
- Asan, Ü. (1983). *Kazdağı Göknarı Ormanlarının Hasılat ve Amenajman Esasları Üzerine Araştırmalar, Doktora Tezi, İstanbul Üniversitesi, İstanbul.*
- Asan, Ü. (2006). "Kazdağı Göknarı'nın Doğal Yayılışı, Verim Gücü, Ekonomik Önemi ve Planlama Esasları Üzerine Düşünceler", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 169-180, Çanakkale.

- Asan, Ü. (2006). "Marmara Bölgesi'nin ve Kazdağları Yöresi'nin Anıtsal Ağaçları", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 181-188, Çanakkale.
- Ata, C. and Dirik, H. (2001). "Kazdağı Göknarı'nın Silvikültürel Özellikleri ve Peyzaj Değerleri", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 40-61, Edremit.
- Atalay, İ. (2012). "Kazdağları ve Çevresinin Ekolojik Özellikleri", *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, 10-18, Balıkesir.
- Avcı, H.B. (2012). "Kazdağları Milli Parkı ve Ekoturizm", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 457-461, Balıkesir.
- Ayaşlıgil, T. (2006). "Kazdağları'nın Biyoçeşitliliği'nin Korunması ve Natura 2000 Ekolojik Ağı", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 219-229, Çanakkale.
- Ayaşlıgil, T. (2006). "Pan PARKS (Protected Area Network of Parks) ve Kazdağları", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 402-412, Çanakkale.
- Ayaşlıgil, T. (2012). "Kazdağları'nın Kentsel Yaşam Kalitesi Bakımından Önemi", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 597, Balıkesir.
- Ayaşlıgil, T. (2012). "Kazdağlarının Peyzajı ve Rekreasyon Potansiyeli", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 353-358, Balıkesir.
- Aydemir, A. (2013). "Sarıköz Efsanesindeki Sarıkız ve Eski Türk İnançlarındaki Albız Üzerine", *Turkish Studies - International Periodical for The Languages, Literature and History of Turkish or Turkic*, Volume 8/6, 61-67.
- Aydın, N. (2001). "Kazdağları'nda Orman Koruma Sorunları", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 205-210, Edremit.
- Aymankuy, Y. (2012). "Turizmde Destinasyon Yönetimi Ve Pazarlaması Açısından Kazdağları", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 405-415, Balıkesir.
- Aytaç, Y. (1997). Balıkesir Bir Kentin Kimliği, Balıkesir Rotary Kulübü, Ankara.
- Aytaç, Ş. (2001). "Yerel Yönetimler Açısından Kazdağları Milli Parkı", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 234-238, Edremit.
- Aytaç, A. (2006). "Çanakkale Kazdağları ve Konya Bölgesinin Halılarında Ejder", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 371-380, Çanakkale.
- Aytuğ, B. (2001). "Kazdağları'nın Paleobotanik Açısından İrdelenmesi", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 103-109, Edremit.
- Azatoğlu, İ. (2001). "Ekoturizm Açısından Kazdağları ve Sorunları", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 310-315, Edremit.
- Azatoğlu (2018). Assos'dan Ayvalık'a İda'dan Madra'ya Doğa ve Kültür, Kültür Sanat Basımevi, İstanbul.
- Baba, A. (2006). "Kazdağları Soğuk ve Sıcak Su Kaynaklarının Hidrojeokimyasal Özellikleri", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, Çanakkale, 48-50.

- Baglioni P.; Berti, D.; Bonini, M.; Carretti, E.; Dei, L.; Fratini, E. and Giorgi, R. (2014). "Micelle, Microemulsions, and Gels for The Conservation of Cultural Heritage", *Advances In Colloid And Interface Science*, 205, 361-371.
- Bakourou, E., Tsioukas, V., Katzougraki, I., Stylianidis, E., Papadimitriou, K., and Patias, P. (2002). "The Promotion of Cultural Heritage Through Internet Using Advanced Audio-Visual Information: The Venetian Castles of Peloponnisos", *International Archives of Photogrammetry Remote Sensing and Spatial Information Sciences*, 34(5), 298-301.
- Balcar, M.J.O. and Pearce, D.G. (1996). "Heritage Tourism on the West Coast of New Zealand", *Tourism Management*, Vol: 17, No: 3, 203-212.
- Balcıoğlu, T. H. (1937). Tarihte Edremit Şehri (Vol. 1). Vilâyet Matbaası.
- Baldemir, A. and Ertürk, S. (2012). "Kazdağları Yöresinde Doğal Yayılışı Olan Endemik Heracleum L. Türleri Üzerinde Yapılmış Çalışmalar", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 503, Balıkesir.
- Ballasone, P. (2015). "Melbourne Water's Approach to Heritage Asset Management", *Historic Environment*, Volume: 27, Number: 3, 12-22.
- Balocco, C.; Petrone, G. Maggi, O; Pasquariello, G.; Albertini, R. And Pasquarella, C. (2016). "Indoor Microclimatic Study For Cultural Heritage Protection And Preventive Conservation in The Palatina Library", *Journal Of Cultural Heritage*, 22, 956-967.
- Bamert, M.; Ströbele, M. and Buchecker, M. (2016). "Ramshackle Farmhouses, Useless Old Stables, or Irreplaceable Cultural Heritage? Local Inhabitants' Perspectives on Future Uses of The Walser Built Heritage", *Land Use Policy*, 55, 121-129.
- Baraldi, S.B.; Shoup, D. and Zan,L. (2013). "Understanding Cultural Heritage in Turkey: Institutional Context and Organisational Issues", *International Journal of Heritage Studies*, 19: 7, 728-748.
- Barbara, B. (2000). Start and Run a Profitable Tour Guiding Business, Second Edition, Canada.
- Barrero, M.J.; Devesa, M. and Herrero, L.C. (2012). "Evaluating Intangible Cultural Heritage: The Case of Cultural Festivals", *City, Culture and Society*, 3, 235-244.
- Barry, K.M. (2014). Framing the Ancients: a Global Study in Archaeological and Historic Site Interpretation, PhD Thesis, Pennsylvania University.
- Baş, T. and Akturan, U. (2008). Nitel Araştırma Yöntemleri, Seçkin Yayıncılık, Ankara.
- Başaran, C. (2006). "İda'nın (Kazdağı) Altınları", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 249-258, Çanakkale.
- Başaran, C. (2008). "Kazdağı Çevresindeki Antik Yerleşimler ve Kültürel Değerler", *Yenice Değerleri Sempozyumu*, 29 Ağustos, 85-89, Yenice.
- Başaran, C. (2012). "İda'nın Öteki Yüzü", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 203-206, Balıkesir.

- Başaran Uysal, A. (2017). “Kırsalda Koruma ve Soylulaştırma İkilemi”, *Ege Mimarlık Dergisi*, Mayıs, 36-39.
- Bayer Altın, T. (2011). “Neotectonic Development of Drainage Networks Using Geomorphic Indices in Kazdağ (Ida), NW Turkey”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 605, Edremit.
- Bayno, P.M. and Jani, D. (2018). “Residents’ Attitudes on The Contribution of Cultural Tourism in Tanzania”, *Journal of Tourism and Cultural Change*, 16: 1, 41-56.
- Beaumont, J. (2013). “The Thai-Burma Railway: A Cultural Route”, *Historic Environment*, Volume: 25 Number: 3, 100-113.
- Beardslee, T. (2016). “Whom Does Heritage Empower, and Whom Does It Silence? Intangible Cultural Heritage at The Jemaa El Fnaa, Marrakech”, *International Journal of Heritage Studies*, 22: 2, 89-101.
- Beazley, O. (2009). “Protecting Intangible Heritage Values Through The World Heritage Convention?”, *Historic Environment*, Volume: 22, Number: 3, 8-13.
- Bellamy, R. (1994). Issues of Cross-Cultural Heritage Interpretation with Particular Reference to the Aboriginal Cultures of Canada, Doctoral Dissertation, Carleton University.
- Berg, B.L and Lune, H. (2015). Sosyal Bilimlerde Nitel Araştırma Yöntemleri, EğitimYayınevi,(https://books.google.com.tr/books?hl=tr&lr=&id=evyiDwAAQBAJ&oi=fnd&pgR11&dq=nitel+ara%C5%9Ft%C4%B1rma+&ots=3t0nvKhuCB&sig=9MJ8UqD9dN239Ir8FJtjhi6nB0&redir_esc=y#v=onepage&q=nitel%20ara%C5%9Ft%C4%B1rma&f=false).
- Bideau, F.G. and Kilani, M. (2012). “Multiculturalism, Cosmopolitanism, and Making Heritage in Malaysia: A View From The Historic Cities of The Straits of Malacca”, *International Journal Of Heritage Studies*, 18: 6, 605-623.
- Bilgin, S.; Alım, E.; Çelik Yeşiltaş, Ö. (2011). “Some Fruit and Seed Characteristics of Bilberry (*Vaccinium myrtillus* L.) from Kaz Moundains (Mount Ida) National Park”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 109-118, Edremit.
- Black, R. (2000). Guided tour, Encyclopedia of Tourism, Ed: Jafar Jafari, Honggen Xiao, 411-413, (<https://tr.scribd.com/document/358081900/VA-Encyclopedia-of-Tourism-2016pdf>).
- Boas, V.V. (2015). “Artistic Engagement As a Way Of Cultural Heritage Preservation In Rio De Janeiro”, *Social and Behavioral Sciences*, 184, 180-186.
- Boiano, S., Bowen, J. P., and Gaia, G. (2012). “Usability, Design and Content Issues of Mobile Apps for Cultural Heritage Promotion: The Malta Culture Guide Experience”, *EVA London 2012 Conference Proceedings*, Electronic Workshops in Computing (eWiC), British Computer Society, 2012, 66-73.
- Bonacini, E., Gulli, D., and Tanasi, D. (2016). “3D Imaging Analysis and Digital Storytelling for Promotion of Cultural Heritage: The School Outreach Project of Realmonte”, In *8th International Congress on Archaeology, Computer Graphics,*

Cultural Heritage and Innovation (pp. 392-395). Editorial Universitat Politècnica de València.

Bonfigli, M.E.; Cabri, G.; Leonardi, L. and Zambonelli, F. (2004). "Virtual Visits to Cultural Heritage Supported by Web-Agents", *Information and Software Technology*, 46, 173-184.

Borg, D. (2017). "The Development of Cultural Heritage in Gozo, and Its Potential As A Tourism Niche", *International Journal of Tourism Cities*", Vol: 3, Issue: 2, 184-195.

Bouchenaki, M. (2003). "The Interdependency Of The Tangible And Intangible Cultural Heritage", *ICOMOS 14th General Assembly and Scientific Symposium*, Victoria Falls, Zimbabwe, 27-31 October.

Boujded Mkaem, A.B.; Zakriti, A. And Nieuwenhuysen, P. (2018). "Pay Or Preserve: A New Approach To Valuing Cultural Heritage", *Journal Of Cultural Heritage Management And Sustainable Development*, Vol: 8, Issue: 1, 2-16.

Bowitz, E. and Ibenholt, K. (2009). "Economic Impacts Of Cultural Heritage-Research And Perspectives", *Journal of Cultural Heritage*, 10, 1-8.

Bozcu, M. and Çelik, A. (2006). "Biga Yarımadasının Morfotektonik Özellikleri ve Kazdağları'nın Jeolojisi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, Çanakkale, 3-19.

Bozkuş, F. and Çoban, S. (2006). "Kazdağı Göknarı ile Toros Göknarı'nın Bazı Ekolojik ve Silvikültürel Özellikleri Bakımından Karşılaştırılması", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 146-156, Çanakkale.

Breen, C.; Reid, G. and Hope, M. (2015). "Heritage, Identity and Community Engagement At Dunluce Castle, Northern Ireland", *International Journal of Heritage Studies*, 21: 9, 919-937.

Bryman, A. (2012). *Social Research Methods*, 4th Edition, Oxford University Press, USA.

Builth, H. (2009). "Intangible Heritage of Indigenous Australians: A Victorian Example", *Historic Environment*, Volume: 22, Number: 3, 24-31.

Burrowes, M. (2014). *Edible Identities: Food as Cultural Heritage*, (eds.) Ronda L. Brulotte and Michael A. Di Giovine (Farnham, Surrey and Burlington, Vermont: Ashgate Publishing Group, 166-168.

Buted, D. R., Felicen, S. S., Bancoro, A. I. M. B., Maligaya, M. E. C., Rose, J., Panaligan, M. A. L. R., and Sandoval, R. J. R. (2014). "Promotion of Cultural Heritage in Batangas and Cavite", *Asia Pacific Journal of Multidisciplinary Research/ Vol, 2(3)*.

Butler, R. W. (1990). "Alternative tourism: pious hope or Trojan horse?", *Journal of Travel Research*, 28(3), 40-45.

Butler, R. W. (1992). "Alternative tourism: The thin edge of the wedge", *Tourism Alternatives*, 31-46.

- Caffyn, A. and Lutz, J. (1999). "Developing The Heritage Tourism Product In Multi-Ethnic Cities", *Tourism Management*, 20, 213-221.
- Canevese, E. P., and De Gottardo, T. (2017). "Beyond Point Clouds and Virtual Reality. Innovative Methods and Technologies for the Protection and Promotion of Cultural Heritage", *The International Archives of Photogrammetry, Remote Sensing and Spatial Information Sciences*, 42, 685.
- Carnegie, E. (2000). Myth, Encyclopedia of Tourism, Ed: Jafar Jafari, Honggen Xiao, 645-646, (<https://tr.scribd.com/document/358081900/VA-Encyclopedia-of-Tourism-2016-pdf>).
- Carson, S.; Hawkes, L.; Gislason, K. and Cantrell, K. (2017). "Literature, Tourism and The City: Writing And Cultural Change", *Journal of Tourism and Cultural Change*, 15: 4, 380-392.
- Carter, R.W. and Horneman L. (2001). "Does A Market for Heritage Tourism Exist?", *Bulletin of the Australian Institute for Maritime Archaeology*, 25: 61-68.
- Cave, Z.; Ryan, C. and Panakera, C. (2007). "Cultural Tourism Product: Pacific Island Migrant Perspectives in New Zealand", *Journal of Travel Research*, Vol: 45, 435-443.
- Chang, L.Y. and Liu, W. (2009). "Temple Fairs In Taiwan: Environmental Strategies And Competitive Advantage for Cultural Tourism", *Tourism Management*, 30, 900-904.
- Chang, K.S. and Narayanan, S. (2017). "Culture And Social Identity In Preserving Cultural Heritage: An Experimental Study", *International Journal of Social Economics*, Vol: 44, Issue: 8, 1078-1091
- Chaplin, I. (2003). "Cultural Tourism: The Partnership Between Tourism and Cultural Heritage Management", *Annals of Tourism Research*, Vol: 30, No: 2, 508-509.
- Chen, H. and Rahman, I. (2018). "Cultural Tourism: An Analysis Of Engagement, Cultural Contact, Memorable Tourism Experience and Destination Loyalty", *Tourism Management Perspectives*, 26, 153-163.
- Cheung, S.C.H. (2005). "Rethinking Ainu Heritage: A Case Study of An Ainu Settlement in Hokkaido, Japan", *International Journal of Heritage Studies*, 11: 3, 197-210.
- Cheung, S.C.H. (2013). "From Foodways to Intangible Heritage: A Case Study of Chinese Culinary Resource, Retail and Recipe in Hong Kong", *International Journal of Heritage Studies*, 19: 4, 353-364.
- Chhabra, D. (2009). "Proposing A Sustainable Marketing Framework for Heritage Tourism", *Journal of Sustainable Tourism*, 17: 3, 303-320.
- Chhabra, D. (2010). *Sustainable Marketing of Cultural and Heritage Tourism*, New York.
- Chhabra, D; Healy, R. and Sills, E. (2003). "Staged Authenticity And Heritage Tourism", *Annals of Tourism Research*, Vol: 30, No: 3, 702-719.
- Child, L.M.F (1846). *Fact and Fiction: A Collection of Stories*, New York C.S., Francis and Co. Boston.

- Chirikure, S.; Manyanga, M.; Ndoro, W. and Pwiti, G. (2010). "Unfulfilled Promises? Heritage Management and Community Participation At Some of Africa's Cultural Heritage Sites", *International Journal of Heritage Studies*, 16: 1-2, 30-44.
- Chronis, A. (2005). "Coconstructing Heritage at The Gettysburg Storyscape", *Annals of Tourism Research*, Vol: 32, No: 2, 386-406.
- Cingöz Santur, M. (2006). "Kazdağı Tahtacılarında Evlenme Gelenekleri", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 361-368, Çanakkale.
- Cirulis, A.; Paolis, L.T. and Tutberidze, B. (2015). "Virtualization of Digitalized Cultural Heritage and Use Case Scenario Modeling for Sustainability Promotion of National Identity", *Computer Science*, 77, 199-206.
- Claesson, S. (2009). "An Ecosystem-Based Framework for Governance and Management of Maritime Cultural Heritage in the USA", *Marine Policy*, 33, 698-706.
- Clarke, A. (2014). "Scotland in Kolkata: Transnational Heritage, *Cultural Diplomacy And City Image*", *Historic Environment*, Volume: 26, Number: 3, 86-97.
- Cocks, M.; Vetter, S. and Wiersum, K.F. (2018). "From Universal to Local: Perspectives on Cultural Landscape Heritage in South Africa", *International Journal of Heritage Studies*, 24: 1, 35-52.
- Cooke, S. (2015). "On The Move' Maritime Heritage and Urban Redevelopment in Melbourne" , *Historic Environment*, Volume: 27, Number: 3, 24-35.
- Corbin, C. (2002). "Representations of an Imagined Past: Fairground Heritage Villages", *International Journal of Heritage Studies*, 8: 3, 225-245.
- Corbin, J and Strauss, A. (1990). "Grounded Theory Research: Procedures, Canons and Evaluative Criteria", *Qualitative Sociology*, Vol. 13, No: 1, 4-21.
- Counihan, C.M. (2014). Cultural Heritage in Food Activism: Local and Global Tensions. In *Edible Identities: Exploring Food and Foodways as Cultural Heritage*, eds. Ronda Brulotte. 219-229.
- Cördük, N. and Akı, C. (2012). "Kazdağları Bitkisel Gen Kaynaklarının In-Vitra Koruma Altına Alınması", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 171-173, Balıkesir.
- Craig, C.S. and Douglas, S.P. (2006). "Beyond National Culture: Implications of Cultural Dynamics for Consumer Research", *International Marketing Review*, Vol: 23 Issue: 3, 322-342.
- Creswell, J.W. (2017). *Research Design*, Selçuk Beşir Demir (Araştırma Deseni), Eğitim Kitap Yayıncılık, Ankara.
- Creswell, J.W. (2018). *Qualitative Research Methods*, Mesut Bütün and Selçuk Beşir Demir (Nitel Araştırma Yöntemleri), Siyasal Kitabevi, Ankara.
- Crompton, J.L.; Lee, S. and Shuster, T.J. (2001). "A Guide for Undertaking Economic Impact Studies: The Springfest Example", *Journal of Travel Research*, 80-87.
- Crompton, J.L. (2006). "Economic Impact Studies: Instruments for Political Shenanigans?", *Journal Of Travel Research*, 45, 67- 82.

- Crooke, E. (2005). "Dealing With The Past: Museums and Heritage in Northern Ireland and Cape Town, South Africa", *International Journal of Heritage Studies*, 11: 2, 131-142.
- Cürebil, İ.; Efe, R.; Sönmez, S. and Soykan, A. (2012). "Kazdağları Ekosistemi ve Ekolojisi", *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, Balıkesir, 93-111.
- Çağlar, Y. (2001). "Tarihte Kazdağları'nda Ormanlar ve Ormancılık", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 117-129, Edremit.
- Çakıcı, A. C.; Harman, S. and Bozkurt, S. (2008). "Kazdağları'nda Konaklayan Yerli Eko-turistlerin Profilini Belirlemeye Dönük Bir Araştırma", *Yenice Değerleri Sempozyumu*, 29 Ağustos, 39-55, Yenice.
- Çakıroğlu, C. (2001). "Kazdağları ve Çan Termik Santrali", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 281-296, Edremit.
- Çanakkale Governorship Publication 1998.
- Çanakkale Governorship Publication 1989.
- Çelik, K. and Ongun Sevindik, T. (2012). "Kazdağı Milli Parkı Dereleri Fitoplanktonu Üzerine Bir Çalışma", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 571-575, Balıkesir.
- Çelik, S.; Karabacak, E. and Uysal, İ. (2008). "Plants Have Been Collected from Mythological Kazdağı (Mt. Ida) National Park, West Turkey By Turkmens and Their Folk, Cultural and Social Uses", *European Journal of Scientific Research*, No: 4, 835-843.
- Çelik, S., Uysal, I. and Menemen, Y. (2005). "Centaurea species in Turkey (A): Centaurea odyssei Wagenitz (Asteraceae) in Kazdağı (Mt. Ida) National Park.", *The International Journal of Biodiversity Science and Management*, 1 (2), 113-120.
- Çengel, B. (1998). Kazdağı'nda Örneklenen Karaçamı Popülasyonlarında Genetik Çeşitliliğin Boyutu ve Yapılanması, Yüksek Lisans Tezi, Ortadoğu Teknik Üniversitesi, Ankara.
- Çetin, M. (2009). "İletişim Sürecini Etkileyen Faktörlere İlişkin Bir Değerlendirme", *Ticaret ve Turizm Eğitim Fakültesi Dergisi*, Sayı: 2, 203-226.
- Çetin, G. and Köksal, E.A. (2012). "Öğretmen Adaylarının Kazdağları Milli Parkı Gezisi İle İlgili Görüşleri", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 605, Balıkesir.
- Çiçek, F.F. (2000). Kazdağlarındaki Doğal Abies Equitrojani Aschers Et sint Popülasyonlarının Adaptif Plan Karakterlerindeki Genetik Çeşitlilik, Doktora Tezi, Ortadoğu Teknik Üniversitesi, Ankara.
- Çil, G. (2016). Kazdağı Tahtacı Türkmenlerinde Evlilik ve Musahiplik Kurumu, Yüksek Lisans Tezi, Çanakkale Onsekiz Mart Üniversitesi, Çanakkale.
- Çoban, R.V. (2012). "İda Dağından Kazdağı'na: Kazdağı Anlatılarının Karşılaştırmalı Mitoloji Tarafından İncelenmesi", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 219-224, Balıkesir.

- Dağdeviren, N. (2002). Kazdağları'nda Doğal Yetişen Gymnospermae Taksonları Üzerinde Dendrokronolojik Araştırmalar, Yüksek Lisans Tezi, İstanbul Üniversitesi.
- Daher, R.F. (2005). "Urban Regeneration/Heritage Tourism Endeavours: The Case of Salt, Jordan Local Actors, International Donors, and the State", *International Journal of Heritage Studies*, 11: 4, 289-308.
- Davis, L. and Thys-Şenocak, L. (2017). "Heritage and Scent: Research and Exhibition of Istanbul's Changing Smellscapes", *International Journal of Heritage Studies*, 23: 8, 723-741.
- Deacon, H. (2004). "Intangible Heritage in Conservation Management Planning: The Case of Robben Island", *International Journal of Heritage Studies*, 10: 3, 309-319.
- DeCuir-Gunby, J. T., Marshall, P. L., and McCulloch, A. W. (2011). "Developing and Using A Codebook for The Analysis of Interview Data: an Example From a Professional Development Research Project". *Field methods*, 23(2), 136-155.
- DeLyser, D. (1999). "Engaging the Past in a California Ghost Town", *Annals of the Association of American Geographers*, Vol: 89, No: 4, 602-632.
- Demiralp, D. (2011). "Land of Tales: Mount Ida", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 407-411, Edremit.
- Dereli, D. (2010). Kazdağı Milli Parkı'nda Ziyaretçi Yönetimi, Yüksek Lisans Tezi, Balıkesir.
- Dereli, D. and Arı, Y. (2012). "Kazdağı Milli Parkında Ziyaretçi Yönetimi", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 179-186, Balıkesir.
- Doğan, M. (2001). "Kazdağları Milli Parkı'nda Halk Orman İlişkileri ve Sorunları", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 239-241, Edremit.
- Doğan, M. and Akaydın, G. (2006). "Türkiye'de Bulunan Plumbaginaceae Familyası Üzerinde Taksonamik Çalışmalar ve Kazdağı Örneği", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 101-113, Çanakkale.
- Doğan, Y., Baslar, S., and Ugulu, I. (2014). "A Study on Detecting Heavy Metal Accumulation Through Biomonitoring: Content of Trace Elements in Plants at Mount Kazdagi in Turkey", *Appl Ecol Environ Res*, 12 (3), 627-636.
- Duran, R.; Farizo, B.A.; Xose, M. and Vazquez, M.X. (2015). "Conservation of Maritime Cultural Heritage: A Discrete Choice Experiment in a European Atlantic Region", *Marine Policy*, 51, 356-365.
- Durukan, K.; Öztürk, C.; Özel Cengiz, E. and Kelkit, A. (2006). "Kazdağlarında Rekreasyon ve Turizm Olanaklarının Değerlendirilmesi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 434-443, Çanakkale.
- Duymaz, A. (2001). "Kaz Dağı Ve Sarıkız Efsaneleri Üzerine Bir Değerlendirme", *Balıkesir Üniversitesi Sosyal Bilimler Dergisi*, Sayı: 5, 88-102.
- Duymaz, A. and Kumartaşlıoğlu, S. (2012). "Kazdağı Tahtacılarında "Ocak" Kültü", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 193-201, Balıkesir.

- Dymitrow, M. (2013). "Degraded Towns in Poland As Cultural Heritage", *International Journal of Heritage Studies*, 19: 7, 613- 631.
- Ebejer, J. (2018) "Urban Heritage and Cultural Tourism Development: a Case Study of Valletta's Role in Malta's Tourism", *Journal of Tourism and Cultural Change*, 1, 15.
- Eceoğlu, A. (2011). "Ekolojik Bir Hareket Olarak Ekoturizm'in Kazdağları ve Edremit Bölgesinde Gelişimi", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 285-291, Edremit.
- Efe, R.; Soykan, A.; Cürebal, İ. and Sönmez, S. (2012). "Kazdağları Çevresinde Zeytin ve Zeytinyağı Kültürü", *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, 167-186, Balıkesir.
- Ekim, T. (2012). "Kazdağları'nın Fitocoğrafyası", *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, Balıkesir, 70-76.
- Emiroğlu, B. D. (2013). Kazdağı Yöresinde Yaşayan Yerel Halkın Kırsal Turizme Bakışının Değerlendirilmesi: Adatepe ve Mehmetalan Köyleri Örneği, Yüksek Lisans Tezi, Çanakkale Onsekiz Mart Üniversitesi, Çanakkale.
- Enoch, Y. (1996). "Contents of Tour Packages: a Cross-Cultural Comparison", *Annals of Tourism Research*, 23(3), 599-616.
- Eraslan, O. Z. and Özçelik, E. (2001). "Kazdağları'nda Mülkiyet Sorunları", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 218-224, Edremit.
- Erden, A. (2001). "Kazdağları'nda Tarih Boyunca Kültür", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 137-141, Edremit.
- Erdim, D. (2008). Kazdağları'nın Korunmasında Toplumsal Bilinç, *Yenice Değerleri Sempozyumu*, 28-29 Ağustos, 171-198, Yenice.
- Erduran, F., Özel Cengiz, A. E. Ö., and Sağlık, A. (2012). "Potential Ecotourism in The Protected Area: a Case Study at Kazdağı (Mt. Ida), Turkey", *African Journal of Agricultural Research*, 7 (11), 1772-1781.
- Erdoğan, B., Akay, E., Hasözbeke, A., Satır, M., and Siebel, W. (2013). "Stratigraphy and Tectonic Evolution of The Kazdağı Massif (NW Anatolia) Based on Field Studies and Radiometric Ages", *International Geology Review*, 55 (16), 2060-2082.
- Erten, İ. (2008). "Kazdağları Güneyindeki Yerleşme Kültürü ve Bir Örnek: Adatepe Köyü", *Küçükkuşu Değerleri Sempozyumu*, 30 Ağustos, 19-30, Küçükkuşu.
- Eryücel, Ö. (2018). Turizmde Kültürel Mirasın Sürdürülebilirliği: Kazdağı Türkmen Köyleri Örneği, Yüksek Lisans Tezi, Çanakkale.
- Esen, O. (2012). Kazdağı (Türkiye)'na Endemik Silene Bolanthoides Quezel, Contandr Pamukç. Türünün Biyolojisi, Yüksek Lisans Tezi, Çanakkale Onsekiz Mart Üniversitesi, Çanakkale.
- Eyborsdottir, E and Loftsdottir, K. (2016). "Vikings in Brazil: The Iceland Brazil Association Shaping Icelandic Heritage", *International Journal of Heritage Studies*, 22: 7, 543-553.
- Ezer, A. (2001). "Kazdağları Milli Parkı Uzun Devreli Gelişme Planı", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 229-233, Edremit.

- Fan, L. (2014). "International Influence and Local Response: Understanding Community Involvement in Urban Heritage Conservation in China", *International Journal of Heritage Studies*, 20: 6, 651-662.
- Fayissa, B.; Nsiah, C. and Tadasse, B. (2007). "The Impact Of Tourism On Economic Growth And Development In Africa", *Department Of Economics And Finance Working Paper Series*, 1-21.
- Feighery, W.G. (2011). "Contested Heritage In The Ancient City Of Peace", *Historic Environment*, Volume: 23, Number: 1, 38-47.
- Feriotto, C.; Biancardi, M.; Hohenstein, U. T.; Breda, M. and Leonforte, A. (2013). "Cloud Computing for Cataloguing and Valorization of The Cultural Heritage: Experimentation of The Livebase Platform for The Fast Development of Cataloguing", *Digital Heritage International Congress (DigitalHeritage)*, Vol. 2, 103-106).
- Ferretti, V.; Bottero, M. and Mondini, G. (2014). "Decision Making and Cultural Heritage: an Application of The Multi-Attribute Value Theory for The Reuse of Historical Buildings", *Journal of Cultural Heirtage*, 15- 644-655.
- Fingleton, J. (2004). "Cultural Heritage Management: Policy and Practice in Two Country Towns", *Historic Environment*, Volume: 17, Number: 3, 29-32.
- Firmansyah, F. And Fadlilah K, U. (2016). "Improvement of Involvement Society in The Context of Smart Community for Cultural Heritage Preservation in Singosari", *Social And Behavioral Sciences*, 227, 503-506.
- Fitri, I.; Ahmad, Y. and Ahmad, F. (2015). "Conservation of Tangible Cultural Heritage in Indonesia: a Review Current National Criteria for Assessing Heritage Value", *Social And Behavioral Sciences*. 184, 71-78.
- Foo, L.M. and Rossetto, A. (1998). Cultural Tourism in Australia Characteristics and Motivation, BTR Occasional Paper Number 27.
- Forino, G.; MacKee, J. and Meding, J. (2016). "A Proposed Assessment Index for Climate Change-Related Risk for Cultural Heritage Protection in Newcastle (Australia)", *International Journal of Disaster Risk Reduction*, 19, 235-248.
- Forrest, P. (1990). "Cultural Heritage: Stereotypes and Realities", *Historic Environment VII*, 3-4, 21-26.
- Foxell, E.; Trafford, A. (2010). "Repositioning Malta as a Cultural Heritage Destination", *International Journal of Culture, Tourism and Hospitality Research*, Vol: 4, Issue: 2, 156-168.
- Fyall, A. and Garrod, B. (1998). "Heritage Tourism: at What Price?", *Managing Leisure*, 3: 4, 213-228.
- Gadanaz, A. and Orhan, M. (2008). "Kazdağı: Balıkesir, Bergama ve Ayvacık Halılarının Etkileşimi", *Çanakkale İli Değerleri Sempozyumları*, 25-31 Ağustos, 281-286.
- Gao, L. and Woudstra, J. (2011). "Repairing Broken Continuity: Garden Heritage in the Historic Villages Xidi and Hongcun, China", *Historic Environment*, Volume: 23, Number: 1, 48-55.

Garrod, B. and Fyall, A. (2000). "Managing Heritage Tourism", *Annals of Tourism Research*, Vol: 27, No: 3, 682-708.

Geatte, (1994). *Le Tourisme Cultural En Europe*, Lüksemburg.

Gemici, Y. and Özel N. (2001). "Kazdağları'nda Flora ve Vejetasyon, Kazdağı ve Yakın Çevresinin Jeolojik Özellikleri", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 26-39, Edremit.

George, E.W. (2010). "Intangible Cultural Heritage, Ownership, Copyrights, and Tourism", *International Journal of Culture, Tourism and Hospitality Research*, Vol: 4 Issue: 4, 376-388.

Gider, A.; Yıldızoğlu, Z. and Kelkit, A. (2006). "Kazdağı Eteklerindeki Yapılaşmanın Küçükkuşu (Çanakkale) Örneğinde İrdelenmesi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 468-476, Çanakkale.

Gilbert, E. (2011). "The Dhow As Cultural Icon: Heritage and Regional Identity in The Western Indian Ocean", *International Journal of Heritage Studies*, 17: 1, 62-80.

Gnoth, J. and Zins, A. H. (2013). "Developing a Tourism Cultural Contact Scale", *Journal of Business Research*, 66(6), 738-744.

Göney, S. (2006). "Kazdağları Kütlesinin İsmi Hakkında", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 59-62, Çanakkale.

Gönüz, A.; Tort, N.; Öztürk, İ. and Dereboylu A.E. (2006). "Kazdağları'nda Doğal Yayılış Gösteren Bazı Hypericum L. Taksonları Üzerine Yaprak Anatomik ve Morfolojik Gözlemleri", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 114-121, Çanakkale.

Gönüz, A.; D.Yağan, B. and Hürkan, K. (2011). "Preliminary Report on Potential of Hypericum L. Taxa From Ida Mountain (Kazdağı) in Bayramiç, Turkey", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 188-193, Edremit.

Green, M. (2001). *Urban Heritage Tourism: Globalization And Localization*, (Greg Richards Ed.), *Cultural Attractions And European Tourism*, 173-198, New York, USA.

Greenop, K. and Landorf, C. (2017). "Grave-To-Cradle: a Paradigm Shift for Heritage Conservation and Interpretation in The Era of 3D Laser Scanning", *Historic Environment*, Volume: 29, Number: 1, 44-55.

Grydehoj, A. (2010). "Uninherited Heritage: Tradition and Heritage Production in Shetland, Aland and Svalbard," *International Journal of Heritage Studies*, 16: 1-2, 77-89.

Guba, E. G. (1981). Criteria for Assessing the Trustworthiness of Naturalistic Inquiries. *Ectj*, 29(2), 75-91.

Güler, N. (2005). *Kazdağları'nda Yetişen Orchidaceae Familyası Bitkileri Üzerinde Morfolojik Ve Korolojik Araştırmalar*, Fen Bilimleri Enstitüsü, Doktora Tezi, Tekirdağ.

Gümüş, B.A. (2006). "Kazdağı (Ida) Milli Parkı Malakofaunası", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, Çanakkale, 65-76.

- Gümüş, E.O. (2006). "Kazdağında Yaşadığı Varsayılan Mitolojik Kahramanların Tiyatro Göstergebilimi Açısından İncelenmesi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 355-360, Çanakkale.
- Gürçayır, S. (2011). "Somut Olmayan Kültürel Mirasın Korunması Sözleşmesi Üzerine Eleştirel Bir Okuma", *Milli Folklor*, 92: 5-12.
- Gürkan, M., Hayrettaş, S., Yakın, B. Y., and Tok, C. V. (2012). "A Preliminary Study on Micronucleus Analysis and Nuclear Anomalies in *Pelophylax ridibundus*", *Su Ürünleri Dergisi*, 29 (3), 133-136.
- Güzel, T. (2008). "Kaz Dağlarının Turizm Potansiyeli ve Turizm İşletmelerinin Koruma-Kullanım İlkeleri Açısından Bölgeye Etkisi", *Yenice Değerleri Sempozyumu*, 29 Ağustos, 75-83, Yenice.
- Hacıoğlu, N. (2013). *Seyahat Acentacılığı Tur Operatörlüğü*. Nobel Publication, Ankara, Seventh Edition.
- Hallewood, C. and Hannam, K. (2001). "Viking Heritage Tourism Authenticity and Commodification", *Annals of Tourism Research*, Vol: 28, No: 3, 565-580.
- Hani, U.; Azzadina, I; Sianipar, C.P.M.; Setyagung, E.H. And Ishii, T. (2012). "Preserving Cultural Heritage Through Creative Industry: a Lesson from Saung Angklung Udjo", *Economics and Finance*, 4, 193-200.
- Hargrove, C. (2014). National Cultural Districts Exchange, http://www.americansforthearts.org/sites/default/files/pdf/2014/by_program/reports_and_data/toolkits/cultural_districts/issue_briefs/Cultural-Tourism-Attracting-Visitorsand-Their-Spending.pdf
- Harun, S.N. (2011). "Heritage Building Conservation in Malaysia: Experience and Challenges", *Engineering*, 20, 41-53.
- Harrington, J. (2009). "Managing Intangible Cultural Heritage: Competing Global and Local Values", *Historic Environment*, Volume: 22; Number: 3, 19-23.
- Harrison, R. (2003). "The Archaeology of 'Lost Places: Ruin, Memory and The Heritage of The Aboriginal Diaspora In Australia", *Historic Environment*, Volume: 17, Number: 1, 18-23.
- Hausmann, A. (2007). "Cultural Tourism: Marketing Challenges and Opportunities for German Cultural Heritage", *International Journal of Heritage Studies*, 13: 2, 170-184.
- Hayward, P. and Tran, G.T.H. (2014). "At The Edge: Heritage and Tourism Development in Vietnam's Con Dao Archipelago", *Journal of Marine and Island Cultures*, 3, 113-124.
- Heitmann, S. and Robinson, P. (2009). "Sustainability for Travel Management" in *Operations Management in The Travel Industry*, Ed: Peter Robinson, Cabi, UK.
- Henderson, J. (2003). "Ethnic Heritage As a Tourist Attraction: The Peranakans of Singapore", *International Journal of Heritage Studies*, 9: 1, 27-44.
- Henderson, J.C. (2008). "Conserving Hong Kong's Heritage: The Case of Queen's Pier", *International Journal of Heritage Studies*, 14: 6, 540-554.

- Henderson, J. (2011). "Understanding And Using Built Heritage: Singapore's National Monuments And Conservation Areas", *International Journal of Heritage Studies*, 17: 1, 46-61.
- Henry, R. and Foanaota, L. (2015). "Heritage Transactions at The Festival of Pacific Arts", *International Journal of Heritage Studies*, 21: 2, 133-152.
- Hepbilgin, B. (2018). Kazdağı ve Yakın Çevresinde Ağaç Formasyonunun Dağılışına İklim Değişikliğinin Olası Etkilerinin Modellenmesi, Doktora Tezi, Çanakkale Onsekiz Mart Üniversitesi, Çanakkale.
- Herrero, L.C.; Sanz, J.A.; Devesa, M.; Bedate, A and Barrio, M. J. (2006). "The Economic Impact of Cultural Events a Case-Study of Salamanca 2002, European Capital Of Culture", *European Urban and Regional Studies*, 13: 1, 41-57.
- Hitchcock, G. and Hughes, D. (1995). Research and the teacher: a Qualitative Introduction to School Based Research, Psychology Press.
- Ho, P. S. and McKercher, B. (2004). "Managing Heritage Resources As Tourism Products", *Asia Pacific Journal of Tourism Research*, 9(3), 255-266.
- Holtorf, C. (2008). "Zoos As Heritage: an Archaeological Perspective", *International Journal of Heritage Studies*, 14: 1, 3-9.
- Hofstede, G. (2001). Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations, Sage publications.
- Hristov, D.; Naumov, N. and Petrova, P. (2018). "Interpretation in Historic Gardens: English Heritage Perspective", *Tourism Review*, 199-215.
- Hua, L.; Chen, C.; Fang, H. and Wang, X. (2018). "3D Documentation on Chinese Hakka Tulou and Internet-based Virtual Experience for Cultural Tourism: A Case Study of Yongding Country, Fujian". *Journal of Cultural Heritage*, 29, 173-179.
- Hughes, H. L. (1996). "Redefining Cultural Tourism", *Annals of Tourism Research*, 23(3), 707-709.
- Hughes, H.L. (2002). "Culture and Tourism: a Framework for Further Analysis", *Managing Leisure*, 7: 3, 164-175.
- Hughes, H. and Allen D. (2005). "Cultural Tourism In Central And Eastern Europe: The Views of Induced Image Formation Agents", *Tourism Management*, 26, 173-183.
- Hummatova, H. (2011). "Kazdağları ve Babadağı Efsanesindeki Dağ Kültünün Semantik Fonksiyonları", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 45-48, Edremit.
- Hurley, P. T. and Arı, Y. (2018). "Saying "No" to (the) Oxygen Capital? Amenity Migration, Counter-territorialization, and Uneven Rural Landscape Change in the Kaz Dağları (Ida Mountains) of western Turkey", *Journal of Rural Studies*, 62, 195-208.
- Iguisi, O. (2009). "Motivation-Related Values Across Cultures", *African Journal of Business Management*, Vol: 3, 4, 141-150.
- İlgar, R. (2008). "Kaz Dağı'nın Üstü "Altın"dan Kıymetli Mi? "Is The Surface of Ida Mountain More Precious Than Gold Mine?", *Uluslararası Sosyal Araştırmalar Dergisi The Journal Of International Social Research*, Volume 1-2, 170-182.

- Imon, S.S. (2017). "Cultural Heritage Management Under Tourism Pressure", *Worldwide Hospitality and Tourism Themes*, Volume: 9 Issue: 3, 335-348.
- Irando, E.M. (2004). "The Role of Tourism in The Conservation of Cultural Heritage in Kenya", *Asia Pacific Journal Of Tourism Research*, 9: 2, 133-150.
- Istoc, E.M. (2012). "Urban Cultural Tourism and Sustainable Development", *International Journal for Responsible Tourism*, Vol: 1, No: 1, 38-56.
- İçöz, O. (2003). *Seyahat Acentaları ve Tur Operatörlüğü Yönetimi*, Fourth Edition, Turhan Publication, Ankara.
- İldirir, M. (2008). "Yenice'nin Sayısal Göstergeleri", *Yenice Değerleri Sempozyumu*, 28-29 Ağustos, 9-26, Yenice.
- İstanbulu Dinçer, F. and Emiroğlu, B. D. (2017). "Agro Turizm Faaliyetleri ve Bölgeye Olan Etkilerinin Yerel Paydaşların Bakış Açısıyla İncelenmesi: Çanakkale Kazdağı Yöresi Örneği", *International Journal of Social and Economic Sciences (IJSES)*, (1), 1-17.
- İstanbulu Dinçer, F. and Ertuğral, S.M. (2000). "Kültürel Mirasın Korunması ve İstanbul İlindeki Tarihi Yapıların Turizm Amaçlı Kullanımı Üzerine Bir Deneme", *Anatolia: Turizm Araştırmaları Dergisi*, 11, 69-78.
- İşbilir, A. (1991). *Bursa (Uludağ) ve Kazdağı Podarcis Muralis Popülasyonlarının Taksonomik Karşılaştırılması*, Doktora Tezi, Uludağ Üniversitesi, Bursa.
- Jacobs, J. (2010). "Re-Branding The Levant: Contested Heritage and Colonial Modernities in Amman and Damascus", *Journal of Tourism and Cultural Change*, 8: 4, 316-326.
- Jacobs, L., Du Preez, E., and Fairer-Wessels, F. (2019). "Rough road to the stars: A route development framework for Astro Tourism in the Karoo Arid Region", *50th Annual TTRA International Conference*, 25-27 Haziran, Melbourne-Australia.
- James, D. (2013). "Signposted By Song: Cultural Routes of the Australian Desert", *Historic Environment*, Volume: 25, Number: 3, 30-42.
- Jamhawi, M.M.; Hajahjah, Z.A. (2017). "A Bottom-Up Approach for Cultural Tourism Management in the Old City of As-Salt, Jordan", *Journal of Cultural Heritage Management and Sustainable Development*, Vol: 7, Issue: 1, 91-106.
- Jansen-Verbeke, M. (2007). "Cultural Resources and The Tourismification of Territories, the Tourism Research Agenda: Navigating with a Compass", *Acta Turistica Nova*, 1(1), 1-20.
- Jansen-Verbeke, M. and Lievois, E. (1999). *Analyzing Heritage Resources for Urban Tourism in European Cities*. In D. G. Pearce and R. W. Butler (eds), *Contemporary Issues in Tourism Development* (81–107) Routledge, London.
- Johnston, C. (2015). "Defining Future Heritage Practice: Voices From The 2013 Australia ICOMOS Conference", *Historic Environment*, Volume: 27, Number: 2, 96-108.
- Johnson, N.C. (1996). "Where Geography and History Meet: Heritage Tourism and the Big House in Ireland", *Annals of the Association of American Geographers*, Vol: 86, No: 3, 551-566.

- Jolliffe, L. and Smith, R. (2001). "Heritage, Tourism And Museums: The Case of The North Atlantic Islands of Skye, Scotland And Prince Edward Island, Canada", *International Journal of Heritage Studies*, 7: 2, 149-172.
- Jones, G. and Ells, K. (2009). "Almost Indigenous: Cultural Tourism in Acadia and Acadiana", *Journal of Enterprising Communities: People and Places in the Global Economy*, Vol: 3 Issue: 2, 193-204.
- Jung, T.H. and Dieck, M.C. (2017). "Augmented Reality, Virtual Reality and 3D Printing for The Co-Creation of Value For The Visitor Experience At Cultural Heritage Places", *Journal of Place Management and Development*, Vol: 10, Issue: 2, 140-151.
- Jung, T.H.; Lee, H.; Chung, N. and Dieck, M.C. (2018). "Crosscultural Differences In Adopting Mobile Augmented Reality at Cultural Heritage Tourism Sites", *International Journal of Contemporary Hospitality Management*, Vol: 30 Issue: 3, 1621-1645.
- Kabaş Durukan, S.; Öztürk, C., Özel Cengiz, E. and Kelkit, A. (2006). "Kazdağlarında Rekreasyon ve Turizm Olanaklarının Değerlendirilmesi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 434-443, Çanakkale.
- Kadar, M. and Benedek, I. (2017). "The Branding and Promotion of Cultural Heritage, Case Study about the Development and Promotion of a Touristic Heritage Route in the Carpathian Basin", *Journal of Media Research*, 10(3).
- Kahyaoğlu, S. (2001). "Kazdağları'na Tarihte Verilen İsimler ve Kültürel Kökenleri", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 152-170, Edremit.
- Kahyaoğlu, S. (2012). "Kazdağında Ocak ve Yurt Yeri Kültürü", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 207-211, Balıkesir.
- Kalay, E. (1997). "Sarıkoz Efsanesi ve Edremit Körfezi", *Milli Folklor*, 58-59.
- Kamel Ahmed, E. (2011). Decoding cultural landscapes: guiding principles for the management of interpretation in cultural world heritage sites (Doctoral dissertation, The University of Nottingham).
- Kaplan, M.E. and Gönüz, A. (2011). "An Investigation About Autecological and Economical Characteristics of Natural Distributed *Salicornia emerici* Duval-Jouve and *Sarcocornia fruticosa* (L.) A.J. Scott in Region of North Side of Kaz Mountain", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 138-148, Edremit.
- Karaata, C. (2008). "Adatepe Köyü Mezar Taşları", *Küçükkuşu Değerleri Sempozyumu*, 30 Ağustos, 117-124, Küçükkuşu.
- Karaca. G. (2019). Kazdağı Milli Parkı'nın Cynipidae Faunası, Yüksek Lisans Tezi, Pamukkale Üniversitesi, Denizli.
- Karabacak, E.; Esen, O. and Değirmenci, R. (2012). "Kazdağı Zirveler Bölgesinin Endemik, Nadir ve Etnobotanik Özellikleri Olan Bitkileri Üzerinde Koruma Çalışmaları", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 29-33, Balıkesir.

Karademir, H.; Özen, İ.; Gediz F. and Kaya Kaleyikan, F. (2012). “Kazdağı Orman Varlığı ve Gördüğü Fonksiyonlar”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 319-327, Balıkesir.

Karademir, H.; Özen, İ.; Gediz, F. and Kaleyikan, F.K. (2012). “Orman Ekosistemlerinin İzlenmesi Programı Çerçevesinde Kazdağı Ormanlarının Sağlığının Değerlendirilmesi”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 329-337, Balıkesir.

Karakul, Ö. (2007). “Tarihî Çevrelerde Halk Mimarisi: Somut Olmayan Kültürel Mirasın Yaşama Mekânları”, *Millî Folklor*, 75, 151-163.

Kaya, A. (2001). “Kazdağları’nda Sarıkız Kültürü”, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 142-151, Edremit.

Kaya, İ. and Deveci, İ. (2012). “Yasadışı Avcılığın Yerli Av Turizmine Etkileri: Kazdağında Bir Uygulama Çalışması”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 387-394, Balıkesir.

Kaynaş, K. and Sakaldaş, M. (2006). “Kazdağı Yöresinde Yetiştirilen “Tüysüz Beyaz Şeftali Üzerine” Çeşitli Araştırmalar”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 329-335, Çanakkale.

Kaynaş, K. and Akçal, A. (2006). “Kazdağları ve Çevresinde Doğal Olarak Yayılış Gösteren Cyclamen Hederifolium’un Saksılı Süs Bitkisi Olarak Yetiştirilme Olanaklarının İncelenmesi”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 336-340, Çanakkale.

Kaynaş, K. (2012). “Kazdağları’nda Tarım ve Altın Madeni Karşılaştırılması”, *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, 114-121, Balıkesir.

Kazdağı Museum (Sarıkız Ethnography Gallery) Printed Publication 2015.

Kelly, M. (2007). “Road Heritage Conservation - Theory and Reality: Recognition, Protection And Conservation Practice”, *Historic Environment*, Volume: 20, Number: 1, 37-42.

Kempiak, J.; Hollywood, L.; Bolan P. and McMahon-Beattie, U. (2017). “The Heritage Tourist: an Understanding of The Visitor Experience at Heritage Attractions”, *International Journal of Heritage Studies*, 23: 4, 375-392.

Khakzad, S.; Pieters, M. and Balen, K.V. (2015). “Coastal Cultural Heritage: a Resource to Be Included in Integrated Coastal Zone Management”, *Ocean And Coastal Management*, 118, 110-128.

Khlaikaew, K. (2015). “The Cultural Tourism Management Under Context of World Heritage Sites: Stakeholders’Opinions Between Luang Prabang Communities, Laos And Muang-Kao Communities, Sukhothai, Thailand”, *Economics And Finance*, 23, 1286-1295.

Kılıç, B.; Şahin, Ö.; Kurnaz, A. and Bekar, A. (2011). “Destinasyon İmajı Oluşturmada Güdüleyici Bir Etken Olarak Gastro Turizm ve Kazdağları Yenilebilir Çiçeklerin Kullanımı”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 176-182, Edremit.

- Kıvrak, M.; Tatlı, A. and Vuran, F.A. (2012). “Kazdağlarının Zeytin Bahçelerine Etkisi”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 481-482, Balıkesir.
- Kift, D. (2011). “Heritage And History: Germany’s Industrial Museums And The (Re) Presentation Of Labour”, *International Journal of Heritage Studies*, 17: 4, 380-389.
- Kim, H.; Cheng, C.H.; O’Leary, J.T. (2007). “Understanding Participation Patterns And Trends In Tourism Cultural Attractions”, *Tourism Management*, 28, 1366-1371.
- Kim, Y.F.S. and Zhou, T. (2015). “Staging The ‘Authenticity’ of Intangible Heritage from The Production Perspective: The Case of Craftsmanship Museum Cluster in Hangzhou, China”, *Journal of Tourism and Cultural Change*, 13: 4, 285-300.
- King, S. A. and Foster, P.R. (2001). “No Problem Mon: Strategies Used to Promote Reggae Music As Jamaica's Cultural Heritage. *Journal of Nonprofit and Public Sector Marketing*, 8(4), 3-16.
- Kisusi, R. L. and Masele, J. J. (2019). “Efficacy of Public Awareness Strategies for Promoting Existing Cultural Heritage Tourism Assets in Dar Es Salaam. *Journal of Heritage Tourism*, 14(2), 117-137.
- Kitapçioğlu Gümüštepe, F.(1993). “Edremit Şehri”, *Türk Coğrafya Dergisi*, Sayı: 28,191-192.
- Kivela, J. and Crotts, J. C. (2006). Tourism and Gastronomy: Gastronomy's Influence on How Tourists Experience A Destination. *Journal of Hospitality and Tourism Research*, 30(3), 354-377.
- Koç, D. (2014). Balıkesir Orman Fidanlığında Üretilen Kazdağı Göknarı Fidanlarında Morfolojik Özellikler, Yüksek Lisans Tezi, Süleyman Demirel Üniversitesi, Isparta.
- Koç, T. (2007). “Kaz Dağı Kuzey Kesiminin (Bayramiç-Çanakkale) Jeomorfolojisi (Geomorphology of North Part of Kaz Mountain (İda, Bayramiç-Çanakkale)”, *Coğrafi Bilimler Dergisi/Turkish Journal of Geographical Sciences*, 5 (2), 27-53.
- Koç, T. (2006). “Kaz Dağı İklim Özelliklerini Şekillerndiren Dinamik –Sinoptik Şartlar”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, Çanakkale, 20-28.
- Koç, T. (2006). “Kaz Dağı: Tanımı, Algılanması ve Sosyal Yapıya Etkileri”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, Çanakkale, 29-39.
- Koç, T. and Arslan, E. (2011). “Kazdağı ve Yakın Çevresinde Orman Örtüsünün Dağılım Özellikleri”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 149-161, Edremit.
- Koç. Y. (2017). Koruma Alanlarının Çevresinde Nüfus Hareketleri: Kazdağı ve Manyas Kuş Cenneti Milli Parkı Örneği, Doktora Tezi, Balıkesir Üniversitesi, Balıkesir.
- Koepke, B. (2001). “Intangible Cultural Heritage in Afghanistan”, *Historic Environment*, Volume: 15, Cilt: 3, 56-66.
- Kolay, S. (2016). “Cultural Heritage Preservation of Traditional Indian Art Through Virtual New-Media”, *Social And Behavioral Sciences*, 225, 309-320.

- Köksal, E.A. and Çetin, G. (2012). “Kazdağları Milli Parkı İçin Gönüllülük Programı Önerisi”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 595, Balıkesir.
- Köse, A. (1997). “Kazdağı’nda Doğal Çevre Özelliklerine Dayanan Günübirlik Rekreasyon Alanlarına Üç Örnek: Ayazma, Pınarbaşı ve Sütüven”, *Türk Coğrafya Dergisi*, 32, 237-262.
- Kudar, A. (2001). “Kazdağları’nın Dünü, Bugünü ve Yarını”, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 171-175, Edremit.
- Kudar, S. (2004). Muatazmayınışatırta. Tahtakuşlar Özel Etnografya Galerisi Kültür Yayınları.
- Kuşçu, A. (2001). “Kazdağları Milli Parkı’nda Ekolojik Turizm ve Sorunları”, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 307-309, Edremit.
- Küçük, E. (2010). Kazdağları Yerinde (*In Situ*) Muhafaza Alanlarındaki Kestane (*Castanea Sativa* Mill.) Popülasyonlarının MikrosateliT (SSR) Markörleri ile Karakterizasyonu, Doktora Tezi, İzmir.
- Küçükaslan, N. (2009). Tur Planlaması ve Tur Yönetimi, Alfa Akademi, İstnabul.
- Küçükkaykı, E. C., Şirin, Ü., Çalışkan, H., and Şenyüz, Y. (2013). “Preliminary Work on Longhorned Beetles Fauna of Kaz Dağları (Ida Mountain) and Near With Two New Subspecies (Coleoptera: Cerambycidae)”, *Munis Entomology and Zoology*, 8 (1), 50-62.
- Kwon, H. (2017). “Villagers’ Agency in the Intangible Cultural Heritage Designation of a Korean Village Ritual”, *International Journal of Heritage Studies*, 23: 3, 200-214.
- Labadi, S. (2008). “Managing Heritage and Cultural Tourism Resources”, *Critical Essays*, Volume: 1, 5: 3, 223-226.
- Langfield, M. (2010). “Global Heritage: Perspectives from the Northern Territory”, *Australia, International Journal of Heritage Studies*, 16: 3, 187-206.
- Lau, C.Y.L. and Li, Y. (2015). “Producing a Sense of Meaningful Place: Evidence From A Cultural Festival In Hong Kong”, *Journal of Tourism and Cultural Change*, 13: 1, 56-77.
- Lennon, J. (2000). “Cultural Landscapes: Conserving Cultural Heritage Values in Natural Areas”, *Historic Environment*, 44-52.
- Leslie, D. (2001). Urnab Regeneration and Glasgow’s Galleries with Particular Reference to The Burrel Collection, (Greg Richards Ed.), *Cultural Attractions and European Tourism*, 111-134, New York, USA.
- Levine, M.A.; Britt, K.M. and Delle, J.A. (2005). “Heritage Tourism and Community Outreach: Public Archaeology at The Thaddeus Stevens and Lydia Hamilton Smith Site in Lancaster, Pennsylvania, USA”, *International Journal of Heritage Studies*, 11: 5, 399-414.
- Li, Y. (2003). “Heritage Tourism: the Contradictions Between Conservation and Change”, *Tourism and Hospitality Research*, Vol: 4, No: 3, 247-261.

- Logan, W. (2012). "Cultural Diversity, Cultural Heritage and Human Rights: Towards Heritage Management As Human Rights-Based Cultural Practice", *International Journal of Heritage Studies*, 18: 3, 231-244.
- Lorusso, S.; Cogo, G. M., and Natali, A. (2017). The Protection and Valorization of Cultural and Environmental Heritage in The Development Process of The Territory. *Conservation Science in Cultural Heritage*, 16(1), 59-88.
- Lourens, M. (2007). "Route Tourism: A Roadmap for Successful Destinations and Local Economic Development", *Development Southern Africa*, 24 (3), 475-489.
- Lu, B. and Zhou, S. (2016). "China's State-Led Working Model on Protection of Underwater Cultural Heritage: Practice, Challenges, and Possible Solutions", *Marine Policy*, 65, 39-47.
- Lundberg, D. E. (1990). *The Tourist Business*, Sixth Edition, New York.
- Lung, D.P.Y. (2006). "Sustainable Cultural City: Risks And Opportunities of Cultural Tourism Development in Hong Kong, Macau And Kaiping", *Historic Environment*, Volume: 19, Number: 2, 20-25.
- Lusetyowati, T. (2015). "Preservation and Conservation Through Cultural Heritage Tourism. Case Study: Musi Riverside Palembang", *Social and Behavioral Sciences* 184, 401-406.
- Lynch, M.F.; Duinker, P.N.; Sheehan, L.R. and Chute, J.E. (2011). "The Demand for Mi'kmaw Cultural Tourism: Tourist Perspectives", *Tourism Management*, 32, 977-986.
- MacDonald, R. and Jolliffe, L. (2003). "Cultural Rural Tourism Evidence from Canada", *Annals of Tourism Research*, Vol: 30, No: 2, 307-322.
- Mahoney, P. (1993). "Conserving Railway Heritage in New Zealand Theory and Reality", *Historic Environment*, Vol: 10. No: 1, 49-53.
- Mancini, M. (2000). *Conducting Tours*, Third Edition, USA.
- Manuel, F.F.; Gonzales-Esmero, D. and Gado, C.L. (2017). "Promotion and Conservation of Philippine Cultural Ricescapes at the Rice Science Museum. *Museum International*, 69(1-2), 46-57.
- Marmol, C. (2017). "The Quest for a Traditional Style: Architecture and Heritage Processes in a Pyrenean Valley", *International Journal of Heritage Studies*, 23: 10, 946-960.
- Martin, E.; Dirmenci, T. and Satıl, F. (2012). "Kazdağında Yetişen Prunella L. Türleri Üzerine Sitotaksonomik Bir Çalışma, Kazdağlarının Zeytin Bahçelerine Etkisi", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 485, Balıkesir.
- Martinez-Perez, A.; Garcia-Villaverde, P.M. and Elche, D. (2016). "The Mediating Effect of Ambidextrous Knowledge Strategy Between Social Capital and Innovation of Cultural Tourism Clusters Firms", *International Journal of Contemporary Hospitality Management*, Vol: 28, Issue: 7, 1484-1507.

- Massing, K. (2018). "Safeguarding Intangible Cultural Heritage in an Ethnic Theme Park Setting-The Case of Binglanggu in Hainan Province, China", *International Journal Of Heritage Studies*, 24: 1, 66-82.
- Maweheb, S.; Malek, S. and Faouzi, G. (2016). "Geometric Invariance in Digital Imaging for The Preservation of Cultural Heritage in Tunisia", *Digital Applications in Archaeology and Cultural Heritage*, 3, 99-107.
- Mayes, W. and Chang, N. (2014). "Discovering Sepon: Cultural Heritage Management and The Making of A Modern Mine", *Extractive Industries And Society*, 237-248.
- McCracken, G. (1986). "Culture and Consumption: a Theoretical Account of the Structure and Movement of the Cultural Meaning of Consumer Goods", *Journal of Consumer Research*, Vol: 13, No: 1, 71-84.
- McCormick, R. (2011). The Cultural Heritage Traveler Study (<https://www.americansforthearts.org/sites/default/files/CulturalTravWhPaper.pdf>).
- McGettigan, F. and Burns, K. (2001). Clonmacnoise: a Monastic Site, Burial Ground And Tourist Attraction, (Greg Richards Ed.), Cultural Attractions And European Tourism, 135-158, New York, USA.
- McGowan, B. and Wright, C. (2011). "Braidwood's Enduring Chinese Heritage", *Historic Environment*, Volume: 23, Number: 3, 34-39.
- McHone, W. W. and Rungeling, B. (1999). "Special Cultural Events: Do They Attract Leisure Tourists?", *Hospitality Management*, 18, 215-219.
- McKercher, B. (2002). "Towards a Classification of Cultural Tourists", *International Journal of Tourism Research*, 4, 29-38.
- McKercher, B. and Du Cros, H. (2002). Cultural Tourism: The Partnership Between Tourism And Cultural Heritage Management, Newyork, Usa.
- McKercher, B.; Ho, P.S.Y. and Cros, H. (2005). "Relationship Between Tourism And Cultural Heritage Management: Evidence From Hong Kong", *Tourism Management*, 26, 539-548.
- McKercher, B.; Mei, W.S. and Tse, T.S.M. (2006). "Are Short Duration Cultural Festivals Tourist Attractions?", *Journal of Sustainable Tourism*, 14: 1, 55-66.
- McLean, F. (1998). "Museums and The Construction Of National Identity: a Review", *International Journal of Heritage Studies*, 3: 4, 244-252.
- McLeod, I. (1992). "Current Approaches to The Underwater Cultural Heritage-Strengths and Weaknesses". *Materials Conservation Management, Historic Environment*, Vol: 9, No: 3, 11-16.
- Mele, E.; Kerkhof, P. and Cantoni, L. (2020) "Cultural Localization in Online Heritage Promotion, *Journal of Heritage Tourism*, 1-17.
- Metin Basat, E. (2013). "Somut ve Somut Olmayan Kültürel Mirası Birlikte Koruyabilmek", *Millî Folklor*, 25: 100, 61-71.
- Meyer, D. (2004). "Tourism Routes And Getaways: Key Issues for The Development of Tourism Routes and Gateways and Their Potential for Pro-Poor Tourism", 1-31.

- Millar, S. (1989). Heritage Management For Heritage Tourism, Managing Heritage and Cultural Tourism Resources, Ed: Dallen J. Timothy, pp. 9-14.
- Mitchell, C.J.A. (2000). Heritage, Encyclopedia of Tourism, Ed: Jafar Jafari, Honggen Xiao, 422-424, (<https://tr.scribd.com/document/358081900/VA-Encyclopedia-of-Tourism-2016-pdf>).
- Mitsche, N.; Vogt, F.; Knox, D.; Cooper, I.; Lombardi, P. and Ciaffi, D. (2013). "Intangibles: Enhancing Access to Cities' Cultural Heritage Through Interpretation", *International Journal of Culture, Tourism and Hospitality Research*, Vol: 7, Issue: 1, 68-77.
- Mohamed, B.; Ahmad, A.G. and Ismail, I. (2002). "Heritage Route Along Ethnic Lines: The Case Of Penang", *Historic Environment*, Volume: 16, Number: 2, 18-22.
- Morales Cano, L.M. and Mysyk, A. (2004). "Cultural Tourism, The State, and The Day of The Dead", *Annals of Tourism Research*, Vol: 31, No: 4, 879-898.
- Mortara, M.; Catalano, C.E.; Bellotti, F.; Fiucci, G.; Houry-Panchetti, M. and Petridis, P. (2014). "Learning Cultural Heritage by Serious Games", *Journal of Cultural Heritage*, 15, 318-325.
- Moscardo, G. (1996). "Mindful Visitors: Heritage and Tourism", *Annals of Tourism Research*, 23(2), 376-397.
- Moulin, C. (1990). "Cultural Heritage and Tourism Evolution", *Historic Environment*, 7(3/4), 3.
- Mousavi, S.S.; Dorati, N.; Mousavi, S.N. and Moradiahari, F. (2016). "Defining Cultural Tourism", *International Conference on Civil, Architecture and Sustainable Development*, 1-2, 70-75.
- Munro, J.K.; Morrison-Saunders, A. and Hughes, M. (2008). "Environmental Interpretation Evaluation in Natural Areas. *Journal of Ecotourism*, 7(1), 1-14.
- Munsters, W. (2001). The Bonnefanten Museum, Maastricht, (Greg Richards Ed.), *Cultural Attractions And European Tourism*, 93-110, New York, USA.
- Murzyn, M. A. (2006). "New Interpretations and Commercialization of Heritage in Krakow after 1989", *Practical aspects of cultural heritage: Presentation, revaluation, development*, Edt: Sebastian Schröder-Esch, 167-188.
- Mustafa, S. and Saleh, Y. (2017). "An Overview on Intangible Cultural Heritage in Malaysia", *International Journal of Academic Research in Business and Social Sciences*, Vol: 7, No. 4, 1053-1059I.
- Mutaf, A. (1996). Tarihi Eserleriyle Balıkesir, Balıkesir Belediyesi Kültür Yayınları Serisi 7.
- Mutaf, A. (2011). "Osmanlı Döneminde Kazdağları Madenleri (1840-1922)", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 317-324, Edremit.
- Müftüoğlu, N.M.; Altay, H. and Türkmen, C. (2006). "Kazdağları'nda Tanınması ve Korunması Gereken Bir Değer Cyclamen Hederifolium", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 89-97, Çanakkale.

- Nadasbaş, S.E. (2012). “Kazdağları Eteklerinde Moda ve Tekstil Ürünlerinin Sürdürülebilirliği; Tahtakuşlar Köyü Örneği”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 237-243, Balıkesir.
- Napolitano, M.N.; Schere, G. and Glisic, B. (2018). “Virtual Tours and Informational Modeling for Conservation Of Cultural Heritage Sites”, *Journal of Cultural Heritage*, 29, 123-129.
- Necissa, Y. (2011). “Cultural Heritage as a Resource: Its Role in The Sustainability of Urban Developments The Case of Tlemcen, Algeria”, *Engineering*, 21, 874-882.
- Nuryanti, W. (1996). “Heritage and postmodern tourism”, *Annals of Tourism Research*, 23(2), 249-260.
- Nurulhuda, M. A. and Nuraisuah, C.A. (2013). Preservation of Cultural Heritage in Malaysia: An Insight of The National Heritage Act 2005, 407-415.
- Oktay, P. and Kelkit, A. (2006). “Kazdağlarındaki Rekreatif Alanlarda Mevcut Altyapının Yeterliliğinin İrdelenmesi”, *Kazdağları II. Ulusal Sempozyumu Bildirileri*, 22-25 Haziran, Çanakkale, 451-460.
- Okuyucu, A. and Somuncu, M. (2013). “Osmaneli Kentsel Sit Alanındaki Kültürel Mirasın Korunmasında CBS'nin Önemi”, *TÜCAUM VII. Coğrafya Sempozyumu*, Ankara, 134-145.
- Okuyucu, S. (2016). Kazdağı Milli Parkı ve Yakın Çevresinin Unesco Kriterlerine Göre Jeopark Potansiyelinin Belirlenmesi ve Eğitim Amaçlı Kullanımı, Yüksek Lisans Tezi, Balıkesir Üniversitesi, Balıkesir.
- Ondimu, K.I. (2002). “Cultural Tourism in Kenya”, *Annals of Tourism Research*, Vol: 29, No: 4, 1036-1047.
- O'Reilly, D. (2007). “Shifting Trends of Heritage Destruction in Cambodia: From Temples to Tombs”, *Historic Environment*, Volume: 20, Number: 2, 12-16.
- Orr, A. (2018). “Plotting Jane Austen: Heritage Sites As Fictional Worlds in The Literary Tourist's Imagination”, *International Journal of Heritage Studies*, 24: 3, 243-255.
- Otto, T. (2015). “Transformations of Cultural Heritage in Melanesia: from Kastam to Kalsa”, *International Journal of Heritage Studies*, 21: 2, 117-132.
- Ozner, S. (2001). “Kazdağları'nda Ekoturizm Planlamasının Önemi”, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 320-325, Edremit.
- Ölgen, K. (2006). “Lanstat TM Uydu Görüntüleri Kullanılarak Kazdağları ve Çevresindeki Çizgiselliklerin Belirlenmesi”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, Çanakkale, 51-58.
- Ölmez, Z. (2006). Kazdağı Milli Parkının Sınırlarının Belirlenmesi Üzerine Bir Araştırma, Yüksek Lisans Tezi, Çanakkale.
- Öncül Abacıgil, T. (2011). Kazdağı Yöresinde (Balıkesir) Yayılış Gösteren Staphylininae Altfamilyası Türleri Üzerinde Faunistik ve Sistemik Araştırmalar, Doktora Tezi, Balıkesir Üniversitesi, Balıkesir.

- Öncül Abacıgil, T. Varlı, S.V. and Tezcan, S. (2012). “Kazdağları’nda Yürütülen Bilimsel Araştırmalara Genel Bakış ve Entomolojik Çalışmaların Yeri”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 81-82, Balıkesir.
- Öner, Ş. (2006). “Kazdağları’ndaki Kestane ve Meşe Ormanları Üzerinde İnsan Etkinliğinin Yaklaşık 1250 Yıllık Öyküsünün Polen Analizleri ile Gün Işığına Çıkartılması”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 163-168, Çanakkale.
- Öngen, M. (2008). “Alternatif Turizm Kaynakları: Yeşilyurt Köyü Örneği”, *Küçükkuşu Değerleri Sempozyumu*, 30 Ağustos, 15-18, Küçükkuşu.
- Öter, Z. and Özdoğan, O.N. (2005). “Kültür Amaçlı Seyahat Eden Turistlerde Destinasyon İmajı: Selçuk-Efes Örneği”, *Anatolia: Turizm Araştırmaları Dergisi*, Cilt: 16, Sayı: 2, 127-138.
- Öz Aydın, S.; Korkmaz, T. and Şahin, S. (2012). “İlköğretim Kademesinde Biyoçeşitlilik Konusunda Kazdağlarına Yapılan Bir Doğa Gezisi Uygulaması ve Değerlendirilmesi”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 619, Balıkesir.
- Öz Aydın, S. and Şahin, S. (2012). “Güncel ve Yerel Çevre Sorunlarında Üniversitelerin Yeri: Kazdağlarında Altın Arama ve Çıkarma Konulu Paneller Örneği”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 617, Balıkesir.
- Özcan, E. (2001). “Kazdağları’nda Orman-Halk İlişkileri”, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 195-199, Edremit.
- Özcanlı, M. and Yılmaz, E. (2011). “Kazdağları’nda Tarımsal Arazi Kullanımı ve Tarım Doğal Ortam İlişkisi”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 588, Edremit.
- Özçağ, M. (2011). “İklim Değişikliğinin Ege Havzası ve Kazdağları Üzerine Olası Etkileri”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 220, Edremit.
- Özdemir, Z. (2000a). Adramyttion’dan Efeler Toprağı Edremit’e, Birinci Cilt, Ankara.
- Özdemir, Z. (2000b). Adramyttion’dan Efeler Toprağı Edremit’e, İkinci Cilt, Ankara.
- Özdemir, A. (2008). “Tarih Öncesi Dönemlerde Ayvacık”, *Çanakkale İli Değerleri Sempozyumları*, 25-31 Ağustos, 57-66.
- Özel Cengiz, E; Kelkit, A. and Gönüz, A. (2006). “Kazdağları’nda Bulunan Turizm Tesislerinin Çevreye Duyarlılıklarının İrdelenmesi”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 415-425, Çanakkale.
- Özel, N. (2012). “Kazdağları Bitki Toplulukları ve Yapısı”, *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, 148-159, Balıkesir.
- Özel, H.B. (2012). “Kazdağı Göknarı Fidanlarında Morfolojik Özellikler ve Fidan Kalite Sınıflarının Belirlenmesi”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 339-343, Balıkesir.

- Özel, N.; Gül, A.; Akkaş, M.E. and Doğan, B. (2006). “Kazdağları’nda Belirlenen Gen Koruma ve Yönetim Alanları (GEKYA) ve Yönetim Plan Modeli Yaklaşımı”, *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 198-215, Çanakkale
- Özel, N.; Öner, H.H.; Akbin, G. (2011). “Kazdağları Orman Ekosistemlerinde Bitki Türlerinin Zaman İçindeki Değişimi”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 119-126, Edremit.
- Özelkan, E.; Karaman, M. and Uça Avcı, Z.Ş. (2011). “Madencilik Faaliyetlerinin İzlenmesinde Uydu Görüntülerinin Kullanılabilirliği; Kazdağları Örneği”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 227-233, Edremit.
- Özen, S. (2008). “Çanakkale’nin Kültür Değerleri, Gelişimi ve Yönetimi”, *Çanakkale Merkezi Değerleri Sempozyumu*, 25-26 Ağustos, Çanakkale 548-562.
- Özen, M.E. (2012). “Kazdağları Kültürel Mirasında Armutçuk Köyü Sivil Mimari Örneği”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 245-251, Balıkesir.
- Özgür, E. and Koçak, K. (2012). “Kazdağları Ve Çevresinde Yağış Bileşenlerinin ve Ekstrem Yağışların İncelenmesi”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 587-594, Balıkesir.
- Özgünel, C. (2001). “Kazdağları Çevresinin (Troas) Arkeolojik Kaynakları”, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 113-116, Edremit.
- Özhatay, N. (2012). “Kazdağları’nın Endemik ve Tıbbi Bitkileri”, *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, Balıkesir, 77-92.
- Özkök, F., Mercan, Ş. O., Yıldırım, H. M., Korkmaz, H., Sünnetçioğlu, S., and Ayhan, Ç. (2019). “Kaz Dağları'nın Turizmdeki Ekonomik Değerinin Seyahat Maliyet Yöntemi İle Belirlenmesi”, *Electronic Journal of Social Sciences*, 18 (69).
- Özpınar, A., Polat, B., and Şahin, A. K. (2017). “Kazdağı’nda (Sarıkoz Tepesi) Kışlama Yerlerindeki *Coccinella septempunctata* L. (Col: Coccinellidae) Erginlerinin Fenolojisi”, *Türk. Biyo. Mücadele Dergisi*, 8 (2): 147-160.
- Öztura, E. (2010). Truva Tarihi Milli Parkı, Kazdağı Milli Parkı ve Spil Dağı Milli Parkı Ziyaretçilerinin Türkiye’de “Milli Park” Kavramı ve Eğitimi Üzerine Görüşleri, Yüksek Lisans Tezi, Çanakkale.
- Öztürk, E. (2009). Kazdağı Göknarı’nda Hasılat Araştırmaları, Yüksek Lisans Tezi, İstanbul Üniversitesi, İstanbul.
- Öztürk Topaloğlu, A. (2012). “Kazdağı Milli Parkı Zeytinli Tanıtım Birimi: Kuruluş, İşleyiş ve Sorunlar”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 175-178, Balıkesir.
- Öztürk, M. and Uysal, I. (2011). “Risk Categories and Conservation Strategies for Endemic and Rare Plants Within the Plant Diversity of Kazdağı”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 209, Edremit.
- Öztürk, M.; Uysal, I., Karabacak, E. and Celik, S. (2011). “Plant Species Microendemism, Rarity and Conservation of Pseudo-Alpine Zone of Kazdağı (Mt. Ida) National Park-Turkey”, *Procedia-Social and Behavioral Sciences*, 19, 778-786.

- Özyiğit, İ.İ.; Severoğlu, Z.; Altay, V.; Korkmaz, A. F.; Karahan, N. K.; Özkan, A.; Vardar, F. and Yalçın, İ.E. (2011). “Kazdağı Göknarı Populasyonlarında Mineral Besin Dağılımı”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 208, Edremit.
- Özyiğit, İ.İ.; Severoğlu, Z.; Altay, V.; Karahan, N.K.; Korkmaz, A.F.; Özkan, A. and Yalçın, İ.E. (2011). “Kazdağı’nın Farklı Bölgelerinden Alınan Toprak Örneklerinde Bazı Mineral Besin Elementlerinin İncelenmesi”, *International Symposium on Kazdağları (Mount Ida) and Edremit*, 249, Edremit.
- Palmer, C. (1999). “Tourism and the Personal Heritage Experience”, *Tourism Management*, 20, 313-321.
- Papathanassiou-Zuhrt, D. (2015). “Cognitive Load Management of Cultural Heritage Information: An Application Multi-Mix for Recreational Learners”, *Social and Behavioral Sciences*, 188, 57-73.
- Parsons, T. (1991). *The social system*, psychology press.
- Pasikowska-Schnass, M. (2018). *Cultural Heritage in EU Policies. European Union, European Parliamentary Research Service: Brussels, Belgium.*
- Pasquale, D.; Lerario, A.; Maiellaro, N and Scala P.L. (2013). “Open Source Interactive Map of Albania Cultural Heritage”, *IERI Procedia* 4, 383-390.
- Patkose, M.; Stokes, A.M. and Cook, S.D. (2003). *The Historic Cultural Traveler, The Research Department of the Travel Industry Association of America, Washington.*
- Patton, M. Q. (1987). *How to use qualitative methods in evaluation*. (No. 4). Sage.
- Peil, T. (2005). “Estonian Heritage Connections-People, Past And Place: The Pakri Peninsula”, *International Journal Of Heritage Studies*, 11: 1, 53-65.
- Pena-Alonso, C.; Perez-Chacon, E.; Hernandez-Calvento, L. and Ariza, E. (2018). “Assessment of Scenic, Natural and Cultural Heritage for Sustainable Management of Tourist Beaches. A Case Study of Gran Canaria Island (Spain)”, *Land Use Policy*, 72, 35-45.
- Pennay, B. (1986). “Deciding On A Heritage In Goulburn”, *Historic Environment*, 4, 15-23.
- Perles, A.; Perez-Marin, E.; Mercado, R.; Segrelles, J.D.; Blanquer, I.; Zarzo, M. and Garcia-Diego, F.J. (2018). “An Energy-Efficient Internet of Things (Iot) Architecture for Preventive Conservation of Cultural Heritage”, *Future Generation Computer Systems*, 81, 566-581.
- Petronela, T. (2016). “The Importance of The Intangible Cultural Heritage in The Economy”, *Economics and Finance*, 39, 731-736.
- Picard, D, and M. Robinson (eds). (2006). *Festivals, Tourism and Social Change, Remaking Worlds*, Clevedon Channel View Publications.
- Pietro, L.; Mugion, R.G.; Mattia, G. and Renzi, M.F. (2015). “Cultural Heritage and Consumer Behaviour: A Survey on Italian Cultural Visitors”, *Journal of Cultural Heritage Management and Sustainable Development*, Vol: 5, Issue: 1, 61-81.

- Prat Forga, J.M. and Valiente, G.C. (2017). "Cultural Change and Industrial Heritage Tourism: Material Heritage of The Industries of Food and Beverage in Catalonia (Spain)", *Journal of Tourism and Cultural Change*, 15: 3, 265- 286.
- Prentice, R. (2001). "Experiential Cultural Tourism: Museums and The Marketing of The New Romanticism of Evoked Authenticity", *Museum Management and Curatorship*, 19: 1, 5-26.
- Prentice, R.C.; Witt, S.F. and Hamer, C. (1998). "Tourism As Experience the Case of Heritage Parks", *Annals of Tourism Research*, Vol: 25, No: 1, 1-24.
- Pocock, C. (2006). "Authenticity in Cultural Heritage Management And Tourism", *Historic Environment*, Volume: 19, Issue: 2, 3-8.
- Polat, G. (2006). "Antandros", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 259-266, Çanakkale.
- Pond, K. L. (1993). *The Professional Guide: Dynamics of Tour Guiding*. Van Nostrand Reinhold Company, New York.
- Poria, Y; Butler, R. and Airey, D. (2001). "Clarifying Heritage Tourism", *Annals of Tourism Research*, Vol: 28, No: 4, 1047-1049.
- Poria, Y; Butler, R. and Airey, D. (2003). "The Core of Heritage Tourism", *Annals of Tourism Research*, Vol: 30, No: 1, 238-254.
- Povey, G. and Heitmann, S. (2009). "Travel, Society and Culture" in *Operations Management in The Travel Industry*, Ed: Peter Robinson, Cabi, UK.
- Poyraz, M. (2013). *Ekolojik Risk Değerlendirmesi Açısından Kazdağı Milli Parkı, Yüksek Lisans Tezi*, Balıkesir.
- Puczko, L. and Ratz, T. (2001). *The Budapest Spring Festival: a Festival for Hungarians*, (Greg Richards Ed.), *Cultural Attractions And European Tourism*, 199-214, New York, USA.
- Purkis, H. (2017). "Making Digital Heritage About People's Life Stories", *International Journal of Heritage Studies*, 23: 5, 434-444.
- Rabady, R.A. (2010). "Place-Based Heritage Regeneration in Madaba, Jordan", *Journal of Tourism and Cultural Change*, 8: 4, 267-277.
- Rakitovac, K. A. and Urosevic, N. (2017). "Models of Valorisation of Cultural Heritage in Sustainable Tourism", *Management*, 12(3), 199-215.
- Rasetina, S. (2013). *Tourist Valorisation of Cultural and Historic Resources in Osijek-Baranja County. Economy of Eastern Croatia Yesterday, Today, Tommorrow*, 2, 230-236.
- Razzu, G. (2005). "Urban Redevelopment, Cultural Heritage, Poverty and Redistribution: The Case of Old Accra and Adawso House", *Habitat International*, 29, 399-419.
- Richards, G. (1996). "Production and Consumption of European Cultural Tourism", *Annals of Tourism Research*, Vol: 23, No: 2, 261-283.
- Richards, G. (2001). *The Development of Cultural Tourism in Europe*, (Greg Richards Ed.), *Cultural Attractions and European Tourism*, 3-52, New York, USA.

- Richards, G.; Goedhart, S.; Herrijgers, C. (2001). The Cultural Attraction Distribution System, (Greg Richards Ed.), *Cultural Attractions and European Tourism*, 71-90, New York, USA.
- Rodzi, N.I.M.; Zaki, S.A. and Subli, S.M.H.S. (2013). "Between Tourism and Intangible Cultural Heritage", *Social and Behavioral Sciences*, 85, 411-420.
- Rogers, L. (2004). "The Heavens Are High And The Emperor Is Far Away: Cultural Heritage Law And Management in China", *Historic Environment*, Volume: 17, Number: 3, 38-43.
- Ruiz, R.; Rodriguez, J. and Coronado, J.M. (2017). "Modern Roads As UNESCO World Heritage Sites: Framework and Proposals", *International Journal of Heritage Studies*, 23: 4, 362-374.
- Russo, A.P.; Borg, J. (2002). "Planning Considerations for Cultural Tourism: A Case Study of Four European Cities", *Tourism Management*, 23, 631-637.
- Rüther, H.; Chazan, M.; Schroeder, R.; Neeser, R.; Held, C.; Walker, S.J.; Matmon, A. and Horwitz, L.K. (2009). "Laser Scanning for Conservation and Research of African Cultural Heritage Sites: The Case Study of Wonderwerk Cave, South Africa", *Journal of Archaeological Science*, 36, 1847-1856.
- Saatçi, G. (2012). "Turistik Çekicilik Unsuru Olarak Milli Parklar: Kazdağları Üzerine Kavramsal Bir Analiz", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 451-455, Balıkesir.
- Saçlı, S. (1996). Kazdağı ve Çevresindeki Tıbbi Amaçla Kullanılan Bazı Bitkiler Üzerinde Morfolojik Araştırmalar, Yüksek Lisans Tezi, İstanbul Üniversitesi, İstanbul.
- Safiullin, L.; Bagautdinova, N. and Safiulin N. (2015). "Historical And Cultural Heritage and Region's Economic: Case Study Cental And Eastern Russia", *Social and Behavioral Sciences* 188, 151-156.
- Sağır, Z.; Çarıkçı, S. and Kılıç, T. (2012). "Kazdağlarından Toplanan Origanum Onites L. ve Origanum Vulgare L. Subsp. Hirtum Letswaart Bitkisinin Uçucu Yağ ve Mineral İçerikleri", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 515-521, Balıkesir.
- Saka, A. (2016). Antik Dönemde Edremit Körfezi: Balıkesir İli Edremit, Havran, Burhaniye, Gömeç İlçeleri Yüzey Araştırması, Doktora Tezi, Ege Üniversitesi, İzmir.
- Sakaoğlu, S. (1989). 101 Anadolu Efsanesi, Kültür Bakanlığı Yayınları, Ankara.
- Sala, S. (2013). Çevre Korumasında ve Yönetiminde Katılımcılık: Kazdağları Örneği, Doktora Tezi, Ankara.
- Saltan, N.; Kaya, A. and Tümen, G. (2012). "Esse Herbaryumunda Yer Alan Kazdağı Bitkileri, Yerel Adları ve Kullanımları", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 543-547, Balıkesir.
- Samadi, Z. and Yunus, R. M. (2012). "Conflict of Image and Identity in Heritage Commercialization", *Procedia-Social and Behavioral Sciences*, 50, 675-684.

- Sanay, F. (2006). "Kazdağlarında Kültürlerini Yaşayan ve Yaşatanlardan İzler (Türkmenlerde Geleneksel Giyim Kültürü)", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 369-370, Çanakkale.
- Sande, A. (2015). "Mixed World Heritage in Scandinavian Countries", *International Journal of Heritage Studies*, 21: 8, 791-804.
- Santur, A. (2011). "Balıkesir-Edremit Kazdağı Tahtacı Türkmen Topluluklarında Hidrellez", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 105, Edremit.
- Sarıbaş, A. (2001). "Kazdağları'nda Çevre Sorunları ve Kent İnsanı", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 245-246, Edremit.
- Sarıdikmen, G. (2008). "İda Dağı'ndan Güzellik Yarışması: Mitolojiden Resme Paris'in Yargısı", *Yenice Değerleri Sempozyumu*, 29 Ağustos, 143-170, Yenice.
- Sarıkan, I. (2007). "Kazdağları Yöresinin Geleneksel İlaçlarının Saptanması", Yüksek Lisans Tezi, İzmir.
- Sarıkan, I. and Önür, M.A. (2012). "Kazdağları Yöresinin Geleneksel İlaçları ve Farmakognazik Özellikleri", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 541, Balıkesir.
- Sarıoğlan, M.; Avcıkurt, C. and Doğdubay, M. (2012). "Kazdağlarında Yetişen Yenilebilir Endemik Bitkilerin Mutfak Kültürü Üzerindeki Önemi ve Türk Mutfak Kültürü Örneği", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 261-265, Balıkesir.
- Satıl, F. (2009). "Threatening Factors on Plant Diversity of Kazdağı (IDA Mountain) National Park in Turkey and Suggestions for Conservation", *Biotechnology and Biotechnological Equipment*, 23:sup1, 208-211.
- Satıl, F. (2012). "Kazdağları ve Çevresinin Botanik Turizm Potansiyelinin Değerlendirilmesi", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 375-378, Balıkesir.
- Satıl, F.; Tümen, G.; Dirmenci, T.; Çelik, A., Arı Y. and Malyer, H. (2006). "Kazdağı Milli Parkı ve Çevresinde Etnobotanik Envanter Çalışması", *TÜBA Kültür Envanteri Dergisi*, 5, 171-203.
- Satıl, F.; Dirmenci, T. and Tümen, G. (2006). "Kazdağı Milli Parkı'nın Öncelikli Koruma Alanları'nın Sınıflandırılması ve Önemli Bitkileri", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 391-401, Çanakkale.
- Satıl, F., and Dirmenci, T. (2012). "Kazdağlarının Endemik Bitkileri ve Tehlike Kategorileri", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 23-27.
- Savin-Baden, M., and Howell Major, C. (2013). *Qualitative research: The essential guide to theory and practice*. Oxon, UK: Routledge.
- Sayman, M.; Özel, N.; Akbin, G.; Öner, H.H. and Şentürk, S. (2011). "Kaz Dağları Orman Ekosistemlerinde 18 Mart Çan Termik Santralının Etkilerinin İzlenmesi (8 Yıllık Sonuçlar)", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 247, Edremit

- Scheuing, E. E., and Johnson, E. M. (1989). "A Proposed Model for New Service Development", *Journal of Services Marketing*, Vol: 3, No: 2, 25-34.
- Seale, C. (1999). Quality in Qualitative Research, *Qualitative Inquiry*, 5(4), 465-478.
- Sekendiz, O.A.; and Varlı, S.V. (2001). "Kazdağları Milli Parkı'nda Doğal Olarak Bulunan Kazdağı Göknarı'nın Önemli Böcek ve Hastalıkları", *Kazdağı ve Yakın Çevresinin Jeolojik Özellikleri*, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 62-68, Edremit.
- Selvi, S. and Bayram, M. (2012). "Kazdağlarında Yetişen Bazı Tıbbi Bitkilerden Elde Edilen Boyar Maddeler ve Yün İpliğe Verdiği Renkle'r", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 555-560, Balıkesir.
- Selvi, S.; Dağdelen, A. and Kara, S. (2013). "Kazdağlarından (Balıkesir-Edremit) Toplanan ve Çay Olarak Tüketilen Tıbbi ve Aromatik Bitkiler", *Tekirdağ Ziraat Fakültesi Dergisi*, 10(2), 26-33.
- Selvi, S.; Satıl, F.; Polat, R. and Çakılıcıoğlu, U. (2012). "Kazdağları'ndan Toplanan Ve Bölgedeki Aktarlarda Satılan Tıbbi Bitkiler Üzerine Bir Araştırma", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 505-513, Balıkesir.
- Serdaroğlu, Ü. (2001). "Tarihte Kazdağları", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 110-112, Edremit.
- Serez, M. and Özpınar, A. (2001). "Hava Kirliliği ve Kazdağları Örneği", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 297-304, Edremit.
- Serez, M. (2006). "Kazdağı (İda)'nın Eko-turizm Yönünden Önemi", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 426-433, Çanakkale.
- Severoğlu, Z.; Özyiğit, İ. İ. ; Altay, V.; Karahan, N.K.; Korkmaz, A.F.; Özkan, A. and Yalçın, İ.E. (2011). "Kazdağı'nda Yetişen Yüksükotu Bitkilerinde Mineral Besin Dağılımı'nın Yükseklik ve Toprak Yapısına Göre Gösterdiği Değişiklikler", *International Symposium on Kazdağları (Mount İda) and Edremit*, 249, Edremit.
- Sevim, İ. and Gönüz, A. (2006). "Kazdağı-Araplar Boğazı Çevresinde Yeleşik ve Göçmen Kuş Popülasyonları Üzerine Gözlemler", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 77-82, Çanakkale.
- Shackley, M. (1997). "Saving Cultural Information: The Potential Role of Digital Databases In Developing Cultural Tourism", *Journal of Sustainable Tourism*, 5: 3, 244-249.
- Shenton, A. K. (2004). "Strategies for Ensuring Trustworthiness in Qualitative Research Projects", *Education for Information*, 22(2), 63-75.
- Sığırı, Ü. (2018). *Nitel Araştırma Yöntemleri*, Beta Yayıncılık, İstanbul.
- Silberberg, T. (1994). "Cultural Tourism and Business Opportunities for Museums and Heritage Site", *Presentation of Paper to Conference of School of Business*, University of Victoria.
- Silberberg, T. (1995). "Cultural Tourism and Business Opportunities for Museums and Heritage Sites", *Tourism Management*, Vol: 16, No: 5, 361-365.

- Silberman, N. A. (2012). "Heritage Interpretation And Human Rights: Documenting Diversity, Expressing Identity, or Establishing Universal Principles", *International Journal of Heritage Studies*, 18(3), 245-256.
- Silva, R. (1993). "Conserving Regional Heritage", *Historic Environment*, Vol: 10, No: 2- 3, 36-39.
- Silverman, D. (2000). *Doing Qualitative Research: A Practical Handbook*. Thousand Oaks, CA: Sage Publications, Inc.
- Simsar, M. and Özel, H.B. (2006) "Eybekli ve Karaköy Yörelerinde Kazdağı Göknarı Ormanlarının Meşcere Kuruluşları ve Gerçekleştirilen Silvikültürel Uygulamalar", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 131-145, Çanakkale.
- Simsar, M. (2007). *Kazdağı Göknarı Ormanlarının Meşcere Kuruluş Özellikleri*, Yüksek Lisans Tezi, Zonguldak Karaelmas Üniversitesi, Zonguldak.
- Sirisrisak, T. (2015). "Reconsidering the Interpretation of WWII Shared-Heritage in Thailand", *Journal of Cultural Heritage Management and Sustainable Development*.
- Shenton, A. K. (2004). *Strategies for Ensuring Trustworthiness in Qualitative Research Projects*, Education for information.
- Smith, A. (2015). "World Heritage and Outstanding Universal Value in The Pacific Islands", *International Journal of Heritage Studies*, 21: 2, 177-190.
- Sontum, K.H. and Fredriksen, P.D. (2018). "When ThePast Is Slipping. Value Tensions and Responses by Heritage Management to Demographic Changes: a Case Study From Oslo, Norway", *International Journal Of Heritage Studies*, 24: 4, 406-420.
- Sotiriadis, M. (2017). "Pairing Intangible Cultural Heritage With Tourism: The Case of Mediterranean Diet", *EuroMed Journal of Business*, Vol: 12, Issue: 3, 269-284.
- Soykan, A. (2001). "Kazdağları Milli Parkı'nda Doğal Ortam, İnsan İlişkileri ve Zeytincilik", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 251-280, Edremit.
- Soykan, A.; Cürebal, İ.; Efe, R.; Sönmez, S. (2012). "Kazdağları Güney Yamaçlarında Ekolojik Şartların Vejetasyonunun Dağılışı ve Floristik Kompozisyonuna Etkileri", *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, Balıkesir, 53-66.
- Soylu, A. and Mert, C. (2006). "Kestane ve Kazdağları", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 288-293, Çanakkale.
- Starr, M. B. (1993). *Literature as a Means of Heritage Interpretation*, Master Thesis, Trent University, Peterborough, Ontario, Canada.
- Stebbins, R. A. (1996). *Cultural Tourism as Serious Leisure*, Book Review, 948-950.
- Strabon, *Geographika*, Ed. Adnan Pekman, Arkeoloji ve Sanat Yayınları, 2015.
- Stratan, A. Perciun, R. and Gribincea, C. (2015). "Identifying Cultural Tourism Potentials in Republic of Moldova Through Cultural Consumption Among Tourists", *Social and Behavioral Sciences*, 188, 116-121.
- Strauss, C.H. and Lord, B.H. (2001). "Economic Impacts of a Heritage Tourism System", *Journal of Retailing and Consumer Services* 8, 199-204.

- Stylianou-Lambert, T. (2011). "Gazing From Home: Cultural Tourism and Art Museums", *Annals of Tourism Research*, Vol: 38, No: 2, 403-421.
- Su, R. (2013). "Intangible Heritage and The Museum: New Perspectives on Cultural Preservation", *Journal of Tourism and Cultural Change*, 11: 1-2, 129-131.
- Subaşı, M. and Okumuş, K. (2017). "Bir Araştırma Yöntemi Olarak Durum Çalışması", *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 21 (2), 419-426.
- Sussmann, S. and Rashcovsky, C. (1997). "A Cross-Cultural Analysis of English and French Canadians' Vacation Travel Patterns", *Int. J. Hospitality Management*, Vol: 16, No: 2, 191-208.
- Şahin, B. and Şahin, S. (2009). "Ekoturizm Alanı Olarak Kazdağları ve Darıdere Örneği", *10. Ulusal Turizm Kongresi*, 21-24 Ekim, Mersin, 1219-1238.
- Şahin, E. (2011). "Kazdağı'nın Çocukları", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 398-406, Edremit.
- Şahin, H. İ. (2012). "Kazdağları'nda Ayin ve Şiir: Tahtacı Türkmenlerinin Sazandarlık/Zakirilik Geleneği Üzerine", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 275-285, Balıkesir.
- Şat Güngör, B. S. (2009). Kazdağı Milli Parkı Örneğinde Ekolojik Planlamaya Yönelik Peyzaj Analizi, Doktora Tezi, İstanbul.
- Şat Güngör, B. S. (2011). "Measuring Plant Species Diversity in Alpine Zones: A Case Study at the Kazdağı National Park, in TURKEY", *Arch. Biol. Sci.*, Belgrade, 63 (4), 1147-1156.
- Şat Güngör, B. (2013). "A Study on Relations Between Soil and Plant Species in Alpine Zone at Kazdağı National Park, Turkey", *Pakistan Journal of Botany*, 45 (6), 1981-1987.
- Şeker, M.; Sakaldaş, M. and Akçal, A. (2006). "Kazdağı Yöresinde Zeytin Yetiştiriciliğinin Yapısı, Sorunları ve Çözüm Önerileri", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 321-328, Çanakkale.
- Şener, S., Bahçeci, V., Doğru, H., Sel, Z. G., Ertaş, M., Songür, S., and Tütüncü, Ö. (2017). "Turizm Alanındaki Nitel Araştırmaların Güvenirlik ve Geçerlik Ölçütleri Kapsamında Değerlendirilmesi", *Anatolia: Turizm Araştırmaları Dergisi*, Cilt: 28, Sayı: 1, 7-26.
- Şener, S.; Yıldırım, M.; Bahar, E.; Demirel, K. and Erken, O. (2006). "Kazdağları Su Kaynakları ve Biga-Kocabaş Çayı'nda Su Kalitesi Üzerinde Bir Araştırma", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 341-349, Çanakkale.
- Şengür, Ş. (2010). Unesco Ölçütleri (Kriterleri) Kapsamında Kazdağları'nın Dünya Mirası Olarak Değerlendirilmesi Üzerine Araştırmalar, Yüksek Lisans Tezi, İzmir.
- Şengür, Ş. (2017). Korunan Alanlarda Tarihi Peyzaj Karakter Analizi; Kazdağı Milli Parkı Örneği, Doktora Tezi, Ege Üniversitesi, İzmir.
- Şimşek Umaç, Z. (2012). "Kazdağı Tahtacı Türkmenlerinin Ağız Özellikleri ve Çepni Ağız İle Karşılaştırılması", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 303-309, Balıkesir.

- Tabakcı, Nurullah. (2008). Kültürlerarası İletişim Sürecinde Alt Kültürlerde Kimliğin Oluşumu (Türkiye'deki Karaçay Topluluğu Örneği, Yayınlanmamış Doktora Tezi, Selçuk Üniversitesi, Konya.
- Tağıl, Ş. (2006). "Kazdağı Milli Parkı'nda Arazi Örtüsü Organizasyonunu Kontrol Eden Jeomorfometrik Faktörler: Bir CBS Yaklaşımı", *Coğrafi Bilimler Dergisi*, 4 (2), 37-47.
- Tan, Ö. (2012). Kazdağlarında Dağ Kültürü ile İlgili Mitolojik İnanışlar ve Uygulamaları, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 215-218, Balıkesir.
- Tang, C., Zheng, Q., and Ng, P. (2019). "A Study on the Coordinative Green Development of Tourist Experience and Commercialization of Tourism at Cultural Heritage Sites", *Sustainability*, 11(17), 4732.
- Taşkın, C. (2012). "Kazdağı Milli Parkında Alan Kılavuzluğu Uygulanması", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 187-191, Balıkesir.
- Taylor, K. (2004). "Cultural Heritage Management: A Possible Role for Charters and Principles In Asia", *International Journal of Heritage Studies*, 10: 5, 417-433.
- Taylor, M.R. (2013). "International Overview of Cultural Routes: Research and Stewardship", *Historic Environment*, Volume: 25, Number: 3, 16-28.
- Tecimen, H. B.; Sevgi, O (2010). "Kazdağları'nın Dağlık Kesiminde Karaçamın Bazı İbre Özellikleri ve Yükselti ile Arasındaki İlişkiler", *South West Anatolia Forest Research Institute*, 55-71.
- Tecimen, H. B.; Sevgi, O and Altundağ, E. (2011). "Nitrogen Mineralization Differentiation along Altitudinal Gradient at Kaz Mountains", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 252, Edremit.
- Ter, Ü.; Özcan, K. and Eryiğit, S. (2014). "Cultural Heritage Conservation in Traditional Environments: Case of Mustafapaşa (Sinassos), Turkey", *Social and Behavioral Sciences*, 140, 138-144.
- Thanos, C.A. (2001). "Mitolojide ve Eski Çağlarda İda Dağı Bir Bitki Bilimci'nin Yaklaşımı", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 87-102, Edremit.
- Timothy, D.J. (1996). *Tourism and the Personal Heritage Experience*, Book Review, 751-754.
- Tilden, F. (1977). *Interpreting Our Heritage*, Third Edition, The University of North Carolina Press Chapel Hill.
- Timothy, D. and Boyd, S. (2003). *Heritage tourism*, Harlow: Prentice Hall [https://books.google.com.tr/books?hl=tr&lr=&id=oADPBQAAQBAJ&oi=fnd&pg=PR5&d=Timothy.+D.+%26+Boyd,+S.+\(2003\).+Heritage+tourism,+Harlow:+Prentice+Hall&ots=uS1i70gO&sig=lxmVgfvFtjF9Qm9HWcYQAbkDYG4&redir_esc=y#v=onepage&q=Timothy.%20D.%20%26%20Boyd%2C%20S.%20\(2003\).%20Heritage%20tourism%2C%20Harlow%3A%20Prentice%20Hall&f=false](https://books.google.com.tr/books?hl=tr&lr=&id=oADPBQAAQBAJ&oi=fnd&pg=PR5&d=Timothy.+D.+%26+Boyd,+S.+(2003).+Heritage+tourism,+Harlow:+Prentice+Hall&ots=uS1i70gO&sig=lxmVgfvFtjF9Qm9HWcYQAbkDYG4&redir_esc=y#v=onepage&q=Timothy.%20D.%20%26%20Boyd%2C%20S.%20(2003).%20Heritage%20tourism%2C%20Harlow%3A%20Prentice%20Hall&f=false)
- Timothy, D.J. and Boyd, S.W. (2006). "Heritage Tourism in the 21st Century: Valued Traditions and New Perspectives", *Journal of Heritage Tourism*, 1: 1, 1-16.

- Tizzoni, E. (2016). "The Touristification of War Landscapes in the Province of Trento", *Almatourism-Journal of Tourism, Culture and Territorial Development*, 7(5), 84-104.
- Tomalin, E. and Starkey, C. (2017). "Buddhist Buildings in England: The Construction of 'Under-Represented' Faith Heritage in a Multicultural and Post-Christian Setting", *International Journal of Heritage Studies*, 23: 2, 156-172.
- Tonkin, R. (1990). "Cultural Tourism: Observations of a Bureaucratic Experience", *Historic Environment VII*, 3-4, 109-113.
- Toprak, A. (2001). "Kazdağları'nda Ağaçlandırma Çalışmaları ve Sorunları", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 225-226, Edremit.
- Torlak, H. (2002). "Balıkesir ve Çanakkale'nin Endemik Bitkileri", *Bilim ve Ütopya dergisi*, Ekim, 1-8.
- Tosun, S.; Özbay Palazoğlu, Z.; Arslan, M. and Tokcan, M. (2011). "Kazdağı Göknaarı'nın Batı Karadeniz Bölgesine Adaptasyonu", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 127-137, Edremit.
- Touloupa, S. (2010). Casting Identity in the cultural tourism industry: Greek tourist guides in a Mission of Heritage Interpretation. *Public Archaeology*, 9(1), 4-33.
- Trau, A.M. (2012). "The Glocalisation of World Heritage at Chief Roi Mata's Domain, Vanuatu", *Historic Environment*, Volume: 24, Number: 3, 4-11.
- Trinh, T.T.; Ryan C. ve Cave, J. (2016). "Evaluating Heritage: Tourists And Holiday Visits to Heritage Sites", *Journal of Tourism and Cultural Change*, 14: 2, 129-149.
- Truscott, M. (2000). "Intangible Values' As Heritage in Australia", *Historic Environment*, Volume: 14, Number: 5, 22-30.
- Tsaur, S. H. and Teng, H. Y. (2017). "Exploring Tour Guiding Styles: The Perspective of Tour Leader Roles", *Tourism Management*, 59, 438-448.
- Tunalı, M. (2005). Kazdağı Subalpinik Bölgesinde Yetişen Bazı Bitkilerin Morfolojisi, Anatomisi, Ekolojisi ve Ekonomik Kullanımı Üzerine İncelemeler, Yüksek Lisans Tezi, Çanakkale On Sekiz Mart Üniversitesi, Çanakkale.
- Tunbridge, J. (2002). "Large Heritage Waterfronts on Small Tourist Islands: The Case of The Royal Naval Dockyard, Bermuda", *International Journal of Heritage Studies*, Vol: 8, No: 1, 41-51.
- Tunçel, T. (2019). Balıkesir Kazdağı Milli Parkı'ndaki Ötücü Kuşların Yüksekliğe Bağlı Kan Parazitlerinin Moleküler Düzeyde Araştırılması, Yüksek Lisans Tezi, Mehmet Akif Ersoy Üniversitesi, Burdur.
- Turgu, E. and Kömüşçü A.İ. (2011). "Kazdağları ve Çevresinin (Kuzey Ege Havzası) Kuraklık Açısından Değerlendirilmesi", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 221, Edremit.
- Tutmaz, V. (2001). "Kazdağları'nda Orman Yangınları", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 211-217, Edremit.

- Türker, G., Kizilkaya, B., Cevik, N., and Gonuz, A. (2012). "Free Radical Scavenging Activity And Phenolic Content Of Edible Wild Fruits From Kazdagi (Ida Mountains) Turkey", *Journal of Medicinal Plants Research*, 6 (36), 4989-4994.
- Türüdü, Ş. and Sert Ö. (2001). "Kazdağları'nda Orman Kaynaklarının Yönetimi", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 179-194, Edremit.
- Türkeş, M. and Altan, G. (2012). Kazdağı Yöresinde Orman Yangınlarının Kuraklık İndisi ile Analizi ve İklim Değişimleriyle İlişkisi, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 83-94, Balıkesir.
- Ucun Özel, H. (2012). "Kazdağı Göknarı Ormanlarında Ağır Metal Kirliliğinin İncelenmesi", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 345-352, Balıkesir.
- Uçkun, G.; Yüksel, A.; Demir, B. and Dinçel, G. (2012). "Sürdürülebilir Kalkınmada Turizmin Rolü ile Devlet Desteklerinin Kazdağları Turizminde Etkinleştirilmesi Önerisi", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 623-629, Balıkesir.
- Uğurlu, A. and Uğurlu S.S. (2012). "Kazdağları'nda Çarpana ve Dar Dokumalar", *Kazdağları Ulusal Çalıştayı*, 2-3 Haziran, 162-166, Balıkesir.
- Umar, B. (1993). Türkiye'deki Tarihsel Adlar, İstanbul.
- Underberg-Goode, N.M. (2014). "Cultural Heritage Tourism on Peru's North Coast", *Worldwide Hospitality and Tourism Themes*, Vol: 6, Issue: 3, 200-214.
- Underwood, K. L. (2017). Interpreting American Indian Cultural Heritage: Visitor's Educational Experience at Rock Ledge Ranch Historic Site, Mater Thesis, University of Denver.
- Usta Baykal, N. (2019). Koruma Öncelikli Alanları Belirlenmesi için Kazdağı Göknarı ve Karaçam Arasındaki İklim Değişikliğine Bağlı Olası Habitat Rekabeti Bölgelerinin Maxent Algoritması Kullanılarak Tespiti, Yüksek Lisans Tezi, Ortadoğu Teknik Üniversitesi, Ankara.
- Uysal, İ. (1999). "Morphological, Anatomical and Ecological Studies on The Two Turkish Endemic Species Collected from Kaz Dağı (B1 Balıkesir)", *Turkish Journal of Botany*, 23 (2), 137-148.
- Uysal, İ. (2011). "Ethnobotany of Kazdağı (Mt. Ida) National Park and Its Environs, Turkey", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 194-204, Edremit.
- Uysal, I., Karabacak, E., Oner, S., and Kurt, F. (2011). "A Syntaxonomical Study of The Pseudo-Alpine Vegetation of Kazdagi (Turkey) and Two New Endemic Associations", *Ekoloji*, 20 (80), 88-96.
- Uysal, İ. and Tunalı, M. (2011). "The Morphology, Anatomy, Ecology, and Conservation Strategies of Some Endemic Bulbous Plant Taxa Growing in Pseudoalpin Region of Mout Ida", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 211, Edremit.

- Uysal, İ. and Tunalı, M. (2012). “Kazdağı Psödoalpin Bölgesinde Yetişen Bazı Soğanlı Bitki Taksonlarının Morfolojisi, Anatomisi, Ekolojisi Üzerinde Araştırmalar”, *Kazdağları III. Ulusal Sempozyumu*, 13-21, 24-26 Mayıs, Balıkesir.
- Uysal, Z. (2005). “Yeşilyurt Köyü Camii”, *Sanat Tarihi Dergisi*, Sayı: 14, No: 1, 309-329.
- Uzun, A. (2012). “Kazdağları Literatürüne Eleştirel Bir Bakış”, *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 121-125, Balıkesir.
- Uzuntaş, O. (2001). “Kazdağları Milli Parkı'nın Yönetmel Sorunları”, *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 242-244, Edremit.
- Wang, S.Y. (2008). “A Mirror with Two Sides - Heritage Development and Urban Conservation in The Ancient City of Pingyao, China”, *Historic Environment*, Volume: 21, Number: 3, 22-26.
- Wang, Y. (2012). “Management of The Grand Canal and It's Bid As a World Cultural Heritage Site”, *Frontiers of Architectural Research*, 1, 34-39.
- Weaver, D. B. (1995). “Alternative tourism in Montserrat”, *Tourism Management*, 16(8), 593-604.
- Weng, L., Liang, Z., and Bao, J. (2020). “The Effect of Tour Interpretation on Perceived Heritage Values: A Comparison of Tourists With and Without Tour Guiding Interpretation at a Heritage Destination”, *Journal of Destination Marketing and Management*, 16.
- Were, G. (2015). “Digital Heritage in a Melanesian Context: Authenticity, Integrity and Ancestrality from The Other Side of The Digital Divide”, *International Journal of Heritage Studies*, 21: 2, 153-165.
- Wilson, M.; Ballard, C. and Kalotiti, D. (2011). “Chief Roi Mata's Domain: Challenges for a World Heritage Property in Vanuatu”, *Historic Environment*, Volume: 23, Number: 2, 5-11.
- Winter, T. and Logan, W. (2014). “Asian Cities: Cultural Heritage and The Interplay Between Nation Building and Internationalism”, *Historic Environment*, Volume: 26, Number: 3, 2-7.
- Whittemore, R., Chase, S. K. and Mandle, C. L. (2001). Validity in Qualitative Research, *Qualitative Health Research*, 11 (4), 522-537.
- Wong, C.U.I. and Kuan, W.S. (2014). “Cultural Tourism As Salvation for Petty Capitalists: The Pedicab Drivers of The Las Vegas Of The East”, *Journal of Tourism and Cultural Change*, 12: 1, 18-32.
- Woyo, E. and Woyo, E. (2018). “Towards The Development of Cultural Tourism As an Alternative for Tourism Growth in Northern Zimbabwe”, *Journal of Cultural Heritage Management and Sustainable Development*, 74-92.
- Vakhitova, T.V. (2015). “Rethinking Conservation: Managing Cultural Heritage As An Inhabited Cultural Landscape”, *Built Environment Project and Asset Management*, Vol: 5, Issue: 2, 217-228.

- Valentina, V.; Marius-Razvan, S.; Iona-Alexandra, L. and Stroe, A. (2015). "Innovative Valuing of The Cultural Heritage Assets, Economic Implication on Local Employability, Small Entrepreneurship Development and Social Inclusion", *Social and Behavioral Sciences*, 188, 16-26.
- Van Zyl, C. J. (2005). The Role of Tourism in The Conservation of Cultural Heritage with Particular Relevance for South Africa (Doctoral dissertation, Stellenbosch: University of Stellenbosch).
- Vargas-Hernandez, J.G. (2012). "Sustainable Cultural and Heritage Tourism in Regional Development of Southern Jalisco", *World Journal of Entrepreneurship, Management and Sustainable Development*, Vol: 8, Issue: 2/3, 146-161.
- Vidic, N. (2016). Touristification of Loess Sequences in Vojvodina, Annals of the University of Craiova. Series Geography/Analele Universitatii din Craiova. Seria Geografie, 17.
- Viken, A. (2006). Heritage Tourism and the Revitalisation of Barony. Cultural Tourism in a Changing World: Politics, Participation and (Re)presentation, Ed: Melanie Kay Smith, Mike Robinson.
- Vural Varlı, S.; Öncül Abacıgil, T.; Sürgüt, H. and Kurt, K.B. (2012). "Kazdağları'nın Örumceklerine Dair Ön Bir Liste", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 575, Balıkesir.
- Xiao, W., Mills, J., Guidi, G., Rodríguez-Gonzálvez, P., Barsanti, S. G. and González-Aguilera, D. (2018). "Geoinformatics for the conservation and promotion of cultural heritage in support of the UN Sustainable Development Goals", *ISPRS Journal of Photogrammetry and Remote Sensing*, 142, 389-406.
- Yağan, B.D.; Bozyel, M.E.; Karakaş, S.; Gönüz, A. Avcu, C. and Satıl, F. (2012). "Kazdağı Doğal Yayılışlı Hypericum Tetrapterum Fr. Taksonunun Morfolojik, Anatomik Yapısı ve Doğal Habitatı Üzerine Gözlemler", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 47-51, Balıkesir.
- Yağan, B.D.; Gönüz, A. and Şahin, M. (2006). "Kazdağları'nda Doğal Yayılış Gösteren Rubus Idaeus L. Bitkisinin Anatomik, Morfolojik ve Fenolojik Özellikleri ile Kullanım Alanları Üzerine Araştırmalar", *Kazdağları II. Ulusal Sempozyumu*, 22-25 Haziran, 309-314, Çanakkale.
- Yalçıklı, D. (2011). "Kazdağları'nın Arkeolojik Potansiyelinin Saptanmasına Yönelik Bir Araştırma", *International Symposium on Kazdağları (Mount Ida) and Edremit*, 27-35, Edremit.
- Yamashita, S. (2000). Cultural Tourism, Encyclopedia of Tourism, Ed: Jafar Jafari, Honggen Xiao, 212-214, (<https://tr.scribd.com/document/358081900/VA-Encyclopedia-of-Tourism-2016-pdf>).
- Yang, L. (2011). "Cultural Tourism in An Ethnic Theme Park: Tourists' Views", *Journal of Tourism and Cultural Change*, 9: 4, 320-340.
- Yang, Y.; Shafi, M.; Song, X. and Yang, R. (2018). "Preservation of Cultural Heritage Embodied in Traditional Crafts in the Developing Countries. A Case Study of Pakistani Handicraft Industry", *Sustainability*, 10, 1336, 2-18.

- Yarcan, Ş. and Peköz, M. (1997). Seyahat İşletmeleri, Second Edition, Boğaziçi University Library Cataloging.
- Yasuda, H. (2010). "World Heritage and Cultural Tourism in Japan", *International Journal of Culture, Tourism and Hospitality Research*, Vol: 4, Issue: 4, 366-375.
- Yavuz, C.I. and Bakar, C. (2013). Türk Tabiileri Birliği Kaz Dağları ve Çanakkale Yöresi Madencilik Girişimleri Raporu, Ankara.
- Yeh, S.S.; Chen, C. and Liu, Y.C. (2015). "Nostalgic Emotion, Experiential Value, Destination Image, and Place Attachment of Cultural Tourists", *In Advances in Hospitality and Leisure*, 167-187.
- Yelmi, P. (2016). "Protecting Contemporary Cultural Soundscapes As Intangible Cultural Heritage: Sounds of Istanbul", *International Journal of Heritage Studies*, 22: 4, 302-311.
- Yetkin, G. (1939). Yurdun Güzel Bir Köşesi Edremit. *İçinde Edremit Tarihinden Yapraklar, Balıkesir: Türk Pazarı Basımevi.*
- Yıldırım, A. and Şimşek, H. (2016). Sosyal Bilimlerde Nitel Araştırma Yöntemleri, Seçkin Yayıncılık, Ankara.
- Yıldız, Ö. (2015). Turistik Çekim Unsuru Olarak Yerel Yiyecek - İçecek Üretiminin Ekonomik Sürdürülebilirliği: Kazdağı Örneği, Doktora Tezi, İzmir.
- Yılmaz, Y. (2001). "Kazdağı ve Yakın Çevresinin Jeolojik Özellikleri", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 15-25, Edremit.
- Yılmaz, G. (2018). "İda Dağı (Kazdağları)'nın Sağlık Turizmi Çerçevesinde İncelenmesi", *International Anatolia Academic Online Journal/Social Science Journal*, 4(2), 15-35.
- Ying, T. and Zhou, Y. (2007). "Community, Governments and External Capitals in China's Rural Cultural Tourism: a Comparative Study Of Two Adjacent Villages", *Tourism Management*, 28, 96-107.
- Young, L. (2005). "Heritage Interpretation Is for People: Putting Visitors at the Centre of Interpretation Planning", *Historic Environment*, Volume: 13, Number: 3, 16-20.
- Young, L. (2006). "Villages that Never Were: The Museum Village as a Heritage Genre", *International Journal of Heritage Studies*, 12: 4, 321-338.
- Yücesahin, M.M. (1997). Edremit İlçesi (Balıkesir) Coğrafyası, Yüksek Lisans Tezi, Ankara.
- Yüksel Delice, N: (2012). "Tarımsal Genetik Erozyon ve Kirlilik Olgusu Çerçevesinden Kazdağları Peynir Üretimi Sorunları ve Çözüm Önerileri", *Kazdağları III. Ulusal Sempozyumu Bildiriler Kitabı*, 24-26 Mayıs, 577-583, Balıkesir.
- Yüksel, T. (2017). Kazdağı Göknarı'nın Tohum Özellikleri Üzerine Araştırmalar, Doktora Tezi, İstanbul Üniversitesi, İstanbul.
- Yüzer, E. (2001). "Kazdağları ve Su Kaynakları, Kazdağı ve Yakın Çevresinin Jeolojik Özellikleri", *Kazdağları I. Ulusal Sempozyumu*, 20-22 Eylül, 69-83, Edremit.
- Zarandona, J.A.G. (2016). "Making Heritage at The Cannes Film Festival", *International Journal of Heritage Studies*, 22: 10, 781-798.

Zehirođlu, C. (2017). Trkiye’de Endemik Olarak YetiŐen Kazdađı ayı’nın Antioksidan, Antimikrobiyal Aktivitelerinin ve Mineral İeriđinin AraŐtırılması, Yksek Lisans Tezi, GmŐhane niversitesi, GmŐhane.

Zeppel, H. (2002). “Cultural Tourism at the Cowichan Native Village, British Columbia”, *Journal of Travel Research*, Vol: 41, 92-100.

Zhang, Y. and Wu, Z. (2016). “The Reproduction of Heritage in a Chinese Village: Whose Heritage, Whose Pasts?”, *International Journal of Heritage Studies*, 22: 3, 228-241.

Zhu, Y. (2018). “Uses of The Past: Negotiating Heritage in Xi’an”, *International Journal of Heritage Studies*, 24: 2, 181-192.

Zlot, R.; Bosse, M.; Greenop, K.; Jarzab, Z.; Juckes, E. and Roberts, J. (2014). “Efficiently Capturing Large, Complex Cultural Heritage Sites With A Handheld Mobile 3D Laser Mapping System”, *Journal of Cultural Heirtage*, 15, 670-678.

INTERNET REFERENCES

Adatepe Olive Oil Museum. (<https://www.adatepe.com/StaticPages/adatepezeytinyagi-muzesi/145/>). (Date of Access: 22.10.2019).

Adatepe Olive Oil Museum. (https://www.adatepe.com/StaticPages/refika-ninoykusu/144). (Date of Access: 22.10.2019).

Adatepe TaŐ Mektep. (<http://www.tasmektep.com/birokul.htm>). (Date of Access: 25.10.2019).

Aktel Arkeoloji. (<http://www.aktuelarkeoloji.com.tr/adramytteion->). (Date of Access: 04.05.2019).

Ali Bey Kudar Ethnography Gallery. (http://www.etnografyagalerisi.com/TR/yazi/brosuerler/sarikefsani/SarikizEfsanesi_01.html). (Date of Access: 23.10.2019).

AyŐe Sıdika Erke Ethnography Museum. (<https://muzeasist.com/muze/profil/ayse-sidika-erke-etnografya-muzesi>). (Date of Access: 22.10.2019).

Balıkesir Nature Tourism Master Plan. (2013-2023). (https://www.balikesir.com.tr/documents/file/kp_Document/Bal%C4%B1kesir_Do%C4%9Fa_Master_Plan-eb7dd859-5aa1-4c27-afef-5370c3c79370.pdf). (Date of Access: 15.11.2019).

Balıkesir Kocaseyit Airport. (<https://korfez.dhmi.gov.tr/Sayfalar/default.aspx>). (Date of Access: 02.09.2019).

Balıkesir İl Kltr ve Turizm Mdrlđ. (<https://balikesir.ktb.gov.tr/TR-65829/balikesir-ilinin-tarihi.html>). (Date of Access: 10.09.2019).

Balıkesir İl Kltr ve Turizm Mdrlđ. (<https://balikesirkulturturizm.gov.tr>). (Date of Access: 10.09.2019).

Balıkesir Valiliđi. (<http://www.balikesir.gov.tr/antik-kentler>). (Date of Access: 10.09.2019).

Bayramiç Belediyesi. (http://www.bayramic.bel.tr/index.php?modul=10_3&id=3). (Date of Access: 09.12.2019).

Bayramiç Belediyesi. (http://www.bayramic.bel.tr/index.php?modul=10_3&id=2). (Date of Access: 09.12.2019).

Convention on the Protection of the World Cultural and Natural Heritage. (1972). (http://www.cmo.org.tr/resimler/ekler/0a964846d55e228_ek.pdf). (Date of Access: 05.09.2020).

Convention on the Protection of Architectural Heritage of Europe. (1985). (<https://www.coe.int/en/web/culture-and-heritage/granada-convention>). (Date of Access: 05.09.2020).

Convention on the Protection of Intangible Cultural Heritage. (<https://www.unesco.org.tr/Pages/181/177/>). (Date of Access: 05.09.2020).

Council of Europe. (2003). (<https://www.coe.int/en/web/cultural-routes/by-theme>). (Date of Access: 08.09.2020).

Council of Europe. (<https://rm.coe.int/cultural-routes-of-the-council-of-europe-booklet-for-member-states/16809f0574>). (Date of Access: 08.09.2020).

Council of Europe. (<https://rm.coe.int/cultural-routes-of-the-council-of-europe-booklet-for-travellers/16809f0575>). (Date of Access: 08.09.2020).

Cultural Routes Management. (2015). (<https://book.coe.int/en/cultural-heritage/6426-cultural-routes-management-from-theory-to-practice.html>). (Date of Access: 20.09.2020).

ÇEKÜL Foundation (2015). Kültür Rotaları Planlama Rehberi. İstanbul: ÇEKÜL Vakfı - Tarihi Kentler Birliği Yayınları. (http://www.tarihiKentlerBirliGi.org/wpcontent/uploads/rota-rehberi_press.pdf). (Date of Access: 20.11.2020).

Doğa Koruma ve Milli Parklar Genel Müdürlüğü. (<http://kazdagi.tabiat.gov.tr/>). (Date of Access: 15.11.2019).

ECOC. (2004). European Cities and Capitals of Culture Report. (https://ec.europa.eu/programmes/creative-europe/sites/creative-europe/files/library/palmer-report-capitals-culture-1995-2004-i_en.pdf). (Date of Access: 03.05.2019).

Edremit Belediyesi. (<http://www.edremit.bel.tr/edremit/1>). (Date of Access: 10.09.2019).

Edremit Kaymakamlığı. (<http://balikesir-edremit.gov.tr/hasanboguddu>). (Date of Access: 10.09.2019).

European Commission and the Council of Europe. (2010). (<https://www.coe.int/en/web/documents-records-archives-information/quotation>). (Date of Access: 15.11.2019).

European Union. (https://ec.europa.eu/programmes/creative-europe/sites/creative-europe/files/library/cpitals-culture-25-years_en.pdf). (Date of Access: 03.05.2019).

European Commission. ([://httpsec.europa.eu/programmes/creative-europe/actions/Capitals-culture_en](http://httpsec.europa.eu/programmes/creative-europe/actions/Capitals-culture_en)). (Date of Access: 03.05.2019).

European Commission. ([://httpsec.europa.eu/programmes/creative-europe/actions/capitals-culture_en](http://httpsec.europa.eu/programmes/creative-europe/actions/capitals-culture_en)). (Date of Access: 03.05.2019).

European Commission Report. (2017). (https://ec.europa.eu/info/sites/info/files/2017_efb_annual_report_en_0.pdf). (Date of Access: 03.05.2019).

European Commission. (1985). (https://europa.eu/european-union/about-eu/history/1980-1989/1985_en). (Date of Access: 03.05.2019).

European Convention on the Protection of Architectural Heritage. (1969). (<https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/066>). (Date of Access: 05.09.2020).

European Commission. (<https://ec.europa.eu/programmes/creative-europe/sites/creativeeurope/files/files/ecoc-2013-full-report.pdf>). (Date of Access: 04.05.2019).

European Commission. (https://ec.europa.eu/programmes/creative-europe/sites/creative-europe/files/files/ecoc-2016-evaluation-en_0). (Date of Access: 04.05.2019).

European Commission. (2017). Mapping of Cultural Heritage Actions in European Union Policies, Programmes and Activities. (https://ec.europa.eu/culture/sites/culture/files/2014-heritage-mapping-version-2017_en.pdf). (Date of Access: 04.05.2019).

Evren Ertür Olive Oil Tools Museum (Edremit Industry Area). (<http://kazdagiekoturizm.com/project/edremit-evren-ertur-tarihi-zeytinyagialeitlerimu-zezi/>). (Date of Access: 22.10.2019).

Havran Belediyesi (<https://www.havran.bel.tr/havran/havran-hakkinda/>). (Date of Access: 10.09.2019).

Havran Belediyesi. (<https://www.havran.bel.tr/havran/ilcemizin-tarihi/>). (Date of Access: 10.09.2019).

ICOMOS. (2002). International Cultural Tourism Charter. (https://www.icomos.org/charters/tourism_e.pdf). (Date of Access: 05.07.2019).

ICOMOS. (2008). Cultural Routes Statement. (http://www.icomos.org.tr/Dosyalar/ICOMOSTR_en0623812001536913379.pdf). (Date of Access: 20.11.2020).

ICOMOS (2008). Interpretation and Presentation of Cultural Heritage Sites. (http://icip.icomos.org/downloads/ICOMOS_Interpretation_Charter_ENG_04_10_08.pdf). (Date of Access: 20.11.2020).

Kaçkar Dağları Milli Parkı. (<http://kackardaglari.tabiat.gov.tr/>). (Date of Access: 08.11.2019).

Karye Technology Museum. (<http://koydenkentemuzesi.com/koyden-kente-muzesi-hakkinda.asp?l=1>). (Date of Access: 22.10.2019).

Kazdağı Ekoturizm. (<http://kazdagiekoturizm.com>). (Date of Access: 15.10.2019).

Kazdağı Milli Parkı. (<http://kazdagi.tabiat.gov.tr/>). (Date of Access: 15.10.2019).

Kazdağı Milli Parkı Şefliği (Mount Ida National Park Chiefdom). (Date of Access: 15.10.2019).

Kazdağı Museum (Sarıköz Etnography Gallery). (<https://www.kazdagimuzesi.com/>). (Date of Access: 23.10.2019).

Küçükkuyu Belediyesi. (<https://www.kucukkuyu.bel.tr/tarihi/>). (Date of Access: 15.09.2019).

Küçükkuyu. (<https://www.kucukkuyu.com/kucukkuyu-tarihi/>). (Date of Access: 10.09.2019).

Küre Dağları Milli Parkı (<http://kuredaglari.tabiat.gov.tr/>). (Date of Access: 15.10.2019).

Laerd Dissertation, “Sampling: The Basics”. (<http://dissertation.laerd.com/sampling-the-basics.php>). (Date of Access: 10.11.2019).

Laerd Dissertation, “Purposive Sampling”. (<http://dissertation.laerd.com/purposive-sampling.php>). (Date of Access: 10.11.2019).

National Trust for Historic Preservation. (<https://savingplaces.org>). (Date of Access: 13.05.2018).

New Jersey Historic Trust. (<https://www.njht.org>). (Date of Access: 16.10.2018).

OECD. (2009). The Impact of Culture on Tourism. (Date of Access: 16.10.2018).

OECD. (2005). Culture And Local Development. (Date of Access: 16.10.2018).

OECD. (2017). Culture and Local Development: Maximising The Impact Towards an Oecd Guide for Local Governments, Communities and Museums. (Date of Access: 18.03.2018).

Sıdika Erke Etnografya Galerisi. (https://a-sdka-erke-etnografya-muzesi.business.site/?utm_source=gmb&utm_medium=referral). (Date of Access: 23.10.2019).

Tahtakuşlar Etnografya Galerisi. (<http://www.etnografya-galerisi.com/>). (Date of Access: 23.10.2019).

TUREB. Türkiye Turist Rehberleri Birliği. (<http://www.tureb.org.tr/tr/Oda>). (Date of Access: 23.10.2019).

TUİK. Türkiye İstatistik Kurumu. (<http://www.tuik.gov.tr/Start.do>). (Date of Access: 13.09.2019).

TUİK. Türkiye İstatistik Kurumu
(<https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr>). (Date of Access: 13.09.2019).

Turkish Medical Association Mining Initiatives Report of Mount Ida and Çanakkale Region (2013). (<https://docplayer.biz.tr/728826-Turk-tabipleri-birligi-kaz-daglari-ve-canakkale-yoresi-madencilik-girisimleri-raporu.html>). (Date of Access: 15.10.2019).

Turkey Tourism Strategy. (2007).
(<https://www.ktb.gov.tr/Eklenti/906,ttstratejisi2023pdf.pdf?0>). (Date of Access: 13.09.2018).

UNWTO, World Tourism Organization. (2018). Tourism and Culture Synergies.
(<https://www.e-unwto.org/doi/pdf/10.18111/9789284418978>). (Date of Access: 13.05.2018).

UNESCO. Intangible Cultural Heritage. (<https://ich.unesco.org/en/what-is-intangible-heritage-00003>). (Date of Access: 13.05.2018).

UNESCO. Intangible Cultural Heritage.
(<https://unesdoc.unesco.org/ark:/48223/pf0000132540>). (Date of Access: 13.05.2018).

UNWTO. World Tourism Organization. (<http://www2.unwto.org/>). (Date of Access: 13.05.2018).

UNWTO. World Tourism Organization. Cultural Heritage.
(<http://www2.unwto.org/content/cultural-heritage-1>). (Date of Access: 13.05.2018).

Yenice Kaymakamlığı. (<http://www.canakkaleyenice.gov.tr/buyuk-agonya-koprusu>).
(Date of Access: 10.09.2019).

APPENDIX

AP 1. Semi-structured Interview Form

Number of Interview: _____ Place of Interview (Name of the village): _____
Name of Interviewee: _____ Date and time of Interview: _____
Consent for the Interview (recording and photograph): _____
Duration of the Interview: _____

Research Questions Asked to Local People

Inventory Study

- What are the sites of your village that will keep visitors coming?
- What are the researches conducted in your village before?
- Who comes to your village?
- What are the different dishes you can offer to visitors?
- What local products do you have to sell to visitors?

Conservation

- What is being done to conserve the current cultural heritage values of your village?
- How much the locals recognize the values of your village?

Management

- What is the name of the association established for your village?
- How available your village is for cultural tours?
- What are the suitable transportation, accommodation and food and beverages facilities in your village for the visitors?

Promotion and Commercialization

- Which symbol belongs to your village you prefer to use in the products to be sold?
- Who should be responsible for the sale of products?

Interpretation

- How and by whom do you think your village should be interpreted to visitors?

Research Questions Asked to Tourism Professionals

Inventory Study

- Which routes are used for tourists in Mount Ida destination for touristic reasons?
- How can touristic inventories of Mount Ida destination be reached?

Conservation

- Do the tours that are organized to Mount Ida damage to the destination? What else do you think about this issue?
- What are the tangible and intangible cultural elements that need immediate conservation in Mount Ida destination?

Management

- Should visitor management centres be established in this region? What else do you think about this issue?
- How to manage tourism activities in Mount Ida destination?

Promotion and Commercialization

- Do you think that Mount Ida destination has a different touristic values especially cultural values?
- What kind of new museums can be established in Mount Ida destination?

Interpretation

- Whose task is it to promote Mount Ida destination?
- How should guides be trained about the interpretation of the tourist attractions especiallly cultural heritage values of the region to the visitors?

AP 2. Yarıyapılandırılmış Görüşme Formu

Görüşme no: Görüşme Yeri (Köyün adı):
Görüşülen kişinin adı: Görüşme tarihi ve saati:
Görüşmecinin rızası (ses kaydı, fotoğraf): Görüşme süresi:

Yerel Halka Sorulan Araştırma Soruları

Envanter Çalışması

- Köyünüzün turistlerin gelmesini sağlayacak görmeye değer değerleri nelerdir?
- Daha önce köyünüzde herhangi bir araştırma yapıldı mı? Yapıldıysa nelerdir?
- Köyünüze kimler geliyor?
- Ziyaretçilere sunabileceğiniz değişik yemekleriniz nelerdir?
- Ziyaretçilere satışını yapabileceğiniz yöresel ürünleriniz nelerdir?

Koruma

- Köyünüzün mevcut kültürel miras değerlerinin korunması için neler yapılıyor?
- Köyünüzde yaşayanlar köyünüzün değerlerini ne kadar tanıyor?

Yönetim

- Köyünüzde kurulan kuruluşun adı nedir?
- Köyünüz kültürel turlar için ne kadar uygundur?
- Köyünüzün ziyaretçiler için uygun ulaşım, yeme-içme, konaklama imkanları nelerdir?

Tutundurma ve Ticarileştirme

- Köyünüzde satılacak yöresel ürünler için köyünüze ait hangi sembolün kullanılmasını tercih ederdiniz?
- Bu ürünlerin satışından kim sorumlu olabilir?

Yorumlama

- Sizce köyünüz ziyaretçilere nasıl ve kimler tarafından anlatılmalı?

Turizm Profesyonellerine Sorulan Arařtırma Soruları

Envanter alıřması

- Kazdađı'nda turisler tarafından turistik amala hangi rotalar kullanılmaktadır?
- Kazdađı'nın turistik envanterlerine nasıl ulařılabilir?

Koruma

- Kazdađı'na yapılan turlar destinasyonun yařam ve geliřim dngsne zarar veriyor mu? Bu konuda bařka ne dřnyorsunuz?
- Kazdađı'nda acil korunması gereken maddi/manevi kltr đeleri nelerdir?

Ynetim

- Bu blgeye ziyareti ynetim merkezleri kurulmalı mı? Bu konuda bařka ne dřnyorsunuz?
- Kazdađı'nda turizm faaliyetleri nasıl yrtlmeli?

Tutundurma ve Ticarileřtirme

- Kazdađı'nın yeterli bir turistik destinasyon olduđunu dřnyor musunuz? Bu konuda bařka ne dřnyorsunuz?
- Kazdađı'nda hangi tr yeni mzeler kurulabilir?

Yorumlama

- Kazdađı'nı tanıtmak kimin grevidir?
- Kazdađı'ndaki turistik ekicilikleri ziyaretilere anlatma konusunda rehberler nasıl yetiřtirilmelidir?

AP 3. Autobiography of Author

She received her Bachelor's Degree from Balıkesir University School of Tourism and Hotel Management Tourist Guidance (2013). She received her Master's Degree from Çanakkale On Sekiz Mart University Institute of Social Sciences Tourism Management Program (2016). She has professional tourist guidance licence since 2013. She has been working as a research assistant in İzmir Katip Çelebi University, Tourism Faculty, Tourism Guidance department since 2016.

Academic Studies:

Master Thesis: "Determining the Satisfaction of Visitors with Tourist Guides: The Case of Gallipoli Peninsula Historical National Park", Çanakkale Onsekiz Mart University-Department of Social Sciences (2016).

Articles:

ÇALHAN, Özge; ÖTER, Zafer ve KAYA, Çağla Melisa (2020). "The Importance of Geographical Information Systems for Tourism Industry: A Documentary Analysis on Its Usage to Determine Cultural Heritage", *Journal of Travel and Tourism Research*, 16, Spring 2020, 25-45.

ÇALHAN, Ö.; YATKIN, Ö. ve KÖSE, Z.C. (2019). "The Role of Non-Governmental Organizations in The Gastronomy Sector: The Case of Taspakon", *Uluslararası Güncel Turizm Araştırmaları Dergisi*, Vol: 3, Sayı: 1, 23-27.

TOLGA Özge; YATKIN Özlem (2017). "Reflection the Palatal Delight of Ancient Period to Modern-Day", *Journal of Tourism and Gastronomy Studies*, Vol: 5, Sayı: 2, 103-116.

TOLGA, Özge; ATAY, Lütfi (2016). "Visitors' Satisfaction with Tour Guides in Çanakkale Battles Gallipoli Historical Area", *Karabük Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*-Cilt: 6, Sayı: 2, 563-582.

ATAY, Lütfi; KORKMAZ, Halil; TOLGA, Özge (2015). "A Research on Professional Attitudes of Tour Guiding Undergraduate Students", *Seyahat ve Otel İşletmeciliği Dergisi (SOİD)*, Cilt: 12, Sayı: 2, 26-41.

International Papers:

TOLGA, Özge; YATKIN, Özlem; UZUN, Didem; YESÜĞEY, Selda (2018). "The Motives for The Visitors to Attend to Herb Festival in Çeşme-Alaçatı", VII. Ulusal III. International Eastern Mediterranean Tourism Symposium, 21-21 April, İskenderun-Hatay.

TOLGA, Özge; AYTUĞ, Arslan; BOZ, Hakan (2017). "The Impact of Learning in Museums on Exploring Destination", 9th International Tourism Congress, Peniche-Portekiz.

AKBABA, Atilla; YESUGUEY, Selda; TOLGA, Özge (2017). "The Relation Between The Student's Green Attitudes in Their Daily Life and Their Perception to The Green Hotels: A Case Study on The Tourism Students Studying in İzmir", 9th International Tourism Congress, Peniche-Portekiz.

ÖTER, Zafer; YESUĞEY, Selda; TOLGA, Özge (2016). Gastronomic Cultural Heritage Valorization in Çeşme (Cyssus) Peninsula; The Case of Germiyan as the First Turkish "Slow Food Village", *Processing of III. International Cesme-Chios History, Culture and Tourism Symposium*, 3-4 November, İzmir, Turkey, 271-285.

International Book Chapter:

ÇALHAN, Özge; ÖTER, Zafer and AKDAĞ, Gürhan (2020). Reading in Management, "Intellectual Capital", Edt: Issam A. Ghazzawi, Muharrem Tuna and Aysegul Acar, University of South Florida M3 Center Publishing, ISBN: 9781732127562.

National Book Chapter:

ÇALHAN, Özge (2020). 1 Step 23 Traveller 68 Route, “Lizboa, Seoul ve Dubai”, Edt: Aytuğ Arslan and Simge Kömürcü, Detay Publishing.

TOLGA, Özge; ÖTER, Zafer (2018). Current Research in Tourist Guidance, “Perception of Tourist Guiding Ethical and Professional Rules of the Organization in Turkey” Edt: Prof. Dr. Necdet Hacıoğlu, Prof. Dr. Cevdet Avcıkurt, Arzu Kılıç, Hasret Ulusoy Yıldırım, Edition Number:1, p: 752, ISBN: 9786052540404.

YATKIN, Özlem; Özge TOLGA (2018). Gastronomy and Food History, “Gastronomy Festivals” Edt. Atilla AKBABA, Neslihan ÇETİNKAYA, Detay Publishing, Ankara, 247-264.

TOLGA, Özge; YESUGEY, Selda (2017). Tourism Management “Entrepreneurship and SMEs in Tourism Businesses”, Edt. Atilla AKBABA, Zafer ÖTER, Mehmet Emre GÜLER, Volkan ALTINTAŞ, Detay Publishing, Ankara, 265-276.

Encyclopedia Words:

ÇALHAN, Özge. “Tourist Guide”, Tourism Encyclopedia, p: 515, 2019.

ÇALHAN, Özge. “Tourist Guides Organizations”, Tourism Encyclopedia, p: 517, 2019.

ÇALHAN, Özge. “Space Museums”, Tourism Encyclopedia, p: 660, 2019.

ÇALHAN, Özge. “Space Theme Parks”, Tourism Encycloedia, p: 660, 2019.

ÇALHAN, Özge. “Space Tourism Guide”, Tourism Encyclopedia, p: 661, 2019.

AP 4. Academic Literature about Mount Ida

Year of Publication	Title of the Study	Author's Information	Key Words
1983	Study on the Yield and Management Basis of the Kazdağı Fir Forests	Ünal ASAN	-
1991	Taxonomic Comparison of Podarcis Muralis Populations in Bursa (Uludağ) and Kazdağı Regions	Akif İŞBİLİR (PhD Thesis)	-
1992	Radiation Observations in Kaz Mountain Environment and Uranium Anomaly Research	Erkan ACAR	-
1996	Morphological Research on Some Plants Used for Medical Purposes around Kaz Mountain Region	Seda SAÇLI (Master's Thesis)	-
1997	Three Samples of Daily-Recreational Areas Based on Natural Environmental Features on Kaz Mountain: Ayazma, Pınarbaşı and Sütüven	Abdullah KÖSE	-
1998	Pattern and Magnitude of Genetic Diversity in Pinus Nigra Subspecies Pallasina Populations from Kazdağı	Burcu ÇENGEL	-
1999	Morphological, Anatomical and Ecological studies on the two Turkish endemic species collected from Kaz Dağı (B1 Balıkesir) "Allium sibthorpiatum Schultes & Schultes fil. and Allium reuterianum Boiss."	Ismet UYSAL	Endemics, Liliaceae, Allium, Morphology, Ecology.
2000	Genetic Variation in Adaptive Seedling Traits of Natural Populations of Abies Equitrojani Aschers, Et Sint. Fom Kazdağı	F. Filiz ÇİÇEK (PhD Thesis)	-
2001	Geological Characteristics of Ida Mountain	Yücel YILMAZ	-
2001	Flora and Vegetation in Ida Mountain	Yusuf GEMİCİ and Nihal ÖZEL	-
2001	Silvicultural Characteristics and Landscape Values of Kaz Mountain Fir	Cemil ATA and Hüseyin DİRİK	-
2001	The Important Insects and Diseases of the Kaz Mountain Fir	Orhan A. SEKENDİZ and Sakin Vural VARLI	-
2001	Kaz Mountain and Water Resources	Erdoğan YÜZER	-

2001	Ida Mountain in Mythology and Old Ages a Herbalist Approach	Costas A. THANOS	-
2001	Examined the Ida Mountain from the Paleobotanical Point of View	Burhan AYTUĞ	-
2001	Ida Mountains in History	Ümit SERDAROĞLU	-
2001	Archaeological Resources of Kaz Mountain's Environment (Troas)	Coşkun ÖZGÜNEL	-
2001	Forests and Forestry in Kaz Mountain in the History	Yücel ÇAĞLAR	-
2001	Culture of Kaz Mountains in History	Atilla ERDEN	-
2001	Sarıköz Culture in Kaz Mountain	Azat KAYA	-
2001	Names Given and Cultural Origins of Ida Mountain	Sinan KAHYAOĞLU	-
2001	Yesterday, Today and Tomorrow of Ida Mountain	Alibey KUDAR	-
2001	Forest Resources Management in Ida Mountain	Şeref TÜRÜDÜ and Ömer SERT	-
2001	The Relation between Forest and Public in Ida Mountains	İ.Engin ÖZCAN	-
2001	The Relation between Forest and Public in Ida Mountains	Metin ALKAN	-
2001	Forest Conservation Problems in Kaz Mountains	Niyazi AYDIN	-
2001	Forest Fires in Kaz Mountains	Vehbi TUTMAZ	-
2001	Ownership Problems in Kaz Mountains	O. Zinnur ERASLAN and Ekrem ÖZÇELİK	-
2001	Forestation Studies and Problems in Kaz Mountains	Ali TOPRAK	-
2001	Kaz Mountain National Park Long Term Development Plan	Ayşe EZER	-
2001	Kaz Mountain National Park in Terms of Local Governments	Şadan AYTAÇ	-
2001	The Relations and Problems between Forest and Public in Kaz Mountains	Mehmet DOĞAN	-
2001	Administrative Problems of Kaz Mountains	Olçay UZUNTAŞ	-
2001	Environmental Problems in Kaz Mountains and Urban Human	Ali SARIBAŞ	-
2001	Natural Environment, Human Relationship and Olive Cultivation in Kaz Mountains	Abdullah SOYKAN	-

2001	Çan Thermal Plant and Kaz Mountains	Cem ÇAKIROĞLU	-
2001	Air Pollution and Kaz Mountain Example	Mehmet SEREZ and Ali ÖZPINAR	-
2001	Ecological Tourism and Its Problems in Kaz Mountains National Park	Adem KUŞÇU	-
2001	Kaz Mountains and Its Problems in Terms of Ecotourism	İskender AZATOĞLU	-
2001	Kaz Mountains and Hunting Tourism	Önder ARSLAN	-
2001	The Importance of Ecotourism Planning in Kaz Mountains	Sancar OZANER	-
2002	Dendrochronological Investigations on Naturally Grown Gymnosperm Taxa in Kaz Mountains	Nesibe DAĞDEVİREN (Master's Thesis)	-
2005	Morphological and Chorological Studies on the Orchids Growing in Kazdağları (Ida Mountains)	Necmettin GÜLER (PhD Thesis)	Orchidaceae, Orchid, Ida Mountains, Turkey.
2005	Centaurea species in Turkey (A): <i>Centaurea odyssei</i> Wagenitz (Asteraceae) in Kazdagi (Mt. Ida) National Park	Sezgin ÇELİK, İsmet UYSAL and Yusuf MENEMEN	Centaurea Odyssei, Kazdagi, Morphology, Anatomy, Autoecology, Palynology.
2005	Morphological, Anatomical, Ecological and Economical Used Studies on Some Bulbed Plants of Kazdağı Subalpinic Area	Mine TUNALI (Master's Thesis)	-
2006	Cultural Ecology and Nature Conservation at Kazdağı National	Yılmaz ARI and Abdullah SOYKAN	Kazdağı National Park, Nature Protection, Sustainable Development, Cultural And Political Ecology.
2006	Ethnobotanic Inventory Study at Kaz Mountain National Park and around 2004-2006	Fatih SATIL, Güleendam TÜMEN, Tuncay DİRMENCİ, Ali ÇELİK, Yılmaz ARI and Hulusi MALYER	Ethnobotany, Useful Plants, Food, Medicinal Plants, Handicrafts, Kazdağ, Balıkesir-Edremit, Turkey.
2006	Morphotectonic Features of the Biga Peninsula and Geology of the Kazdağ	Mustafa BOZCU, Ayten ÇELİK	Ida, Morphotectonic, Stratigraphy, Geology.

2006	Dynamic-Sinoptic Circumstances Which Form The Climate Properties of Mount Kaz	Talat KOÇ	Turkey's Climate, Synoptic Climatology, Kaz Mount, Climate.
2006	Definition, Perceptive and Social Structural Factors	Talat KOÇ	Mount Kaz, Social Effect, Mythology, Economy, Çanakkale.
2006	The Economic and Social Impacts of Kazdağı National Park on Local Residence	Yılmaz ARI and Abdullah SOYKAN	Kaz Mountain National Park, Nature Protection, Sustainable Development, Local Residence.
2006	Determining Lineaments in the Kaz Mountain and Its Surrounding Using Landstat TM Satellite Images	M. Kirami ÖLGEN	Kazdağ, Remote Sensing, Lineament Analysis.
2006	The Malacofauna of Kazdağı (İda) National Park	Burçin Aşkım GÜMÜŞ	Malacofauna, Kazdağı, Balıkesir, Türkiye.
2006	Observations on Settled and Migratory Bird Population Located around Arabian Gorge	İnanç SEVİM and Ahmet GÖNÜZ	Araplar Gorge, Avifauna, Birds, Breeding.
2006	Light Microscopic Polen Grains Properties Some Hypericum L. Growing Naturally in İda Mountain	Hanife AKYALÇIN and Ahmet GÖNÜZ	Hypericum, Pollen Morphology, İda Mountain.
2006	Cyclamen Hederifolium Is a Value That Was Necessary Recognized and Protected in Kazdağları	Mücella MÜFTÜOĞLU, Hamit ALTAY and Cafer TÜRKMEN	Cyclamen Hederifolium, Kaz Mountain, Çanakkale, Turkey.
2006	Taxonomic Studies on the Plumbaginaceae Family in Turkey and Kaz Mountain Samples	Musa DOĞAN and Galip AKAYDIN	Plumbaginaceae, Turkey, Conservation Biology, Kazdağı.
2006	Anatomic and Morphologic Observations on Some Hypericum L. Taxa Naturally Distribution on İda Mountains	Ahmet GÖNÜZ, Nedret TORT, İlkay ÖZTÜRK, Aylin Eşiz DEREBOYLU	İda Mountain, Hypericum, Anatomy, Morphology.
2006	New Umbelliferae Species in Kaz Mountain	Emine AKALIN	-
2006	Stand Structures of Kazdağı Fir Forests in Eybekli and Karaköy Districts and Silvicultural Practices	Mustafa SİMSAR and Halil Barış ÖZEL	Kazdağı Fir, Growth, Maintenance, Stant Properties
2006	Comparison of Some Ecological and Silvicultural Characteristics of Kazdağı Fir and Toros Fir	Ferhat BOZKUŞ and Süleyman ÇOBAN	Kazdağı Fir, Toros Fir, Ecology, Silviculture.

2006	Pollen Analysis of the 1250 Year History of Human Activity on Chestnut Oak Forests in Kaz Mountain	Şükrü ÖNER	Sweet-chestnut, Woodland History, Pollen Analysis, Human Activity, North-western Turkey, Ida Massif.
2006	Kazdağı Fir: Natural Span, Yield Strength, Economic Importance and Planning	Ünal ASAN	Kazdağı Fir, Sustainable Forest Management.
2006	Monumental Trees of Marmara Region and Kaz Mountain Area	Ünal ASAN	-
2006	Human Problem in National Parks: Effect on Nature Conservation on Local Cultures	Yılmaz ARI	-
2006	Gold of Ida Mountain	Cevat BAŞARAN	-
2006	Hydrogeochemical Properties of Cold and Hot Water Resources of Kaz Mountain	Alper BABA	-
2006	Natura 2000/Ecological Network and the Protection of the Biodiversity of Kazdağı Mountains	Tülay AYAŞLIGİL	Nature of Protection, Protection Areas, Biodiversity, Ecological Network, Environmental Directives.
2006	Gene Conservation and Management Areas in Kaz Mountains and Management Plan Model Approach	Nihal ÖZEL, Atila GÜL, Emin AKKAŞ and Bünyamin DOĞAN	Kaz Mountain, Genetic Diversity, Biodiversity, Gen Conservation, Management Plan.
2006	Importance with Regard to Plant Genetic Resources of Ida and the Region	Sait ADAK, Melahat BİRSİN and Murat ÖZGEN	Genetic Resource, Plant Breeding, Ida.
2006	Kaz Mountains and Chestnut	Arif SOYLU and Cevriye MERT	Chestnut, Genetical Resources.
2006	Investigations on Anatomy, Morphology and Phenology of Rubus Idaeus L. Which Has Natural Populations on Ida Mountains	Damla YAĞAN, Ahmet GÖNÜZ and Müjde ŞAHİN	Ida Mountains, Rubus Idaeus Morphology, Anatomy, Phenology.
2006	The Situation of Olive Growing, Problems and Solution Suggestion in Kazdağı Region	Murat ŞEKER, Mustafa SAKALDAŞ and Arda AKÇAL	Ida Mountain, Olive, Olea Europea, Northwest Turkey.
2006	Some researches on White Flash Nectarine Which Is Grown in Kazdağı Region	Kenan KAYNAŞ and Mustafa SAKALDAŞ	White Flash Nectarine, Kaz Mountain, Type.

2006	Determination of the Growing Porom the Theatral Point Possibilities of Cyclamen Hederifolium Which Spreads Naturally at Mount Ida and It's Surroundings As an Ornamental Pot Plant	Kenan KAYNAŞ and Arda AKÇAL	Mount Ida, Cyclamen Hederifolium, Photoperiod, Pot Plant.
2006	A Research on Kazdağları (Ida) Water Resources And Water Quality of Biga-Kocabas River	Sabri ŞENER, Murat YILDIRIM, Erdem BAHAR, Kürşad DEMİREL and Okan ERKEN	Ida Mountains, Kocabaş Creek, Water Quality, Water Pollution, Industrial Disposal.
2006	The Examination of the Mythological Heroes Who Were Supposed to Live in Kazdağı from the Theatral Point of View	Ezgi Oya GÜMÜŞ	Kazdağı, Mythology, Semiology, Theatr
2006	Marriage in Tahtacı Turkmens in Kaz Mountain	Meltem CİNGÖZ SANTUR	-
2006	Dragon Design on Carpets of Çanakkale Kaz Mountains and Konya Region	Ahmet AYTAÇ	Dragon, Carpet, Motif, Textile, Bordüre.
2006	Classification of Priority Conservation Areas in Kazdağ National Park and Their Important Plants	Fatih SATIL, Tuncay DİRMENCİ and Gülendamar TÜMEN	Biological Diversity, Endemic, Kazdağ, Threat Category, Zoning.
2006	Panparks (Protected Area Network of Parks) and Kaz Mountain	Tülay AYAŞLIGİL	Nature Protection and Tourism, Protected Area Network.
2006	Investigation of the Environmental Sensitiveness of Tourism Facilities in Ida Mountains	Esra ÖZEL CENGİZ, Abdullah KELKİT and Ahmet GÖNÜZ	Ida Mountains, Tourism Management, Environment.
2006	Importance of Kazdağı (Ida) about Eco-Tourism	Mehmet SEREZ	Kaz Mountain (Ida), Eco-tourism.
2006	Evaluation of Recreation and Tourism Possibilities in Mount Ida	Sebla KABAŞ DURUKAN, Cihad ÖZTÜRK, Esra ÖZEL CENGİZ and Abdullah KELKİT	Mount Ida, Recreation, Tourism.
2006	Assessment of Current Infrastructure Sufficiency of Recreational Areas in Ida Mountain	Pınar OKTAY and Abdullah KELKİT	Infrastructure, Ida Mountain, Recreational Area.
2006	Geomorphometric Factors Controlling Landcover Organization in Kazdağ National Park: A GIS Approach	Şermin TAĞIL	Biogeomorphology, DEM, Geomorphometry, GIS, Kazdağ National Park, Landcover, Topographical variables.

2006	Evaluation of Concretization on Kaz Mountains Skirts With Special Emphasis on Kucukkuyu (Çanakkale) Municipality	Ayşe GİDER, M. Zerrin YILDIZOĞLU and Abdullah KELKİT	Conservation, Concretization, Kaz Mountains, Kucukkuyu, Tourism.
2006	A Research on The Determination of The Boundries of the Mount Ida (Kazdağı) National Park	Zuhal ÖLMEZ (Master's Thesis)	Ida Mountain (Kazdağı), Ida (Kazdağı) National Park, Conserved Areas.
2006	General Problems of Olives in Turkey and Olive Cultivation in Turkey	Fikret AKOVA	-
2006	Traces of People Living Their Culture in Ida Mountain (Traditional Clothing Culture in Turkmen)	Filiz SANAY	-
2007	Geomorphology of North Part of Kaz Mountain (Ida, Bayramiç-Çanakkale)	Telat KOÇ	Kaz Mountain, Geomorphology, Landform, Geosystem, Bayramiç.
2007	Determine the Traditional Medicines Belong to Kaz Mountain Region	Işıl SARIKAN (Master's Thesis)	-
2007	Stand Characteristics of Kazdağı Fir's Forests	Mustafa SİMSAR (Master's Thesis)	Kazdağı Fir, Stand Dynamics, Growth, Increment, Conservation.
2008	Ancient Settlements and Cultural Values around Kazdağı	Cevat BAŞARAN	Bayramiç, Kazdağı-Ida, The Judgement of Paris, Beauty Contest.
2008	Beauty Contest on Mount Ida: From Mythology to Painting The Judgement of Paris	Gül SARIDİKMEN	Mount Ida, Mythology, The Judgement of Paris, Painting, Beauty Pageant.
2008	The Culture of Settlement in the South of Kaz Mountain and a Sample Village of Adatepe	İsmail ERTEN	Biga Peninsula, Kazdağı South Settlements, Adatepe Village, Historical Settlements, Conservation Zoning Plan.
2008	Social Consciousness in Protection of Ida Mountains	Durgut ERDİM	Ida Mountains, Social consciousness, Protection Nature.
2008	Is The Surface of Ida Mountain More Precious Than Gold Mine?	Rüştü ILGAR	Ida Mountain, Mine, Energy, Protection, Environment.

2008	Plants Have Been Collected From Mythological Kazdağı (Mt. Ida) National Park, West Turkey by Turkmens and Their Folk, Cultural and Social Uses	Sezgin ÇELİK, Ersin KARABACAK and İsmet UYSAL	Cultural, Ethnobotany, Folk, Kazdağı (Ida Mt.) National Park, Turkey.
2008	Ida Mountain and Yenice	Veysel ACAR	-
2008	Tourism Potential of Kaz Mountains and Their Impact on the Region In Terms of Conservation-Use Principles of Tourism	Tülay GÜZEL	Kaz Mountains, Tourism, Eco-tourism.
2008	A Study to Determine the Profile of Eco-tourists Accommodating in Kaz Mountain	A.Celil ÇAKICI, Serhat HARMAN and Selahaddin BOZKURT	Çanakkale, Mt Ida (Kazdağı), eco-tourism, Eco-tourist, Profile.
2009	Landscape Analysis for the Ecological Planning at the Example of Kazdağı National Park	Beyza ŞAT GÜNGÖR (PhD Thesis)	-
2009	Yiels Studies in Kazdağı Fir	Erkan ÖZTÜRK (Master's Thesis)	-
2009	Eco-Tourism Or Ego-Tourism: A Case Study From Kazdağı, Balıkesir	Yılmaz ARI	Eco-Tourism, Environmental Impacts of Tourism, Sustainable Tourism, Tourism Geography, Kazdağı National Park.
2009	Investigation of Ecotourism Model in Kazdağı National Park (Balıkesir) and Its Surroundings	Bilge AKGÜN (PhD Thesis)	-
2009	Threatening Factors on Plant Diversity of Kazdağı (IDA Mountain) National Park in Turkey and Suggestions for Conservation	F. SATIL	Endemic, Kazdağı, National Park, Plant Diversity, Threat Category.
2009	Example of Kaz Mountain and Darıdere as Eco Tourism Area	Bayram ŞAHİN and Seda ŞAHİN	Ecotourism, Ecotourist, Kaz Mountain, Darıdere.
2010	Visitor Management at Kazdağı National Park	Dilek DERELİ (Master's Thesis)	Kazdağı National Park, Visitor Management, Carrying Capacity, Sustainable Use.
2010	Relationship Between Needle Properties and Altitude in Mountainous Regions of Kazdağları	H. Barış TECİMEN and Orhan SEVGİ	Black Pine, Kazdağları, Organic Matter.

2010	Opinions of the Troy National Park, Mount Ida National Park, Spil Mountain National Park Visitors about the concept of National Park and Opinions on Education in Turkey	Erdal ÖZTURA (Master's Thesis)	National Park, Education Of National Park, Visitors, Historical National Park Of Troy, National Park Of Kazdağı, National Park Of Mount Spil.
2010	Research on Evaluation of Ida Mountains As A World Heritage Within Unesco Criterias	Şeyma ŞENGÜR (Master's Thesis)	UNESCO, World Heritage, Ida Mountains, Protection.
2010	Characterization of Chestnut (Castanea Sativa Mill.) Populations In Kazdağları In Situ Conservation Area by Microsatellite (Ssr) Markers	Erol KÜÇÜK (PhD Thesis)	Chestnut, Kazdaglari, In situ, SSR, Characterization.
2011	Faunistic and Systematic Studies on the Species of Staphylininae Subfamily Spread on Kazdağı Province (Balıkesir) Turkey	Tuba ÖNCÜL ABACIGİL (PhD Thesis)	Staphylininae, Staphylinidae, Systematics, Kazdağı Province, Balıkesir, Çanakkale, Turkey, New Record.
2011	Measuring Plant Species Diversity In Alpine Zones: A Case Study at The Kazdağı National Park, In Turkey	Beyza ŞAT GUNGOR	Species Diversity Measurement, Endemic Plant Species, Alpine Vegetation, Kazdağı National Park, Turkey.
2011	Plant Species Microendemism, Rarity and Conservation of Pseudo - Alpine Zone of Kazdağı (Mt. Ida) National Park - Turkey	Munir OZTURK, Ismet UYSAL, Ersin KARABACAK, Sezgin CELİK	Conservation, Critically Endangered Plants, Endemism, Ida, Kazdag, Turkey.
2011	A Research on the Determination of the Archaeological Potential of Kaz Mountains	Derya YALÇIKLI	-
2011	Semantic Funks of Mountain Cult in "Kaz Mountains and Babadağı" Legend	Huraman HUMMATOVA	-
2011	Hidrellez in the Turkmen Balıkesir-Edremit Kaz Mountain Tahtacı Communities	Alparslan SANTUR	Hidrellez, Tahtacı, Türkmen, Kazdağı.
2011	Change of Plant Species in Forest Ecosystems	Nihal ÖZEL, H.Handan ÖNER, Gıyaseddin AKBİN	-

2011	Some Fruit and Seed Characteristics of Bilberry (<i>Vaccinium myrtillus</i> L.) from Kaz Mountains (Mount Ida) National Park	Serap BİLGİN, Esra ALIM, Özlem ÇELİK YEŞİLTAŞ	Bilberry, <i>Vaccinium Myrtillus</i> , Kaz Mountains, Seed, Fruit, Extraction, Total Phenol, DPPH, β -carotene Linoleate Model.
2011	Distribution Properties of Forest Cover in Kaz Mountain and Its Surroundings	Telat KOÇ, Emel ARSLAN	-
2011	An Investigation about Autecological and Economical Characteristics of Natural Distributed <i>Salicornia Emerici</i> Duval-Jouve and <i>Sarcocornia Fruticosa</i> (L.) A.J. Scott in Region of North Side of Kaz Mountain	Mustafa Erdal KAPLAN, Ahmet GÖNÜZ	<i>Salicornia Emerici</i> , <i>Sarcocornia Fruticosa</i> , Kaz Mountain, Turkey.
2011	Adaptation of Kazdagi Fir to the Western Black Sea Region	Suat TOSUN, Zehra ÖZBAY PALAZOĞLU, Mustafa ARSLAN, Mehmet TOKCAN	-
2011	Gastro Tourism as a Motivating Factor in Destination Image and Use of Edible Flowers of Kaz Mountains	Burhan KILIÇ, Özer ŞAHİN, Alper KURNAZ, Aydan BEKAR	-
2011	Risk Categories and Conservation Strategies For Endemic and Rare Plants Within the Plant Diversity of Kazdağı	Münir ÖZTÜRK, İsmet UYSAL	Kazdağı (IDA Mountain), Endemics, Rare Plants, Risk Categories, Conservation.
2011	Preliminary Report on Potential of <i>Hypericum</i> L. Taxa From Ida Mountain (Kazdağı) in Bayramiç, Turkey	Ahmet GÖNÜZ, Berrak D. YAĞAN, Kaan HÜRKAN	<i>Hypericum</i> , Leaf Area, Secretory Glands, Potential, <i>Hypericin</i> .
2011	Ethnobotany of Kazdağı (Mt. Ida) National Park and its Environs, Turkey	İsmet UYSAL	Ethnobotany, Kazdagi, Turkey.
2011	The Morphology, Anatomy, Ecology, and Conservation Strategies of Some Endemic Bulbous Plant Taxa Growing in Pseudoalpin Region of Mout Ida	İsmet UYSAL, Mine TUNALI	Kazdağı, Endemic Bulbous Plant, Morphology, Anatomy, Ecology, Conservation.

2011	Changes in Mineral Nutrient Distribution of Foxglove Plants According to Height and Soil Structure	Zeki SEVEROĞLU, İbrahim İlker ÖZYİĞİT, Volkan ALTAY, Neşet KAAN KARAHAN, Aras Fahrettin KORKMAZ, Abdo ÖZKAN, Filiz VARDAR, İbrahim Ertuğrul YALÇIN	-
2011	Investigation of Some Mineral Nutrients in Soil Samples from Different Areas of Kaz Mountain	İbrahim İlker ÖZYİĞİT, Zeki SEVEROĞLU, Volkan ALTAY, Neşet Kaan KARAHAN, Aras Fahrettin KORKMAZ, Abdo ÖZKAN, İbrahim Ertuğrul YALÇIN	Kaz Mountain, Soil, Mineral Nutrients.
2011	Mineral Nutrient Distribution in Kazdağı Fir Populations	İbrahim İlker ÖZYİĞİT, Zeki SEVEROĞLU, Volkan ALTAY, Aras Fahrettin KORKMAZ, Neşet Kaan KARAHAN, Abdo ÖZKAN, Filiz VARDAR, İbrahim Ertuğrul YALÇIN	-
2011	Possible Effects of Climate Change on Aegean Basin and Kaz Mountains	Mustafa ÖZÇAĞ	Climate Change, Ege Basin, Kaz Mountain, Türkiye.
2011	Evaluation of Kazdağları and Surroundings (North Aegean Basin) in Terms of Drought	Ertan TURGU and Ali İmran KÖMÜŞCÜ	North Aegean Basin, Kaz Mountains, Drought Index, SPI, MannKendall Method.
2011	Usability of Satellite Images in Monitoring Mining Activities; The Kaz Mountains	Emre ÖZELKAN, Muhittin KARAMAN, Z. Ş. UÇA AVCI	-
2011	Monitoring of the Effects of March 18 Çan Thermal Power in Forest Ecosystems of Kaz Mountains (8-Year Results)	Mehmet SAYMAN, Nihal ÖZEL, Gıyasettin AKBİN, H. Handan ÖNER, Seda ŞENTÜRK	Kaz Mountain, Fossil Fuel Plant, Çan, Forest Ecosystem.
2011	Nitrogen Mineralization Differentiation along Altitudinal Gradient at Kaz Mountains	Hüseyin Barış TECİMEN, Orhan SEVGİ, Ernaz ALTUNDAĞ	Nitrogen, Altitudinal Gradient, Kaz Mountains.
2011	The Amul Kibi, Which Spells Out How The People of The Cordillera Overcome The Environmental Crisis	Elmira ABASOVA	-

2011	Local People's Attitude Towards Kazdağı National Park and Ecotourism Activities	Bilge AKGÜN, Seçil YURDAKUL EROL	-
2011	Development of Ecotourism as an Ecological Movement in Kazdağları and Edremit Region	Arzu ECEOĞLU	Kaz Mountains, Edremit Bay, Ecotourism, Mythology. Geography.
2011	A Syntaxonomical Study of the Pseudo-Alpine Vegetation of Kazdagi (Turkey) and Two New Endemic Associations	Ismet UYSAL, Ersin KARABACAK, Sukru ONER, Fatma KURT	Endemic Association, Kazdagi, Pseudo-Alpine Vegetation, Syntaxonomy, Turkey.
2011	Children of Kaz Mountains	Elmas ŞAHİN	Mythology, Troya Legend, Kaz Mountain (İda), Gods and Goddesses.
2011	Land of Tales: Mount Ida	Didem DEMIRALP	-
2011	Mount Ida As Mythical Performing Space	Rüstem Ertuğ ALTINAY	Mount Ida, Mythology, Turkish Mythology.
2011	Relationship Between Agricultural Land Use and Agricultural Natural Environment in Kaz Mountains	Mehmet ÖZCANLI and Erkan YILMAZ	Kaz Mountains, Agricultural Land Use, Agriculture-Nature Relationship.
2011	Neotectonic Development of Drainage Networks Using Geomorphic Indices in Kazdağ (İda), NW Turkey	Türkan BAYER ALTIN	Kazdağ, Aegean Sea, Edremit Fault, Geomorphic Indices, Tectonic Uplift.
2011	Kaz Mountains Mines in the Ottoman Period (1840-1922)	Abdülmecit MUTAF	-
2012	Free Radical Scavenging Activity And Phenolic Content Of Edible Wild Fruits From Kazdagi (İda Mountains), Turkey	Gulen TÜRKER, Bayram KİZİLKAYA, Nazan CEVİK and Ahmet GONUZ	Kazdagi, Wild Fruits, 1,1'-Diphenyl-2-Picrylhydrazyl (DPPH), Phenolics, Flavonoids, Carotenoids, Tannins.
2012	Research on Morphology, Anatomy and Ecology of Some Bulbous Plant Taxa Growing in Kazdağı Pseudoalpine Region	İsmet UYSAL and Mine TUNALI	Kazdağı, Bulbous Plant, Morphology, Anatomy, Ecology.

2012	A Preliminary Study on Micronucleus Analysis and Nuclear Anomalies in Pelophylax Ridibundus (Pallas, 1771) (Amphibia: Anura) Specimens Collected around Vize (Kirkklareli) and Ida Mountains (Çanakkale, Turkey)	Mert GÜRKAN, Sibel HAYRETDAG, Batuhan Yaman YAKIN, Cemal Varol TOK	Pelophylax Ridibundus, Micronucleus, Nuclear Anomalies, Vize, Ida Mountains
2012	Potential Ecotourism in The Protected Area: A Case Study at Kazdağı (Mt. Ida), Turkey	Füsün ERDURAN, A. Esra ÖZEL CENGİZ, and Alper SAĞLIK	Kazdağları (Mt. Ida), Ecotourism, Natural And Cultural Environment, Protection.
2012	Ecological Characteristics of Kaz Mountain and Its Environment	İbrahim ATALAY	-
2012	Distribution of Vegetation of Ecological Conditions on South Sides of Kaz Mountain and Its Effects on Floristic Composition	Abdullah SOYKAN, İsa CÜREBAL, Recep EFE and Süleyman SÖNMEZ	-
2012	Physocography of Kaz Mountains	Tuna EKİM	-
2012	Medical and Endemic Plants of Mountains	Neriman ÖZHATAY	-
2012	Ecosystem and Ecology of Kaz Mountains	İsa CÜREBAL, Recep EFE, Süleyman SÖNMEZ and Abdullah SOYKAN	-
2012	Comparison of Agriculture and Gold Mine in Kaz Mountains	Kenan KAYNAŞ	-
2012	Forestry in Kaz Mountains	Mehmet ARSLAN	-
2012	Plant Communities and Structure of Kaz Mountains	Nihal ÖZEL	-
2012	Multiplier and Narrow Waevings in Kaz Mountains	Aydın UĞURLU and Servet Senem UĞURLU	-
2012	Endemic Plants and Hazard Categories of Kaz Mountain	Fatih SATIL and Tuncay DİRMENCİ	Biodiversity, Endemic Flora, Kazdağı, Risk Category.
2012	Conservation Studies on Endemic, Rare and Ethnobotanical Plants of Kazdağı Summits Region	Ersin KARABACAK, Onur ESEN, Rıdvan DEĞİRMENCİ	Endemic Ethnobotanical, Ex situ Protection, In situ Protection, Kazdağı.
2012	Olives and Olive Oil Culture around Kaz Mountain	Recep EFE, Abdullah SOYKAN, İsa CÜREBAL and Süleyman SÖNMEZ	-
2012	A Critical Wiev of Kaz Mountain Literature	Alper UZUN	Analysis, Kaz Mountain, Literature.

2012	Kazdağı Naturally Spread Observations on Morphological, Anatomical Structure and Natural Habitat of Hypericum Tetrapterum Fr.	Berrak Damla YAĞAN, Mustafa Eray BOZYEL, Seda KARAKAŞ, Ahmet GÖNÜZ, Canan AVCU and Fatih SATIL	Hypericum Tetrapterum, Kaz Mountain, Habitat, Anatomy, Morphology.
2012	An Overview of Scientific Research Carried Out Kazdağları and The Place of Entomological Studies	Tuba ÖNCÜL ABACIGİL, Sakin VuraK VARLI and Serdar TEZCAN	Study Subjects, Entomology, Ida Mountains, Turkey.
2012	Analysis of Forest Fires with Drought Index in Kazdağı Region and Their Relationship with Climate Changes	Murat TÜRKEŞ and Gökhan ALTAN	Climate Change, Kazdağı Region, Drought, Forest Fire, Time Series Tests.
2012	Nature Education in Kaz Mountain National Park: Scientific Basics, Problems and Expectations	Yılmaz ARI and Abdullah SOYKAN	Nature Conservation, Kaz Mountain National Park, Environmental Education.
2012	Taking Kaz Mountain Plant Gene Resources Under In-Vitro Protection	Nurşen CÖRDÜK and Cüneyt AKI	Biodiversity, Tissue Culture, Ex situ, In situ, In vitro.
2012	Kazdağı National Park Zeytinli Promotion Unit: Establishment, Operation and Problems	Asude ÖZTÜRK TOPALOĞLU	Kaz Mountain National Park, Sustainable Use, Carrying Capacity, Visitor Management.
2012	Visitor Management in Kazdağı National Park	Dilek DERELİ and Yılmaz ARI	Kaz Mountain National Park, Carrying Capacity, Visitor Management.
2012	Application of Area Guidance in Kaz Mountain National Park	Coşkun TAŞKIN	Kazdağı, National Park, Area Guide, Ecotourism.
2012	Fire Cult in Kazdağı Wood Builders	Ali DUYMAZ and Satı KUMARTAŞLIOĞLU	Fire, Kaz Mountain, Tahtacı, Türkmen.
2012	The Other Side of Ida	Cevat BAŞARAN	İda, Kaz Mountain, Mythology, Paris, Parion.
2012	Fire and Hometown Culture in Kaz Mountain	Sinan KAHYAOĞLU	Fire, Hometown, Tent.
2012	Mythological Beliefs and Practices About Mountain Culture in Kaz Mountain	Özlem TAN	Mountain Culture, Mount Ida, Mythological Beliefs, Legend of Sarıkız.

2012	Analysis of Kaz Mountain Narratives by Comparative Mythology	Ramazan Volkan ÇOBAN	Legend, Mount Ida, Comparative Mythology, Kazdağı, Cult.
2012	Sustainability of Fashion and Textile Products on the Kaz Mountain 'Example of Tahtakuşlar Village'	Serdar Egemen NADASBAŞ	-
2012	Civil Architecture Example of Armutçuk Village in Kaz Mountain Cultural Heritage	Mehmet Engin ÖZEN	Wood, Warehouse, Armutçuk, House, Architecture.
2012	The Importance of Edible Endemic Plants Grown in Kaz Mountain on Culinary Culture and an Example of Turkish Culinary Culture	Mehmet SARIOĞLAN, Cevdet AVCIKURT and Murat DOĞDUBAY	of Edible Endemic Plants, Turkish Culinary Culture.
2012	Ritual and Poetry in Kaz Mountain: on the Tradition of Turkmens	Halil İbrahim ŞAHİN	Kazdağları, sazandarlık/zakir, tahtacı türkmen.
2012	The Mouth Features and Comparison of Kazdağı Turkmens with Mouth of Çepni	Zeynep ŞİMŞEK UMAÇ	Çepni Accent, kazdağı, Türkmen Accent.
2012	Kaz Mountain Forest Presence and Functions	Halil KARADEMİR, İbrahim ÖZEN, Faruk GEDİZ and Filiz KAYA KALEYIKAN	Amenajman Plan, Kadağları, Forest Functions, Forest Presence.
2012	Evaluation of the Health of the Kaz Mountain Forests within the Framework of the Monitoring Program of Forest Ecosystem	Halil KARADEMİR, İbrahim ÖZEN, Faruk GEDİZ, Filiz KAYA KALEYIKAN	Kaz Mountain, Monitoring Forest Ecosystem, Forest Presence, Health.
2012	Determination of Morphological Features and Seedling Quality Classes in Kaz Mountain Fir Trees	Halil Barış ÖZEL	Kazdağı Fir, Height, Root Diameter, Seedling Quality.
2012	Investigation of Heavy Metal Pollution in Kazdağı Fir Forests	Handan UCUN ÖZEL	Heavy Metal, Crow Fir, Copper, Slope, Forest.
2012	Essential Oil and Mineral Content of the Hirtum Letswaart and Origanum Orites Plants	Züleyha SAĞIR, Sema ÇARIKÇI and Turgut KILIÇ	Mineral Content, Origanum, Essential Oil.
2012	A Research on Medicinal Plants Collected From Kaz Mountain and Sold in Herbalist in Region	Selami SELVİ, Fatih SATIL, Rıdvan POLAT and Uğur ÇAKILCIOĞLU	Herbalist, Edremit, Kazdağları, Medicinal Plant.
2012	Traditional Medicines and Pharmacognasic Properties of Kazdağları Region	Işıl SARIKAN and Mustafa Ali ÖNÜR	Ethnobotanical, Edremit Pharmacognasic, Kazdağı, Medicinal Plants.
2012	Kazdağı Plants in Esse Herbarium, Local Names and Uses	Nagehan SALTAN, Ayla KAYA and Gülendamar TÜMEN	Esse Herbarium, Kazdağı Plants, Local Names

2012	A new Species for the World From Kazdağı: Anatomical Studies on Matthiola Trojana	Mikail AÇAR, Fatih SATIL and Tuncay DİRMENCİ	Anatomy, Brassicaceae, Endemic, Kazdağı, Matthiola Trojana.
2012	Dyes Obtained From Some Medicinal Plants Grown in Kazdağları and Colors Given to Wool Yarn	Selami SELVİ and Mahmut BAYRAM	Kazdağları, Natural Dyeing, Medicinal Plants, Mordant, Non-brutual.
2012	A Study on the Phytoplankton of the Kazdağı National Park Creeks	Kemal ÇELİK and Tuğba ONGUN SEVİNDİK	Stream, Fitoplankton, Kazdağı National Park.
2012	Kaz Mountain Cheese Production Problems and Solution Suggestions Within the Framework of Agricultural Genetic Erosion and Pollution Phenomenon	Nalan YÜKSEL DELİCE	Genetic Erosion, Genetic Pollution, Cheese Production, Kaz Mountain, Participatory Rural Evaluation.
2012	A Preliminary List of Kazdağları Spider	Sakin VURAL VARLI, Tuba ÖNCÜL ABACIGİL, Hakan SÜRGÜT and Kadir Boğaç KURT	Çanakkale, Balıkesir, Fauna.
2012	Investigation of Precipitation Components and Extreme Precipitation in Kazdağları and Its Vicinity	Evren ÖZGÜR and Kasım KOÇAK	and Extreme Precipitation, Snowy day, Mount Ida, Mann-kendall Trend Analysis, Rainy day.
2012	Volunteer Program Proposal for Kaz Mountain National Park	Ela Ayşe KÖKSAL and Gülcan ÇETİN	Volunteering Program, Kaz Mountain National Park, Progr-ram Evaluation, Program Development.
2012	The Importance of Kaz Mountain in terms of Urban Life Quality	Tülay AYAŞLIGİL	Kaz Mountain, Urban Life Quality, Sustainability, Liveability.
2012	Pre-service Teachers' Views on the Kaz Mountain National Park Tour	Gülcan ÇETİN and Ela Ayşe KÖKSAL	Environmental Education, Kaz Mountain National Park, Teacher Candidate.

2012	The Place of Universities in Current and Local Environmental Problems: Examples of Panels on Gold	Serap ÖZ AYDIN and Selin ŞAHİN	Gold Search and Extraction, Environmental Problem, Kaz Mountain.
2012	Application and Evaluation of a Nature Trip to Kaz Mountain on Biodiversity at Primary Education Level	Serap ÖZ AYDIN, Taner KORKMAZ and Selin ŞAHİN	Environmental Education, Sightseeing, Extra-classroom Activities,
2012	Landscape and Recreation Potential of Kaz Mountain	Tülay AYAŞLIGİL	Mount Ida, Mount Ida Landscape, Mount Ida Landscape Features, Recreation.
2012	The Role of Tourism in Sustainable Development and the Proposal to Activate State Subsidies in Tourism in Kaz Mountain	Gazi UÇKUN, Asiye YÜKSEL, Barış DEMİR and Güler DİNÇEL	Sustainable Development, Sustainable Tourism, Ecotourism, Incentives.
2012	Evaluation of the Botanical Tourism Potential of Kaz Mountain and Its Surroundings	Fatih SATIL	Botanical Tourism, Ecotourism, Mount Ida.
2012	The Effects of Illegal Hunting on Domestic Hunting Tourism: An Application Study in Mount Ida	İsmet KAYA and İlhan DEVECİ	Hunting, Environment, Tourism.
2012	Kaz Mountain in terms of Destination Management and Marketing in Tourism	Yusuf AYMANKUY	Destination, Kaz Mountain, Marketing, Tourism, Management.
2012	National Parks as a Tourist Attraction: a Conceptual Analysis of Mount Ida	Gencay SAATCI	Kaz Mountain National Park, Tourist Attraction.
2012	Kaz Mountain National Park and Ecotourism	Hasan Basri AVCI	Ecotourism, Kaz Mountain National Park, Protected Areas.
2012	Effect of Kaz Mountain on Olive Groves	Mücahit KIVRAK, Abidin TATLI and Fatih Alpay VURAN	Aroma, Kaz Mountain, Olive Oil, Olive Garden.
2012	A Cytotaxonomic Study on Prunella L. Species Grown n Kaz Mountain	Esra MARTİN, Tuncay DİRMENCİ and Fatih SATIL	Lamiaceae, Chromosome, Prunella
2012	Morphological Characteristics of Stachys L. Species Growing in Kaz Mountain	Ekrem AKÇİÇEK, Selami SELVİ and Özal GÜNER	Kaz Mountain, Morphology, Stachys Eriostomum.
2012	Studies on Endemic Heracleum L. Species with Natural Spread in Kaz Mountain Region	Ayşe BALDEMİR and S. ERTÜRK	Kaz Mountain, endemic, Heracleum Platytaenum Boiss

2012	Biology of Species <i>Silene Bolanthoides</i> Quezel, Contandr Pamukç Which is Endemic in Kazdağı (Turkey)	Onur ESEN (Master's Thesis)	<i>Silene Bolanthoides</i> , Caryophyllaceae Kazdağı, Morphology, Anatomy.
2013	Participation in Environment Protection and Management: The Kaz Mountains	Salih SALA (PhD Thesis)	-
2013	Medical and Aromatic Plants Consumed As Herbal Tea and Collected From Ida Mountains (Balıkesir-Edremit)	Ş SELVİ, A DAĞDELEN and S KARA	Ida Mountains, Balıkesir, Medicinal Plants, Herbal Tea.
2013	Ecological Risk Assessment for Kaz Mountain National Park	Murat POYRAZ (Master's Thesis)	Kaz Mountains, Ecology, Ecological Risk.
2013	Evaluation of the View of the Local People Living in Kazdağı Region to Rural Tourism: Example of Adatepe and Mehmetalan Villages	Begüm Dilara EMİROĞLU	Rural Tourism, the Region of Mount Ida, Rural Tourism Potential of the Region of Mount Ida.
2013	A Study on Relations between Soil And Plant Species In Alpine Zone Kazdağı National Park, Turkey	Beyza ŞAT GÜNGÖR	-
2013	Preliminary Work on Longhorned Beetles Fauna of Kaz Dağları (Ida Mountain) and Near With Two New Subspecies (Coleoptera: Cerambycidae)	Ebru Ceren KÜÇÜKKAYKI, Ümit ŞİRİN, Hakan ÇALIŞKAN and Yakup ŞENYÜZ	Cerambycidae, Kaz Dağları, New Subspecies, Coleoptera, Turkey.
2013	Stratigraphy and Tectonic Evolution of The Kazdağı Massif (NW Anatolia) Based on Field Studies and Radiometric Ages	Burhan ERDOĞAN, Erhan AKAY, Altuğ HASÖZBEK, Muharrem SATIR and Wolfgang SİEBEL	Kazdağı Massif; U-Pb Ages; 207Pb/206Pb- Evaporation Ages; Alpine Orogeny; NW Anatolia.
2014	Establishing Design Principles for Ecological Tourism in Kazdağları Region	Ertuğ ALKANLI (Master's Thesis)	Ecotourism, Kazdağları, Sustainability, Design Principles, Tourism Architecture.
2014	A Study on Detecting Heavy Metal Accumulation Through Biomonitoring: Content of Trace Elements in Plants at Mount Kazdağı in Turkey	Y DOĞAN, S BASLAR and I UGULU	Mt. Kazdagi, Biomonitoring, Trace Element.

2014	Morphological Characteristics of Kazdağı Fir Seedlings Produced in Balıkesir Forest Nursery	Duygu KOÇ (Master's Thesis)	Height, Seedling Quality, Seedling Age, Root-Collar Diameter Morphology.
2015	Economic Sustainability Of Local Food and Beverage Production As a Tourist Attraction: The Example of Kazdağı	Özay YILDIZ (PhD Thesis)	Locality, Authenticity, Local F&B Production, Rural Tourism, Sustainable Agriculture, Local Cuisine, Economic Sustainability, Kazdağı.
2016	Determination of Kazdağı National Park and Its Immediate Environment's Geopark Potential According to Unesco Criteria and Its Usage for Educational Purposes	Sena OKUYUCU (Master's Thesis)	Geopark, Geopark Education, Kazdagları, Sustainable Development.
2016	The Institution of Musahiplik and Marriage in Mount Ida Tahtacı Turkomans	Gürkan ÇİL (Master's Thesis)	Tahtacı, Turkoman, Ida Mountains, Kızılbaz, Alevi, Çanakkale, Marriage, Musahiplik, Institutions.
2017	Phenology of Coccinella Septempunctata L. (Col: Coccinellidae) Adults at Hibernation Sites on Ida Mountain (Sarıkoz Hill) in Turkey	Ali ÖZPINAR, Burak POLAT, Ali Kürşat ŞAHİN	Coccinella Septempunctata, Hibernation, Sex Ratio, Ida Mountain, Turkey.
2017	Determination of the Macrofungi of Kazdağı National Park	Deniz ALTUNTAŞ (Master's Thesis)	Kazdağı National Park, Macrofungi, Taxonomy, New Records.
2017	Historic Landscape Character Analysis in Protected Area; a Case Study Kazdağı National Park	Şeyma ŞENGÜR (PhD Thesis)	Historic Landscape Characterization, Time Depth, Kazdağı National Park.
2017	Population Movements around Protected Areas: Case Studies: Kazdağı (Ida) and Manyas Bird Paradise National Park	Yasin KOÇ (PhD Thesis)	-
2017	Investigation of Antioxidant, Antimicrobial Activities and Mineral Contents of Kazdağı Tea That Has Grown Up As an Endemic in Turkey	Cuma ZEHİROĞLU (Master's Thesis)	-

2017	Researches on the Seed Characteristics of Kazdağı Fir	Tefide YÜKSEL (PhD Thesis)	-
2017	Analysis of Agro Tourism Activities and Its Impacts on the Region by The Local Stakeholders Perspective: Çanakkale Ida Mountain Region Example	Füsun İSTANBULLU DİNÇER, Begüm Dilara EMİROĞLU	The Concept Of Agro Tourism, Agro Tourism Activities, The Benefits of Agro Tourism.
2018	Sustainability of Cultural Heritage in Tourism: the Example of Turkmen Villages in Mount Ida (Kazdağı)	Özge ERYÜCEL (Master's Thesis)	Sustainable Tourism, Culture, Cultural Heritage, Awareness.
2018	Modelling the Effects of Climate Change on the Distribution of Tree Formation in Kaz Mount and Its Vicinity	Berna HEPBİLGİN (PhD Thesis)	-
2018	Saying "No" to (the) Oxygen Capital? Amenity Migration, Counterterritorialization and Uneven Rural Landscape Change in Kaz Dağları (Ida Mountains) of Western Turkey	Patrich HURLEY and Yılmaz ARI	-
2018	Investigation of Mount Ida within the Framework of Health Tourism	Gül YILMAZ	Ida, Tourism, Health Tourism
2019	Determining Potential Niche Competition Regions Between Kazdağı Fir and Anatolian Black Pine and Conservation Priority Areas Under Climate Change by Using Maxent Algorithm	Nurbahar USTA BAYKAL (Master's Thesis)	Abies Nordmanniana Subsp, Equitrojani, Climate Change, Maxent, Conservation, Species Distribution Models.
2019	Altitudinal Affects Prevalence of Haemosporidian Parasite of Songbirds in the Kazdağı National Park, Turkey	Tuğba TUNÇEL (Master's Thesis)	Blood parasite, Altitude, Leucocytozoon, Haemosporidians, Songbird, Molecular, Kazdağı.
2019	Cynipidae Fauna of Kazdağı National Park	Gamze KARACA (Master's Thesis)	Cynipidae, Hymenoptera, Fauna, Gall Wasps, Kazdağı National Park, Balıkesir, Çanakkale.
2019	Determination of Economical Value of Ida Mountains' Tourism By The Travel Cost Method	Ferah ÖZKÖK, Şefik Okan MERCAN, Hacı Mehmet YILDIRIM, Halil KORKMAZ, Serdar SÜNNETÇİOĞLU and Çiğdem AYHAN	Ida Mountains, Travel Cost Management, Ecotourism.

AP 5. Photos Taken During The Field Visits

Photo 1: Yeşilyurt Village School



Date of Photo: 29.01.2020

Copyright: Özge ÇALHAN

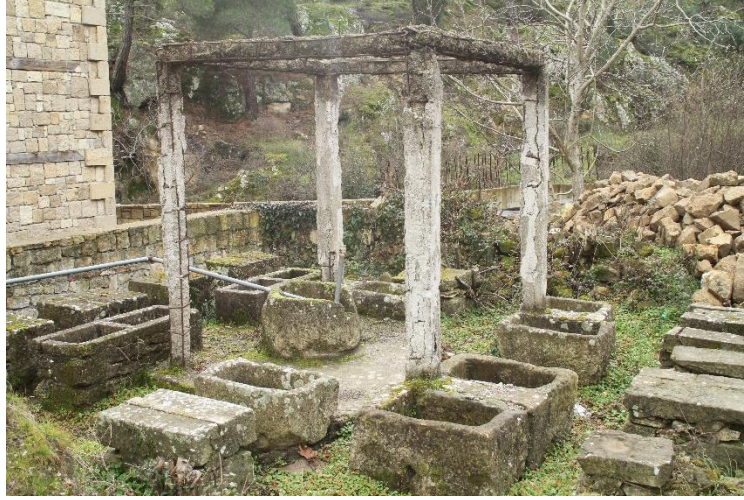
Photo 2: Yeşilyurt Village Mosque



Date of Photo: 29.01.2020

Copyright: Özge ÇALHAN

Photo 3: Yeşilyurt Village Old Laundry



Date of Photo: 29.01.2020

Copyright: Özge ÇALHAN

Photo 4: Yeşilyurt Village Karye Technology Museum



Date of Photo: 29.01.2020

Copyright: Özge ÇALHAN

Photo 5: Adatepe Village Sepulchral Monuments



Date of Photo: 31.01.2020

Copyright: Özge ÇALHAN

Photo 6: Adatepe Village Altar of Zeus



Date of Photo: 31.01.2020 **Copyright:** Özge ÇALHAN

Photo 7: Adatepe Village Hoca Rock



Date of Photo: 10.07.2019 **Copyright:** Özge ÇALHAN

Photo 8: Adatepe Village Mosque



Date of Photos: 31.01.2020

Copyright: Özge ÇALHAN

Photo 9: Adatepe Old Village Stone School



Date of Photo: 31.01.2020 **Copyright:** Özge ÇALHAN

Photo 10: Narlı Village School

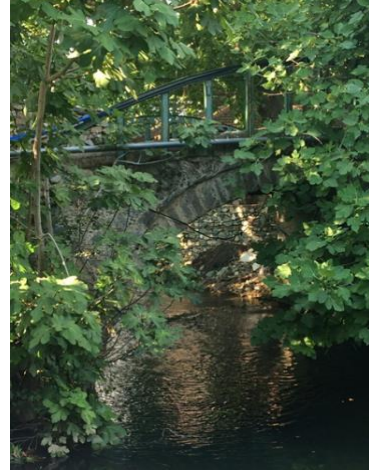


Date of Photo: 24.01.2020 **Copyright:** Özge ÇALHAN

Photo 11: Manastır Creek



Date of Photos: 12.07.2019



Copyright: Özge ÇALHAN

Photo 12: Old and New Form of Atatürk Bust in Avcılar Village Square



Source: The Archive of Avcılar Village



Date of Photo: 12.07.2019 **Copyright:** Özge ÇALHAN

Photo 13: The Stones Belonging to Ancient City Placed on the Wall of Avcılar Village School



Date of Photo: 22.01.2020

Copyright: Özge ÇALHAN

Photo 14: Avcılar Village Old Road



Date of Photo: 12.07.2019

Copyright: Özge ÇALHAN

Photo 15: Single Grave in Avcılar Village



Date of Photo: 22.01.2020

Copyright: Özge ÇALHAN

Photo 16: Tahtakuşlar Ali Bey Kudar Ethnography Gallery



Date of Photos: 13.07.2019

Copyright: Özge ÇALHAN

Photo 17: Çamlıbel Village Culture House



Date of Photo: 11.07.2019

Copyright: Özge ÇALHAN

Photo 18: Sarkız Figure in amlıbel Culture House



Date of Photo: 11.07.2019

Copyright: zge ALHAN

Photo 19: arлак Area in amlıbel Village



Date of Photo: 22.01.2020

Copyright: zge ALHAN

Photo 20: Kavurmacılar Village



Date of Photo: 13.07.2019

Copyright: Özge ÇALHAN

Photo 21: Sarıkız Hill



Source: Mount Ida National Park Chefdom

Photo 22: Kavurmacılar Village Bride Pine



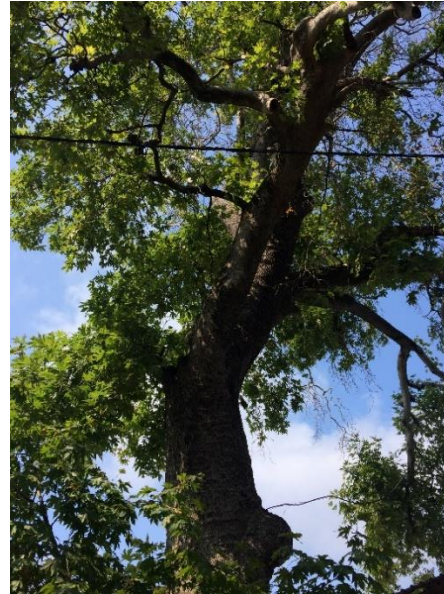
Date of Photo: 24.01.2020

Copyright: Özge ÇALHAN

Photo 23: Kızılkeçili Village Memorial Sycamore Tree



Date of Photos: 14.07.2019



Copyright: Özge ÇALHAN

Photo 24: Kızılkeçili Village Mansion in the Square



Date of Photo: 23.01.2020 **Copyright:** Özge ÇALHAN

Photo 25: Kızılkeçili Village Symbol Red Goat Statue



Date of Photo: 14.07.2019 **Copyright:** Özge ÇALHAN

Photo 26: Kızılkeçili Village Bath



Date of Photo: 23.01.2020 **Copyright:** Özge ÇALHAN

Photo 27: Kızılkeçili Culture House



Date of Photo: 23.01.2020 **Copyright:** Özge ÇALHAN

Photo 28: Old Original Unique Village House in Kızılkeçili



Date of Photo: 23.01.2020 **Copyright:** Özge ÇALHAN

Photo 29: Olive Oil Grinding Stones in Kızılkeçili



Date of Photo: 23.01.2020 **Copyright:** Özge ÇALHAN

Photo 30: Water-tank with a Fountain in Kızılkeçili Village



Date of Photo: 23.01.2020

Copyright: Özge ÇALHAN

Photo 31: Çepni Dessert (Yeşilyurt Village)



Date of Photo: 09.07.2019 **Copyright:** Özge ÇALHAN

Photo 32: Sarıkız Tea (Doyran Village)



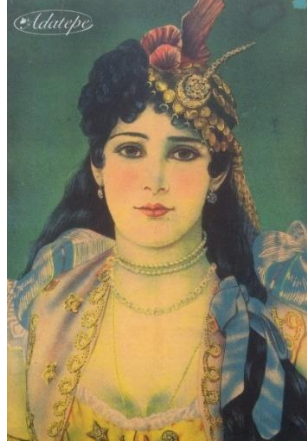
Date of Photo: 11.07.2019 **Copyright:** Özge ÇALHAN

Photo 33: Handmade Bags (Mehmetalan Village)



Date of Photos: 15.07.2019 **Copyright:** Özge ÇALHAN

Photo 34: Picture of Refika in Adatepe Olive Oil Museum



Date of Photo: 12.07.2019

Photo 35: Mihli Greek Mill and Stone Bridge (Adatepe Village)



Date of Photo: 10.07.2019



Copyright: Özge ÇALHAN

Photo 36: Handmade Products Belonging to Villages



Date of Photo: 31.01.2020

Copyright: Özge ÇALHAN