A SOCIAL IMPACT ASSESSMENT OF CULTURAL TRAILS:

THE CASE OF HOYRAN/KAPAKLI IN THE LYCIAN WAY

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A Social Impact Assessment of Cultural Trails:

The Case of Hoyran/Kapaklı in the Lycian Way

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DECLARATION OF ORIGINALITY

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ABSTRACT

A Social Impact Assessment of Cultural Trails:

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A cultural trail refers to an interactive, human intercultural network based on cultural properties, which has a specific dynamic and historical functionality. Cultural trails are complex entities in which the visitor has a direct and intense interaction with local people. This may cause a direct impact to the local economy, the environment and the socio-cultural fabric of the community. In this research, a community-based tourism initiative project, 'A Historical Break on the Lycian Way', is examined. This project is a collaborative undertaking of the United Nations Development Fund and the Anadolu Efes company, aimed at creating a rural tourism destination in two villages on the Lycian Way, Hoyran and Kapaklı. Data were collected from the project application documents and through in-depth interviews in August 2019 to the local people and other project stakeholders, selected using judgmental and convenience sampling methodology. This descriptive research combines Theory of Change, ethnographic summary and content analysis methodologies to investigate the social impacts of the project in terms of socio-cultural, environmental and economic changes that affect the local community of Hoyran and Kapaklı as a result of the introduction of tourism through the intervention. The research illustrates the changes to these communities that may be achieved via tourism projects in cultural trails and proposes a list of general and trail-specific indicators that are derived through the analysis of the data.

ÖZET

Kültür Rotalarında Gerçekleştirilen Sosyal Etki Ölçümlemesi: Likya Yolu Hoyran/Kapaklı Örneği

Kültürel rotaları, belirli bir dinamik ve tarihsel işlevselliğe sahip olan, kültürel varlıklara dayalı etkileşimli, kültürlerarası bir ağ olarak tanımlanır. Kültürel yollar, ziyaretçinin yerel insanlarla doğrudan ve yoğun bir etkileşime sahip olduğu karmaşık oluşumlardır. Bu nedenle kültür patikalarının varlığı, yerel ekonomiye, çevreye ve toplumun sosyo-kültürel dokusuna doğrudan bir etkiye neden olabilir. Bu araştırmada bir toplum temelli turizm girişimi olan 'Likya Yolunda Bir Tarih Molası' projesi incelenmiştir. Bu proje, Birleşmiş Milletler Kalkınma Fonu ve Anadolu Efes'in ortak bir girişimidir ve Likya Yolu üzerindeki Hoyran ve Kapaklı köylerinde bir kırsal turizm destinasyonu yaratmayı amaçlamaktadır. Araştırma verisi, proje başvuru dosyaları ve Ağustos 2019 yılında yargısal ve kolaylık örneklemesi ile yerel halk ve projenin diğer paydaşları arasından seçilen katılımcılarla yapılan derinlemesine görüşmelerle toplanmıştır. Bu betimsel araştırma, projenin Hoyran/Kapaklı bölgesine turizmin tanıtılması ile yerel halkı etkileyen ekonomik, çevresel ve sosyo-kültürel değişimleri tespit etmek için ‘Değişim Teorisi’, etnografik araştırma özeti ve içerik analizi metodolojilerini birleştirerek yapılmıştır. Araştırma, kültürel patikalarda gerçekleştirilecek turizm projeleri yoluyla yerelde başarılabilecek değişiklikleri göstermekte ve genel ve patikaya özgü sosyal etki ölçümleme göstergelerinin bir listesini önermektedir.

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CHAPTER 1

INTRODUCTION

1.1 Research background

According to International Council on Monuments and Sites (ICOMOS), cultural routes are becoming increasingly important especially since they may affect the interpretation of cultural and heritage resources (ICOMOS, 2008),. Cultural routes also usually include a high level of interaction between the visitors and the heritage, as well as the environment within the route's experiences. ICOMOS defines a cultural route as an interactive, human intercultural network based on cultural properties, which has a specific dynamic and historical functionality (ICOMOS, 2008). Cultural routes are created based on physical cultural assets, which represent a common concept along with a cultural dialogue (ICOMOS, 2008). They may be originally based on an already-existing route that has been historically used, such as the Silk Route, or they may be a newly created route based on a given historical or cultural asset, such as the Olive Route. ICOMOS emphasizes that cultural routes are important in order to conserve the common heritage in a given territory along the cultural route itself (ICOMOS 2008). Cultural elements, such as traditions, cuisine, nature, architecture, handicrafts, technical and technological skills, material and immaterial cultural assets with a historical function, are included as parts of the route based on their shared origin. Hence, the concept of cultural routes refers not only to a physical route that connects cultural properties or creates human traffic, but mostly reveals a historical phenomenon that links various cultural assets within the territory (ICOMOS, 2008). In addition, when the route includes a specific experience that can be obtained by following the itinerary, it is usually referred to as a trail (Hayes &

MacLeod, 2007). In this sense a cultural route as a concept is broader and encompasses the term cultural trail.

The first and the most well-known example of a cultural route in Turkey is the Lycian Way, which was established by Kate Clow in 1999. It can be categorized as a cultural trail within the cultural routes concept, since it encompasses a particular walking experience for the visitor. The Lycian way is a network of places that were inhabited by the ancient Lycian people, although they were also used after ancient Lycian times, creating human mobility, cultural, economic and social exchange. Even today, some parts of the route, from highlands to villages, are used by the Turkish nomadic society of 'Yörüks', who travel between villages. In addition, the local people also use the paths for day-to-day business purposes. The trail includes archaic ways, forest pathways, ancient aqueducts, cities of the antiquity, pilgrimage sites, highlands, villages, national parks and museums (Clow, 2015). Hence, the Lycian Way is not only a pathway to connect ancient Lycian sites, but also an overall network that links the history and culture of the region, from ancient to present times. The features in this trail go from coastal to pastoral landscapes and include both tangible and intangible heritage.

Cultural trails are complex entities in which the visitor has a direct and intense interaction with local people. This may cause a direct impact to the local economy, the environment and the socio-cultural fabric of the community. Moreover, due to its complexity, cultural trails have various regional, national and international stakeholders who directly or indirectly affect each other or the activities along the route itself. New interventions or projects in trails or routes may have positive, negative, intended or unintended impacts at the regional and local level. In order to manage the effects, maximizing the positive impacts and minimizing the negative

ones, there is a need to be aware of possible influences that the trails may have on the social fabric of the communities through which they pass. Thus, the literature suggests that there is a need for further research on the impacts (both beneficial and harmful) of tourism on cultural routes and on the key components for success that may lead to a generally applicable model (Moulin & Bonifac, 2001). Thus, assessing the social impact of tourism interventions on cultural routes is important for the sustainability of the destinations involved. For a social impact assessment of interventions in cultural trails that includes every aspect of sustainability, such as environmental, economic and socio-cultural, certain indicators need to be identified.

1.2 Aims and objectives

This study aims to propose indicators for social impact assessment of tourism-related interventions in cultural trails by using Theory of Change methodology to identify the expected and unexpected impacts of a particular project. That is, the study aims to evaluate the socio-cultural, environmental, and economic impact of a tourism project on the communities along a cultural trail such as the Lycian Way, by focusing on the Hoyran/Kapaklı example. The research aims to obtain through this evaluation a list of indicators that can be used to better track the social impact of the tourism activities or projects along the trail.

This assessment may also be useful to evaluate the impacts of tourism activities on other geographically and culturally similar cultural trails, such as the Carian Way. Impact assessment has been a topic of focus for ICOMOS and UNESCO, who provide a heritage impact assessment guide (World Heritage Committee, 2005). However, these suggested methods have only been applied to UNESCO World Heritage Sites and material cultural heritage assets. Unlike any

previous studies, this study aims to have a holistic perspective towards cultural trails, and includes environmental, socio-cultural and economic sustainability aspects in terms of their impact on the local community. Hence, a future holistic social impact assessment could apply the indicators suggested in this study to assess how a tourism intervention on a cultural trail would affect the communities through which it passes.

Social impact analysis of tourism interventions in cultural trails is important in order to maximize the sustainability of this tourism activity, spotting gaps and needs. The study also helps highlight issues concerning the sustainability of the intervention on the trail and provides knowledge that will be useful to better manage future interventions within a sustainability perspective.

CHAPTER 2

LITERATURE REVIEW

2.1 Cultural routes: concept and institutionalization

A ‘cultural route’ is based on the concept of human mobility within a specific meaning and historical value (ICOMOS 2008). Pilgrimage routes are the first examples of the cultural route concept. One of the most well-known examples around the world is the Inca Trail in Peru, which covers important archaeologic Inca sites (Inca Trail Peru, 2019). Based on its historical diversity and traditional richness, Anatolia has various examples of cultural routes. One of the most recognized example is the Didyma-Miletos Sacred Way, which is a 17 km long route that rambles from the ancient city of Miletos to the Apollo Temple in Didyma. Material remains go back to archaic times in the 6th century BCE (Slawisch & Wilkinson, 2018). Once a year, inhabitants of the ancient city of Miletos walked the Sacred Way in 2-3 days doing libations, performing music and camping. In this sense, the Sacred Way is more than a route for transportation; it embodies an overall experience that has a cultural value in it (Slawisch & Wilkinson, 2018).

The ‘cultural route’ concept also includes ‘cultural trails’ or ‘heritage trails’, which mostly have the same aspects as cultural routes but also include a more specific experience. Hayes and MacLeod (Hayes & MacLeod, 2007) define the cultural trails as

> a means of organizing the visitor experience by providing a purposeful, interpreted route that can be followed by foot, by car, bicycle or horseback and that, draws on the natural or cultural heritage of an area to provide an educational experience that will enhance visitor enjoyment. (p. 47)

From this definition, it is important to note that both cultural and natural heritage may be part of a cultural trail, which should also consider educational aspects. In cultural trails, visitors have more specific needs of products and services, such as accommodation in campsites or home pensions in the villages, foods and souvenirs that are easy to carry and walking-friendly, etc. (Koščak, 2016). In that regard, cultural trails are more specific than cultural routes, based on well delineated experiences and offerings. Both the Didyma-Miletos Sacred Way and the Lycian Way are famous examples of cultural trails in Turkey.

When Santiago de Compostela was inscribed to the UNESCO World Heritage List in 1983, it led to a gathering of attention on the 'cultural route' concept during the 1984 World Heritage Committee meeting in Madrid (Cultural Routes of the Council of Europe, 1984). The European Cultural Routes Programme was initiated between the years 1984 and 1987, and as a result, Santiago de Compostela was declared the first European Cultural Route in 1987. In 1998, the International Scientific Committee of Cultural Routes (CIIC) was initiated (Union of International Association, 2011). Following that, UNESCO introduced in 2005 the cultural routes (or heritage routes) classification as one of the four categories to be on the World Heritage List (World Heritage Committee, 2005). The year 2008 brings the breaking point for the cultural routes' literature, since the Charter on Cultural Routes is declared by ICOMOS. This is the primary ground source concerning cultural routes (ICOMOS, 2008). The main objective of the charter is to define the basic principles and procedures for investigating cultural routes in order to establish the main aims of cultural routes, as well as their preservation and management.

From its launch in 1987, the Cultural Routes Programme of the Council of Europe has recognized 33 cultural routes around Europe, of which Turkey is partially

co-hosting three of them. Turkey became a member state of the enlarged partial agreement on Cultural Routes in 2018 (Cultural Routes of the Council of Europe, 2018). The Culture Routes Society of Turkey (CRS) was established in 2012. It is a Non-Governmental Organization (NGO) for creating and managing the cultural routes in Turkey in partnership with local governments and other international and local NGOs. CRS is responsible for creating and managing national and international projects of the cultural routes in Turkey, and it is one of the Turkish representatives of the cultural routes in the international area.

2.1.1 Cultural trails

Encompassing a broad geography, various types of settlements and different kinds of tourism products, cultural trails also intertwine with other tourism concepts, such as rural tourism or ecotourism, and show shared practices. Most of the time, due to rural settlements and trail walking as an ecotourism activity, both types of tourism can be seen embedded in the same village. In the International Ecotourism Society's website, ecotourism is defined as "responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education", combining conservation, benefits for the communities and sustainable travel (TIES, 2015). Rural tourism, on the other hand, is defined by the World Tourism Organization's (UNWTO) website as "a type of tourism activity in which the visitor's experience is related to a wide range of products generally linked to nature-based activities, agriculture, rural lifestyle / culture, angling and sightseeing" (UNWTO, 2020). The characteristics of rural tourism include low population density, agricultural domination of land use and landscape, and traditional lifestyle and social structure. In the literature, various case studies investigate cultural

and heritage trails by focusing on rural tourism and eco-tourism aspects along the trails due to high interdependence of the concepts (Abou Arrage & Jeambey, 2020; Keen, 2004; Koščak & Travis, 2011; Tempesta & Vecchiato 2008; Vayá & San-Martín, 2017). Thus, cultural trails' visitors may encounter and experience various aspects of rural tourism, cultural tourism and ecotourism practices; these are also the experiences that the Lycian Way offers.

2.1.2 Cultural routes in Turkey

Turkey is parts of three Cultural Routes of the Council of Europe: The Routes of the Olive Tree, the European Route of Historic Thermal Towns and the European Route of Jewish Heritage. Didim, Urla and İzmir are part of the Routes of the Olive Tree, whereas Bursa and Pamukkale are integrated in the Routes of Historic Thermal Towns. There is no specific information about the cities or assets that include the European Route of Jewish Heritage in Turkey.

There are several Turkish organizations that deal with the creation of cultural routes within the Turkish territory. The Cultural Routes Society of Turkey is one of the most prominent organizations and lists the cultural routes in Turkey such as: the Lycian Way, the Carian Trail, the St Paul Trail, the Evliya Çelebi Way, The Kaçkar, the Phrygian Way, the Sultan's Trail, the Abraham's Path, the Via Egnatia, the Hittite Trail, the Gastronomy Route, the Mouth Ararat Trail, the Küre Mountain Trail, the Independence Trail, the Idyma Way, the Sarıkamış Trails, the Fethiye Alternative Trails, the Yenice Forest Trails, the Between Two Seas, the Ephesus-Mimas Route, the Tolerance Way and the Via Eurasia. Only give of those routes, the Lycian Way, the Carian Trail, the St Paul Trail, the Phrygian Way and the Evliya Çelebi Way, have official guidebooks (Cultural Routes Society in Turkey, 2019)

The Yarımada İzmir Project, created by the İzmir Metropolitan Municipality, offers various routes, including the Ephesus-Mimas route, which is one of the trails recognized by the Cultural Routes Society of Turkey, and others such as the Wine Route, the Olive Route and the Blue Route, whose information is included in the official Yarımada İzmir website (Yarımada İzmir, 2019). However, it is not clear based on the information in the website if the Olive Route is connected with the Olive Route mentioned in the Cultural Routes of the Council of Europe, or if the Wine Route is connected with the Urla Wine Route. There are other independent cultural route initiatives in Turkey such as the Trakya Wine Route, the Mosaic Route, the Aeneas Route, which are established by private organizations, NGO's, local governments or regional development agencies, or in partnerships with those (Edremit Municipality, 2017; Ertuğrul, 2016; Trakya Wine Route, 2019, November 10).

In the literature, topics concerning cultural routes and cultural trails in Turkey mainly focus on the creation of cultural trails (Asmadili & Eser, 2020; Keleş, 2019; Kulözü, 2009; Sarı & Yılmaz, 2017; Usun & Dinç, 2020). Karataş (2011) also discusses the planning of a cultural route, specifically refering to the Lycian Way (Karataş, 2011).

2.1.3 The Lycian Way

The Lycian Way, the first established cultural route in Turkey, is an approximately 540 km long way starting from Ölüdeniz/Fethiye to Geyikbayırı/Antalya (Clow, 2015; Şenel, 2018). The literature refers to the routes that are walkable and focus on a specific visitor experience as cultural trails (Hayes & MacLeod, 2007). Although the Lycian Way may often be referred to as a cultural route or as a way, this study

will be referring to the Lycian Way as a cultural trail hereafter. The trail took its name from ancient Lycian times, with the existence of early Lycian settlements along the way. From the trail's establishment in 1999 to date, this geography is branded as Lycian via this way. The trail covers various ancient Lycian cities, and spans a broad geography located at varying altitudes (from 0 to 1800 m), encompassing beaches, national parks, rural villages, popular vacation spots, etc., all of which varies the tourist's experience on the way. The trail mostly follows pathways, but it sometimes goes from beaches, over aqueducts, ancient bridges and forest roads. It also barely uses asphalt roads in order to maximize the interaction of the tourist with the nature.

The trail is divided in 33 sections, called 'parkour', and each parkour takes approximately one day to walk. Sometimes exceptionally a parkour may take a half day to three days to walk, which makes the Lycian Way a trail 30 to 33 days long. Parkours are created based on the settlements along the trail, with each parkour starting from one village and ending in another one. Additionally, the trail is organized in a way that allows the Lycian Way tourists to find accommodation or a camp site at the end of each parkour. It is also possible that tourists may spend the night in the houses of residents who invite them, or that they may pitch their tent in local people's gardens. The tourists can fulfil their food needs via either restaurants or markets, or from local people who offer indigenous food, such as 'gözleme' (traditional Turkish flatbread). Some local people on the way are famous for their food offerings, such as Dağlı Hüseyin and his 'naneli ayran' (a drink from yoghurt with mint), or Ayşe Teyze and her 'gözleme'.

The initiator of the Lycian Way, Kate Clow, established an NGO in order to bestow legal entity to the trail so that relevant action based on Turkish laws could be taken to protect the Lycian Way and other cultural routes in Turkey. The Cultural

Routes Society (CRS) in Turkey published in 2015 the first guidebook of the Lycian Way (Clow, 2015). Altuğ Şenel, a well-known blogger and guide, is another important name for the Lycian Way and its promotion in Turkey. Since 2011, in his blog 'likyayolu.org', he explains in detail, using various visual elements, the trail, the life on the road, the challenges and the precautions to be taken. Hence, he is a well-known person within the Lycian Way community, as he manages various important social media groups and is considered an opinion leader on the topic. His guidebook 'Adım Adım Likya Yolu' (Lycian Way Step by Step) was published in 2018 (Şenel, 2018).

In 2017, a local development project 'A Historical Stop on the Lycian Way' was funded by the United Nations Development Program (UNDP), Anadolu Efes and the Ministry of Culture and Tourism of Turkey to implement a community-based tourism project in Hoyran and Kapaklı villages in Demre. One of the main activities of the project is related to the creation of additional Lycian Way parkours to those villages, which possess ancient Lycian Way ruins and authentic village cultures. The Project continued from 2017 to 2018 with the attendance of local NGOs, local businesses, residents of the villages and the local government. The main focus of this project was local development. Since the majority of settlements through which cultural trails pass generally have similar characteristics - economic reliance on agriculture, relatively low quality of life and older population due to migration – most projects carried out along these trails are planned and implemented as development projects to increase local income and quality of life for the community (Abou Arrage & Jeambey, 2020; Karataş, 2011).

In the literature, there are a few studies that focus specifically on the Lycian Way, mainly discussing the tourism services and products, the tourists' satisfaction,

as well as the recreational potential of the region (Bastemur, 2009; Bozhüyük & Ardahanoğlu, 2013; Tütüncü, 2019; Tütüncü, Pamukçu & Tanrısever, 2020; Üzümcü, 2018). In her study, Bastemur investigates the Lycian Way within the perspective of local development, institutionalization and sustainable tourism practices (2010). Bastemur suggests that the Lycian Way would register under the European Cultural Routes framework, and this would provide benefits and increase the potential of this route (2010).

2.2 Tourism as a tool of social development: community based tourism

Sustainable development concept in tourism has been an important topic in the literature during the past decades (Font 2017; Hatipoglu, Ertuna & Salman, 2020; Hatipoglu, Ertuna & Salman, 2019; Moscardo & Murphy, 2014; Sharpley, 2000; Simpson, 2008; Spenceley, 2008). As this concept has evolved overtime, its focus on social concerns and benefits to the local community, in addition to economic growth and environmental conservation, has increased (Ruhanen, 2013). Within this understanding of sustainable tourism development, the community and its quality of life stand at the very centre (Tosun, 2000). The tourism literature has been investigating theories, new conceptions, and case studies of how tourism may fulfil sustainable development goals. As such, Sharpley (2000) examines some of the principles and objectives for sustainable development, which include four main groups: fundamental principles, development objectives, sustainability objectives and requirements for sustainable development. However, Sharpley (2000) also states that tourism may comply with the objectives of environmental sustainability, but it is unable to fully embrace the developmental aspects of sustainable tourism

development, thus suggesting that it is impossible to achieve 'true' sustainable tourism.

Sharpley's theoretical debate on the conflict between the concepts of 'development' and 'sustainability' in regard with tourism has been a discussion that has helped improve the understanding of the concepts of 'sustainable tourism' and 'local development'. Despite these advances in the comprehension of the concepts, Font (2017) suggests that sustainability is an ill-defined construct that is not suitable for proper policy-making; hence no significant impact is observed as a result (Font, 2017). As Font (2017, p. 210) argues "sustainability is subservient to trade and consumption, and many sustainability policies are implemented to be able to justify continued over-development". From this argument it may be understood that sustainability solutions are not effective to decrease the negative impact of consumption. In fact, they may increase it as the consumers act guilt-free. Font (2017) also claims that behavior change is hard since observing the long-term impacts, such as climate change effects, is difficult. So, policy makers tend to focus on short term impacts, such as taxes, instead of long-term effects, thus extremely decreasing the possibility of sustainable policy making-decisions that influence both individuals and the industry being made (Font, 2017).

Community based tourism (CBT) initiatives are the most popular schemes that endeavor to implement sustainable tourism development that brings about benefits for the locals. Spenceley (2008, p. 288) defines CBT as "a project or program, or collective action of a group of people that belong to a community that decided to participate in or develop together a small to medium scale local tourism industry". In parallel, Simpson (2008) suggests that sustainable tourism instruments would remain unachievable unless the community's participation in a developing

process that obtains the maximum benefit of the community is achieved. Simpson (2008) highlights some of the benefits of CBT initiatives, including not only environmental issues, such as lower energy consumption or pollution, but also behavior changes, awareness of the community concerning sustainability, and other varied and inclusive activities in the community. According to Simpson (2008), CBT projects have a variety of positive impacts that can range from economic to socio-cultural, or from environmental to managerial – for example, built skills and influence.

It is also very important to consider the Sustainable Development Goals (SDGs) that are provided by the United Nations (UN) when talking about a sustainable CBT initiative; in these interventions, the balance within the community and between the community, nature and the economy should be at the focus. As sustainable tourism has a mission to consider and implement the SDGs, CBT initiatives also may support some of the SDGs directly in terms of creating a sustainable local economy and a well-developed community. Direct and indirect benefits of CBT initiatives for the locals can include topics such as quality education, gender equality, economic growth, responsible production, organization of the land, establishment of partnerships, etc. In this manner, SDGs need to be considered during the planning and implementation of CBT initiatives for sustainable tourism practices.

The literature covers a variety of positive and negative changes that may affect local communities because of specific interventions. These are discussed under the concept of social impact assessment, which in this research is investigated in relation to tourism project and interventions in cultural trails. These concepts are discussed below.

2.3 Social impact assessment for sustainable tourism

Prior to the introduction of the term ‘social impact’, the expression ‘social changes’ was mostly used by various sociologists, including Durkheim (Freudenburg, 1986). However, the contemporary understanding of the social impact as a concept dates back to the 1970’s (Freudenburg, 1986). In the International Principles for Social Impact Assessment, social impact is defined by Vanclay (2003) as

> processes of analysing, monitoring and managing the intended and unintended social consequences, both positive and negative, of planned interventions (policies, programs, plans, projects) and any social change processes invoked by those interventions. *(*pp. 5)

Vanclay (2003) emphasizes that those interventions have a broad range of impacts on various different aspects of the place, such as the landscape, the archaeological and cultural heritage, the community, the economy and fiscal environment, the gender relations, the infrastructure, the institutional context, the leisure and tourism environment, the political situation, etc. (Vanclay, 2003).

The term social impact can include any effect of the project on any stakeholder, and eventually every change can be a potential social impact (Gulakov, Vanclay & Arts, 2020; Vanclay, Esteves, Aucamp & Franks, 2015). This is an important aspect that determines that any social impact analysis should be as broad as possible and inclusive of every stakeholder. Social Impact Assessment (SIA), in that regard, aims to enhance the benefits that cover the different issues of change and to modify projects in order to achieve a sustainable development (Esteves, Franks & Vanclay, 2012; Freudenburg, 1986; Glukov et. al., 2020; Vanclay et al., 2015). Freudenburg (1986) claims that the interdisciplinary nature of SIA solves judgmental biases by including as many stakeholders as possible and by increasing the number

of perspectives in the decision-making process. In support of this idea, Esteves et al. (2012) affirm that SIA should be participatory of different stakeholders. Vanclay et al. (2015) also note that the extent and effectiveness of a project, is directly related with the project's engagement with the community, and that it may be increased by reflecting on all the stakeholders' views (Gulakov et. al., 2020; Vanclay et al., 2015). In short, it can be concluded that the goal of SIA is to create an economic, socio-cultural and economically sustainable participatory plan for a specific project or intervention (Vanclay, 2003). Similarly, SIA is also defined as a philosophy about the social perspective of sustainable development (Müftügil-Yalçın & Güner, 2015). Thus, following this literature, social impact in this study focuses on the effect of the tourism activity on the community, including the resources that are available to them, such as the culture and the environment.

Vanclay (2003) emphasizes that all issues that directly or indirectly affect a community of people are included in SIA and he also lists the main social changes as follows:

- way of life – how do the people live, work and interact on a daily basis
- culture – beliefs, languages, customs, etc.;
- community – its cohesion, stability, character, services and facilities;
- political systems – people's participation in decisionmaking, level of democratization, and the necessary resources to provide these purposes;
- environment – availability of air, water and food quality, air and noise pollution, sanitation, physical safety, etc.;
- health and wellbeing – physical and mental health, social and spiritual wellbeing of the people;

- personal and property rights –economic reflections or possible disadvantageous situation of individuals;
- fears and aspirations – safety, perception of the future. (p. 8)

The tourism literature has also considered the impact that tourism development may have at various levels (Moscardo & Murphy, 2014). By using an "impact value chain analysis for sustainable tourism projects" Hatipoglu et al. (2019, p. 5), based on Moscardo and Murphy's categorization (2014), evaluate the impacts of tourism projects in terms of seven types of capitals: financial, natural, built, social, cultural, human and political capitals (Hatipoglu et al., 2020; Hatipoglu et al., 2019; Lehtonen, 2004; Moscardo et.al., 2014). Within the light of that categorization, Hatipoglu et al. (2019) conducted a broad and detailed research on the Future is in Tourism (FIIT) program to evaluate its value chain through the investigation of 12 funded CBT initiatives (Hatipoglu et al., 2019). According to the result of the study, various outcomes, unintended positive impacts, direct, spill-over and unintended effects of the projects are identified. Hatipoglu et al. (2020), on the other hand, investigate 15 FIIT projects, including 'A Historical Break on the Lycian Way', and examine the list of capitals that the FIIT projects create or strengthen from the local perspective. The study (Hatipoğlu et al., 2020) suggests that each FIIT project affects different but multiple (at least three) capitals; and the most affected capitals by the FIIT projects are found to be the built and social capitals.

In addition, the tourism literature has paid increasing attention in the last two decades to the assessment of the impact of tourism and to determining specific indicators that may be used for sustainable development. In relation to cultural routes, Moulin and Bonifac (2001) suggest that the advantages and disadvantages of the routes should be determined, and their effects researched. Thus, these authors

advocate the need to evaluate existing methodologies in terms of their capacity to suggest alterations (Moulin & Boniface, 2001). Despite this recent interest for sustainability and impact assessment of the tourism literature, there are still few studies that include specific indicators to measure tourism impacts, especially in relation to cultural routes or trails. Nevertheless, within this scarce literature, there are a few studies that have attempted to address this issue (for example, Agarwala et al. 2019; Battilani, Bernini & Mariptti, 2018; Choi & Sirakaya, 2006; Hatipoglu et al. 2019; Ko, 2005; Macleod, 2017; Means, 2011; Nenkovic-Riznic, Ristic, Milijic & Maksin, 2016; Oikonomopoulou, Delegou, Sayas & Moropoulou, 2017; Thanvisitthpon, 2016; Vanclay, 2003; Viljoen, 2007; Violante, 2020).

In one of the most cited studies on sustainability indicators for tourism, Choi and Sirakaya (2006) indicate that tourism should aim to optimize local economic benefits and to protect the natural and built environment in order to improve local people's quality of life, in addition to providing a high-quality visitor experience. These authors used the Delphi method to propose a list of sustainability indicators for tourism, some of which could be applicable for social impact assessment of cultural trails, as will be discussed in Chapter 4 of this study. However, many of the indicators listed in this study (Choi & Sirakaya, 2006) are not applicable directly to assess social impacts in cultural trails, since they focus on managerial issues rather than on identifying social changes.

In addition to the literature, the World Tourism Organization has compiled a guidebook that includes a detailed listing of indicators for sustainable development of tourism destinations (UNWTO, 2004). However, this tool is widely general and not specific to cultural trails. Another important source of sustainability indicators is the European Tourism Indicator System (ETIS) prepared under the framework of the

United Nations 2030 Agenda for Sustainable Development. In this system, 43 core indicators and several additional supplementary indicators are listed under four main themes: destination management, economic value, social and cultural impact, and environmental impact (ETIS, 2016).

While the literature on sustainability indicators for tourism destinations is useful as a starting-point, it is too general to address the specific issues and challenges in cultural trails. Thus, case studies on cultural routes and trails are also examined. In relation to cultural trails, the detection of social changes and the definition of relevant indicators for SIA may be a complex issue. Since cultural trails may include various different aspects, such as rural culture, archaeology and the natural environment, it may bring about a broad range of impacts to local people, businesses, visitors and other stakeholders (Clow, 2015; Şenel, 2018). Using a sustainability perspective, these effects may be categorized under the heading of economic, environmental and socio-cultural impacts. Cassalia, Tramontana and Ventura (2016) also suggest that in order to increase the sustainability of cultural trails, four main issues should be considered: economic, historical-anthropological, operational and political. From the social impact literature and case studies, it is possible to identify some of the changes that are discussed as being brought about by the trail within the region. By following the sustainability approach, these changes and some indicators will be examined below under the headings of economic and quality of life impacts, environmental impacts and socio-cultural impacts. For this purpose, the following literature is analyzed: impact assessment in community-based tourism projects, sustainability indicators of cultural heritage sites, case studies of cultural (heritage) trails and detected social changes from a local perspective.

2.3.1 Economic and quality of life impacts

Due to the existence of the cultural trail, various economic and practical changes for the local people may occur. Some of the aspects that may be affected by the social changes in cultural trails are given in the literature as including: creation of new businesses and enterprises, changes in the prices for home purchasing and rental, variations in taxes, population growth, increase in local production, improvement of existing infrastructure (Batsula et al., 2011; Bowen, 2009; Campbell & Munroe, 2007; Hatipoglu et al. 2019; MacLeod, 2017; Mearns, 2011; Simpson, 2008)

In particular, the creation of new business and enterprises and the increased availability of local products are important economic impacts of cultural trails. As mentioned before, because of the nature of cultural trails, tourists and locals are in high contact, not only culturally, but also economically. Local people are able to open their houses to tourists for accommodation, they can provide food or care to other needs, which does not only result in increased income for the locals but may also create new business opportunities for them (Batsula et al., 2011; Hatipoglu et al., 2020; Hatipoglu et al. 2019; Oikonomopoulou et al., 2017). In the literature, the need to reduce the percent of foreign-owned tourist establishments and increase the entrepreneurial opportunities for local residents is highlighted, since this is thought to lead to the economic return from tourism going to the local residents (Duong, Samsura & van der Krabben, 2020; Choi & Sirakaya, 2006). In Choi and Sirakaya's (2006) study, income multipliers on tourism expenditures are also mentioned as an important indicator, hence the need to consider the multiplier effect in social impact assessment in cultural trails.

In contrast, changes in home prices and property tax are negative impacts for the locals. Campbell & Munroe (2007) note that real estate and home prices in the

region near the Catawba Trail, which is investigated in their case study, increased over time after the establishment of the trail. Simpson (2008), on the other hand, represents rises in land value as a positive impact. Relatedly, property taxes in the region near the Tweetsie Trail also escalated after its establishment (Batsula et al., 2011). Conversely, enhancement of infrastructure, such as that of lighting installations, and actions for safety at the destination are benefits that cultural trails may bring to a region for the local people (Oikonomopoulou et al., 2017). Simpson (2008) also emphasizes safety as one of the positive outcomes of CBT initiatives. In their paper, Oikonomopoulou et al. (2017) mention that, because of cultural trails, medical facilities and new fire nests may emerge. When we consider that many cultural trails cover rural areas, such benefits are thought to increase the quality of life of the local people.

Population growth/repairing is observed in the Dahlgren Railroad Heritage Trail as another positive impact (Bowen, 2009). Bowen (2009) explains that a trail creates new business opportunities for the local people, and individuals who left their hometown in search of a job return because of these new business opportunities. Capacity building and skill enhancement activities for local people, in terms of handicraft tradition or entrepreneurship, are also considered as positive economic impacts (Bowen, 2009; Elkinton, 1995; Hatipoglu et al., 2019; Oikonomopoulou et al., 2017; Simpson, 2008). Relatedly, Hatipoglu et al. (2019), Choi and Sirakaya (2006), as well as Mearns (2011), mention the importance of the labor/company and job conditions, such as equal opportunity of employment for women and local residents. Simpson (2008) also highlights direct and indirect employment, expansion of local economies and alternatives to traditional industries as positive impacts for local people in CBT initiatives. Another possible impact relates to peasant

differentiation, which is defined as a kind of commodification in agricultural production in terms of either the variety of the product or the production method used by the villagers in rural areas (Momba, 1985; Gascón, 2013). Hence, peasant differentiation may cause a lack of variety of local agricultural goods or may bring deviation from authentic production techniques, which is defined as a negative impact.

Gender equality is another highlighted concept in the literature (ETIS, 2016; Hatipoglu et al., 2020; Hatipoglu et al, 2019). Additionally, public-private partnerships are deemed changes within the quality of life of the community, since they give the local people voice in the decision-making process (Hatipoglu et al., 2020; Hatipoglu et al. 2019; ETIS, 2016; Elkinton, 1995, Kaplan, 2013). Simpson (2008) notes the gender, social, financial, political and psychological empowerment as a positive outcome for the local people. However, according to Gascón (2013), political empowerment and decision making by the community may be controversial because the local people may not be able to think or plan the best possible option. In addition, the locals may favor the option that benefits them most (Blacstock, 2005). This may be due to the lack of knowledge and experience, or a lower level of education, since the tourism market is too fragile and complex to rely on knowledge that is only obtained through a project's educational activities (Gascón, 2013). Hence, even though the local people may gain a general knowledge through capacity building and awareness rising workshops, Gascón (2013) claims that it is very hard to understand the impact of financial and political changes that local tourism may bring about, or to create indicators that can measure these issues. Women empowerment may also not always result in positive outcomes because when women start to increase their visibility and income with tourism activities, their workload

doubles and, in some cases, their social activities decline due to their heavy work schedule (Gascón, 2013; Tucker & Boonabaana, 2012).

In the tourism literature, the importance of local people's satisfaction with tourism is highlighted as an issue that needs to be measured to achieve sustainability (Choi & Sirakaya, 2006; Mearns, 2011). In particular, the percentage of people who believe that tourism benefits the community, the number of locals' complaints about tourism or the stress concerning the relations between visitors and local people are considered critical (Choi & Sirakaya, 2006; Mearns, 2011). Therefore, these are also aspects that need to be considered when measuring the social impact of tourism activities.

Tourism seasonality is another key issue that has an economic impact (Choi & Sirakaya, 2006; Viljoen, 2007). Due to environmental conditions, cultural trails tend to be more suitable to walk during certain seasons. Thus, seasonality should also be considered for social impact assessment. Relatedly, the number of repeat visitors is suggested as another indicator for economic sustainability (Choi & Sirakaya, 2006; Mearns, 2011). In addition, economic well-being of the local people (often defined as the ratio of wages in the tourism sector to local average wage, or as the local community economic stability) and local government income (hotel/motel tax) are listed as economic dimensions for community tourism management (Choi & Sirakaya, 2006). Community health and safety (overcrowding, congestion, crime rate, number of incidents of vandalism reported, availability of health policy related to tourism) are also enumerated as key impacts affecting the community's quality of life (Choi & Sirakaya, 2006; Hatipoglu et al., 2019).

2.3.2 Environmental impacts

Cultural trails need to be considered in conjunction with visitor management and environmental conservation (Weaver, 1995). Cultural trails are routes that enable tourists to walk uninterruptedly from one ancient site to another over ancient aqueducts and pathways that are most of the time in the middle of the nature. It is very common that cultural trails go over national parks and other environments protected by the government with strict rules for preservation. For example, the Lycian Way includes the Beydağları National Park parkours (Clow, 2015). In that manner, cultural trail management should consider the potential impacts on the environment.

Considering the broad geography of the region that a cultural route covers, and the cultural diversity of the area, cultural heritage elements that constitute the cultural routes are complex. Tangible and intangible cultural heritage elements of cultural routes include both historical and natural assets. The Foundation for the Protection and Promotion of the Environment and Cultural Heritage (ÇEKÜL) defines the main elements of cultural routes (Karataş, 2015) as including historical communities (traditional fabric and unique identity), rural settlements (representative villages of traditional rural life), traditional living elements (food, music, religion, language, handicrafts, etc.), cultural heritage/archaeological sites (an ancient site or religious centre), individual historical structures (individual remains in urban or rural settlements, such as bridges, castles, windmills, churches, etc.), natural environments (valleys, canyons, summits, coasts, lakes, etc.), wild life (flora and fauna). By looking at this list, it is possible to note that ÇEKÜL recognizes the natural assets within the cultural routes as one of its main elements (Karataş, 2015). This categorization shows that culture and environment cannot be considered separately in

cultural trails due to the high interaction that the visitor may have with them and the physical integration that they may entail. This list of cultural trail elements also corresponds to Vanclay's (2003) list of main social changes that cultural trails may have on the way of life, culture, community and environment.

The literature that looks at cultural trails and the social changes that they may bring about has also discussed this topic under the headings of pollution and visitor experience, (Batsula et al., 2011; Oikonomopoulou et al., 2017; Shaffer, 2016). Looking at the topic of pollution, the literature remarks that cultural trails have the potential of being affected by environmental problems. In the literature, noise pollution and waste management along the trail are mentioned as the main negative environmental impacts (Mearns 2011; Oikonomopoulou et al., 2017; Shaffer, 2016; Batsula, 2011). In addition, recycling and reusing are other highlighted indicators that refer to the availability of recycling actions, the use of renewable resources and the rate of recycling (Choi & Sirakaya, 2006; Mearns, 2011). Soil erosion is another frequently mentioned environmental impact, which is considered as challenging to calculate (Marion, Leung & Nepal, 2006). Additionally, vegetation loss and unplanned visitor-created tracks along the original trail are defined as other environmental impacts (Marion & Leung, 2001, Marion et al., 2006)

In addition to given environmental issues and impacts driven from the cultural trails literature, different environmental issues and various indicators are considered under the ecological dimension in the sustainable tourism literature (Choi & Sirakaya, 2006). Potential impacts and relevant indicators include loss of renewable and non-renewable resources, including vegetation and endangered species, rate of destruction and degradation of fragile ecosystems, etc. (Choi & Sirakaya 2006). These are included as a social impact, since they are considered from

the perspective of the enjoyment of these resources by the local community. The loss of these resources potentially affects the quality of life of the local community.

2.3.3 Socio-cultural impacts

The literature that looks at cultural trails and the social changes that it may bring about has discussed this topic under the as following headings: commodification and authenticity, place appreciation, visitor experience, local culture and folklore (Alberts & Hazen, 2010; ICOMOS, 2011; Kleinert, 2012; MacLeod, 2017; Oikonomopoulou et al., 2017; World Heritage Committee, 2005). Looking at cultural impacts, authenticity and commodification are some of the most important topics that are also a focus for the World Heritage Committee, as stated in their documents: "To be deemed of outstanding universal value, a property must … meet the conditions of integrity and/or authenticity and management system to ensure its safeguarding" (World Heritage Committee, 2005, p. 20).

Some of the issues in authenticity in terms of tangible cultural heritage include material and technical concerns, the creation of physical boundaries, or the use of replicas (Alberts & Hazen, 2010). Authentic materials or techniques may not be preserved for hundreds or thousands of years, whereas the integrity of the cultural asset may remain the same. Another aspect of authenticity is the genuineness of souvenirs. Kleinert (2012) notes that handicraft souvenirs produced by the locals can be commodified due to high demand and loss of practical applications of the item. Based on these examples, authenticity is a broad concept that should be included in SIA. It should also be noted that the concept of authenticity is complex and difficult to delineate, since it has different meanings for various cultures and diverse stakeholders (Kleinert, 2012). This is also derived from the fact that many of the

historic sites are multi-layered and several cultural heritage assets are used by different cultures over time (Okumus, 2019). As Kleinert (2012) notes, this may create power relations between different cultures over the authenticity state of a site or heritage asset. From those explanations it can be driven that the concept of authenticity is a highly relative concept for which it is difficult to create standards that reflect on how heritage should be preserved. In addition, the demonstration effect is defined by Fagence (2003) as the homogenization of the host culture, and loss of authentic culture and lifestyle in the community as part of tourism initiatives.

Impact assessment of cultural heritage has been a popular topic for UNESCO and ICOMOS within the last decade. ICOMOS published a Heritage Impact Assessment (HIA) Guide for the sites in the UNESCO World Heritage List that are currently under danger or potential danger (ICOMOS, 2011). The HIA guide mainly focuses on the outstanding universal value of the UNESCO World Heritage Sites (WHS), and on the attributes related to it (ICOMOS, 2011). The guideline offers a scale with different gradings of important resources, such as archeology, built heritage, historic landscapes, intangible cultural heritage or associations. Each of the mentioned concepts could also be adapted for use of cultural trail impact assesment. This guideline suggests that both the importance of the resource and the magnitude of the impact should be considered.

Place appreciation is a concept mentioned in MacLeod's (2017) study, which shows that cultural trails increase the positive feelings towards the place. In addition, active engagement with the place by the tourists and the local people is thought to increase due to the trail (MacLeod, 2017). Preservation of local folklore may also be another positive impact of a cultural trail (Oikonomopoulou et al., 2017). In a case study of a cultural trail in Chios Island, promotion and enhancement of the

indigenous folklore is noted (Oikonomopoulou et al., 2017). Relatedly, in their case study about Aboriginal people in Australia, Palmer and Burton (2019) state that young people are disengaged from their culture, which triggers the loss of cultural knowledge. Through storytelling activities and cultural trails, Aboriginal culture is re-introduced to youths and to the society, which eventually increases the cultural engagement and cultural knowledge. Choi and Sirakaya (2006) also mention the possible loss of traditional knowledge and ancient lifestyles because of modernization. In contrast, cultural trails may also lead to the identification of unique local folklores that are at risk of being lost. Other cultural issues include building/architectural issues (comparability of new construction with local vernacular, types of building material and décor), and cultural site management (Choi & Sirakaya, 2006).

Community participation in the decision-making process of tourism projects is also another important indicator for social changes (Hatipoglu et al., 2019; Mearns, 2011). In addition, Choi and Sirakaya (2006) suggest various key themes and indicators as related to social cohesion: change in community structure, evidence of a community breakdown and alienation, change in family cohesion. Another essential issue refers to the socio-cultural fabric of community, which includes the retention of local customs and language, the level of pride in the local cultural heritage, and cultural education (Choi & Sirakaya, 2006).

Jealousy is an important negative impact that may occur in the local communities and create a conflict between the people whose wealth and well-being are increased by the CBT activities and the others (Dolezal & Novelli, 2020; Simpson, 2008). Power issues amongst the stakeholders of the CBT initiatives are also mentioned as a potential negative impact (Mayaka et al., 2019; Simpson, 2008;

Tosun, 2000). Brennan and Allen (2001) define power in the local context as the ability to control available resources. Relatedly, Salazar (2012) also highlights the power shift from local authorities to local actors as a negative issue in some CBT initiatives. Gascón (2013) mentions that monopolization of income is an issue to be careful about since it can cause power issues that may increase social unrest.
The potential changes as derived from the literature are summarized in Table.1. These may provide an indication of the potential changes that tourism may bring for cultural trails and may be expanded upon by looking at the particular case of Hoyran/Kapaklı.

2.3.4 Enabling factors and challenges of CBT initiatives in the literature

In addition to positive, negative, intended and unintended changes, the literature has also identified obstacles for a CBT initiative to action properly. Enabling factors, on the other hand, are the necessary conditions or concepts for a project to work. In that case, enabling factors and challenges of CBT initiatives are essential topics to be considered during planning and impact assessment processes.

Lack of knowledge of the local people concerning the operation of tourism businesses, as well as a lack of resources in terms of operational and marketing budget, may also be considered as issues that influence the potential impact that a tourism project may have on the well-being of the local community (Krajinovic et al., 2019; Lindström & Larson, 2016; Zielinski et al., 2020). This lack of marketing and insufficient promotion may also lead to the disappointment in the project of the local people, impacting the community's eagerness to participate negatively (Gascón, 2013; Lema, 2018; Shafieisabet & Haratifard, 2019).

Table 1. Relevant positive and negative changes and indicators in the literature

CHANGE/ISSUE	SOURCE
ECONOMIC AND QUALITY OF LIFE IMPACTS	
Entrepreneurial activities	Batsula et al. (2011); Bowen (2009); Choi & Sirakaya (2006); Elkinton (1995); ETIS (2016); Hatipoglu et al. (2019); Mearns (2011); Nuryanti (1996); Oikonomopoulou et al. (2017)
Increased property expenditures	Batsula et al. (2011); Campbell & Munroe (2007); Simpson (2008)
Increased quality of life	Hatipoglu et al. (2019); Oikonomopoulou et al. (2017); Simpson (2008)
Public-private partnership	Elkinton (1995); Martini & Buffa (2017); Vanclay (2003)
Seasonality	Choi & Sirakaya (2006); Viljoen (2007)
Economic well-being of local people	Choi & Sirakaya (2006); Hatipoglu et al. (2019)
Local government income	Oikonomopoulou et al. (2017)
Education	Choi & Sirakaya (2006); Hatipoglu et al. (2019); Krajinovic et al. (2019); Lindström & Larson (2016); Mearns (2011); Zielinski et al. (2020)
Community satisfaction with tourism	Choi & Sirakaya (2006); Gascón (2013); Lema (2018); Shafieisabet & Haratifard (2019); Vanclay (2003)
Community health and safety	Choi & Sirakaya (2006); Vanclay (2003)
ENVIRONMENTAL IMPACTS	
Pollution	Batsula (2011); Hall & Piggin (2001); Mearns (2011); Oikonomopoulou et al (2017); Shaffer (2016)
Soil erosion	Marion et al. (2006)
Visitor-created trails	Marion & Leung (2001); Marion et al. (2006)
Loss of renewable resources	Choi & Sirakaya (2006); Mearns (2011)
Loss of non-renewable resources	Choi & Sirakaya (2006); Marion & Leung (2001); Marion et al. (2006)
Ecosystem destruction	Mearns (2011); Oikonomopoulou et al. (2017)
Recycling/reuse	Oikonomopoulou et al. (2017), Mearns (2011) Viljoen (2017); Mearns (2011)
Conservation	Oikonomopoulou et al. (2017)
SOCIO-CULTURAL IMPACTS	
Increased cultural knowledge	Bowen (2009); Choi & Sirakaya (2006); Oikonomopoulou et al. (2017); Salazar & Zhang (2013); Vanclay (2003);
Reduced authenticity of cultural products	Alberts, & Hazen (2010); Kleinert, S. (2012); Okumus (2019); Vanclay (2003); World Heritage Committee (2005)
Place appreciation and civic pride	MacLeod (2017); Hatipoglu et.al., 2020;
Change in social cohesion	Choi & Sirakaya (2006); Hatipoglu et al. (2019)
Cultural site management	World Heritage Committee (2005)
Building and architecture	Choi & Sirakaya (2006)
Socio-cultural fabric	Alberts & Hazen (2010); Choi & Sirakaya (2006); Dolezal & Novelli (2020); Kleinert (2012); Mayaka et al. (2019); Palmer & Burton (2019); World Heritage Committee (2005)
Decision-making & power issues	Hatipoglu et al. (2019); Gulakov et al., 2020; Kaplan (2013); Mayaka et al. (2019); Mearns (2011); Simpson (2008); Tosun (2000)

Collaboration of project stakeholders, where each of them is aware of his or her goals, objectives and responsibilities, as well as constant communication between stakeholders, is also noted as essential for CBT initiatives (Ashley & Roe, 1998; Jamal & Getz, 1995; Simpson, 2008; Martini & Buffa, 2017). Jamal and Getz (1995) highlight the importance of public-private sector collaboration for an effective community involvement mechanism, as well as the importance of local and global level of collaboration for sustainable tourism development. In this sense, the existence of a shared vision is also noted as an important concept for CBT (Jamal and Getz, 1995). Martini and Buffa (2017) highlight the importance of collaboration among stakeholders for sustainable tourism in rural areas and gives the example of Valle del Chiese where the permanent governance group created a destination management organization that plays an active role in the definition of the strategic plan. In addition, cooperation is important to balance power, when a problem arises (Jamal & Getz, 1995; Gascón, 2013).

2.4 'A Historical Break on the Lycian Way' project

In an attempt to enhance the use of tourism as a tool for social development, the World Tourism Organization (UNWTO) encourages the use of corporate social responsibility projects (CSR) to support tourism initiatives that are in line with the United Nations SDGs.'A Historical Stop on the Lycian Way' is such a project, funded via the Anadolu Efes company's 'The Future is in Tourism' (FIIT) initiative with the objective of showing a sensitiveness to community issues and achieve high visibility among customers and media (Ozdora-Aksak & Atakan-Duman, 2016).The FIIT initiative of Anadolu Efes is a funding mechanism for smaller CBT initiatives through which Anadolu Efes, in collaboration with the United Nations Development

Program (UNDP) and the Turkish Ministry of Culture and Tourism, supports tourism development by funding three local development projects each year.

'A Historical Break on the Lycian Way' aimed to achieve local development through ecotourism and rural tourism practices via the creation of an extension of the Lycian Way cultural trail through the villages of Hoyran and Kapaklı in the Demre district. The project was a CBT initiative to create sustainable rural tourism in the villages by making the local people the main beneficiaries of this tourism development. The project was developed by the Cultural Routes Society (CRS) and a local business owner, who is also Demre's regional agent of the CRS. The local government also supported the project, both in the application and implementation phases. The project was submitted in 2016 for the FIIT funding program. The project was appointed as one of the three winning projects for the 2017-2018 term and awarded a fund of 96.800 TL. In addition to the funding received, being selected for this prestigious program is important in terms of visibility and marketing.

The project was implemented in two locations, Hoyran and Central Kapaklı villages, who have a total of 450 inhabitants within 109 households. The Kapaklı district is located within the Demre province borders in Antalya, between Kale/Üçağız and Andriake/Demre. Within the broad geography of the Kapaklı district, central Kapaklı and Hoyran village are 2 km apart from each other and connected via an ancient path, which offers a pleasant view along the way. Despite their close location, transportation between these two villages takes quite long due to the hard geography and lack of direct roads between them.

There is one Lycian Way parkour between Kale/Üçağız and Andriake/Demre districts, which passes by the seaside, crossing 500 m down from central Kapaklı and

further from Hoyran. Central Kapaklı is around the middle point of that parkour, which is a half-day walk from either Andriake or Kale/Üçağız (see Figure 1).



Figure 1. Map showing Hoyran, Kapaklı and the original Lycian Way parkours
Source: Altuğ Şenel, taken from his blog, likyayolu.org, with his permission

In order to invest in the fund, the local government and the Cultural Routes Society of Turkey worked hand in hand. Local businesses and opinion leaders were also included in the project. The initiative involved restoration activities, an addition to the Lycian Way of the ancient sites around the Kapaklı and Hoyran region, and capacity building activities for local women, including handicraft production. Additionally, the project included network governance, brand image and marketing and cooperation among the main stakeholders. These are considered as the main focus points for cultural routes according to the Council of Europe and the European Commission (2011). The project was announced via social media in order to promote the new tourism activities with the help of popular bloggers. Overall, it included many stakeholders that encompass international organizations, the central and local government, national corporations, NGOs, local businesses, residents, opinion leaders and the media. In that regard, the Kapaklı/Hoyran project is chosen in this

research since it has newly added elements to the existing trail, so that it becomes possible to observe certain short-term changes that occurred after the project. This study aims to investigate this particular case study by using the Theory of Change methodology in order to determine the scope of change aimed at by the project, and the short-term changes that have occurred so far. Through the evaluation of these changes some potential indicators that may be used to determine the social impact of this project are obtained.

CHAPTER 3

RESEARCH QUESTIONS AND CONCEPTUAL MODEL

3.1 Research questions

The research questions are:

1) What changes have already occurred or are anticipated in the Hoyran-Kapaklı region due to the 'A Historical Stop on the Lycian Way' project?

2) What is the social impact of this project? What are the social impacts that can be anticipated by similar interventions in cultural trails?

3) What indicators for social impact assessment of cultural trails may be derived from the Hoyran-Kapaklı case, in addition to those obtained from the literature?

3.2 Conceptual model

The conceptual model that guided the data collection in the research was derived from the literature and is represented in Figure 2 below. The model is based on the impacts of tourism interventions that are discussed in the literature.



Figure 2. Conceptual model of local changes caused by tourism initiatives

CHAPTER 4

METHODOLOGY

4.1 Sampling methodology and data collection

This study is a descriptive study aiming to describe the situation of a local community-based tourism initiative, to observe realized and expected local changes and to derive indicators for social impact assessment. The qualitative study analysis is based on observation, in-depth interviews and a follow-up interview after the data collection, in addition to the following documents:

- ‘A Historical Stop on the Lycian Way’ Aplication Document made to Anadolu Efes’ ‘The Future is in Tourism’ initiative
- ‘A Historical Stop on the Lycian Way’ Brochure

In this study, data is collected concerning the past and current activities of the region, the implementation of the intervention, the outcome of this intervention and the extent to which the project serves the goal of creating a sustainable cultural trail. First, two one-day visits to Kapaklı and Hoyran villages were made before the start of the project, which allowed the researcher to observe the pre-project conditions of the villages. As a first step in the data analysis phase, the application documents for the project were used to obtain initial insights into the project and to acquire additional information concerning the pre-project state of the villages, complementing that gained via observation. Then, in-depth interviews were conducted with stakeholders, including the project partners and the local people. The respondents were also queried concerning their perceptions of the social impacts of the project, in line with the study’s objectives. These interviews provided light concerning the Hoyran/Kapaklı example and the changes that have occurred in the

area since the implementation of the project. The respondents also commented on the state of the villages before the implementation of the project. The open-ended questions of the interviews were prepared based on the conceptual model, as derived from the literature. The interview guideline can be found in the Appendix A.

During the data collection phase, a total of 13 interviews were conducted between August-September 2019. (see Table 2) The interviewees were determined using a combination of judgmental sampling and convenience sampling. All project partners are included as participants, as they were judged to be particularly informed about the details of the project. In addition, the project leader helped the researcher meet the local people and introduced her to the local tourism entrepreneurs. From the first introduction, each interviewee guided the researcher to other local people who would be willing to talk about the project. The interviews were carried out during the period of eight days, and during this time the researcher was also able to observe the changes that had occurred since her earlier visits. Due to the data collection being carried out during the summer time, many of the local people were away in the higher and cooler lands, and there were a limited number of people in the villages. The limited time and budget for this research did not permit more frequent and longer stays, which is a limitation that will be discussed in the conclusions section.

The interviews took 578 minutes in total, on average of 45 minutes per participant. In addition, 9 of the interviews were face to face, while 4 of them were made via the telephone due to the busy schedules of the interviewees. The answers were recorded with permission by using a consent form and transcribed for further analysis. In addition, the list of the participants and their details is provided below, although the names are not included to preserve anonymity.

The researcher also conducted a follow-up meeting with the project leader in February 2020, at the end of the data collection, to gather more current information about the situation of tourism in the villages. The project leader confirmed that there were no significant changes since the earlier interviews had been carried out. However, it is important to note that the COVID-19 pandemic emerged shortly after and, as with other destinations, the majority of the tourism activities drastically decreased. This had a negative effect on tourism in the region and the income of the local people as a result of the general restrictions implemented throughout the country after March 2020.

Table 2. Detailed list of interviewees

PARTICIPANT NUMBER	GENDER	AGE	ROLE IN RELATION TO THE PROJECT
1	Female	35-44	Project supervisor from Anadolu Efes
2	Male	35-44	Muhktar
3	Male	35-44	Local resident
4	Male	35-44	Muhktar
5	Female	25-34	Project supervisor from the UNDP
6	Male	18-24	Local resident
7	Male	35-44	Project leader and local resident
8	Female	35-44	Project partner from the Culture Routes Society
9	Female	65-74	Project partner from the Culture Routes Society
10	Female	35-44	Local entrepreneur
11	Female	45-54	Local resident
12	Male	35-44	Local government representative
13	Female	35-44	Local entrepreneur

4.2 Analysis of the data

This study aims to define the indicators suitable for evaluating the social impact of an intervention on a cultural trail. In order to do a social impact assesment, related

indicators are needed and these can be extracted through the use of Theory of Change (ToC) methodology.

In the 1990s, the development literature started to mistrust the existing methods in place to assess the impacts of comprehensive community initiatives (CCI) (Connell & Kubisch, 1998; Weiss, 1995). Evaluation strategies used previously were questioned as they were thought to not correspond with the needs of CCIs. These assessments were criticized for using diverse methodologies, perspectives and definitions, and for collecting different data and evaluating it according to varied indicators (Connell & Kubisch 1998; Weiss, 1995). Weiss (1995) claims that differences in the assesment of diverse impacts causes problems when dissimilar data is added up at the end, and that synthesising the results and drawing conclusions from such data is impossible (Weiss, 1995). In complex CCI interventions with different managerial structures and priorities, as well as complicated interactions among stakeholders, a theory-based evaluation is more suitable because it shows the intermediatery steps of the long term changes, focusing on the achievement of the desired changes and the goal of the intervention (Weiss, 1995). This approach, later called 'Theory of Change' (ToC), is currently widely used among both international funders and non-profits organizations and has become very popular because of its collective vision (Reisman, Gienapp & Stachowiak, 2007).

Thus, ToC is an approach that emerged in the 1990s for analyzing and evaluating interventions in terms of the changes that they brought about (Connell & Kubisch, 1998; Ibrahim, El-Zaart & Adams, 2017; Stein & Valters 2012; Weiss, 1995). As Ibrahim et al. (2017, p. 534) define, ToC *"*is commonly realized as a term of why and how a given intervention will lead to a specific change taking into

consideration the context in which a change will take place*”*. In other words, ToC is a theoretical tool to understand the linkages between the inputs and outputs of a project, as it shows the sequences of causes and effects, and the expected goals of the project (Prinsen & Nijhof, 2015; Stein & Valters 2012). Paralel with that, ToC is expressed in visual diagrams, and refered to as mapping of specific changes (Anderson, 2015; Ibrahim, et al., 2017; Reisman, et al., 2007; Stein & Valters 2012).

Connel and Kubisch (1998) identify the most important benefits of ToC for the design and evaluation of CCIs as including step-by-step planning and implementation of an initiative, a faciliated measurement and data collection methodology for evaluation of the impacts, and the association of a particular problem with a given cause, thus assigning causal attribution to an impact. Reisman et al. (2007) categorize four main purposes of ToC, stating that this methodology may be used for strategic planning and project implementation, for monitoring and evaluation of changes, for description of the projects for communication with internal and external partners, and as a thinking tool for learning and theory development.

KUSIF 4-step approach (Müftügil-Yalçın & Güner, 2015) suggests that ToC starts with a general understanding of the context of the social problem, a definition of the strategy of the intervention that is created to solve a particular social problem, the listing of relevant stakeholders, and the delineation of a common mission statement for the intervention. Figure 3 below shows a step-by-step process for the use of ToC to assess social impacts.

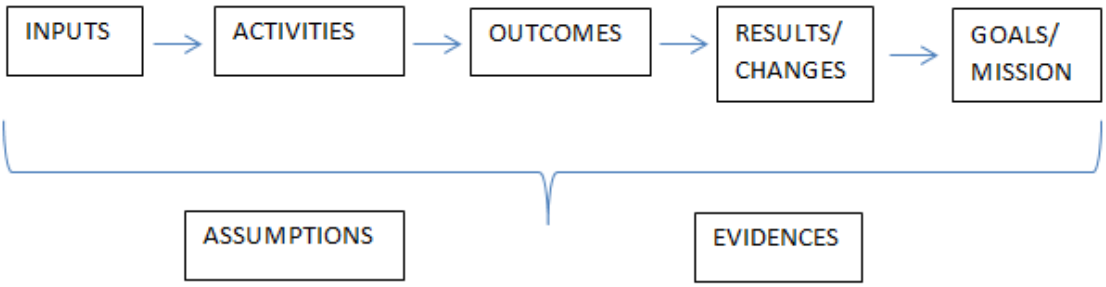


Figure 3. Diagram of ToC based on KUSIF
Source: Müftügil-Yalçın and Güner, 2015

In this process, assumptions, or the needed resources or conditions for an aimed change to occur (Stein & Valter, 2012) should be defined. It is important to understand why and how those pre-conditions are necessary for a change to happen (Anderson, 2015). In addition, evidence should be provided using a combination of quantitative and qualitative data from multiple sources to test a particular theory of change (Stein & Valter, 2012). ToC is a theory-based conceptualization, which relies on evidence to prove particular effects (Müftügil-Yalçın & Güner, 2015). The ultimate goal is the desired mission of the intervention, while outcomes are defined as the long-term changes, benefits and gains that occur for different stakeholders due to the intervention (Müftügil-Yalçın & Güner, 2015).

Activities refer to the actions that aim to create particular outputs by using inputs (Müftügil-Yalçın & Güner, 2015). Inputs are those resources that are needed in order to fulfill the goal of the project, including financial, human or technological resources (Müftügil-Yalçın & Güner, 2015; UNDP, 2009). In ToC, understanding the relations from inputs to end goal is desired. Each input connects to related activities; each activity is associated to an outcome; each outcome links to a result; and each result connects to the end goal. In this visual expression of ToC, generally

refered to as pathway of change, the detailed relations among different aspects within the process of an intervention are shown (UNDP, 2009).

ToC is not a one-way evaluation, but it is a concept that requires revision of an intervention. In that regard, it is an ongoing process for interventions that aim for sustainable social change. The recent literature expresses ToC elements in more interactive schemes. For example, Ibrahim et al. (2017) define the first step of ToC as the analysis of the context, including the current situation and challenges, identification of the actors, and availability of resources. The second and the third steps of the scheme involve the detection of the desired long-term changes and the sequence of activities necessary (Ibrahim et ., 2017). The fourth step is defined as encompassing the assumptions and checking if the desired changes are achieved via the given sequence of activities. Unintended or negative outcomes may also be observed during this step of ToC, encouraging a revision of the intervention. Finally, Ibrahim et al. (2017) suggest mapping a change diagram at the fifth stage, concluding with a narrative summary. This application of ToC is shown in Figure 4.

As ToC methodology is used to evaluate the impacts or potential impacts of a particular project, indicators may emerge from this analysis. Indeed, guidelines to ToC methodology, such as those given by KUSIF (Müftügil-Yalçın & Güner, 2015), indicate that projected outcomes should be associated with specific indicators.

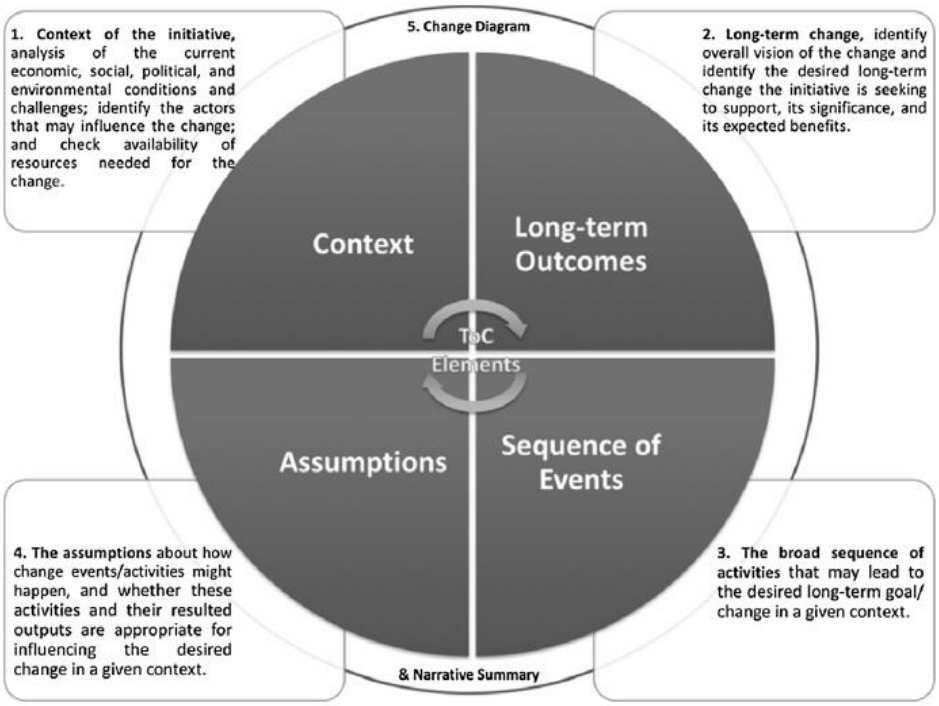


Figure 4. Theory of change elements and stages
Source: Ibrahim et al., 2017, p. 534

Thus, ToC methodology is applied to the Hoyran/Kapaklı example. In this manner, the ToC facilitates the description of both the expected and the observed changes that have occurred since the start of the 'A Historical Break on the Lycian Way' project in 2017. In addition to ToC, content analysis and etnograhic summary are conducted on the same data to facilate interpretation. Content analysis is defined as a "research technique for the objective, systematic and quantitative description of the manifest content of communication" by Berelson (1952, p.18), and is a technique in which the transcripts derived from the interviews are coded into meaningful categories of themes (Berelson, 1952; Columbia University Official Website, 2019; Gibbs, 2007). Content analysis shows the frequencies of the themes driven from the data, which can be used in order to understand the level of

importance of the themes emerging from the research. Etnographic summary techniques, on the other hand, provide a complementary way of analysing and interpreting the data (Angrosino, 2007). Thus, the study uses triangulation in data analysis, as more than one method is used for analysis of the data in order to cross check the results and minimise the biases (Given, 2008). In this research, ToC, content analysis and ethnographic summary are used as complementary to each other.

CHAPTER 5

FINDINGS AND DISCUSSION

5.1. State and demographics of central Kapaklı and Hoyran before the project

The state of the villages, including demographics, before the implementation of the project are determined from the observations during the visits of the researcher to the place before the start of the project, the examination of the application documents and the interviews made to stakeholders, who also commented on the prior situation. Accordingly, Central Kapaklı and Hoyran are claimed to differ in terms of their geographical situation, and occupation and educational background of the local inhabitants. Central Kapaklı, located on the lower part of the Kapaklı district nearby the sea, is mostly a sloping land, which is suitable for greenhouse farming. It is noted that due to the lack of irrigation system for farming, Central Kapaklı's inhabitants used to work as farm workers in Demre. As 15 years ago, an irrigation system for farming was built in the village, the families returned to Central Kapaklı from Demre. Since then, most of the families are working in their greenhouses. The majority of the Central Kapaklı inhabitants have a low level of education; however, their children are in their school age, and many of the youths are continuing their education, some of them in tourism vocational high schools.

The researcher conducted two one-day visits to Kapaklı and Hoyran villages in May 2017 before the project was implemented. Early May is a hiking high-season for Southern Turkey and a time when the local people have not yet migrated to the highlands for the summer. Therefore, the local people's presence in the villages at this time was high. Kapaklı was observed to be a place lacking tourism services, route markings, guidance or any facilities such as toilets, cafes or restaurants, water

sources, camp sites or public transportation information points. The researcher did not interact with any of the local people during her visit even though she visited the village in the high trekking season. The village had no souvenir shops or stalls, nor any locally produced goods or food for sale.

Hoyran, on the other hand, is located on the upper part of the Kapaklı district, which has flat fields that are convenient for agriculture. Hoyran is declared to have some foreign inhabitants, and individuals with higher levels of education that settled in the village after retiring. Older people are reported to lack any intention with respect to tourism There is one boutique hotel called Hoyran Wedre Houses, whose owner is a relative of the project coordinator and has close relations with the Cultural Routes Society.

Based on the researcher's observations prior to the project, Hoyran, has a lower density in terms of rural architecture, and the houses are quite apart from each other. The researcher visited the village and Hoyran ancient ruins. Besides the Hoyran ancient ruins, there was a neglected sarcophagus near the road without any protection or informative sign. There were no trekking marks to the ancient city, nor directional tables. The researcher had to call the project leader from Kapaklı village to guide her through the way after she got lost in the wilderness. There were no public toilets, cafes or restaurants, water sources or campsites in the village. There was one luxurious boutique hotel. The researcher interacted with no one in the village.

Both of the villages' local people come from the Yörük tradition where the nomadic tribes have turned into groups that spend their summers in the highland area called Gömbe and their winters in the coastal areas, such as those in Central Kapaklı, working on their greenhouse farming. During the interviews, it is stated that the

Yörük people used to carry out animal husbandry activities in both coastal areas and the highlands. However today, animal husbandry in coastal areas is almost non-existent, and is about to disappear in the highlands too. Camel barning, which, until recently, was common in Central Kapaklı, is abandoned today.

According to the unpublished raw data of 'A Historical Stop on the Lycian Way' project application document, central Kapaklı has 50 houses, while the Hoyran village has 59, including traditional stone houses and new modern buildings (Anadolu Efes, 2016). Some of the traditional stone buildings are abandoned. There were two boutique hotels within the region before the project, one in Central Kapaklı and the other in Hoyran village. The major economic resource of both villages is agriculture, mostly greenhouse agriculture, which causes air pollution problems. Tourism represents a very small percentage in terms of economic income within the region. As reported in 2017, neither of the villages had a place that offers food or beverage services, nor markets or shops (Anadolu Efes, 2016). As stated in the document, central Kapaklı is not attractive for tourists because of a lack of trees and proper rubbish collection system. Local food culture includes chicken, quail, goat, fish, butter, goat and cow milk, honey, locust bean molasses, local vegetables, wild fruits, sage, thyme, olive, olive oil, almond, 'tarhana' (traditional Turkish soup), 'yufka' (traditional village bread), 'erişte' (Turkish pasta), bulgur, 'katmer' pastry, and 'ayran' (yoghurt-based drink). Hoyran includes the ancient Istlada ruins, which are free to enter and do not require any payment, nor offer any services such as information labels, food and beverage, security, etc. The Istlada Ancient Ruins area has one of the most well-preserved acropolises throughout the Lycian Way, as well as important rock-cut tombs and sarcophagus that reflect the Lycian funerary culture.

5.2. Theory of change of the project as initially planned

In order to understand how the project was structured, what future impacts/changes were expected and what were the links between activities, outputs and outcomes of the project, it is important to carry out its initial impact mapping by using the application document of the project, the observation of the researcher from her visits to the place before the start of the project, and the information provided by the interviewees concerning the original state of the villages. In that way, the initial motivation of the project is discovered, as well as the preliminary assumptions, potential limitations and general expectations from the project. This initial impact map provides a base for our comparison with the post-project impact map derived from the data collected through interviews, and the observation of the researcher during her visit to carry out these meetings during the post-project phase.

5.2.1 Initially planned activities and outcomes

In the application documents, planned projects, their expected outcomes, the inputs needed for the project and potential limitations of the project are stated by the applicants. Hence, it is possible to compare the initially planned impacts with the realized ones. According to the application file, expected inputs of the project are the 'Future is in Tourism' fund, the participation of the local people to the project activities, the district governorship's help in hosting educational activities, some materials and equipment (fruit tree saplings, paving stones, garbage truck services, equipment needed for marking and signage), the approval of the Antalya Cultural Heritage Conservation Board for the new pier in the beach, the help and participation of volunteer groups, the support from the Municipality for hosting meetings and the use of a village building to provide related services.

In the application files, the main goal of the project is clearly stated as to create a model village by merging sustainable agriculture, history and tourism (Anadolu Efes, 2016). In order to achieve the main goal, there are eight key activities written in the files; however only six of them are clearly stated in the activities section in the files, while two of them may be extracted from other parts of the document. These given activities are expected to create changes within the society in order to achieve the main goal. Impact mapping of the pre-project application file (Figure 5) can be seen below in order to understand the way in which the project owners expected to accomplish those social changes.

The planned activities and their aimed outputs are clearly stated in the application file, which were mapped in the figure below. In addition, expected changes of those outputs on the local community are explained in detail, including their long-term impacts. From there, the researcher, by examining the application file, has derived outputs of those activities that are linked into three main outcomes, with their intermediate outcomes if applicable.

A promotional meeting for the press and tourism agencies, and other marketing activities, such as promotional videos and brochures, are expected to increase the attention to the project and the region. This output is linked to increased visitor numbers as an intermediate outcome. Thus, the project's aim is to attract more tourists, which is expected to result in an income increase for the local people based on new additional tourism offerings of the town created through this project.

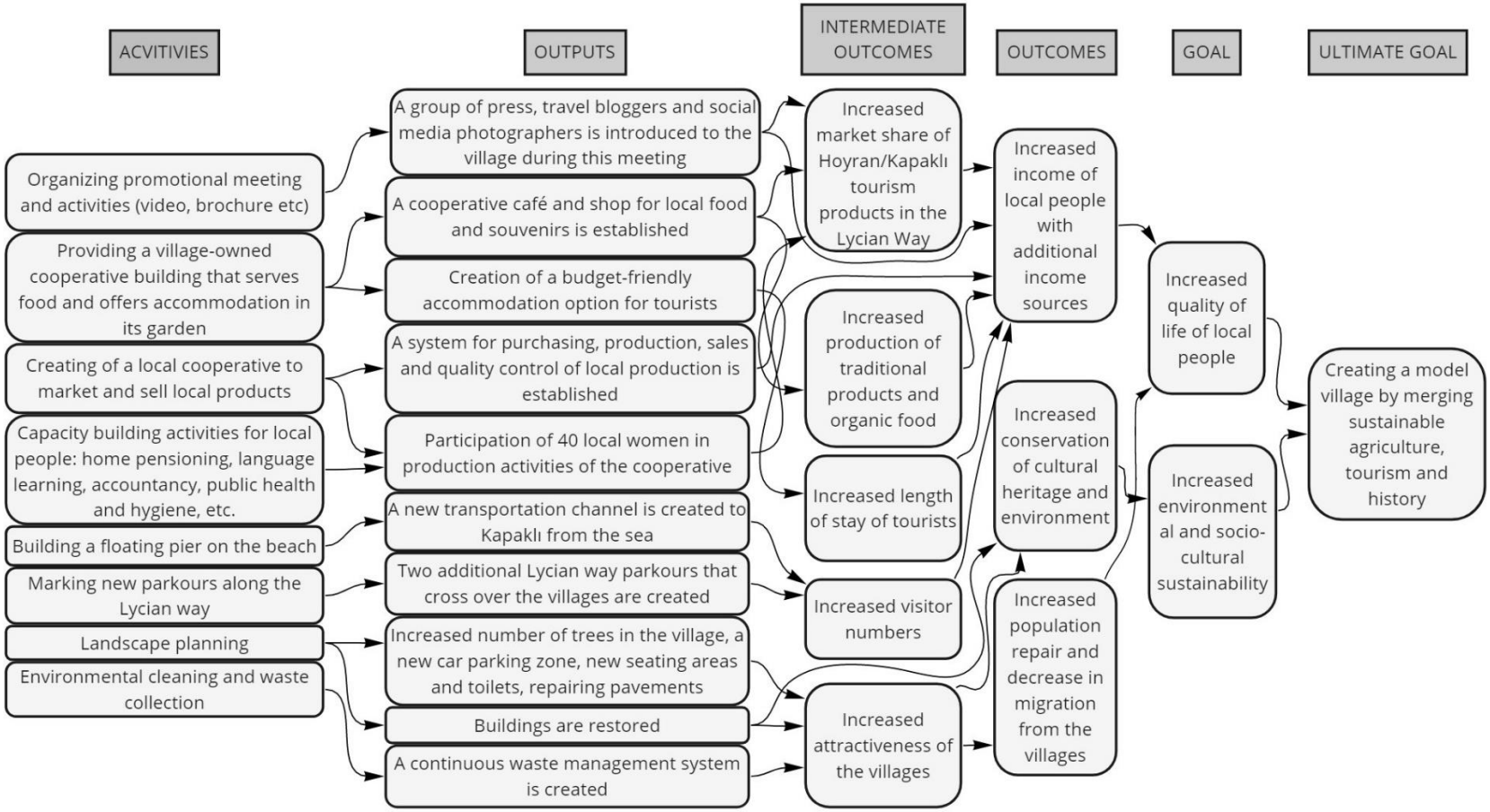


Figure 5. Pre-project impact mapping

The activity of providing a village-owned cooperative building that serves food and offers accommodation in its garden is linked to the outputs of increasing the offering of tourism services in the village in terms of accommodation, food and locally produced handicrafts and souvenirs. This in turn is expected to lead to an increase in the market share of the region from tourism. Since the region is now competitive with its new tourism products, the market share of these tourism products and services within the Lycian Way is expected to increase. Planned products that are mentioned in the project include handicrafts or organic locally produced foods. The project aims to increase the value of these products and hence decrease environmentally unsustainable greenhouse practices. In addition, supporting of handicraft traditions is thought to increase the conservation of the cultural heritage, leading to cultural sustainability, while organic food practices are aimed at increasing environmental sustainability. Another intermediate outcome that is stated in the project is the increased length of stay of the tourists since the project aims to offer camping sites for tourists through its planned cooperative, also supporting the increased income outcome.

The creation of systems for purchasing, production, sales and quality control for local production is linked to an increased in the production of traditional products and organic foods, and directly related to the increase of income for the local people. Indeed, the application file highlights production of handicrafts and organic local food. The system that is aimed at also refers to the production of local foods and souvenirs, and their marketing and sale through the cooperative.

In the application file, the women' participation in the production of local goods is stressed, although it is linked only to economic outcomes. In addition, capacity building activities for local people - home pensioning, foreign language,

accountancy, public health and hygiene - is one of the activities that is not written in detail in the application file, despite being briefly linked to the participation of women in the project. New transportation channels are planned to reach Hoyran and Kapaklı, based on two major activities: a new pier near Kapaklı village and additional Lycian Way parkour markings that cover Kapaklı and Hoyran villages. These activities are clearly added to the project in order to bring the tourists to the villages, which is why the output is directly linked to the increased visitor numbers intermediate outcome.

Landscape planning activities are listed as tree planting, creation of a car parking zone, new seating areas and toilets in the villages and pavement repairs. The major expected outcome of the activity is an increase of the villages' appeal. In the application file, restoration of old houses is mentioned as an output of the landscape planning activities, which are directly linked to both villages' attractiveness and conservation of cultural heritage and environment. In addition, environmental cleaning and waste management activity in the application file is briefly explained as a continuous waste collection system of the villages with the collaboration of the local government. This service is also thought to increase the villages' appeal. In addition, these activities are considered as positively affecting the quality of life of the local people, and leading to socio-cultural as well as environmental sustainability, since sustainable waste management is thought to decrease the waste problem in the village and the usage of plastic.

Creation of a budget-friendly accommodation option for tourists in Hoyran is linked to the improved conservation of the cultural heritage and environment and to the increase in the length of stay of tourists. The planned accommodation in Hoyran is mainly based on building a camp site and facilitating an old stone-building school

to be used as a pension. This structure requires restoration and is thought to result in an authentic example of village architecture, thus also serving to preserve the cultural heritage. Offering a budget friendly accommodation for tourists is also expected to increase their length of stay.

Thus, according to the application file, the increased attractiveness of the villages derives from elements of restoration and landscape planning. The quality of life of the local people is believed to directly result from an important and strongly highlighted outcome of population repair and decrease in migration from the villages. The local people's condition as being forced to leave their village due to lack of economic solutions at the local level and their migration to the cities is repeatedly noted in the application file.

5.2.2 Assumptions of the initial project planning

The first assumption of the project driven from the initial application documents, as well as from the interviews of project partners, is that tourism would cause a decrease in greenhouse practicing and its associated negative environmental effects. In the initial application documents, the lack of environmental sustainability of greenhouse practices is highlighted, and a need for another more sustainable source of income for the local people is clearly stated. According to this document, greenhouse activities increase the usage of high quantities of water and chemicals that are dangerous for the environment. These are listed as environmentally unsustainable and negative effects of greenhouse practices. "However, greenhouse cultivation is not sustainable as it requires a lot of water and contains chemicals. Therefore, in the future, the population needs a more sustainable way to survive" (Anadolu Efes, 2016, p.12).

In the ‘Sustainability of the Project’ chapter of the application file, it is clearly stated that greenhouse practices are expected to shift to organic and wild foods’ production. “Environmental sustainability is ensured by moving from greenhouse production to organic and wild foods; traditional fruit trees will be replanted” (Anadolu Efes, 2016).

The project is represented as a local development project focusing on opening the village to sustainable tourism. While introducing the local people as the target group and main beneficiaries of the project, the negative impacts of greenhouse practices are continuously mentioned, and the development of tourism attraction elements are introduced as a solution to those problems.

> Local people need to be able to live (…) without struggling to build and cultivate unsustainable greenhouses. (…) The development of tourism attraction elements will provide economic and environmental benefits to the villagers, and training programs will create social benefits and entrepreneurial approaches (Anadolu Efes, 2016).

It is also important to note that in the application files, unsustainable greenhouse practices are represented as unwanted but needed; and the local people are described as not favoring these practices. “Local people need to be in a position to live a sustainable life in a pleasant environment without having to deal with building and processing unsustainable greenhouses.” (Anadolu Efes, 2016).

The second assumption of the project as understood from the initial application documents and the interviews to project partners is that the local people will be motivated to continue with the project by the additional income that they will be receiving from the cooperative. In the project, the local cooperative with its building is thought to be able to function also as a shop where local production is sold, with a high input of the local women, who would take care of the sales in turns.

Thus, foods and souvenirs that are produced are expected to be sold to the tourists and the local women are thought to be able to generate income from their own work. The second assumption notes that additional income will motivate the local women to continue to participate and support the project even after the project period ends. The project aims to establish a community or cooperative that will provide additional income to the village, especially the village women. “If the project is successful in generating additional income, the people will continue to support the project and engage in additional activities after the project is completed” (Anadolu Efes, 2016).

The third assumption is that the local people, who are expected to receive income from tourism activities, will tend to stay in their villages rather than to migrate to big cities. This assumption includes both people with lower economic status and the local youth. In the files, there is a clear statement about the demographics in the villages, as the majority of the local people have a lower level of income, and the project aims to include them in the cooperative in order to create an additional income source for them.

> People living in the Kapaklı village and the Hoyran locality have a wide variety of income. Although the owners of boutique hotels and other properties are wealthy, the majority are poor. Wealthy people are less likely to join the cooperative. The project will naturally attract people who have plenty of time but are poor (Anadolu Efes, 2016).

With the new parkours to Kapaklı and Hoyran villages, income from tourism products such as food and souvenirs is expected to increase. Hence, via the cooperative, local people with lower means are expected to earn an income from their production, and those people would be able to stay in their villages. “The routes can also create additional income for the service providers in their region, allowing the village residents to stay in the villages rather than migrate to large cities.” (Anadolu Efes, 2016). “As a result, if the project results in local employment

opportunities, the number of young people moving to the city will decrease." (Anadolu Efes, 2016). "Local people need to be in a position to live (…) without having to sell their land or move to the city." (Anadolu Efes, 2016).

5.2.3. Enabling factors

From the application documents, the success of the project is defined as being dependent on the following enabling factors: 'Future is in Tourism' fund, the participation of the local people, the project leader living in the village, the support of stakeholders and the cooperation of local governments. The project leader as an enabling factor is based on this person's constant physical contact with the locals during the project, facilitating the management of the activities and the possibility of quickly addressing potential problems.

5.2.4 Potential limitations

The application file also lists the risks for each planned activity, which are usually named as limitations in mainstream ToC case studies. Indeed, each risk represents a potential limitation that may drive a related activity to be unsuccessful or unachievable. These are as follows:

- Lack of support to the project by the villagers
- Lack of cooperation of the various stakeholders (for instance, lack of municipality support for relevant activities such as garbage collection)
- Procedural issues (such as negative results from registration applications, problems in permission for camping sites and toilets)
- Lack of interest from the press or tourism intermediaries
- General situation of tourism in 2017 due to external factors

- Problems regarding the provision of tourism services by the villagers
- Lack of design consensus for the cooperative building, which should be authentic, stone building and reflect the yörük tradition
- Unpredictable expenses of project activities
- Lack of security measures to preserve the ruins

These pre-project limitations are based on the preliminary thoughts of the project leaders about further limitations that could stop the activities or disable the impact generation of the project.

5.3 Content analysis

Content analysis is used in order to obtain the themes and their frequencies, which is useful to determine those issues that are most important in relation to the project from the perspective of the respondents. Accordingly, the interviews are coded into a list of 160 themes in total. Those themes were grouped under 17 headings. The list of themes and their corresponding frequencies can be found in Appendix B. According to the results, the first five most repeated themes are listed as follows: villagers starting home pensioning; villagers know the project leader; villagers are educated in home pensioning; participation in education activity is high; the main source of income for villagers are greenhouses and agriculture.

The themes may be grouped under the following headings (according to the frequencies of the themes under each category): (1) adoption of and attitudes towards tourism and the project; (2) economic activities and financial issues; (3) education; (4) culture and cultural heritage; (5) economic and socio-cultural benefits of the project; (6) introduction of the tourism product, services and activities; (7) project leader; (8) landscape aesthetics and protection of physical values; (9) sustainability

and environmental awareness; (10) stakeholder participation and support; (11) local community relations and project participation; (12) expectations from and satisfaction with the project and tourism; (13) host-guest relations; (14) entrepreneurship; (15) characteristics of the village and local demographics; (16) marketing and sales; and (17) project limitations. (Appendix C)

The result of the content analysis provides a complementary analysis of the data that is used for impact mapping in accordance to the Theory of Change methodology. Thus, the frequencies of the themes are central to understand the main structure of the impact mapping. However, it is important to note that these themes do not only contain the project activities, but they collectively include activities, outputs, outcomes, limitations, enabling factors, inputs, etc. In that regard, content analysis both complements the Theory of Change methodology, and offers additional insights that may be useful in the future for projects related to tourism development. By using the first 10 themes in terms of frequency, an example of how to classify the themes within Theory of Change Methodology, as well as how to identify the themes which cannot be included under the Theory of Change but need to be mentioned, is shown. (Table 3)

Once the frequencies were noted and the themes were grouped, two judges that are MS students in Engineering, who have no familiarity with the project or the research were asked to assign the themes under the given seventeen categories. Out of the 160 themes, 108 themes were included in the same category by the judges. In order to measure the significance and reliability of this categorization, two measurements are applied to the results. First, the method used by Zimmer and Golden (1988) is applied and the z-score is calculated. This score represents the probability of obtaining 108 matching themes out of 160, by calculating the z-score.

$$z = \frac{k - E}{\sqrt{\mathrm{np}(1 - \mathrm{p})}}$$

n: total number of items

k: number of matching themes

E: total number of items / number of categories

p: 1 / number of categories

$$z = \frac{108 - \frac{160}{17}}{\sqrt{160\frac{1}{17}(1 - \frac{1}{17})}} = 33.12$$

The z-score is found to be 33.12, which exceeds the z-score of 2.33 corresponding to an alpha of 0.01; therefore, the result is significant, greater than what may be attributed to chance. In addition to significance, the reliability of the assignment of the themes to the various categories is calculated by the formula used by Perreault and Leigh (1989). This formula shows the reliability in terms of the level of agreement between the judges.

$$\mathrm{R}=\sqrt{\left[\left(\frac{F}{N}\right) - \left(\frac{1}{k}\right)\right]\left[\frac{k}{(k-1)}\right]}$$

R: Reliability

F: number of agreed themes

N: total number themes

k: number of categories

$$\mathrm{R}=\sqrt{\left[\left(\frac{108}{160}\right) - \left(\frac{1}{17}\right)\right]\left[\frac{17}{(17-1)}\right]} = 0.81$$

Since R is bigger than 80%, the analysis is thought to be reliable.

Table 3. First ten themes in the content analysis and their correspondents in ToC

#	LIST OF THEMES	FREQUENCY	TOC CATEGORY	CATEGORY IN THE CONTENT ANALYSIS
1	Villagers opened their homes for boarding	23	Output	Introduction of the Tourism Product, Services and Activities
2	Villagers know the project leader	21	Enabling factor	Project Leader
3	Villagers were given home pensioning training	18	Activity	Education
4	Participation in trainings was high	17	Output	Education
5	Villagers are engaged in greenhouse practices and agriculture	17	Enabling factor	Economic Activities and Financial Issues
6	The public is satisfied with the project	16	Outcome	Expectations from and Satisfaction with the Project and Tourism
7	Tourism is seen as an additional income	15	Outcome	Adoption of and Attitudes Towards Tourism and the Project
8	Villagers believe that tourism will be better in the future	15	Outcome	Adoption of and Attitudes Towards Tourism and the Project
9	Seasonality in terms of income occurs in agriculture and tourism	15	Output	Stakeholder Participation and Support
10	Original local products were developed	14	Output	Introduction of the Tourism Product, Services and Activities

5.4. Post-project theory of change project impact map

The final impact map of the project is based on the data collected from the villagers and project partners via in depth interviews. In this analysis, activities, outcomes, assumptions, enabling factors and limitations of the project are identified, as indicated by the ToC methodology. Each activity is explained with its outputs, intermediate and long-term outcomes. This analysis is also supported by the content analysis, as explained above. In addition, ethnographic summary analysis is also used to enrich these mapping activities with relevant quotations derived from the interviews. It is important to note that the interpretation of the data collected via the interviews is also enriched with observation, since the researcher visited the villages

twice before the start of the project and stayed there for eight days after its implementation.

5.4.1. Activities and outcomes

5.4.1.1 Establishment of a local NGO

One of the outputs of the project is the establishment of a local non-governmental organization in the village in order to manage this particular project and to institutionalize the local people for prospect funding applications. Thus, the Kapaklı Hoyran Culture and Tourism Development Society (KHCTDS) is established at the beginning of the project, and the project activities are carried out through the society. During the interviews, it is stated that the board members of the society include a local woman entrepreneur, the mukhtar, some village elders and the project leader, all of whom are considered strong local figures. The project leader also noted that having the mukhtar as a board member helps the society achieve a more official status. The fifth member of the board is a person from the Culture Routes Society (CRS), who worked with local women during the project. It was noted that currently over 40 local people are members of the KHCTDS.

According to the data from the interviews, the most important outcome of the establishment of the society is that the local people started to understand the concept of a project. (see Figure 6) In the interviews, it is mentioned that the local people were not familiar with the idea or the process of a local development project, including funding, missions and activities, and that they prioritized their personal interests and personal expectations when considering the funding.

> When I tell them [about the project], they come with strange things like ‘Since they gave money you should give us that money and divide it among the people of the village’. Then I explain the situation, that the money comes

> to the CRS's account, but that it should all serve a certain purpose; you need to justify it to them. (P8)

As highlighted during the interviews, after the local society is established and the project is conducted the local people show a dramatic change of understanding concerning the project and the aims of a civil society organization. The importance of the society in the local development project is expressed as follows:

> After the establishment of the KHCTDS, the local people understood that they can apply for projects that would embellish their village. They understood the concept of a project. I was having a hard time even telling my mother and father about it; they follow the same logic, saying 'so get that money'. Not so. That money is given to you to do a job. When I explained this, they became aware of the fact that these kinds of works can be carried out through the association. (P8)

Two of the society members include the project leader and a member from the Culture Routes Society. During the interviews, the strong relations between the project leader and the local people are particularly highlighted, as well as the local people's trust towards the former. It was repeatedly stated that, because he is living in Kapaklı village, his interventions in relation to any problems and his ability to guide the local people towards critical situations were very important. During the project, the member from the CRS had good relations with the local people too, and in the interviews, it is stated (P9): "a couple of times she was there to stop a civil war or something". Thus, because of the board members and their support, the local society increased the speed of interventions and decision-making process in relation to project-related issues. Also, fast decision-making process or interventions on any potential problem related with the project activities create a strong system for the future, which may serve project continuity as well. However, there is a limited authority of the local society, as it does not have competence to take more important decisions for the locality. Thus, the society may not be able to affect important issues

that affect the villages directly, such as exploitation of mine quarries or road construction that may result on negative environmental impacts.

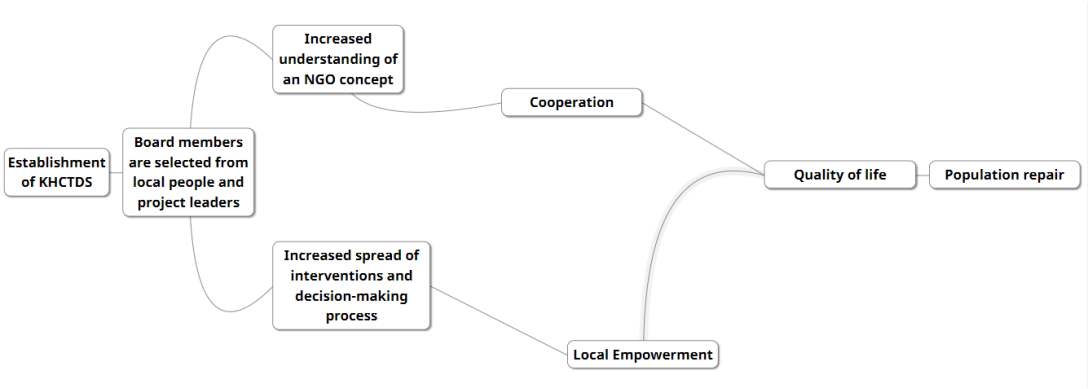


Figure 6. Impact of establishment of local NGO

To sum up, the activity of establishing a local society leads to the selection of the board members among the community. The establishment of this mechanism also increases the local people's understanding of the concept of a non-governmental organization. The selection of board members based on their performances within the project and on their importance to the local people according to their status also creates an intermediate outcome. This refers to a fast decision-making process and ability for quick intervention on potential problems, which also leads to project continuity. The fact that 4 out of 5 board members are residents indicates the value given to the inclusion of the locals in the decision-making process. This intermediate outcome has the potential to result on the empowerment of the local people, as they make decisions for their villages.

5.4.1.2. Awareness rising activities related to the local culture

One of the early activities of the project is education on the culture of the village, which was organized by the Culture Routes Society for the local people. It is clearly stated during the interviews that creating an awareness on local culture and cultural heritage is quite a challenging topic. In order to achieve that, there are several

awareness rising activities that are conducted in the village during the project. As P9 states “It’s actually quite difficult to make them realize they’ve got something special.”

The interviews describe the content of this education on culture as including awareness rising seminars on authentic village architecture, tangible cultural heritage and physical assets, such as ruins and other physical remains around the village, as well as the history of the region and other cultures who lived around the area throughout history. In other words, both historical and contemporary cultural tangible assets are introduced to the local people along with their importance. "Everyone's house architectural understanding was going to change. Instead of going to the village and making a brick-concrete house, they started to choose to build a stone wall. As much as they can.” (P6)

During the interviews, it is reported that four village houses were restored in accordance with their authenticity within the project year. However other local people continued to restore their village houses accordingly after the project. Another important note from the interviews mentions that one person who owns an old house in Kapaklı and lives in central Demre also started a restoration project for his house, and that he intended to either stay in that house during the summer or turn it into a home pension. In addition, according to the interviews, people seem to be are aware of the concept of overdevelopment, as well as of the problems of using non-authentic architectural materials like plastic (for the window frames) or concrete. “Through the project, we taught people that they shouldn't destroy their stone houses, they shouldn't cover the stone walls, they should take good care of them.” (P8)

In addition to that, local people believe that restoration activities will increase in the future. According to P10 “There is another local person who is doing restoration. I think it will multiply.”

Project representatives from the Demre Municipality also highlighted the importance of the project for their tangible assets, both historical remains and authentic village houses. They mention that the local people are constantly in communication with the municipality about the condition and state of preservation of tangible cultural assets, such as the Hoyran ruins, and that they report suspicious visitors in order to prevent possible vandalism or illegal digging. “For example, when they see a foreign car late at night, they call me. I then immediately call the gendarme. We have provided such a control mechanism here.” (P12)

Movies focusing on the concept of local empowerment in terms of tourism entrepreneurships and the local people owning cultural heritage were shown in the village through the project. These helped the locals realize the cultural value of a village’s life as a tourism product.

> You may have heard the movie, ‘Efeköy Entelköye Karşı’. A group of İstanbulite people go to a village and purchase some donkeys for 250 TL each. Then they organize donkey tours for tourists for 250 TL per person. The villagers got surprised and asked, ‘they pay for this?’. We let them watch this movie. (P8)

Even though the project leader states that they expected to create a change in the local people’s awareness of history and culture through education, the major reason for the observed rise in awareness is pointed in the interviews as being due to the villagers’ realization that the culture has an economic value. In that manner, it is important to note that educational activities alone would not be enough to create awareness of cultural heritage or to encourage its conservation. (see Figure 7) Nevertheless, this could be achieved during the project as the villagers could

experience some economic return from these assets, which in turn made them willing to protect them. P7 claims that "In other words, the main purpose here is to create extra income for people, of course, but also to raise awareness of our history, nature and culture and to protect them." In support with that statement, P12 says "The concept of museum is more valuable to them, sarcophagi also. The Lycian way and the signboards also become more precious. Because they make money from them."

Both the local people and the project partners believe that cultural awareness increased after the project amongst the residents. "I was never aware of the fact that the village has cultural value, but I started to realize it about 2 years ago, right before the project." (P6)

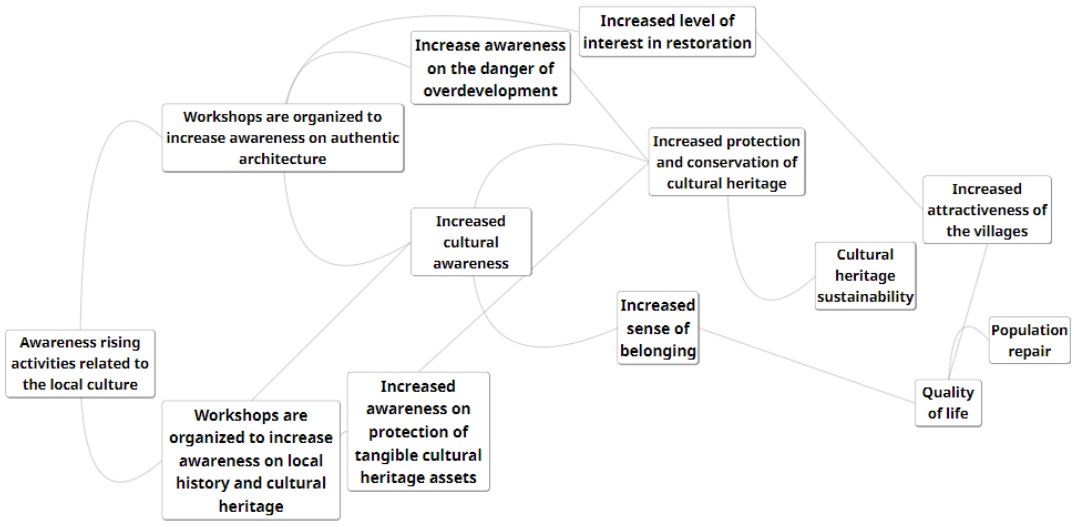


Figure 7. Impact of awareness rising activities related to the local culture

To sum up, workshops to increase awareness on authentic architecture helped local people to realize the authenticity of their village houses and the importance of tangible cultural heritage, such as the Hoyran ruins. Indeed, the realization of the local people about tangible cultural heritage being a source of tourism income is important in facilitating this awareness. In addition, interest in restoration increases

the quality of life as neglected old houses turn into authentic stone houses in the village, or unused parts of houses, such as barns or storage rooms, are restored to serve tourism. This interest also increases the sense of belonging and leads to local people who reside outside of the village to consider living in the village or opening a pension by restoring their old, unused houses. However, this restoration activity is limited by the financial capabilities of the villagers. In addition, a protection system for cultural assets is created unintentionally, resulting on an increased protection and conservation of the tangible assets.

5.4.1.3 Language education

Language education was organized by the Cultural Routes Society (CRS) with the help of two Australian volunteers. For this activity, CRS advertised on the WorkAway website, which is an online platform to connect volunteers with NGOs or enterprises who need help. Accordingly, volunteers were hosted in Central Kapaklı for a month, in a local NGO building and garden, while the local people provided them with food and access to other facilities, such as showers. These volunteers instructed English workshops and spoke with the locals in English, providing practice opportunities. The initial participants to the workshop were estimated to be around 40; however, the participation to the workshops was not regular due to the limited availability of the locals.

According to the interviews, before the project, the villagers' knowledge of English was low. In Hoyran, however, two foreign inhabitants and a family, who owns the Hoyran Wedre Houses, speak English. In Central Kapaklı, none of the local people had prior knowledge of English or any other languages, except for the project leader and the local representative of the CRS. As a result of the project, the youth of

the villages started taking foreign language courses. One of the local youths stated that they used to visit the project leader for English practice, although they stopped due to their busy schedule. He also stated that the locals used to communicate with tourists using online translation tools, which they learnt from a tourist a couple of years ago.

Community perception towards foreign language education provided via the project is seen as positive. Local people stated that the workshops were their first chance to get foreign language education. Thus, they attended quite happily and learnt basic English skills to speak with the tourists, such as simple food names. The children also enjoyed attending the workshops, and they played children's games in English. This increased communication between the local people and the tourists is said to have resulted in increased self-esteem of the local people. "There were tourists before, but we barely talked. I used to not talk a lot; now I do not feel embarrassed to talk." (P10)

In addition to self-esteem, social satisfaction is another impact of increased communication between local people and tourists. A local entrepreneur clearly stated that tourist interaction gives pleasure to those who communicate with the tourists.

> We will also meet and socialize. I'm sitting here now but I may not see you until the evening. I brew my tea, make my pastries, but I would have lived an empty life. Now I may meet someone different every day, socialize. How would I meet you without this project? (P10)

However, this increased interaction with foreign tourists is mainly seen as a result from other activities, such as the festival that resulted in a high attendance of tourists, or the shooting of a documentary about the village.

Despite the high participation to language education, due to the limited timing for the provision of the foreign language education, the local people

discontinued the English practices. According to the respondents, after a while, when the language education ended, and the volunteers left, the local people turned back to their old habit of using online translation tools, although they maintained a positive attitude towards foreign language courses. As mentioned by P10: “It was very nice but rather short; we could not get deeper, we could not learn.” Another respondent, P8 says: “They would have continued to attend the workshops.”

This situation shows that the lack of continuity in the language education activity is an important factor affecting the impact of the project. Language education is mentioned in the application file in a few places, although none of them mention using volunteers as a human resource. Hence, it is very likely that the language education is planned after the confirmation of the fund and according to the project’s budget. It is quite clear from the data that one month of language education was not sufficient. This also affected the project continuity. In that regard, any volunteering-based foreign language education needs to be thoroughly planned, or it should be based on an alternative solution.

In addition, cultural exchange via the interaction of the volunteer group with the local community is not a theme that emerges from the content analysis of the interviews to the local inhabitants, although it is mentioned by the project partners from the CRS. In total, approximately 40 local people participated in the English workshops, resulting on a limited impact on the communication between locals and tourists. (see Figure 8)

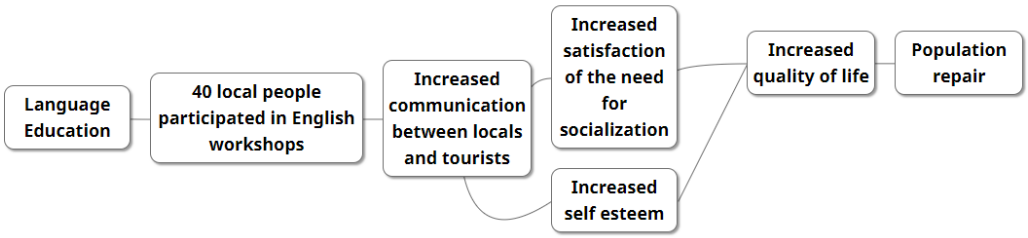


Figure 8. Impact map of language education

To sum up, language education activities with the contribution of two volunteers and the participation of 40 local people created an intermediate outcome related to the locals gaining English language skills. Because the local people reported that they felt more confident concerning speaking with the tourists, and that tourists satisfy their social needs, those long-term impacts are added to the impact map. Unfortunately, the changes observed within the villages related to the language education activity did not last very long after the project ended.

5.4.1.4. Local meetings

As part of the project, local meetings are organized in Central Kapaklı with the participation of the local people, local government officials and the CRS. The interviews highlight that it is the first time that the local people meet with local officials. The respondents also mention that the residents understand the value of being a 'villager' for the very first time as a result of these meetings, due to their being able to appreciate the village's cultural assets. In addition, the research highlights the role of the project in bringing the villagers together for a common purpose. "For the first time in their lives, the local people gathered and watched a movie together. I think our very first accomplishment was that." (P12)

In addition to increased interaction among the locals and increased communication between the residents and the local government, place appreciation is another result obtained through these meetings. As local people observe their local values with the help of authorities from the municipality, their place appreciation and sense of belonging increased. The municipality representative expresses that to be successful there is the need to create a sense of belonging amongst the local people. As P12 states: "One of the prerequisites to be successful is to create a sense of belonging". As the community started to better understand the value of being part of an authentic village through the project, the local people explain their satisfaction of belonging to the village. Some locals even compare the village to other popular tourism sites in Turkey and remark that their village is better than those places. For example, P10 states: "Our village is great! We do not have anything less than Kuşadası!"

An analysis of the data also highlights the increased interaction between the locals, resulting in cooperation. Various stakeholders remark that the project is successful in promoting cooperation between the local people without leading to competition like in other nearby tourism hot spots, such as Kale-Üçağız.

> In other parts, people constantly give discounts to the customer until they choose their services instead of that of others; this is a bad practice in tourism. (…) We told them not to compete with each other just to make money and that people come wanting to see their genuineness. (P8)

In that manner, cooperation amongst the tourism service and product providers is seen as an enabling factor in order to achieve sustainable tourism in the villages.

An important unintended negative impact results from the increased local pride and sense of belonging, which led to a growth of nationalism in the village, as

reported during the interviews. The increase of nationalism also seems to result on one of the villagers, who originally came from a different region, facing negative attitudes and social distancing. As highlighted in the quotation below:

> She was from Kumluca. Local women started to act differently towards her. She was very good with the stitching and I made her the head of the workshop. But after the project was over, they completely excluded the woman in all further decision-making. This is really sad. The woman is now not doing anything with anyone in the village. She was very upset. (P8)

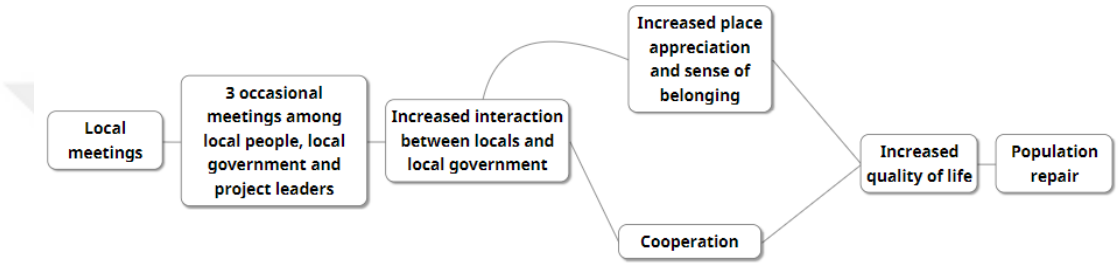


Figure 9. Impact map of local meetings

To sum up (see Figure 9), because of the meetings the local people had the chance to encounter for the first time the municipality representative, which helped them realize the importance of their village. Thus, these meetings increased the local people's place appreciation, and helped them feel part of a bigger community, increasing their sense of belonging. Increased interaction amongst the local people during the meetings also led to a spirit of cooperation, since even the people who had conflicts before got together during those meetings. Thus, cooperation is an outcome of the local meetings, and it plays an important role for further activities in the project, such as the organization of the festival.

5.4.1.5 Tourism education

After obtaining the necessary permissions from Demre District's Governorship, tourism education workshops were organized during 2017 and 2018 in Central Kapaklı. Attendees who fulfilled the necessary requirements received a certificate. This certificate was attractive to the participants since it not only increased their ability to work in tourism businesses in Turkey, but it also allowed them to apply for home pensioning license and open their houses for tourists in exchange for remuneration. At the end of the project, 4 pensions were licensed and started to welcome guests. All of those home pensions reach foreign visitors mainly via Airbnb and sometimes Instagram. The participants stated that with the help of online platforms there was a dramatic increase in the number of tourists which resulted on an increase in income.

According to the application documents, home pensions were not planned to be the focus of the project. Although tourism education was an activity mentioned in the application files, home pensioning was not as strongly emphasized. The number of new home pensions created was actually a surprise for the project organizers too, hence this can be understood as an unintended positive impact of the project. As stated by P9, "I though 4-5 is quite good actually; it is more than what I expected!"

Various stakeholders also highlight that the local people were not utterly unaware of the potential for tourism because of their close relations with neighbour districts that are involved in this activity. The nearest example is Kale-Üçağız, 9 km away from Central Kapaklı and one of the most popular holiday spots in Turkey's Southern coast. Since many of the local people have family relations or friends in that area, they are aware of the opportunities and potential income provided by tourism, which gave them a motivation to pursue tourism in their own village; hence

they were eager to attend the tourism education activities organized through the project. As stated by P2: “They know tourism from the example of Kale-Üçağız. They know how much money it brings.” P4 also mentions: “I have families and friends over Üçağız; we always hear of their income.”

As stated above, local people are familiar with tourism from the nearest example of Kale-Üçağız, and more importantly, they are aware of the amount of income that may be derived from tourism activities. Thus, it is thought that the villagers may have been keen to participate in the project because of the money that they thought they could obtain through tourism: “One of the pension owners is the most interested person in the project I have ever met within all projects that we conducted in Turkey!” (P9). This may be considered as an assumption of the project.

The participant from CRS also reported that despite the local people having a basic understanding of tourism, the concept of sustainable tourism is new for the villagers, and therefore this was a topic covered in the tourism education workshops. “Central Kapaklı was not unaware of tourism but they did not know the concept of ‘sustainable tourism’. What we obtained was a community centred on sustainable tourism.” (P8)

Even though tourism is a familiar concept for the locals and even though some tourists already ate or rarely accommodated in Central Kapaklı, the local people were not aware of the fact that they are providing a tourism service that is worth money. Some respondents suggest that thanks to the project, the locals understood the value of their services, including accommodation and food, and that they grasped the potential of home pensioning and of converting their houses into accommodation centres. This tourism education also empowered them to take part in tourism practices. As P9 states: “They had no idea that they can provide

accommodation or other services until they were encouraged to market them." Another respondent, P12, also suggests that: "The self-esteem of the local people increased; they started to say 'I can do that too!'"

In contrast to the local people's enthusiasm towards tourism, the local government first maintained a lack of interest. This might have been due to Demre's status as a town specialized on agriculture via greenhouses and that has only one popular tourism destination, namely Kale-Üçağız. The representative from the Municipality, however, was very eager to conduct multi-stakeholder local development projects, as well as promotional activities. The interviewees also stated that there are vision differences between the old and the new major, and relatedly, their support for the project. From there, the shared vision and continuous support system of the stakeholders are noted as important enabling factors. "Demre was difficult to start with because the old mayor was only interested in growing tomatoes; he didn't care about tourism." (P9)

It is also reported that two more old-stone houses are currently under restorations to be turned into home pensions for the next year. However, most of the stakeholders stated that local people want tourism to develop more in the region in order for them to be able to start their own tourism enterprises. "I will start my own boutique hotel too, but first let tourism develop more. Maybe 2-3 years later." (P2).

Participation in the tourism education activities, on the other hand, is different in Central Kapaklı and Hoyran. Even though both villages are located very close to each other, transportation options are very limited. Workshops were organized in Central Kapaklı; hence the participation of the people from Hoyran was low. When the outputs of the project in Hoyran are examined, neither restoration initiatives from the local people nor new home pensions to welcome visitors are observed. Thus, it

may be concluded that the lack of participation to tourism education resulted in a lack of tourism-related outputs in Hoyran.

> Local people from Hoyran did not participate in tourism education workshops; the village is quite far to reach for them. Either by foot or with a vehicle, both take almost approximately the same time, an hour. So, not many people came to the workshops from Hoyran. Besides, the inhabitants there are mostly elderly. (P8)

One of the most emphasized comments by the respondents is that locals see tourism as a second job. They identify themselves as farmers working with their greenhouses but are interested in tourism bringing additional income to the household. According to a respondent, "the main objective here is of course creating an additional income source for the local people." (P7) In the words of another interviewee:

> They see tourism as an additional income. In the project, there was no intention to completely end the greenhouse practices. Our aim was to create a model, a pilot project. A niche tourism product. We conveyed that point of view to the local people. (P5)

The project aims at local development in general, and local women's empowerment is highlighted both in the application file and interviews. Both the application file and the statements of project leaders clearly suggest that women's empowerment is one of the main goals of the project. According to the interview data, local empowerment is reached via this project as local women started to earn income from tourism and they actively participated in tourism practices. In the impact mapping, local empowerment is listed as one of the outcomes of tourism education activities. However, it should be noted that currently only local women are actively contributing with tourism products and services. As mentioned by a respondent: "We want our women to create value for Demre. But in order to achieve that, we have to create a value for our women first" (P12). Another person stated:

“Women are more involved with the tourism activities than men. Just due to the fact that they have to clean the room, make the beds, talk to the tourists, provide the food. (P9)

During the interviews, the majority of the local people emphasized their satisfaction with the social benefits brought by tourism development to their village, whether they are in the tourism business or not. According to their statements, the more they interact with tourists and learn about their life-styles, the more satisfaction and self-esteem they derive. Even local people who do not own a business or offer any tourism products enjoy hosting tourists in the village and derive satisfaction from the social interaction with them. As P10 mentions: “I am happy to see foreign people. We never had a bad moment.” Another respondent (P3) also states:

We welcomed tourists from different countries, even last week! Even though we do not own a business, we enjoy hosting them for lunch or for a break. We like it when tourists visit our village.

According to the short-term impact that is shown in the impact map, there is another important agenda of the project. (see Figure 10) There is a plan for a highway that would go from Kaş to Finike, passing through the material cultural remains of not only Central Kapaklı but also of various other places in the coast. It is assumed that the local people do not care about the cultural remains on the Lycian Way, and therefore would not protest the highway project. However, with the advent of tourism, increased concern for old stone-houses, occurrence of home pensions and growth in the sense of belonging and place appreciation of the locals, it is expected that in the future the local people will defend their homes against the highway project.

> It’s more complicated than that; the whole Southern coast of the Lycian way is literally filled with ruins. And there was a proposal to build a road through

> them. (…) But they all have pensions around this route, and it is a good motivation for them to defend these places. They won't defend a greenhouse, but they might defend their pensions. (P9)

The representative from the CRS also highlights the example of a villager in another part of the Lycian Way, who tried to build his own camp site and bungalows. It took him 30 years to create a self-sustaining enterprise. Thus, according to this respondent, the project ensures that education is hastened and the cost for the villagers who want to open their own tourism establishments, especially accommodation, is minimized.

Despite the current limitation of lack of funding for tourism investments or local people's economic strength, some respondents mentioned possible issues related to overcrowding due to a fast and unsustainable tourism development. P10 says "I don't want this village to be as crowded as Kuşadası; there is barely space to breath there!". However, the local government states that their main motivation for the project was to create another tourism spot in Demre region in addition to Üçağız, against its main competitor, Kaş. "We wanted to create a rival district to Kaş, and we wanted to create a rival neighbourhood to Üçağız in our district." (P12). When questioned, the respondent stated that Kaş has been reported to double its population during the season. In addition, due to high demand on the district, an airport and a highway project is on the agenda. Both projects are very controversial, and even one of the respondents from the CRS admits that one of their expectations from the project in the long term is that the local people would object to the airport or highway projects and defend their lands. "So, from my point of view, I wanted the local people to be more active, so they can stand up against this road. So I want this local empowerment." (P9)

Overdevelopment is another possible issue mentioned in the interviews. Due to the expectation of an increase in land prices, people who have the economic strength to afford investment in the village have already started to buy lands and build residences. According to one of the respondents:

> And then he (old governor) thought, 'oh the village is going to go up in value because of this project'; so, he bought himself a piece of land on the edge of the village. And he built 4 villas. I really hate that. (P9)

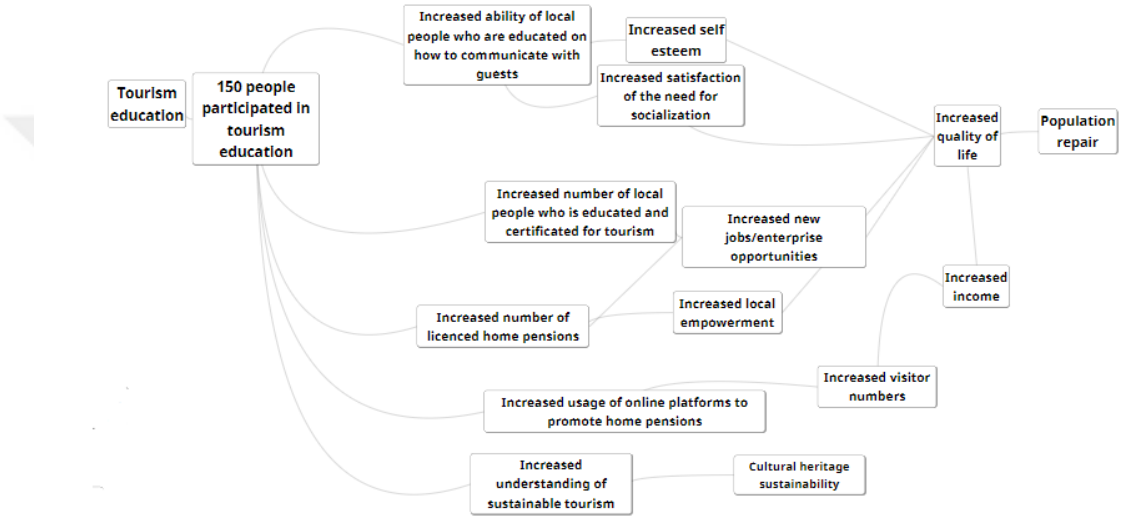


Figure 10. Impact map of tourism education

To sum up, tourism education activity was carried out with an unexpectedly high number of 150 participants, who are now certified after they completed the education program. Thus, these participants became able to work in any tourism establishment or to open their own enterprises, increasing the occupational potential in the village. Four of the local people started their home pensions, which was not expected by the project organizers and is therefore classified as a positive unintended impact. Thus, the local capability for tourism entrepreneurship is increased, as well as the income in the village. Another important intermediate outcome of this activity is increased ability of local people to communicate with tourists in a manner

according to common tourism service standards. As highlighted before, this outcome led to social satisfaction as an impact. As stated during the interviews, local business owners started to use online platforms in order to promote their pensions, such as Airbnb and Booking.com. This allows the locals to easily portray their tourism offerings. As a result, visitor numbers and relatedly income are increased, as well as the village's relative competitive situation within the region. Lastly, it is reported that the local people started to understand the idea of sustainable tourism better after the education activities, which is linked directly to the project's continuity.

5.4.1.6 Product development workshops

Product development is one of the core activities planned within the project focusing on authentic handicraft. Product development workshops were conducted with the help of the arrangements done by the Anadolu Efes organization through their 'The Future is in Tourism' corporate social responsibility program. The instructors visited the Kapaklı village, and workshops were organized in the Kapaklı Local Development Society's (KHCTDS) building, with the participation of local women. "Future is in Tourism sent instructors to us. Local women attended product development workshops that included topics such as needlework, production and marketing of local souvenirs." (P8)

Respondent P7 reported that 20 people in total attended the product development workshops and continued to produce authentic local souvenirs afterwards. These newly introduced tourism products increased the number of products available for sale in the villages, which also created new job opportunities for the local people. Another outcome of the workshops is that it created a group of women producers in the villages, which may lead to the long-term outcomes of local

empowerment, mostly of women, as well as increased income due to sales of the products. As P6 states: “A lady came, and we did needlework and sewing together.”

The workshops first discussed the topic of what could be an authentic souvenir that represents the local culture. After a decision was made, bags and pouches were produced with needlework figures representing the locality, such as thyme, rosemary, sage, locust tree, etc. Some of the bags and pouches also include the name of nearby places, such as Kapaklı, Demre, Kekova or the Lycian Way. Some bags and pouches are also filled with locally produced herbs. “The instructors wanted to teach the local people to think about which handicrafts would be suitable to produce in that region.” (P8)

There was an emphasis on the importance of locally produced herbs in the application file, as mentioned before, to support sustainable farming as an alternative to greenhouse farming. Nevertheless, some of the respondents also reported that the sale of these local products is highly seasonal and that it decreased after the project. This perception can be due to the local people seeking immediate results rather than looking at the longer-term perspective, which may be categorized as a limitation. It is also important to note that the lack of continuation of this activity or decreased enthusiasm may be the result of the lack of deeper planning and long-term vision. This is reflected on a lack of marketing strategy for the products, an absence of support system for the local people to enhance their targets, and an insufficient transfer of know-how and good practices in relation to networking, use of social media and e-commerce.

> There was a volunteer system among the local women in the KHCTDS. At first, they were very enthusiastic; everyone stopped by in turns in order to gain experience. Then, the number of volunteers immediately fell as the tourists became less and less in the village. (P10)

In addition to that, lack of marketing infrastructure of souvenirs is an important limitation which affects the continuity of the activity and limits its potential impact. In the application file, local production system, which includes marketing, is anticipated to cover a bigger area than the villages directly benefitting from the project, including Kale-Üçağız and the Demre region. One of the respondents says: "Ideally we would like to get the production of handcrafts organized, locally produced. But it needs marketing infrastructure. And we haven't got the resources to do it". (P9)

In the initial application document, a marketing structure of locally produced souvenirs and products was planned. This was also thought to include a comprehensive brand for the whole of the Lycian Way and a marketing structure to sell all local production throughout the cultural route. Thus, the lack of marketing infrastructure due to the insufficiency of related resources is a strong limitation in the project.

> I would like to get this thing going for the whole Lycian Way because the Lycian Way is a brand and you can actually use it to market your cheese or herbs or whatever. But it needs a lot of organization. (P9)

Some of the needed materials are provided by the project organizers. The CRS sent a sewing machine to the KHCTDS as a gift, and the Anadolu Efes company, through their 'The Future is in Tourism' program provided the fabrics, all locally suitable materials, which ensures the authenticity of the souvenirs. As respondent P8 states: "They bought beautiful fabrics for us."

The statements from the respondents highlight that the product development workshops focused on understanding the local culture, as well as discussing designs and materials to produce souvenirs. (see Figure 11 and Figure 12) Thus, this activity also served as an important medium for cultural interaction between the local people

and the tourists. From that perspective, souvenirs are seen as a tool for increasing local cultural awareness among both the local people and the tourists. (see Figure 13)



Figure 11. Locally produced herbs in drying process
Source: Photograph taken by Pelin Sürmeli



Figure 12. Pouches sewed and crocheted by local women
Source: Photograph taken by Barış Yüksel, used with permission

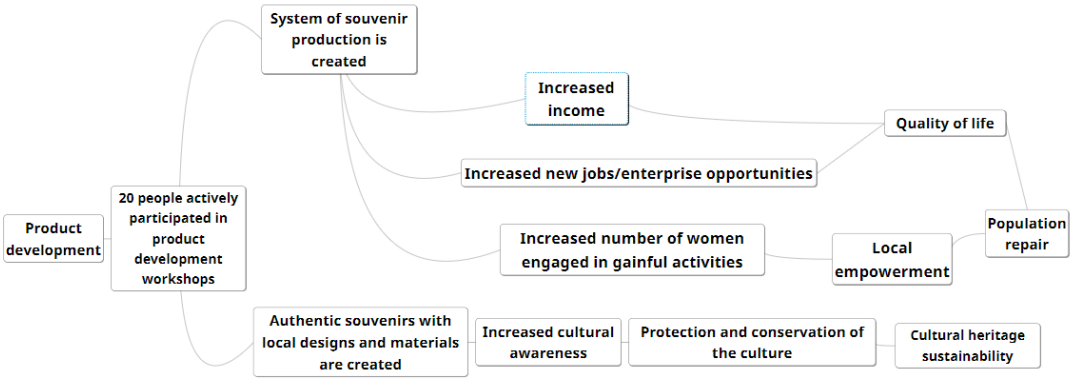


Figure 13. Impact of product development workshops

To sum up, product development workshops with the participation of 20 local women created an immediate impact as the souvenir production started. This increased the tourism potential of the town by adding a different tourism product to that of home pensioning. In addition, the activity led to a growing number of women engaged in gainful activities, as they became income generators for their families by producing souvenirs. Designing authentic souvenirs, on the other hand, increased the emphasis on local products, which resulted on a rise in cultural awareness and conservation of the intangible cultural heritage of the local people. In addition, lack of marketing infrastructure has been an important limitation for this activity to achieve continuity.

5.4.1.7 The festival

The first 'Demre-Kekova Outdoor and Yörük Cuisine Festival' was organized in 2018 as a two-day festival and repeated in 2019 as a three-day festival. The festival covers a broad geography of activities starting from Demre Central to Kekova, although the focus is on the Kapaklı and Hoyran villages. During the festival, various outdoor activities were organized around Demre, such as bicycling from Demre to Andriake, taking a boat tour from Andriake to Kekova and going around in canoes. Concerts and other opening/closing events were also carried out in Central Demre. Yet, Kapaklı and Hoyran villages attracted a significant amount of interest during the promotion prior to the event and during the festival itself. Many tourists visited the villages during the festival including the project stakeholders and visitors from Central Demre, Finike, Kaş and nearby villages. The villages were appointed as the core of the festival, and public transportation from Central Demre and Andriake was provided during the event. In addition to their outdoor activities, Kapaklı and Hoyran

villages were promoted for their eco-bazaar, food offerings, including breakfast, lunch and dinner, as well as open-air movie activities.

One of the most important outcomes of the festival is that the local people sold locally produced souvenirs and foods that originate from the Yörük culture in stalls in front of their houses, or at the eco-bazaar. Both project leaders and villagers alike commented during the interviews on the local people's enthusiasm and their high participation to the festival. Even the children of the village produced handicrafts and opened their own stall to sell them together. One respondent states: "People cooked and sold in the stalls in front of their houses what they usually eat, what they produce locally." (P7). Another: "At the time of the festival, families opened a booth, and the children opened a separate one to sell what they did. They were like, 'Would you like to buy it?" (P8)

This sale during the festival activity does not only create a new sales channel for locally produced goods, souvenirs and food, it also increases communication between the tourists and the local people. Furthermore, these are theoretically expected to increase the income of the local people as a long term impact due to these new sale channels. Additionally, because the festival activities revitalized forgotten traditions, such as Yörük cuisine, which is considered as an intangible cultural heritage product, the festival is expected to have a long term impact on protection and conservation of the local culture.

> Through the festival, we glorified our Yörük cuisine. Again, we did things from our culture that we did not remember before. Of course the main purpose here is to create extra income for people, but also to raise awareness of our history, nature and culture and to protect them in this way. (P7)

Even though this quote supports the idea that the festival will reinforce cultural sustainability in terms of protection and conservation of the local culture, the

assumption that awareness raising will increase the protection may be questioned. First, the local people do not mention cultural awareness or anything similar during the interviews. Second, the value creation of the cultural heritage for the locals is more likely related to the income generated from it, as the following quote suggests. "What makes money is valuable. Now the villagers have started to make money from tourism (…) Because they have started to make money, they are more sensitive to such issues." (P12)

During the festival, a significant number of tourists visited the village, including different stakeholders of the project and local government bodies. In the interviews, the respondents emphasize the importance of the interaction between the local people and local government since the locals met with the local government bodies for the first time during the project. This is seen by respondent 12, a representative from the local government, as strengthening the bond between the government and the people, and increasing the sense of belonging of the local people to their villages. "We were there as the local government. (…) Afterwards, they started to think that they are a part of Demre, they are a part of this city. They could contribute to their city as we could contribute to them." (P12)

Increased number of tourists during the festival resulted in rising communication between the tourists and the local people. As stated before, the growing number of tourists satisfies the social needs of the local people as they are very pleased to host visitors to the village. Thus, satisfaction of the local people through the fulfilment of their social needs is an important outcome of the festival. (see Figure 14)

During the festival, local people contributed to the event and were seen to help each other. Cooperation amongst the local people is highlighted in the

interviews. Some of the local people who did not have a positive attitude towards the project and tourism in general changed their views during the festival and started to help the community. Many of the local people's attitude towards the project changed and became more positive during this festival. "We were quite surprised to see that some of the local people who had a negative attitude towards the project actually started to help us towards the end of the festival." (P6)

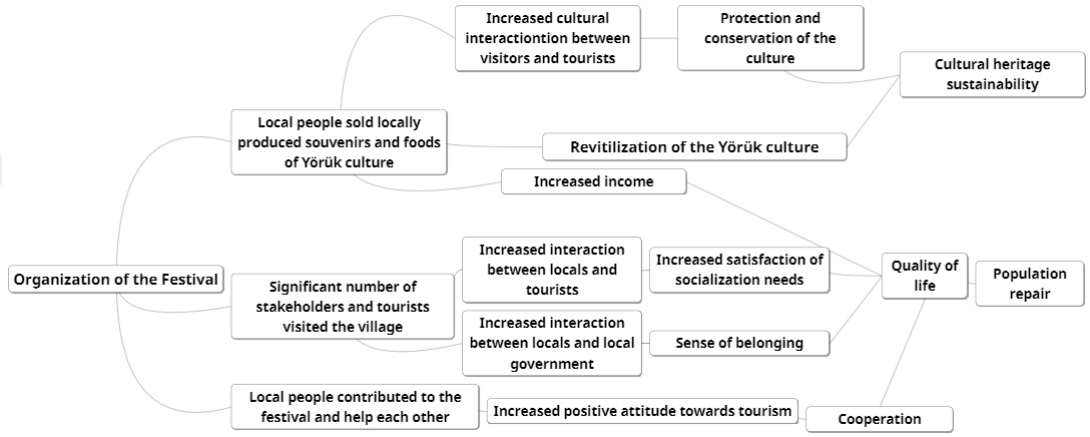


Figure 14. Impact of the festival

To sum up, the organization of the festival creates important outputs that would give rise to a variety of impacts that are explained in detail above. It is important to note that the festival helped revitalize forgotten Yörük traditions, which might have resulted in a growing interest towards the protection and conservation of the culture. However, there is disagreement on this point between the representatives of various project partners, and some of the project stakeholders thought that the local people will only value cultural heritage if they realize that it is a source of income for them.

5.4.1.8 Trail marking and cleaning

As a part of the project, two additional parkours crossing Central Kapaklı and Hoyran were added to the Lycian Way. (see Figure 15) A volunteer group of 12 people, including young foreigners, visited the villages, cleared up the trekking paths and completed the marking of the new parkours.

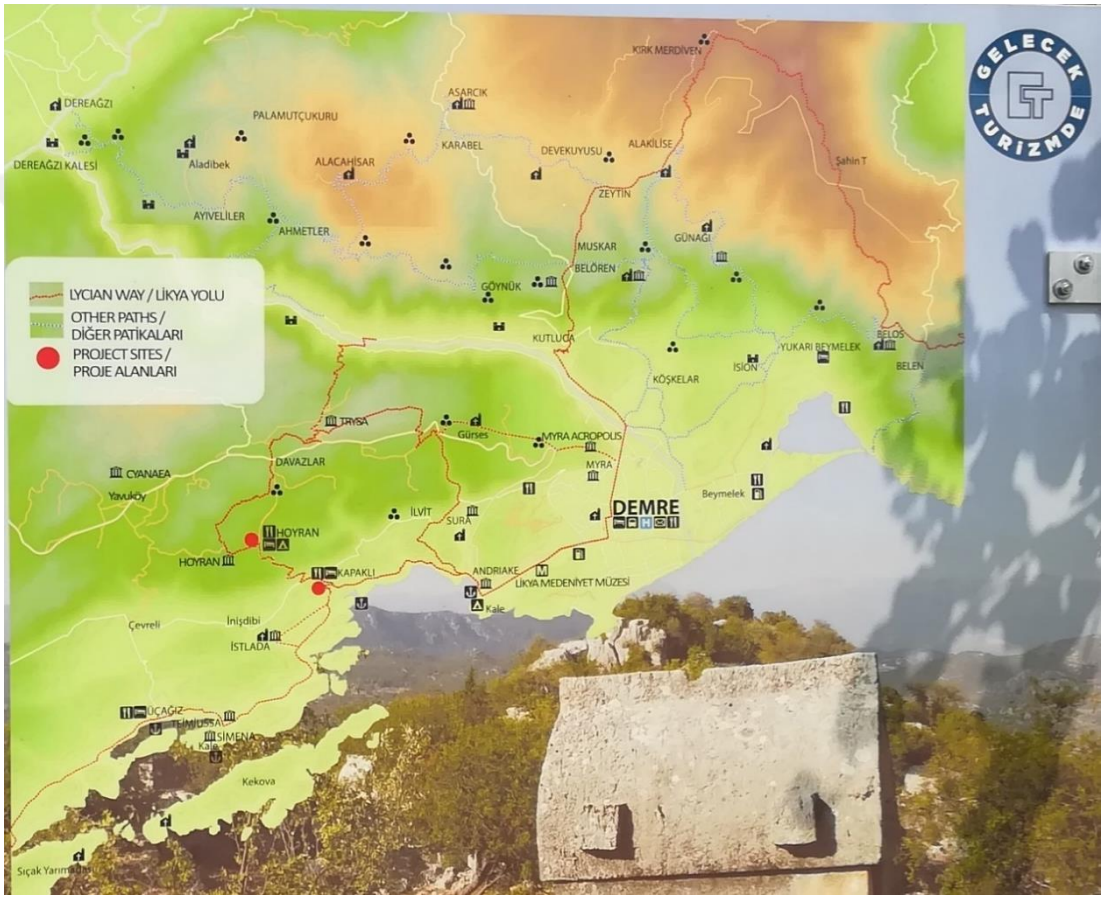


Figure 15. A map of the Lycian Way including the newly added Hoyran and Kapaklı parkours and the project sites
Source: Photograph by Pelin Sürmeli taken from the map created by Anadolu Efes, used with permission

During the cleaning and marking activities, the volunteer group of 12 stayed in the villages and communicated with the local people. This output is mentioned by a project organizer, P8, as follows:

> The main goal was to create a new alternative route with the support from the volunteer group; this group was useful to communicate with the local people, for cultural exchange and to provide a workforce to carry out the work to be done there. (P8)

One of the assumptions of the project coordinators driven from the interviews is that they were expecting local people to interact with the volunteer group, ensuring cultural exchange between them. (see Figure 16) Volunteer activities were expected to increase the interaction between the locals and foreign volunteers. However, the local people did not mention such interaction in the interviews, and thus it may not have been considered important by the villagers. The reason might be the limited time that the volunteer group spent with the villagers.

The most significant outcome of the new parkours is the increased number of visitors. Both P10 and P11 emphasized that the number of visitors increased after the marking of the new parkours.

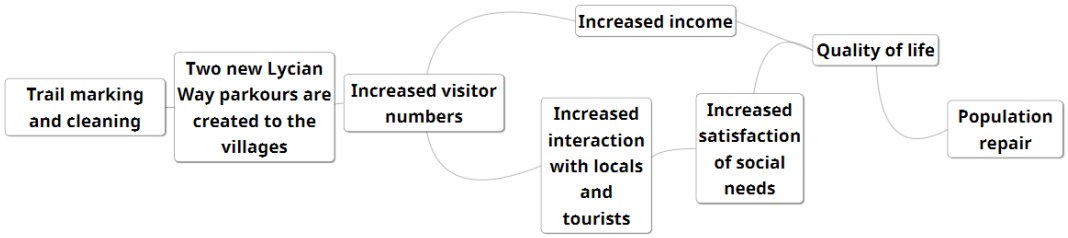


Figure 16. Impact of trail marking and cleaning

To sum up, the trail marking, and cleaning activity resulted on a clear outcome of increased visitor numbers, which presumably will lead to increased income. The project mapping also refers to this activity resulting on a cultural exchange between the local people and the volunteers. However, as mentioned above, it is not clear whether this outcome was actually achieved.

5.4.1.9 Landscape planning and cleaning

Under the landscape planning category, there are three major activities performed within the scope of the project. Before the project, households kept their wood pile in their garden and covered it with plastics. According to the respondent P8, the local people started on their own to clear the plastics from their gardens and to reduce the usage of plastic in their facades. This was done without the local people being told to do it and was a result of their starting to care about the aesthetics of their houses. Thus, increased environmental sustainability, waste management and landscape aesthetics is the long-term impact of these activities.

> For example, they used to have wood piles and plastics covering them, blue plastics. This practice is at a minimum right now; they cleaned up. And they do it because they want to. They look at it from an outside perspective and think about the house's aesthetic look. (P8)

The problem of the usage of plastic in the village, however, is not limited with the coverage of wood piles. Greenhouse practices, one of the most highlighted issues in the project, lead to a high usage of plastic materials, also causing an unappealing scenery when viewed both from land and sea. P7 states: "The greenhouse does not have an appealing look. It is plastic after all." Thus, greenhouse practices will continue to decrease the aesthetic value of the village and to have a negative impact on waste management. Indeed, such a waste management problem is caused by the local people throwing chemical buckets necessary for greenhouses to the streets without any precautions. This decreases the aesthetics of the village, and more importantly, makes it hazardous for life due to chemical contamination. Hence, a failure to achieve a decrease in greenhouse practices needs to be highlighted in the project as an unachieved goal. Even though the interviewees state that there has been

an improvement related to the issue of thrown chemical buckets in the village, and hence an improvement on waste management, it is noted that the impact is very light. The village was dirtier than it is now. They threw the chemical buckets from the greenhouses in the street and the rubbish collection wasn't very good. Things like this improved a bit. But not hugely. (P9)

In the initial application document, chemicals waste from greenhouse cultivation is highlighted as a negative issue that causes unsustainable agricultural practices. "However, greenhouse cultivation is not sustainable as it requires a lot of water and contains chemicals. Therefore, in the future, the population needs a more sustainable way to survive." (Anadolu Efes, 2016)

In addition, as part of the project, the local government organized a tree planting event in the village in order to increase landscape aesthetics. In the interviews, P3 stated that the local people did not care about planting trees previously, but some of the local people participated and planted the young plants provided through the project in their gardens. Some of the villagers took a step further and started to plant flowers in their garden. This led to landscape aesthetics. "Let's say, somebody plants an interesting flower in their garden, then their neighbour sees it and wants to plant in his garden too. They did not care about those things before; now they are aware of landscape planning." (P8)

Another outcome of landscape planning activity is the construction of the new road from the main square in Kapaklı village to the beach. This activity is categorized under landscape planning because of the feedback received from the local people about the impact of the construction of this new road on landscape aesthetics. The new road is said to have increased the accessibility to the beach, resulting on the addition of another tourism product.

A very important note for the new road construction output is the reason behind it, which is noted in the application file: "In addition, a pier that can be used by small boats will be built to be installed in this bay located at the bottom of Kapaklı" (Anadolu Efes, 2016). However, the only local person who mentioned the new road construction, P6, highlights an unintended negative impact of the action.

> Opening a path to the sea was bad, I think. The reason is the place where that road passes. It is a place where the Lycians walked. The trees collapsed, and the stones were broken in order to construct that road. (P6)

In addition to the existing damage to the environment, further unintended negative impacts may have occurred because of the ease of transportation provided by the road. There was also a planned activity in the application file that did not obtain the required permits. Thus, the pier in the bay project could not be constructed. One of the project partners explains:

> There is a very pretty little bay there and we wanted to put a pier so that boats could be brought, and people could walk from the boat up to Kapaklı. They wouldn't let us do it (…) because it is part of a protected area. (P9)

Even though the Board of Protection declined the construction of the pier, still some problems occurred because of the road construction. Currently the road is serving for the local people to go to the bay, which increases their quality of life. However, P6 stated that the new road is very near to the protected area, which may cause physical damage, such as vandalism or pollution, unless increased protection of the ruins is established with regular controls.

On top of these observed unintended negative outcomes, it is important to note that a possible pier construction to a village may cause other negative impacts, such as overcrowding or illegal stalls along the route. Firstly, crowding would be an important threat for sustainable tourism. During the interview, local people

mentioned that tourist groups who travel with their boats have visited before. From there, it can be interpreted that a possible pier would likely increase the number of tourists. P6 states that “There were some boats passing by, then [tourists] came and stayed in the village”. Over capacity is easily created in such small villages. Secondly, due to an increase of visitors in the bay, possible illegal stalls may be set up along the road, which eventually may cause some environmental or aesthetic damage, or else, economic conflicts with the local tourism enterprises. Thus, even though the new road construction may seem to increase the quality of life of the local people, it may bring unintended negative impacts unless the local people are aware of the problem and the necessary regulations are determined. (see Figure 17)

To sum up, aesthetic awareness of the villagers towards their gardens and to the village in general is increased. However, the measures taken fall short as greenhouses continue to operate and use plastics, creating important waste management issues. Hence, even though a decrease in plastic usage in the villagers’ gardens is an important action for waste management and landscape aesthetics, creating some regulations for greenhouse practices would create a greater impact in the village, according to the data.

Lastly, the project failed to plan for potential negative impacts, such as of lack of protection of local tangible heritage, regulations for illegal tourism activities such as stalls, and overcrowding which may decrease the quality of life of the locals in the long term.

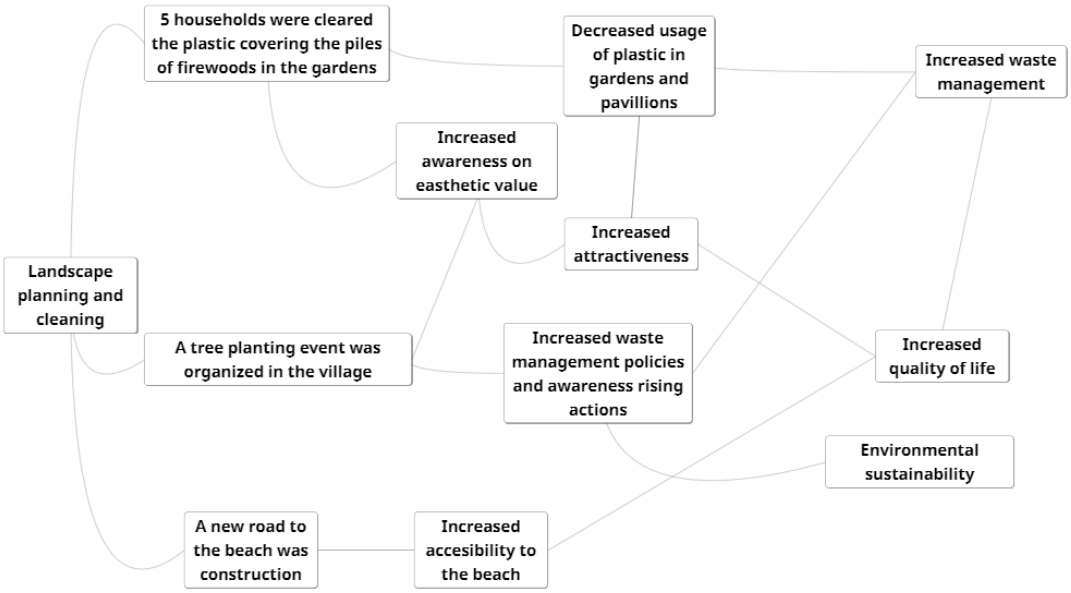


Figure 17. Impact of landscape planning and cleaning

5.4.1.10. Restoration of an old stone house in Hoyran

Kapaklı and Hoyran have various old stone-houses that are in respect with the environment and local culture of the region. Unlike concrete buildings, old stone houses in both villages have value as authentic representatives of the local culture. Therefore, one of the most important activities listed in the project is the restoration of an old stone house in Hoyran. "That old building was listed as the mukhtar's property but was not under protection. There is a stone tomb behind that building!" (P8)

With funds from the project, an old, authentic building in Hoyran village was restored with respect to its cultural authenticity, from interior design to exterior repairs. (see Figure 18) P8 states that this building functions as a buffer area for the ancient sarcophagus behind it and creates a complementary attraction for tourists, which is an important positive unintended impact. After its restoration and dedication to the community, the building stands as an example for the importance of restoring some of the other old stone houses in both villages.

An important note about the restored building in Hoyran is that the structure currently does not serve for the purpose it was expected to. The CRS stated in the interviews that they were aiming to create a building that belongs to the local society in Hoyran, where tourists can find food and local products. (see figure 19) Just like the society's building in Kapaklı, this building was aimed to run as a café where local people would take care of it in turns. However, due to a lack of interest from the locals the building is currently closed, although tourists can take the key from a local business owner and visit the building if they wish to see the authentic restoration, both inside and outside.



Figure 18. Restored KHCTDS building in Hoyran
Source: Photograph taken by the CRS and used with their permission

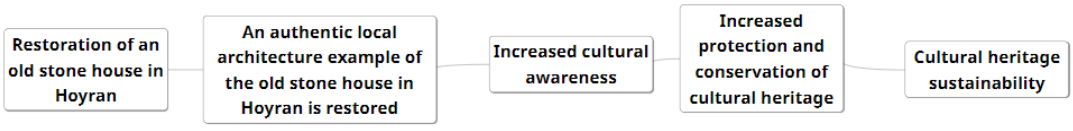


Figure 19. Impact of restoration of old houses

To sum up, the restoration of the old stone house in Hoyran according to the authentic architecture of the region serves to create cultural awareness and relatedly

cultural heritage sustainability as an end goal. However, the content analysis results show a relatively low frequency of this theme as most interviewees failed to mention this activity. Furthermore, currently the building is not functional, which causes a lack of continuity of this impact.

5.4.1.11. Renovation of the old mukhtar building in central Kapaklı

In Kapaklı, there was a half built concrete building which was used as the mukhtar's office, but which had never been completed. The building is from concrete, and does not represent the authentic local village architecture. However, it includes a sea view and a garden. Through the project, this building was completed and dedicated to the use of the local development society. (see Figure 20 and Figure 21)

After its completion, the building started serving as a community centre for gatherings, educational activities, workshops. It also acts as a cafeteria for tourists and a selling point for locally produced goods and souvenirs. (see Figure 22) After the project, some workshops were organized in the building for local people to continue to improve themselves. As P7 mentions, "We put them in the KHCTDS building so that the local women could get profit from sales." The cafeteria is run by the locals in turns, which requires constant communication between them. "We were expecting that more local people would work in the local society's café to gain more experience in terms of running a tourism business, then open their own businesses." (P7)



Figure 20. KHCTDS building in Kapaklı
Source: Photograph taken by Pelin Sürmeli



Figure 21. View of the building in Kapaklı
Source: Photograph taken by Pelin Sürmeli

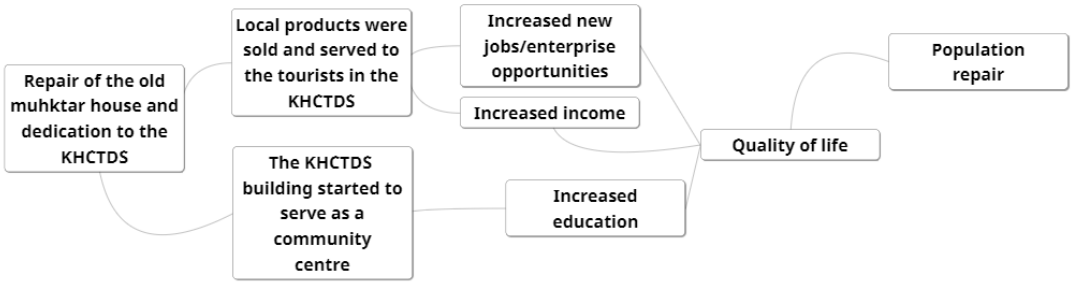


Figure 22. Impact map of restoration of the old mukhtar building

5.4.2 Inputs and enabling factors of the project

The inputs of the project as driven from the interview and other post-project data are listed as follows:

- ‘The Future is in Tourism’ project fund
- The local government’s support
- The know-how of the project participants
- The volunteer groups
- The physical assets (cultural heritage sites, scenery of the village, bay)
- Authentic lifestyle of the villages and related intangible cultural heritage assets
- The local people who participated in the project

As for enabling factors, according to the interviews, the most important enabling factor is the project leader. This factor comes up as important in the content analysis of the interview transcripts, with high frequencies obtained for themes that relate to the fact that the local people know and trust the project leader, an educated and visionary member of the community. The importance of a collaborative project leader who lives in the village and addresses any potential problem during the project is also stated in the application document. Another important enabling factor of the project that is discussed in the interviews is the familiarity of the local people with tourism. Cooperation amongst the local people during the project is also essential and is both discussed by the interviewees and mentioned in the application documents. Shared vision among the project participants, also stated in the application document, is seen as yet another enabling factor of the project. In addition, seasonality is considered as an essential factor for this project since the tourism season does not overlap with the agricultural season, enabling tourism to act as an additional source of income. Another enabling factor that is mentioned is the young population of the Kapaklı village. In comparison with Hoyran, Kapaklı has a younger population, and their enthusiasm for tourism activities resulting from their age demographics are also stated in the application document. In addition, accessibility to education

programmes and project activities is an important enabling factor. As the project activities were performed in Kapaklı, a large number of locals from the Kapaklı village contributed, whereas people from Hoyran were not able to do so due to the lack of accessibility. In the interviews, it is also mentioned that the young people of the villages consider returning to their villages and starting their own enterprises. This is another reason why age should be considered an enabling factor since it ensured project participation and may result in the continuation of the activities by the local people.

5.4.3 Assumptions

Some of the assumptions made before the project were examined in previous sections. According to the data collected via the interviews, some of these previous assumptions were not supported, such as the idea that the local people will gradually leave greenhouse activities after they start their tourism enterprises and increase organic agricultural practices. Due to the complementary seasonality of greenhouse practices and tourism, this assumption does not seem to hold. In addition, another assumption of the project was that a volunteer group would increase the cultural interaction between foreign volunteers and the local people. However, this was never mentioned by the local people in the interviews. The society's building in Kapaklı was also assumed to act as a community centre for local people to experience tourism enterprising. Yet, due to the lack of interest of the local people and the low number of customers in the café this was never realized. Another assumption made by the project is that the awareness by the local people of the region's cultural heritage assets would automatically result on their interest in their protection and conservation. However, based on the data from the interviews, it is clear that the

local people are more inclined to protect their cultural heritage assets because they know those assets have a touristic value and represent an indirect source of income for them. Thus, the awareness of the cultural heritage has more of an indirect effect on conservation and protection of these assets.

An important issue relates to the local people's perception of the Anadolu Efes company that financially supported this project. There seems to be some pre-conceived opinions and judgement, which need to be considered at the beginning of the project in future project planning. Being in a controversial industry of alcohol beverage production, the name of 'Anadolu Efes' initially got negative views from the local community that led to initial false pre-conceptions about the project. The data from the interviews show that some of the local people with a more conservative lifestyle were distant to the project due to their personal dislike of an alcohol brand. Some of the locals also thought that the company had a bigger agenda behind the project, such as opening a pub in the village. The locals' attitudes towards the project, however, changed when they understood the possible positive returns of the project to their village. This was achieved when one of the project coordinators from the CRS with whom the local people have a positive relationship presented and explained the project to them. This situation highlights the importance of having a local opinion leader as a project coordinator to influence the local people, and more importantly, to address their pre-conceived notions and achieve a more positive point of view about the project.

> Bad perceptions towards the project occurred at first because of the name of 'Anadolu Efes'. Things were transmitted from ear to ear such as the idea that Anadolu Efes was going to open a pub here in the village. I visited almost every family during that survey period and told them that it was not the case. (P8)

This issue also brings the question concerning whether the village is ready for tourism, which may include practices that may not be approved by the local community, such as serving of alcohol to tourists in the village.

5.4.4 Unintended negative impacts, unresolved issues and limitations of the project

As mentioned in the previous parts, village nationalism and endangering tangible cultural heritage assets due to the new road construction are unintended negative impacts observed in the project. In addition to those, some themes are mentioned in the interviews which are not observed in the villages but noted as potential negative impacts derived from the project, such as overcrowding. Hence, carrying capacity and overcrowding themes will be added to the proposed indicators for local development projects.

There are several issues or changes that the project covers and that it intended to act on, although it failed to achieve these goals. The reason for these failures may be false assumptions (as covered in section 5.4.3), legal issues, such as the Board of Protection's rejection of the planned pier or the lack of permissions for renovation of the old Hoyran School, or simply lack of project planning, such as the neglect to consider in the project the use of chemicals and water in greenhouses. The environmental danger of greenhouse practices is written on the application documents. However, there is no action plan in order to decrease the number of greenhouses or to reduce the usage of chemicals or water for greenhouse activities. Furthermore, organic agriculture is suggested instead of greenhouse cultivation. Except one workshop to introduce organic agriculture to the local people, there is no solid action plan suggested in the project to encourage this practice. An alternative model might have included encouraging the renewal of some farming practices

derived from the Yörük culture, which were highlighted several times during the interviews.

The management of expectations is also another issue in which the project seems to fail. Even though the actions taken are still recent and the volume of tourists is increasing, the local people still think that this number is quite low. They also believe that the number of tourists will increase in the future, and the majority of the respondents claim that they will start their enterprises then. However, as reported during the interviews, the local people expect more tourists and customers from the local government, even though they are using online marketing platforms such as Airbnb or Booking.com that would allow them to find those customers directly. Thus, it is seen that the villagers still rely on the local government for the marketing of their private enterprises even after two years have passed since the start of the project.

Two major limitations of the project are the time scale for implementation and the funding of the project. As a single year project with a limited fund, some of the activities are not based on a continuous, sustainable plan. Local production, for example, is limited with locally produced food and souvenirs, whereas the CRS participants mention the beekeeping and honey production potential of the region. A local person also comments on the potential for an olive-oil press for the village. The lack of marketing channels for the local production is another limitation for the continuation of the income from local production activities. Since this is a single year project, it is quite hard to observe an increase in tourism entrepreneurship since the local people are expecting to see more tourists before they consider starting their businesses. Lastly, the lack of financial resources of the local people is seen as one of

the main limitations of the project to create a greater impact throughout the community.

5.5 Proposed themes and indicators for a tourism development project in cultural trails

The long-term outcomes of the project as derived from the theory of change analysis include the rise in the quality of life of the local people, the increased protection and conservation of cultural heritage, better waste management and higher environmental awareness. These are also tied to some village-specific goals, including population repair and maintenance, and cultural and environmental sustainability. Each long-term outcome includes multiple short term and intermediate outcomes that should be associated to an indicator that determines whether the long-term outcome is achieved and at which level. These are shown in Appendix D.

In Appendix D, long term outcomes are categorized into general themes. Each theme includes general and project specific indicators. Since each local development project takes place in locations with different geographies, demographic characteristics and varied needs of the local society, the indicators should thus be tailored to the specific project. For example, satisfaction of socialization needs of the local people is a theme that serves to the local people's quality of life. In order to understand a potential increase in the satisfaction, interaction between locals and tourists is suggested as a general indicator to examine social impact assessment in tourism related local development projects. However, the context of this interaction changes from society to society. In Kapaklı/Hoyran's case study, for example, the interaction is defined in relation to the level of communication between the tourists and the locals; the requirements may differ for

other communities. In that regard, for each theme general and project-specific indicator proposition are provided and listed in Appendix D. In addition, the project-specific indicators are more concrete and measurable.

The list of general indicators and project specific indicators shown in Appendix D, is structured based on the results of ToC mapping. Complementary to that, themes obtained from the content analysis are grouped under the related indicator. Each theme may be mentioned by the interviewees more than once, so that the frequency of repetitions is tracked, showing the priority and importance of that theme. Appendix E shows which theme relates to which indicator groups; hence, frequencies of related themes can be interpreted as showing the importance of some of the indicators.

CHAPTER 6

CONCLUSION

Cultural trails are very complex entities in which the nature, culture, local people and visitors interact, and this interaction is expected to create a unique experience for both the visitor and the locals. Therefore, cultural trails may create new opportunities for the local people including economic and socio-cultural development, and therefore need to be developed within a sustainability perspective. This study examines the changes observed in Kapaklı/Hoyran villages that are now part of the Lycian trail after a one-year local development project was conducted and completed in the area. The research was conducted one year after the tourism activities started. Using the ToC methodology to examine the changes aimed at and realized by the project, the study reveals the inputs, enabling factors and assumptions that are needed for a sustainable local development project in a cultural trail, as well as the observed changes that indicate the project's social impacts. The study also suggests a list of indicators for social impact assessment in cultural trails. The theoretical and practical implications are provided in more detail below.

6.1 Theoretical Implications

Cultural trails may comprise various tourism attractions, such as rural villages, cultural sites, ancient ruins, national parks, seaside, and beaches, together with services for the visitors, such as campsites and pensions. Given the complexity of these entities, it is necessary to consider them from a broader and more holistic perspective that focuses on various aspects of this phenomenon. However, the literature that has investigated the impact of tourism in cultural trails and the social

impacts of local tourism development projects has generally considered one particular aspect, either socio-cultural, environmental or economic. This study contributes to the literature by identifying changes to the local community in terms of all socio-cultural, environmental and economic aspects caused by a tourism development project. The research also derives a list of indicators for social impact analysis.

First, the investigation contributes to the literature on cultural trails by proposing a list of indicators that can be used to encourage the sustainability of interventions in villages along the trail. In this sense, the indicators that are proposed in this study are tied to specific outcomes that are identified through the research. So, suggested outcomes include: satisfaction of socialization needs, increased self-esteem, place appreciation and sense of belonging, empowerment of the local people, local people's engagement with tourism activities, village attractiveness, new jobs/enterprise opportunities, increased income of the local people from tourism, relations within the local community , waste management practices in the local community, environmental protection habits of the local community, protection of the local community against the danger of over-development, awareness of the local people concerning the local culture. Each of these is then linked to specific indicators that can be used in other examples. Therefore, this list of indicators may be of use for projects in other trails in Turkey or in other countries.

In addition, in examining the project and its social impact through the use of theory of change methodology, other issues that are thought to lead to a more successful implementation of tourism projects in cultural trails within a sustainable development viewpoint are also identified. The research identifies enabling factors that are needed for a successful implementation of a tourism development project in

a cultural trail. Some of the enabling factors that are identified in this study are in line with those that are mentioned in the literature, such as cooperation amongst the local people during the project, shared vision among the project participants focus on continuity and a positive perception of the local people concerning the project, project leader's local network (Hatipoglu et.al, 2020; Jamal and Getz, 1995; Gascón, 2013; Choi, & Sirakaya, 2006; Viljoen, 2007). In addition, the research also identified other enabling factors that were seen important for this particular project, and which are not sufficiently mentioned in the literature, such as having a trusted project leader, local people that are familiar with tourism and a significant number of young people in the village.

According to the findings, having a trusted project leader is an often-repeated theme, and thus, appears to be the most crucial enabling factor in the project. Some of the prominent topics that emerge from the research concern the fact that the project leader is also a local opinion leader, who shares the same vision with the other project partners. It is noted that the leader is accessible to the local people and in contact with them on a daily basis, a fact which speeds the project's processes. This high dependency and trust to the project leader may reflect Turkish culture, in terms of community life that places a greater emphasis on the interaction of the community with local opinion leaders. This conclusion may be further supported by the fact that in the research of Hatipoğlu et al. (2020), which is also carried out within the Turkish context, the project leader also appears as an important enabling factor for successful implementation of tourism development projects.

However, the need of a local, well supported project leader may raise some questions concerning the continuation of the project. Since the project leader has such a key role, there might be problematic issues, such as the local people relying

excessively on the project leader who may not always be there to lead the project and guide the local community. According to the findings of this research, new opinion leaders emerged during the project implementation phase, and these may be considered as potential future leaders. It is important to note that monopolization of opinion leadership would be problematic, and the local people should be encouraged to actively participate during such projects to avoid such undesirable outcomes.

Considering that various locations on cultural trails may have different demographics in terms of the local people, geography and local culture, it is important to emphasize that the enabling factors are most likely to change for each project. These enabling factors are likely to be based on various aspects, such as the hierarchy perception amongst the locals, education level of the locals, level of religious observation of the locals, local resources, etc. In this research project that focuses on the Hoyran and Kapaklı villages on the Lycian Way in the Southern Turkey, the familiarity of the local people with tourism is also suggested as one of the most important enabling factors. This conclusion also provides some indication about some important factors for the success of tourism projects in the areas that fit this specific context. The villagers have detailed information about the concept of tourism because of their personal relations with those who live in the near tourism destination: Kale/Üçağız. The economic benefits of tourism attract the local people and drive them to tourism entrepreneurship, although the locals are also aware that their village is at a very early stage of tourism. In addition, they are conscious of possible overcrowding. The important trade-off between high visitor numbers and unwanted overcrowding is discussed by the respondents as an important issue that strongly impacts the quality life of the local people, in line with the literature on the topic (Roe, 2002). The local people's existing understanding of the concept of

sustainable tourism development may also be traced to the fact that the project included workshops on sustainable tourism practices to strengthen the knowledge about sustainability in the village.

Even though the population repair is indicated in the literature as being one of the main motivations for tourism development projects (Bowen, 2009), the current study points to the paradox that having a younger population living in the village is an important enabling factor. Based on the data, the average age of the tourism entrepreneurs in the village is 35-44 in Kapaklı. In the interview, it is repeatedly said that the average age of the population in Kapaklı is much younger than that in Hoyran. In addition, the respondents remark that the younger people in Kapaklı are planning their future, which is one of the main reasons why local people of Kapaklı started enterprises, in contrast to the population in Hoyran. However, the young people that have left Kapaklı and Hoyran are stated as being keen on being able to return to their village and as being interested in participating in tourism activities. Thus, the project shows that population repair may be achieved in the future. Nevertheless, a working age population with investment power is seen as a must, according to the study's findings.

The study also determines that the local people's perception of the project partners is an important enabling factor, which directly influences the locals' perception towards the project itself. In that regard, the reputation of the main stakeholders is important, and in this research, Anadolu Efes was negatively perceived by some of the inhabitants because of its association to the sale of alcohol. In the literature, there are various studies that investigate the influence of companies' reputation on the success of their corporate social responsibility projects, especially in relation to controversial industries, such as tobacco and alcohol (Aqueveque et al.,

2018; Ozdora- Aksak and Atakan- Duman, 2016; Visser 2008; Yoon, Gürhan-Canlı & Schwarz, 2006). In this study, the community's negative perception towards Anadolu Efes is based on religious observance and the perceptions of the more conservative locals. This is seen as an issue that needs to be overcome in order for the project to be successful.

The study also contributes to the literature by identifying some important assumptions that indicate the change that could be expected according to the unique conditions of the project. However, these assumptions, whether they are fulfilled or not, provide some indication concerning the perceptions of the project participants and the local people about different issues. In this study, the most important assumption that was not reached is that the local people would leave their greenhouse practices if tourism activities in the village start. Other unfulfilled assumptions that are observed in the study include the expectation that the local people would value the cultural and natural assets of the village and practice more organic farming after attending the project workshops.

One of the most important issues in the project that is examined refers to the continuity of greenhouse practices. In the project, the greenhouse practices are defined as unsustainable due to their use of chemicals, production of plastic waste, worsening of landscape aesthetics and causing of air pollution. Because of that, tourism is seen an alternative income model for the local people, since the main financial resource of the villagers may shift from greenhousing to tourism. This seems to be a failed assumption of the project, since the local entrepreneurs clearly highlight that they were able to conduct tourism enterprises because they were available from agriculture during the tourism season. Hence, the locals clearly define tourism activities as an additional source of income, and they do not indicate the

intention to leave greenhouse practices. Therefore, if such projects are aiming to eliminate unwanted practices that generate income for the locals, they need to focus on creating alternative income models. In this case, a decrease in the number of local people who want to continue with their greenhouse practices should have been coupled with a better structured plan to encourage organic agricultural practices. These could include awareness rising actions, financial support and marketing assistance.

The second failed assumption is that the local people would care more about the cultural and natural assets near the village when they learnt about their importance during the workshops. Based on the in-depth interview data, this study highlights that the main motivation for cultural heritage conservation of the local people will be financial. Even though the expected result of the will to protect the village's heritage and natural resources can be observed among the local people, the justification is seen as different. That is, the villagers are more concerned about the fact that those assets are important for visitors, and that they may bring tourism income.

Demonstration effect and villager differentiation issues are potential problems that are mentioned in the literature concerning tourism projects. This effect is seen when production practices of the local people are changed because of economic concerns, such as when they produce non-traditional products or use non-traditional methods (Fagence, 2003; Momba, 1985; Gascón, 2013). One of the aims of the project was to eliminate unsustainable and non-traditional practices, such as greenhouse practices, and to replace them with organic agriculture and slow food practices. The project clearly fails to decrease this demonstration effect in agricultural production, as the local people are keen to continue production of

agricultural products with high return rate in the greenhouses, whereas they fail to adopt organic farming practices. However, during the project and even today, some of the local people produce and sell locally grown herbs and locally produced agricultural products (such as tahini, molasses, pomegranate sauce). Nevertheless, these products are not a major income source for the villagers due to the lack of marketing strategy for their sale, a situation that is not expected to change in the near future. Hence, this study also points to the need for a marketing strategy that can support the differentiation of activities recommended to the villagers.

In addition, the study highlights important issues that need to be considered during the planning phase of future tourism projects. The first important lesson learnt from the project is that the widespread participation of the local people, and the existence of a project leader that the locals trust is a way to reduce power struggles. Power struggles are generally mentioned as a problem in other tourism projects, as highlighted in the literature (Brennan and Allen, 2001; Salazar, 2012; Simpson, 2008). However, this problem does not seem to appear within the community in our case study and this is thought to be due to high level of participation of the local population in the decision-making process through the establishment of a local NGO. Another reason for a lack of power struggles among the local population seems to be also related to the local people's perception of the project leader as an opinion leader whom they utterly trust and listen to.

Even though the civic pride is often mentioned as important to be realized in CBT projects (Simpson, 2008), this research indicates that this may also give rise to problems and unexpected negative impacts. Thus, as seen in this study, civic pride may also lead to negative attitudes and nationalistic expressions of the villagers towards those that they consider outsiders.

When compared with the literature, some of the indicators do not seem to be applicable to our research, such as increase in the income of the local government (Oikonomopoulou et al., 2017). However, the reason why this change does not appear in our case study may be due to taxation differences in Turkey as compared to other countries. Additionally, visitor-created trails is one of the negative impacts stated in the literature (Marion & Leung, 2001; Marion et al., 2006), but which is not observed in our case study. Also, even though pollution is mentioned in the literature and air pollution in specifically mentioned in the application document of the project, there was no mention concerning pollution or air pollution during the interviews. Some other unobserved issues include soil erosion, loss of renewable resources, loss of non-renewable resources and ecosystem destruction. However, the reason why they did not appear in this research may be due to the lack of awareness and knowledge of the respondents concerning these issues, rather than their non-occurrence.

6.2 Practical Implications

The study also provides several practical implications, including lessons that are of use to the managers of this particular project, and which can be used in the future to help these villages. These more practical implications refer to issues concerning the continuation of the project, the management of the local people's expectations, the increased attention to organic agricultural production, and the reduction in the conflicts and tensions between community members.

The continuation of the project and its activities is an important issue highlighted in this research. In this study, the most important reason for the continuance of the current tourism activities is seen as the lack of business model and

marketing strategy. It has been noted that local handicraft and souvenir production failed due to the deficiency in business strategy and absence of needed human resources to support the businesses. Souvenirs and locally produced foods and agricultural productions are only sold in the local society's building, during the festival and rarely in the home pensions. The sale of these items is affected by the lack of an online trading platform or selling points outside of the village. Relatedly, marketing strategy is also highlighted in the literature, including lack of sufficient promotion and successful competition of CBT initiatives (Simpson, 2008; Gascón, 2013). The research supports this conclusion as it also notes that Anadolu Efes failed to support the introduction of the village and the project, while there was also a lack of continuous marketing support by the project participants and the local people. Hence, project activities that include souvenir or food production, and services should be planned with respect to a business model, taking into consideration the long-term marketing strategy and the need for human resources.

Another crucial point of this project is the lack of continuity of some of the other activities, such as language eduction. Thus, for example, the absence of English education after the project resulted in the local people forgetting what they had learnt and returning to the use of translation applications as they had done before the project. In order to maintain the continuity of language education in low seasons, alternative learning experiences should be created or provided for the locals, such as free memberships for language applications or periodical international volunteering programs to help the local people to practice and improve their languages.

The project points to another important point that has already been indicated in the literature, i.e. the importance of managing the expectations of the local people (Gascón, 2013). Even though the villagers were familiar with the concept of tourism

and had some idea about the slow growth in tourism destinations, they had the false expectation that the local government would continue to bring tourists to the village Thus, the villagers were keen to receive the necessary education on how to use related social media channels, such as Booking.com or Airbnb. Moreover, the local government supplied the necessary internet infrastructure for the village during the project. This led the local people to believe that the local government had a direct responsibility concerning the number of tourists. The initial application states that the local people would improve their social media skills to promote the village, its offerings and accommodation options via advertisements, social media campaigns or with the help of project stakeholders, such as Anadolu Efes. However, this was not materialized. Therefore, in order to follow-up on this project and to realize the full benefits of such an intervention, additional workshops for the use of social media and to increase communication skills are recommended.

As mentioned before, lack of diversity on agricultural production and absence of organic agricultural practices in the village is mainly an economic constraint. Increasing the income of the villagers through alternative production methods may not be an easy solution. This is compounded by the fact that the tourism and agricultural production seasons are compatible and do not conflict. Thus, additional interventions that focus on the creation of a sustainable agricultural brand and naturally processed products with added value should be implemented in order for the local farmers to shift from mass, greenhouse practices to more value-adding organic production.

The study also confirmed the literature (Simpson, 2008) that points to potential jealousy and tensions between members of the community based on differences in benefits obtained from the project. This may also occur if

monopolization of income is observed (Gascón, 2013). In order to minimize this potential negative impact, it is important to include in the project a comprehensive model in which community members who are not able to become entrepreneurs mainly due to lack of financial strength can also participate and benefit from the project. In our case study, the local society is seen as a possible solution, since it allows local people to contribute equally to the production of services, food and souvenirs, and to financially benefit from these. However, it is also stated that the eagerness of the locals for the café to be hosted in the society's building decreased in time, due to decline in the number of tourists or to seasonality. In that case, again, alternative sale platforms and supporting marketing is recommended to maintain the local authentic production constant. Such an increase in production with a proper marketing strategy is expected to increase the income of the locals and conversely decrease the tensions amongst the locals.

In terms of suggestions for future projects or potential continuation activities for this case study, some activity suggestions are proposed, which would address some of the problems: value-added education for souvenir production, construction of a collective production center, online education to the local people, especially the younger members that could include marketing of tourism services and agricultural products; a revised language education with digitalized modules; and creation of a financial structure to support the local people.

Some results of this case study show that an additional project activity is needed to achieve some of the economic and environmental goals of the project, such as an increase of the local people's income, move to organic agricultural production, creation of job opportunities for youth, decrease in greenhouse practices and relatedly plastic usage.

In order to produce and sell value-added products, which have a greater market value than raw vegetables, such as tahini, molasses, olive-oil and olive-oil derived-products, etc., licenses and permits are needed. Moreover, these product needs to be processed and require knowledge, machinery and financial as well as human capital. In light of these gaps, a new project activity for value-added local production is suggested as a following activity for the 'A Historical Break on the Lycian Way' project. This could also be conducted in other villages that have agricultural potential.

It is important to note that currently the local people sell some local products in the NGO building or through stalls during the festival, such as 'erişte' or molasses. However, creating an online channel to broaden the sale points for these products is very important in order to increase the number of potential customers by reaching those who will not be able to visit the villages. During the pandemic, this option became crucial for income generation, since visitation to the villages became difficult. Such a solution would also address tourism seasonality. Also, the online education modules aimed at creating needed human capital can be made available to the youths from the community who live outside of the village.

During the data collection and day trips to the village, it is observed that the majority of the local people have smart phones. Therefore, language education could be provided online on a longer-term basis. Locals might be offered access to applications to practice English and other language. Language practice sessions could be integrated with other people that live in foreign cultural trail villages, such as in the Via Francigena. Online meetings could be organized between foreign village communities to encourage the locals to both socialize with foreigners and

practice speaking in foreign languages. Thus, language education activities would be continuous and accessible.

In the village, there are several enthusiastic young people who took the tourism education and who considered as having entrepreneurial potential. Those young people, however, have no financial resources to initiate any sort of enterprise, even though their business proposition is in line with the project's vision and fulfills a gap in the village, such as creating eco-friendly campsites with wooden bungalows. Due to the budget limitations, the project is not able to fund these young people. However, a networking channel might be created with the help of UNDP and Anadolu Efes that includes potential investors or banks who would be interested in giving low rate loans to these young people.

6.3 Limitations

The most important limitation of the project is the limited scope of the investigation to a particular case. Indeed, this research is limited to the changes observed in the Hoyran and Kapaklı villages, which are newly introduced to tourism. Even in the Lycian Way itself, there are different rural destinations that are at different stages in relation to the development of tourism, and they are facing issues that are different from those of Hoyran and Kapaklı. Some of these problems in other villages include monopolization of financial benefits, gangsterism or drug usage.

The in-depth interviews with the local people are conducted in August 2019, which is the season in which the local people migrate to the Gömbe highlands. Due to time and budget limitations, the researcher was unable to visit the village at several points in time and carried out the interviews during a continuous period of eight days. Therefore, the access to a more extensive pool of participants was

limited. Many of the respondents are either project partners or participants in the project, with only a few of the interviewees not having been part of the project. Therefore, the views of those that did not participate in the project are not sufficiently represented. Nevertheless, in Kapaklı, a very large part of the population was involved in the project at different stages, while in Hoyran, as mentioned above, many of the inhabitants are elderly and therefore not able to take part in the planned activities. Indeed, even when considering just the education workshops, it is notable that one third of the population in Kapaklı (150 out of 450) attended these workshops. This situation, on the other hand, creates a problem of subjectivity of the interviewees since the majority of them participated to some extent in the activities of the project. During the data collection, it is observed that the project leader himself only talks about the positive outcomes of the project but does not mention much the challenges written in the application document.

6.4 Further research

Due to time, human capital and budget limitations, this research's data relies on a specific project and is impact on a particular location. In order to expand the data and diversify the indicators, more information from different projects and locations can be collected. Thus, a broader list of indicators can be derived in this manner from additional research that uses the same methodology. In Turkey, the newly established cultural trail – the Troy Trail – could use the same approach to assess social impacts of the project. In this sense, it is recommended that initial data is collected before any CBT initiative is implemented. This could also be applicable to the Kabak Valley area on the Lycian Way, where the different context could be used to examine social impacts through the use of a similar methodology. In addition, it is recommended

that a longitudinal approach is also used, and data is collected to examine possible changes during a 20-25year period. This would be a fruitful area of research.

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APPENDIX A

INTERVIEW GUIDELINE

1) Interview Questions for the Local People

- How long have you been living here? (Ne zamandır burada yaşıyorsunuz?)
- What do you do for a living? (Ne isle uğraşıyorsunuz)
- If agriculture:
    - What are you growing/producing? (Neler yetiştiriyorsunuz?)
    - What kind of problems do you encounter in agriculture? (Tarımda ne gibi problemlerle karşılaşıyorsunuz?)
    - What has changed after the project? (Projeden sonra ne değişti?)
    - How about the yield? (Verim nasıl?)
- If tourism:
    - How many years have you been dealing with tourism? (Kaç senedir turizmle uğraşıyorsunuz?)
    - What kind of products do you sell? What services do you provide? (Ne tür şeyler satıyorsunuz? Hangi hizmetleri veriyorsunuz?)
    - What has changed after the project? (Projeden sonra ne değişti?)
- General:
    - Are there any employees working in your initiative? (Altınızda çalışan işçiler var mı?)
    - Is there any seasonality effect in your income throughout the year? (Gelir yıl içinde eşit mi yoksa hangi dönemler daha çok?)
    - Do you own the workplace? (İş yeri size mi ait?)

    - Are the salaries equal? Do women and men get equal pay? Is there any seasonal worker? (Maaşlar eşit mi? Kadınlar ve erkekler eşit maaş alıyor mu? Mevsimlik işçi var mı?)
- How did you hear about the project? How did you get involved? (Projeden nasıl haberiniz oldu? Nasıl dahil oldunuz?)
- What kind of training did you attend within the project? (Proje dahilinde ne gibi eğitimlere katıldınız?)
- What kind of activities have been done within the project / which ones have you participated in? (Proje dahilinde ne gibi aktiviteler yapıldı / hangilerine katıldınız?)
- Have you ever hosted hikers in your house / garden after the Lycian Way was extended here? Food / water service? (Likya Yolu buraya uzatıldıktan sonra hiç ev / bahçenizde yürüyüşçü ağırladınız mı? Yemek / su servisi?)
- What physical changes occurred in the village after tourism, such as planting trees, lighting, greenhouses, crime rates, crowding, emergency areas, healthcare, other infrastructure services, etc. (Turizmden sonra köyde ne gibi fiziksel değişimler oldu; örneğin ağaç dikilmesi, ışıklandırma, seralar, suç oranları, kalabalık, acil durum alanları, sağlık hizmetleri, diğer altyapı hizmetleri vb)
- Is the garbage collected properly? Does the municipality put a garbage can? Garbage collection practices, etc.? (Çöpler düzgün toplanıyor mu? Belediye çöp kutusu koyuyor mu? Çöp toplama organizasyonları?)
- Are there any water problems? What measures are you taking? (Su problemleri oluyor mu hiç? Ne gibi önlemler alıyorsunuz?)

- Have you heard of the concept of "recycling"? Are there recycling bins here? (“Geri dönüşüm” kavramını duydunuz mu? Burada geri dönüşüm kutuları var mı?)
- Do you use solar panels or a weather vane? (Güneş paneli ya da rüzgar gülü kullanıyor musunuz?)
- Did house / land prices, taxes increase after tourism increased? Have your expenses increased? (Turizm arttıktan sonra ev / toprak fiyatları, vergiler arttı mı? Giderleriniz arttı mı?)
- Do you think tourism is beneficial? (Siz turizmin faydalı olduğunu düşünüyor musunuz?)
- How are you with tourists? How is your dialogue? (Turistlerle aranız nasıl? Diyalogunuz nasıl?)
- Is there a lot of immigration from village to city? Has anyone returned to the village after tourism was introduced to the village? (Çok göç oluyor mu köyden kente? Turizmden sonra köye dönen oldu mu hiç?)
- Are you pleased to be from Hoyran/Kapaklı after the project? Has your love for the place increased? (Projeden sonra Hoyranlı olmaktan memnun musunuz? Buraya başlılığınız, sevginiz arttı mı?)
- Do tourists walk outside the Lycian Way, for example, enter the fields? Does it cause problems? (Turistler Likya Yolu dışında yürüyor mu, örneğin tarlalara giriyorlar mı? Sorun yaratıyor mu?)
- Are you doing anything to protect the environment? Are you taking any action? (Siz çevreyi korumak adına bir şey yapıyor musunuz? Önlem alıyor musunuz?)

- What are the traditional activities related to the local culture? Are you still continuing them? (Yerel kültür hakkında, geleneksel aktiviteler neler? Hala devam ediyor musunuz?)
- Are young people aware of their local culture? Do they continue to accept it? Do they respect it? (Gençler yerel kültürlerinin farkında mı? Onlar devam ediyor mu? Saygı duyuyor mu?)
- Are traditional stone village houses used? How are the new structures? Are they compatible with village houses? (Geleneksel taş köy evleri kullanılıyor mu? Yeni yapılanmalar nasıl, köy evleriyle uyumlu mu?)
- 'Social cohesion' chat: women, family dynamics, economic empowerment, etc. (‘Social cohesion’ chat: kadınlar, aile dinamikleri, ekonomik güçlenme vb.?)
- Additional comments: (Eklemek istedikleriniz:)

2) Interview Questions for Project Participants

- What do you do for a living? (Ne işle uğraşıyorsunuz?)
- How did you hear about the project and how did you get involved? (Projeden nasıl haberiniz oldu ve nasıl dahil oldunuz?)
- What is the purpose of the project? What problems did the project aim to solve in the region? (Projenin amacı nedir? Proje bölgede hangi sorunları çözmeyi amaçlayarak oluşturulmuştur?)
- What activities were planned before the project started? How were they intended to solve the problems? (Proje başlamadan önce ne gibi aktiviteler planlanmıştı? Bunlar sorunları ne şekilde çözmeyi amaçlamıştı?)

- Have all the planned activities been carried out? Why is that? (Planlanan aktivitelerin hepsi gerçekleştirilebildi mi? Neden?)
- How was the communication between local people, project management and local administrations during the project period? How was the interest and participation in the project? (Proje süresinde yerel halk, proje yönetimi, yerel yönetimler arasındaki iletişim nasıldı? Projeye ilgi ve katılım nasıldı?)
- What were the problems that caused the planned activities or changes not to be realized during the project? (Proje süresince planlanan aktivite ya da değişimlerin gerçekleştirilememesine neden olan problemler nelerdi?)
- After the project is complete, are there any problems you aimed to solve but could not solve and why? (Proje tamamlandıktan sonra, çözmeyi amaçladığınız ama çözülemeyen problemler var mı ve neden?)
- What kind of changes occurred in the region after the project was completed? Can you explain in detail? (Proje tamamlandıktan sonra bölgede ne gibi değişimler oldu, detaylı anlatır mısınız?)
- Have the revenues of the local government increased after the project? Tax, etc. [to only the representative from Demre Municipality] (Projeden sonra yerel yönetimin gelirleri arttı mı?)
- Have various management / control mechanisms and / or policies regarding environmental pollution been established? (Çevre kirliliğine dair çeşitli yönetim / denetim mekanizmaları ve / veya politikalar oluşturuldu mu?)
- Has any reduction in environmental pollution been observed? (Çevre kirliliğinde azalma gözlemdi mi?)

- Is there any erosion risk in the region? What kind of work has been done on this subject within the project? (Bölgede erozyon riski var mı? Proje dahilinde bu konuda ne gibi çalışmalar yapıldı?)
- Is there a water problem in the region? What kind of work has been done on this subject within the project? (Bölgede su problemi var mı? Proje dahilinde bu konuda ne gibi çalışmalar yapıldı?)
- Has there been an increase in the renewable energy use rate of the village? (Köyün yenilenebilir enerji kullanım oranında artış gözlemdi mi?)
- What kind of work has been done under the title of recycling in the village? (Köyde geri dönüşüm başlığı altında ne gibi çalışmalar yapıldı?)
- Are there any endangered species (animal, plant) in the region? What has been done within the project in this regard? (Bölgede soyu tehlikede olan canlı (hayvan, bitki) türleri var mı? Bu konuda proje dahilinde ne yapıldı?)
- Additional Comments: (Eklemek istedikleriniz:)

APPENDIX B

THEMES FROM CONTENT ANALYSIS

#	LIST OF THEMES (TRANSLATED TO ENGLISH) ORDERED BY FREQUENCY	FREQUENCY
1	Villagers open their homes for boarding	23
2	The villagers know the project leader	21
3	Villagers were given home pensioning training	18
4	Participation in trainings was high	17
5	Villagers are engaged in greenhouse practices and agriculture	17
6	The public is satisfied with the project	16
7	Tourism is seen as an additional income	15
8	Villagers believe that tourism will be better in the future	15
9	Sales of local products are constantly made at the society's building	15
10	Original local products were developed	14
11	Increased visibility and active role of women	13
12	Villagers suffer financial problems	13
13	Smuggling and treasure hunting decreased	12
14	Seasonality in terms of income occurs in agriculture and tourism	12
15	Village and villagers being ready / suitable for the project	12
16	Villagers were given foreign language education	11
17	Yörük festival and outdoor activities	11
18	Education related to the local culture was given to the villagers	10
19	People protect their own culture	10
20	Belief that there will be a shift from agriculture to tourism	10
21	The local governments supported the project	10
22	Socializing of the local people and getting to know new people	10
23	Garbage collection has improved	10
24	The promotion of the village and the hostels is done through the social media efforts of the stakeholders	10
25	The value of the cultural heritage increased	9
26	The villagers cannot be tourism entrepreneurs because of their financial struggles	9
27	The architectural structure of the village has changed	9
28	Inclination to tourism increased	9
29	I approached tourism positively when I heard about the project	9
30	The public was eager for the project	9
31	The project emerged from the local opinion leader	9
32	The number of tourists coming to the village increased after the project	9
33	A sustainable pilot project has been created	9
34	Low number of young population	9
35	Capacity building trainings were given to the villagers	8
36	The cultural awareness of the villagers increased	8
37	Villagers' interest in cultural heritage increased	8
38	Yörük Culture dominates	8
39	The landscaping in the village is improving	8

40	Restoration increased	8
41	We can improve ourselves through tourism	8
42	We understood the tourism potential of the village	8
43	Villagers knew the concept of tourism	8
44	Local people want to be happier	8
45	The villagers' relationship with stakeholders has grown stronger	8
46	A volunteer group was created	8
47	They understood that their service had a financial equivalent	8
48	Familiarity with the concept of sustainability increased	8
49	The local people took action together on the project	8
50	The local people ensured the continuity of the project	8
51	Villagers were told about the lifestyle and the importance of protecting village life	7
52	Unique food culture was emphasized	7
53	Anadolu Efes did not support the project as much as we expected	7
54	A local association was established	7
55	Sense of belonging and pride increased	7
56	Sustainability awareness increased in terms of usage of plastic	7
57	The local people were in solidarity and motivated each other	7
58	I received a course certificate after the training	6
59	Yörük cuisine was highlighted	6
60	One of the home pension owners, a lady, is very entrepreneurial	6
61	Business licenses obtained for enterprises	6
62	They do not prefer non-authentic architecture	6
63	Aesthetic appearance got better	6
64	Villagers say 'I will do tourism business in the future'	6
65	We speak English with tourists	6
66	Shyness decreased and self-confidence increased	6
67	Villagers are encouraged to do sustainable tourism practices	6
68	We don't want bad competition between businesses	6
69	The villagers worked by themselves for the project without any support	6
70	Alternative central locations were opened	5
71	New tracks were added	5
72	There is no entrepreneur in the village	5
73	Villagers are investing in tourism enterprises from their own money	5
74	The villagers trust the project leader and see him as an opinion leader	5
75	The board of the local association was created	5
76	The Lycian way was cleaned and maintained	5
77	The fund is very low	5
78	Lack of human resources	5
79	Animal husbandry decreased	5
80	The villagers took an active role in the project	5
81	We threw the first spark, the people will continue	5
82	Energy sources are used	5
83	Local products are sold at festival stalls and in front of homes	5
84	Young people attended training	4
85	Continuity of the trainings could not be ensured	4

86	We didn't know what the ruins in the village were	4
87	They adopted/interiorized cultural heritage	4
88	Eating and drinking service	4
89	Entrepreneurs are jealous from others	4
90	New roads damaged ancient ruins	4
91	Villagers say 'let tourism be well established in the village, then we will start our enterprises'	4
92	There were those who perceived the project negatively	4
93	The Culture Routes Society supported the project	4
94	Villagers' sincerity with tourists	4
95	Villagers are pleased with the recommendations of tourists	4
96	Familiarity of the project leader to the villagers and his closeness to the village	4
97	New opinion leaders grow from the village with the project	4
98	The project leader has links in the field of tourism	4
99	The project cannot be run successfully without a local opinion leader in the project	4
100	Quality of life and opportunities increased	4
101	Environmental awareness increased	4
102	The villagers' income is rising	4
103	House / land prices increased	4
104	There wasn't much trouble among the people	4
105	Conflicts among the local people decreased during the project	4
106	Decision-making mechanism in the local association to include the villagers	4
107	Population distribution	4
108	Population increased 15 years ago with water coming into the village	4
109	Promotion and marketing of products are missing	4
110	Participation to the trainings from Hoyran was low	3
111	Education accessibility was ensured in Kapaklı	3
112	Young people cannot start their tourism business due to financial difficulties	3
113	Villagers envy the tourism entrepreneurs in the village	3
114	We taught the local people to adopt and protect stone houses	3
115	Tangible cultural heritage was not protected	3
116	As the villagers communicated with the tourist, their positive perceptions towards tourism increased	3
117	Local people want more tourists	3
118	The UNDP supported the project	3
119	The important thing is to maintain hospitality	3
120	Tourists are satisfied	3
121	Project leader providing concrete output from the project	3
122	Project interiorization of the local opinion leader	3
123	They understood the concept of the project	3
124	The project had multiplier effects	3
125	If the project fund was higher, the project could be improved	3
126	After the project the continuity of the activities could not be ensured	3
127	Marketing and promotion strategies are insufficient	3
128	We know what the ruins are	2

129	They couldn't adopt/interiorize cultural heritage	2
130	Those who come from Istanbul and want to open a pension are in a more advantageous situation	2
131	They are afraid to attempt a tourism business	2
132	The number of people who were negative towards the project actually decreased after the project	2
133	I would like to see more local businesses in the village	2
134	Local people want to be wealthier	2
135	Some local people are not happy with the project	2
136	We get closer as we talk to tourists	2
137	Interaction of the volunteer group with the local community	2
138	There are those who want to return to the village	2
139	Monitoring evaluation is missing	2
140	Project duration is short	2
141	Solar power can be improved	2
142	The village is safe	2
143	There was no cultural education in the school	1
144	The village has no deep culture of its own	1
145	The cultural aspect of the village has changed	1
146	We encouraged home boarding	1
147	They did not want to open the house to home pensions at first but they did after the education	1
148	Village specific products could not be developed	1
149	There were people who feared the project because they thought that the state wouldn't allow greenhouse farming anymore	1
150	Initial negative perceptions of the project due to Anadolu Efes	1
151	It is not as suffocating as it is in Kuşadası	1
152	The villager has an expectation of modernization	1
153	I wanted an olive oil packaging facility	1
154	The participation to the festival is more than what the villagers expected	1
155	The Mukhtar was not active enough	1
156	More civil society support is needed	1
157	We could not focus enough due to the 2016-2017 tourism crisis	1
158	The increase in village nationalism negatively affected non-Hoyran locals	1
159	Villagers do not share material for social media with Anadolu Efes	1
160	Sales channel is required for branding of products	1

APPENDIX C

CATEGORIES AND THEIR GROUP FREQUENCIES

Adoption of and Attitudes Towards Tourism and the Project (144)

- Participation in trainings was high
- Tourism is seen as an additional income
- Villagers believe that tourism will be better in the future
- Village and villagers being ready / suitable for the project
- Belief that there will be a shift from agriculture to tourism
- Inclination to tourism increased
- I approached tourism positively when I heard about the project
- The public was eager for the project
- We can improve ourselves for tourism
- We understood the tourism potential of the village
- Villagers knew the concept of tourism
- Villagers say 'I will do tourism business in the future'
- There were those who perceived the project negatively
- Villagers say 'let tourism be well established in the village, then we will start our enterprises'
- As the villagers communicated with the tourist, their positive perceptions towards tourism increased
- They understood the concept of the project
- The number of people who were negative towards the project actually decreased after the project

- There were people who feared the project because they thought that the state wouldn't allow greenhouse farming anymore
- Initial negative perceptions of the project due to Anadolu Efes

Economic Activities and Financial Issues (77)

- Villagers are engaged in greenhousing and agriculture
- Villagers suffer financial problems
- Seasonality in terms of income occurs in agriculture and tourism
- The villagers cannot be tourism entrepreneurs because of their financial struggles
- We don't want bad competition between businesses
- The fund is very low
- Animal husbandry decreased
- House / land prices increased
- If the project fund was higher, the project could be improved
- Young people cannot start their tourism business due to financial difficulties

Education (75)

- Villagers were given home pensioning training
- Villagers were given foreign language education
- Education related to the local culture was given to the villagers
- Villagers were told about the life style and the importance of protecting village life
- Capacity building trainings were given to the villagers

- I received a course certificate after the training
- Young people attended training
- Continuity of the trainings could not be ensured
- Participation to the trainings from Hoyran was low
- Education accessibility was ensured in Kapaklı
- There was no cultural education in the school

Economic and Socio-Cultural Benefits of the Project (73)

- Increased visibility and active role of women
- The number of tourists coming to the village increased after the project
- A volunteer group was created
- They understood that their service had a financial equivalent
- Sense of belonging and pride increased
- Shyness decreased and self-confidence increased
- The board of the local association was created
- The villagers' income is rising
- Quality of life and opportunities increased
- Conflicts among the local people decreased during the project
- The project had multiplier effects
- There are those who want to return to the village

Culture and Cultural Heritage (73)

- People protect their own culture
- The value of the cultural heritage increased

- The cultural awareness of the villagers increased
- Villagers' interest in cultural heritage increased
- Yörük Culture
- Unique food culture was emphasized
- Yörük cuisine was highlighted
- We didn't know what the ruins in the village were
- They adopted/interiorized cultural heritage
- Tangible cultural heritage was not protected
- We know what the ruins are
- They couldn't adopt/interiorize cultural heritage
- The village has no deep culture of its own
- The cultural aspect of the village has changed

Introduction of Tourism Product, Services and Activities (72)

- Villagers opened their homes for boarding
- Original local products were developed
- Yörük festival and outdoor activities
- A local association was established
- Alternative central locations were opened
- New tracks were added
- Eating and drinking service
- We encouraged home boarding
- They did not want to open the house to home pensions at first but they did after the education

- Village specific products could not be developed

Project Leader (57)

- The villagers know the project leader
- The project emerged from the local opinion leader
- The villagers trust the project leader and see him as an opinion leader
- Familiarity of the project leader to the villagers and his closeness to the village
- New opinion leaders grow from the village with the project
- The project leader has links in the field of tourism
- The project cannot be run successfully without a local opinion leader in the project
- Project leader providing concrete output from the project
- Project interiorization of the local opinion leader

Landscape Aesthetics and Protection of Physical Values (56)

- Smuggling and treasure hunting decreased
- The architectural structure of the village has changed
- The landscaping in the village is improving
- Restoration increased
- They do not prefer non-authentic architecture
- Aesthetic appearance got better due to plastic usage of greenhouses
- Aesthetic appearance got better in terms of architecture and planning
- New roads damaged ancient ruins
- We taught the local people to adopt and protect stone houses

Sustainability and Environmental Awareness (52)

- Garbage collection has improved
- A sustainable pilot project has been created
- Familiarity with the concept of sustainability increased
- Sustainability awareness increased in terms of usage of plastic
- Villagers are encouraged to do sustainable tourism practices
- The Lycian way was cleaned and maintained
- Environmental awareness increased
- After the project the continuity of the activities could not be ensured

Stakeholder Participation and Support (49)

- Sales of local products are constantly made at the society's building
- The local governments supported the project
- The villagers' relationship with stakeholders has grown stronger
- Anadolu Efes did not support the project as much as we expected
- The Culture Routes Society supported the project
- The UNDP supported the project
- More civil society support is needed
- The Mukhtar was not active enough

Local Community Relations and Project Participation (48)

- The local people took action together on the project
- The local people ensured the continuity of the project

- The local people were in solidarity and motivated each other
- The villagers worked by themselves for the project without any support
- The villagers took an active role in the project
- We threw the first spark, the people will continue
- There wasn't much trouble among the people
- Decision-making mechanism in the local association to include the villagers
- The increase in village nationalism negatively affected non-Hoyran locals

Expectations from and Satisfaction with the Project&Tourism (37)

- The public is satisfied with the project
- Local people want to be happier
- Local people want more tourists
- I would like to see more local businesses in the village
- Local people want to be wealthier
- Some local people are not happy with the project
- It is not as suffocating as it is in Kuşadası
- The villager has an expectation of modernization
- I wanted an olive oil packaging facility
- The participation to the festival is more than what the villagers expected
- We can improve ourselves through tourism

Host-Guest Relations (34)

- Socializing of the local people and getting to know new people
- We speak English with tourists

- Villagers' sincerity with tourists
- Villagers are pleased with the recommendations of tourists
- The important thing is to maintain hospitality
- Tourists are satisfied
- We get closer as we talk to tourists
- Interaction of the volunteer group with the local community

Entrepreneurship (33)

- One of the home pension owners, a lady, is very entrepreneurial
- Business licenses obtained for enterprises
- There is no entrepreneur in the village
- Villagers are investing in tourism enterprises from their own money
- Entrepreneurs are jealous from others
- Villagers envy the tourism entrepreneurs in the village
- Those who come from Istanbul and want to open a pension are in a more advantageous situation
- They are afraid to attempt a tourism business

Characteristics of the Village and Local Demographics (26)

- Low number of young population
- Energy sources are used
- Population distribution
- Population increased 15 years ago with water coming into the village
- Solar power can be improved

- The village is safe

Marketing and Sales (24)

- The promotion of the village and the hostels is done through the social media efforts of the stakeholders
- Local products are sold at festival stalls and in front of homes
- Promotion and marketing of products are missing
- Marketing and promotion strategies are insufficient
- Villagers do not share material for social media with Anadolu Efes
- Sales channel is required for branding of products

Project Limitations (10)

- Lack of human resources
- Monitoring evaluation is missing
- Project duration is short
- We could not focus enough due to the 2016-2017 tourism crisis

APPENDIX D

LONG TERM OUTCOMES, RELATED THEMES AND PROPOSED INDICATORS

LONG-TERM OUTCOME	THEMES RELATED TO THE OUTCOME	PROPOSED GENERAL INDICATORS	PROPOSED INDICATORS SPECIFIC TO HOYRAN/KAPAKLI
Increased Quality of Life of the Local Community	Satisfaction of Socialization Needs	Interaction between locals and tourists	• Frequency of communication with tourists • Number of people in the village who interact with the tourists
	Increased Self Esteem	Knowledge of the locals	• Percentage of locals who speak English • Percentage of locals who are able to adequately communicate with guests • Number of people who participated in tourism education programs
	Place ppreciation and Sense of Belonging	Local people's pride in the local culture and values	• Expression of civic pride (local culture, identity, etc)
	Empowerment of the Local People	Interaction between locals and local government	• Number of meetings with local government • Frequency of communication with local government on related issues
		Local people's voice in decision making processes	• Number of local representatives in NGOs or local institutions • Existence of mechanisms for local participation in decision-making • Existence of a local NGO focused on tourism-related activities with local board members
	Local People’s Engagement with Tourism Activities	Local people’s share in tourism	• Number of licensed home pensions owned by locals • Number of people who participate in the production of local food and souvenirs • Number of local people who contributed to the festival with their locally produced products
		Inclusion of disadvantaged groups to tourism-related activities	• Number of women engaged in tourism activities • Number of young people engaged in tourism activities

LONG-TERM OUTCOME	THEMES RELATED TO THE OUTCOME	PROPOSED GENERAL INDICATORS	PROPOSED INDICATORS SPECIFIC TO HOYRAN/KAPAKLI
Increased Quality of Life of the Local Community (Continued)	Village Attractiveness	Community's interest in restoration and awareness on authentic local architecture	• Number of people considering restoration of their house • Percentage use of authentic materials in local buildings • Percentage of locals that are aware of the value of the local authentic architecture • Number of authentic restorations carried out in the community • Funding/projects for restoration of local buildings
		Protection of landscape and its aesthetics	• Number of trees planted • Number of households doing garden planning • Percentage reduction in the usage of plastic covers in gardens • Number of greenhouses applying invisibility practices • Existence and implementation of regulations for protection in constructions • Number of complaints made by the locals against new constructions • Ratio of new constructions that are committed to follow authentic stone village houses style
	New Jobs/Enterprise Opportunities	Vocational capacity of the local people	• Number of people who have obtained relevant certification for tourism activities (which they can use it to apply any other tourism-related job in Turkey, such as hotels etc.)
		Local tourism service providers	• Number of licensed home pensions, cafes, hiking or boat tours, outdoor activity service providers, material rentals providers, restaurants for locally produced gourmet tourism
		Authentic, local souvenir production	• Variety (number of different products) of authentic souvenir production produced by the locals • Number of selling points for local souvenirs • Existence of a souvenir production centre
		Locally produced food	• Variety (number of different products) of locally produced foods • Number of selling points for local food products • Number of workshops for capacity building in locally produced foods

LONG-TERM OUTCOME	THEMES RELATED TO THE OUTCOME	PROPOSED GENERAL INDICATORS	PROPOSED INDICATORS SPECIFIC TO HOYRAN/KAPAKLI
Increased Quality of Life of the Local Community (Continued)	Increased Income of the Local People from tourism	Competitiveness of the villages as tourist destinations	• Number of new accommodation alternatives • Number of new tourism attractions • Number of visitors • Tourists' return rate • Measures concerning the promotion of the village in online platforms • Accessibility to the village by sea or land
	Relations within the Local Community	Competition amongst the local enterprises	• Number of complaints made by the locals concerning competition • Number of complaints of local incidents within the community • Existence and implementation of price policies
		Cooperation between the locals	• Number of projects (such as festivals, etc.) based on the cooperation of the locals • Percentage of local people who participated in projects actively (such as festivals etc.)
Environmental Sustainability that Benefits the Local Community	Waste Management Practices in the Local Community	Waste collection system of the village	• Number of cleaning activities along the parkour • Percentage decrease in thrown plastic buckets • Existence of a recycling unit in the village • Existence of garbage collection in the village and along the parkours • Percentage of locals who benefit from garbage collection services
	Environmental Protection Habits of the Local Community	Decreased usage of plastics by locals	• Percentage reduction in plastic usage in the villagers' garden
		Lower dependence on greenhouses	• Percentage reduction in greenhouse practices in the villages
	Protection of the Community Against the Danger of Over-Development	Protection against overcrowding	• Existence and local implementation of legislation for illegal stalls along the way • Number of measures taken for protection of ruins near the new trails and roads • Existence and local implementation of measures to control carrying capacity

LONG-TERM OUTCOME	THEMES RELATED TO THE OUTCOME	PROPOSED GENERAL INDICATORS	PROPOSED INDICATORS SPECIFIC TO HOYRAN/KAPAKLI
Environmental Sustainability that Benefits the Local Community (Continued)	Protection of the Community Against the Danger of Over-Development (Continued)	Knowledge of local history and cultural heritage	• Percentage of locals that have an adequate knowledge of the local cultural heritage and history (Yörük culture, the Lycian and Roman civilizations) • Percentage of locals who can name basic architectural structures in the area, such as tombs or churches • Number of local people that visit local museums or ancient sites

APPENDIX E

RELATIONSHIP BETWEEN PROPOSED GENERAL INDICATORS AND THEMES DERIVED FROM THE CONTENT ANALYSIS

PROPOSED GENERAL INDICATORS (TOTAL FREQUENCY)	SELECTED RELATED THEMES OF THE CONTENT ANALYSIS	FREQUENCY
Interaction between locals and tourists (31)	Socializing of the local people and getting to know new people	10
	We speak English with tourists	6
	Villagers' sincerity with tourists	4
	Villagers are pleased with the recommendations of tourists	4
	The important thing is to maintain hospitality	3
	We get closer as we talk to tourists	2
	Interaction of the volunteer group with the local community	2
Knowledge of the locals (6)	Shyness decreased, and self-confidence increased	6
Local people's pride in the local culture and values (24)	Yörük cuisine was highlighted	6
	Yörük festival and outdoor activities	11
	Sense of belonging and pride increased	7
Interaction between locals and local government (8)	The villagers' relationship with stakeholders has grown stronger	8
Local people's voice in decision making processes (9)	The board of the local association was created	5
	Decision-making mechanism in the local association to include the villagers	4
Local people’s share in tourism (59)	I received a course certificate after the training	6
	Villagers opened their homes for boarding	23
	Villagers envy the tourism entrepreneurs in the village	3
	Inclination to tourism increased	9
	Villagers say 'I will do tourism business in the future'	6
	I would like to see more local businesses in the village	2
	We threw the first spark; the people will continue	5
	Local products are sold at festival stalls and in front of homes	5

PROPOSED GENERAL INDICATORS (TOTAL FREQUENCY)	SELECTED RELATED THEMES OF THE CONTENT ANALYSIS	FREQUENCY
Inclusion of disadvantaged groups to tourism-related activities (13)	Increased visibility and active role of women	13
Community's interest in restoration and awareness of authentic local architecture (26)	The architectural structure of the village has changed	9
	Restoration increased	8
	We taught the local people to adopt and protect stone houses	3
	They do not prefer non-authentic architecture	6
Vocational capacity of the local people (6)	I received a course certificate after the training	6
Tourism service providers (15)	Business licenses obtained for enterprises	6
	Alternative central locations were opened	5
	Eating and drinking service	4
Authentic, local souvenir production (15)	Original local products were developed	14
	Village specific products could not be developed	1
Locally produced food (15)	Sales of local products are constantly made at the society's building	15
Competitiveness of the villages as tourist destinations (27)	The number of tourists coming to the village increased after the project	9
	A volunteer group was created	8
	The promotion of the village and the hostels is done through the social media efforts of the stakeholders	10
Competition amongst the local enterprises (6)	We don't want bad competition between businesses	6
Cooperation between the locals (28)	Conflicts among the local people decreased during the project	4
	The villagers took an active role in the project	5
	There wasn't much trouble among the people	4
	The local people took action together on the project	8
	The local people were in solidarity and motivated each other	7
Waste collection system of the village (27)	The Lycian way was cleaned and maintained	5
	Environmental awareness [sensitivity on waste] increased	4
	Familiarity with the concept of sustainability increased [in terms of waste management]	8
	Garbage collection has improved	10

PROPOSED GENERAL INDICATORS (TOTAL FREQUENCY)	SELECTED RELATED THEMES OF THE CONTENT ANALYSIS	FREQUENCY
Decrease usage of plastic (7)	Sustainability awareness increased in terms of usage of plastic [in local people's gardens and houses]	7
Lower dependence on greenhouses (36)	There were people who feared the project because they thought that the state wouldn't allow greenhouse farming anymore	1
	Villagers are engaged in greenhouse practices and agriculture	17
	Belief that there will be a shift from agriculture to tourism	10
	Aesthetic appearance improved due to plastic usage of greenhouses	8
Protection of landscape and its aesthetics (18)	New roads damaged ancient ruins	4
	Aesthetic appearance got better in terms of architecture and planning	6
	The landscaping in the village is improving	8
Protection against overcrowding (1)	It is not as crowded as it is in Kuşadası	1
Knowledge of local history and cultural heritage (57)	People protect their own culture	10
	The value of the cultural heritage increased	9
	The cultural awareness of the villagers increased	8
	Villagers' interest in cultural heritage increased	8
	Yörük culture	8
	We didn't know what the ruins in the village were	4
	They adopted/interiorized cultural heritage	4
	We know what the ruins are	2
	They couldn't adopt/interiorize cultural heritage	2
	The village has no deep culture of its own	1
	The cultural aspect of the village has changed	1
Acceptance of the local culture (14)	Villagers were told about the life style and the importance of protecting village life	7
	Unique food culture was emphasized	7
Protection of cultural heritage against vandalism and illegal digging (15)	Tangible cultural heritage was not protected	3
	Smuggling and treasure hunting decreased	12