THE ROLE OF HERITAGE INTERPRETATION IN THE SUSTAINABLE TOURISM DEVELOPMENT: THE CASE OF ANTANDROS

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The Case of Antandros

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ABSTRACT

The Role of Heritage Interpretation in the Sustainable Tourism Development: The Case of Antandros

It is expected from sustainable tourism development to preserve and ensure viable operations providing environmental, economic, and socio-cultural benefits in the long-term. Cultural heritage plays a crucial role in developing sustainable tourism by adding value to the lives of the local community and consequently creating a sense of identity or belonging. Therefore, it is important to enhance heritage quality and preserve the local culture, values, and traditions against negative impacts. In this aspect, the study investigates the modes and methods of heritage interpretation in connection to sustainable tourism development and the enhancement of cultural heritage value. Antandros ancient heritage site in Altınoluk tourist destination is selected for this study. The current methods of heritage interpretation specifically applied by the Antandros Association are investigated. For data collection, this research applied a triangulation of both qualitative data and methods. The data were analyzed with a hybrid thematic analysis approach. The main findings are: Firstly, cultural heritage is essential to become the fourth pillar in heritage destinations. Secondly, a holistic approach towards heritage presentation must be taken for Antandros sustainable tourism development. Finally, the role of heritage interpretation can be related to all heritage management aspects. In this respect, heritage interpretation can create a theme or brand through stories and myths for the destination. This association played an vital role in becoming a network connection for other stakeholders. Whereas the barriers were the insufficient cooperation of the public sector and the local residents in the region and financial support.

ÖZET

Sürdürülebilir Turizmin Gelişiminde Miras Yorumunun Rolü: Antandros Örneği

Sürdürülebilir turizm gelişiminin uzun vadede çevresel, ekonomik ve sosyo-kültürel faydalar sağlayan uygulanabiliroperasyonları koruması ve sağlaması beklenmektedir. Kültürel miras, yerel topluma ve yaşamlarına değer katarak ve bunun sonucunda bir kimlik veya aidiyet duygusu yaratarak sürdürülebilir turizmin geliştirilmesinde çok önemli bir rol oynar. Bu yönüyle çalışma, mirasın yorumlanması aracılığıyla sürdürülebilir turizm gelişimi ve bölgenin kültürel miras değerinin geliştirilmesi ile bağlantılı olarak kültürel mirasın yorumlanması ve sunulmasına yönelik araç ve yöntemleri araştırmaktadır. Bu çalışma için Altınoluk turizm destinasyonundaki Antandros antik kenti seçilmiştir. Antandros Derneği tarafından özel olarak uygulanan mevcut miras yorumlama yöntemleri incelenmiştir. Veri toplama için bu araştırmada nitel veri toplanarak yöntem üçgenlemesi uygulanmış ve veriler hibrit tematik analiz yaklaşımıyla analiz edilmiştir. Bu çalışmanın ana bulguları üç maddede sunulmaktadır. İlk olarak, kültürel mirasın sürdürülebilirlik için destinasyonlarında dördüncü temel etken haline gelmesi gereklidir. Ayrıca Antandros'un turizmde sürdürülebilir kalkınmaya yönelmesi için, mirasın yorumlanmasında bütüncül bir yaklaşım benimsenmelidir. Son olarak, miras yorumunun rolü, tüm miras yönetimi yönleriyle ilişkilendirilebilir. Bu bakımdan,destinasyon için hikayeler ve mitler aracılığıyla bir tema veya marka yaratabilir. Antandros Derneği diğer paydaşlar için ağ oluşturma açısından önemli bir rol oynamıştır. Buna ragman, mali destek,kamu sektörü ve bölgedeki yerel halkın işbirliği ve katılımı açısından yetersizlikler engel teşkil etmektedir.

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TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION 1
1.1 Problem statement 1
1.2 Research gap and aim of the research 4
CHAPTER 2: LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK 7
2.1 Tourism development 7
2.2 Cultural heritage 15
2.3 Cultural heritage values 18
2.4 Heritage Interpretation (HI) 20
2.5 STD and CBT in archaeological sites with HI 32
2.6 Conceptual framework 34
CHAPTER 3: THE CASE OF ANTANDROS 36
3.1 Location 36
3.2 Heritage tourism resources 37
3.3 History of Antandros in myths 41
3.4 The Aeneas cultural route 45
3.5 Antandros archaeological Site 46
CHAPTER 4: METHODOLOGY 51
4.1 Research question 51
4.2 Research design 52
4.3 Data collection 57
4.4 Thematic analysis 60
CHAPTER 5: FINDINGS AND DISCUSSION 65
5.1 Findings 65
5.2 Thematic analysis of the data 76
5.3 Discussion 77
CHAPTER 6: CONCLUSION 141
6.1 HI and sustainable CBT in the case of Antandros 141
6.2 Theoretical implication 143
6.3 Practical implication 147
6.4 Limitations of the study and recommendations for future research 150
APPENDIX A: INTERVIEW GUIDELINE, ENGLISH VERSION 153

APPENDIX B: INTERVIEW GUIDELINE, TURKISH VERSION 155
APPENDIX C: CODEBOOK 157
REFERENCES 158

LIST OF FIGURES

Figure 1. Classification of heritage 18

Figure 2. A systematic interpretation of a heritage site 27

Figure 3. Conceptual model of the relationship between HI and STD 35

Figure 4. A two-way and circular relationship between the stakeholders, HI, and STD 35

Figure 5. Left: the location of Altinoluk; right: the region of Antandros 37

Figure 6. Sections of Kazdagi museum 39

Figure 7. Tahtakuslar ethnography gallery 39

Figure 8. Abdullah Efendi Mansion, the Antandros Association 40

Figure 9. Aphrodisias museum, Aeneas fleeing from Troy 42

Figure 10. Medallion minted in Antandros 43

Figure 11. Sarıkız statue in Altinoluk 45

Figure 12. Aeneas Route 46

Figure 13. The name of Antandros carved on a stone 47

Figure 14. The Roman Villa plan 48

Figure 15. Room number one in the Roman Villa 48

Figure 16. Mosaics of the Roman Villa 49

Figure 17. Necropolis and its different graves 50

Figure 18. A scheme of research design 53

Figure 19. The hybrid thematic analysis 62

Figure 20. Local women selling handmade art in the Antandros Association 68

Figure 21. An Antandros association member presenting the roman villas 70

Figure 22. Antandros association participating in related events. 72

Figure 23. The Antique food event and the contest of three beauty performance 73
Figure 24. The sessions for the Erasmus students..... 74
Figure 25. The Archaeopark procedures..... 75
Figure 26. Archaeopark booklets for schoolchildren..... 75
Figure 27. Painting competition and samples of the paintings 76
Figure 28. Providing opportunities for visitors to work on mosaics..... 85
Figure 29. World's first beauty contest story on a panel in the roman villas 90
Figure 30. The theatrical show on the site of the roman villa..... 91
Figure 31. Simple questions and answers for children at Troy Museum..... 92
Figure 32. Time scale and classification of the whole Troy region's history..... 93
Figure 33. Digital and interactive technologies at Troy Museum..... 93
Figure 34. Pronouncement of the traditional breakfast held by the association 104
Figure 35. Museum hotel in Antakya, Turkey 116
Figure 36. The interpretative triangle..... 122
Figure 37. Three types of outcomes in HI..... 128
Figure 38. The outcome of HI in heritage management 132

LIST OF ABBREVIATIONS

AD	Anno Domini
AR	Augmented Reality
BC	Before Christ
CBT	Community-Based Tourism
DASTA	Areas for Sustainable Tourism Administration
EQF	European Qualifications Framework
GDP	Gross Domestic Product
GSTC	Global Sustainable Tourism Council
HI	Heritage Interpretation
ICOMOS	International Council on Monuments and Sites
NGO	Non-Governmental Organization
STD	Sustainable Tourism Development
UNDP	United Nations Development Program
UNEP	United Nations Environment Program
UNESCO	The United Nations Educational, Scientific, and Cultural Organization
UNWTO	United Nations World Tourism Organization
VR	Virtual Reality
WHL	World Heritage List
WTTC	World Travel and Tourism Council

CHAPTER 1

INTRODUCTION

"There are no facts, only interpretations" Friedrich Nietzsche

1.1 Problem statement

According to UNWTO, the tourism industry is increasing in scope and dimension (Brooks, 2011). While visiting various destinations with distinct characteristics is becoming popular, an increasing number of people with different levels of social status and education are participating in the tourism industry to offer a service or product to travelers. The local areas, specifically small towns, also gain financial or nonfinancial benefits from their hometown activities. However, this can be problematic due to the increasing number of travelers and mass tourism. Although alternative tourism will not prevent all negative socio-cultural consequences of tourism, it has improved the cultural impacts of tourism, which is supported by the community (Eslami, Khalifah, Mardani, Streimikiene, & Han, 2019), and it might be proposed as a solution to the mass tourism.

The socio-cultural context of a place, along with environmental and economic aspects, are the essential factors that must be considered in the tourism development of a specific destination. While the social aspect can be described by the interaction among the people and issues related to the community at large, the cultural aspects are related to tangible or intangible heritage, traditions, customs, and relics, all of which can connect the peoples' past beliefs and behaviors to their current lifestyle and sense of identity. According to the United Nations World Tourism Organization (UNWTO), culture and heritage provide motivation for travel for more than half of tourists worldwide (Brooks, 2011). While cultural tourism is essential to cultural

heritage (Brooks, 2011), cultural and heritage products are also crucial for the tourism industry (Al-Ansi, Lee, King, & Han, 2021). Usually, the enhancement of cultural strategies is not in line with tourism framework developments (Boati & Lombardi, 2010), and in some cases, policymakers or managers do not have the skills to bring tourists to cultural sites and use cultural products as a tool for developing the destination in a sustainable approach (Megna, 2012). Thus, the symbiotic relationship between tourism and heritage requires a holistic view of sustainable development (Brooks, 2011; Boati & Lombardi, 2010).

Unless the local community does not appreciate and understand the value of cultural heritages, they might cause harm to the aesthetic, historical, and spiritual characteristics and thus harm both the present and future generations (Al-Ansi et al., 2021). In this respect, sustainability could prevent such negative consequences and act as a solution based on three pillars: socio-cultural, environmental, and economic. Creating a balance in the mentioned sustainability aspects of heritage sites is challenging. The desired outcome can be envisioned as the social needs of the local community answered, income generated, and the site protected (Moreno-Melgarejo, García-Valenzuela, Hilliard & Pinto-Tortosa, 2019). However, sustainable culture and heritage tourism can rarely be achieved without support from the local community (Eslami et al., 2019) or if there is no collaboration between the travel curators and locals (Al-Ansi et al., 2021).

Community attachment and the residents' sense of belonging in cultural heritage areas play a vital role in sustainable tourism development (STD) (Al-Ansi et al., 2021). Community attachment suggests social integration and community participation. Therefore, when there is more participation in a community, it could be assumed that they have a higher attachment to their place and community, resulting

in a stronger sense of belonging and a positive feeling (Eslami et al., 2019). Thus, it is essential to preserve the heritage material and the cultural identity of the place by considering the benefits that could be provided for the locals simultaneously. Including the residents' and the local community's perspectives in the heritage preservation process is crucial and should be undertaken as part of a holistic approach toward STD (UNWTO, 2012).

Megeirhi et al. (2020) emphasize that even with minimal participation, the local community receives benefits. The more the community understands and appreciates the cultural heritage, the more there is an effort toward preservation and a better presentation of that specific cultural heritage. Consequently, this leads to better enjoyment and experience of tourism, positive word-of-mouth toward the destination, and finally, giving back benefits to the community. One of the benefits could be better sustaining tourism development. In this way, it could retain and attract business in the community, which could lead to other benefits such as enhancement in the overall quality of life and reverse migration. Furthermore, Al-Ansi et al. (2021) claim that this could enhance the social and environmental values of the community as well. Thus, the authorities need to communicate the possible benefits with the community (Megeirhi et al., 2020).

One of the tools that could give momentum to a sustainable cycle is the interpretation of cultural heritage. ICOMOS (2008) defines the essential criteria of presenting and interpreting cultural heritage as one of the critical factors of preservation and appreciation. From the tourism perspective, mere aesthetic satisfaction from visiting heritage sites is not enough. The site's significance must be understood to acquire an in-depth experience. Here is where the interpretation plays a key role (Seccombe et al., 2015). Interpretation leads to learning and might produce

an interaction or involvement experience that could lead the individual to share a piece of specific related knowledge, story, myth, or religious beliefs related to the cultural heritage (Rahaman, 2018). Buonincontri et al. (2017) claim that it is the human interaction that adds more meaning to the tourism experience. All the intangible elements of cultural heritage, such as dance, stories, customs, cuisine, and performances, can also be used as tools for interpretation (ICOMOS, 2008).

1.2 Research gap and aim of the research

This study aims to investigate how tourism development becomes sustainable with the help of heritage interpretation (HI) in the case of Antandros, a historical and archaeological heritage site located in Edremit in the west of Turkey. Turkey is one of the countries that has a distinctive natural and cultural heritage. In the UNESCO World Heritage List (WHL), nineteen sites in Turkey have been inscribed, including cultural and mixed areas. Fromm (2016) posits Turkey has witnessed various civilizations and historical eras, which explains cultural accumulation.

Antandros is part of the Aeneas Route, certified as the "Cultural Route of the Council of Europe," which starts from the archaeological sites of Troy and Antandros (Turkey) and ends in Rome (Italy)(Council of Europe, 2021). However, as one of this route's destinations, Antandros is not efficiently presented or appreciated, and no proper budget is allocated. This was one of the reasons to investigate the current situation of this destination and examine to what extent it is well-known by the local community and tourists that travel to this region. Is it appreciated, and has its significance been understood? If not, what are the reasons that heritage aspects which are numerous and rich in the region, have not become known in the eye of the public?

Most heritage places have ignored the use of Heritage Interpretation (HI) (Shalaginova, 2012). The research gap based on the literature review of the Moreno-Melgarejo et al. (2019) study can be inferred as mostly HI has been applied to museums rather than other tangible heritages. Moreover, Ababneh (2017) has emphasized that many studies suggest the use of HI in archaeological sites is limited. Therefore, it is essential to focus on the effects of HI on archaeological or cultural heritage destinations that are less known to the public.

According to Ross and Saxena (2019), the focus of engaging tourism in the reinterpretation of cultural heritage has been neglected and scarce in the literature. In past literature, the concept of archaeological sites and the tourism industry was not seemed to have established a good cooperation level. On the contrary, it was considered to create conflicts and risks. However, currently, it is the opposite, and there is a belief that these two concepts could have effects and connections with each other (Koren-Lawrence, Collins-Kreiner, & Israeli, 2020). Therefore, this thesis attempts to propose recommendations that could lead to better preservation of heritage and Antandros archaeological sites and promote and develop tourism sustainability in this region. Here is where HI could play a key role in functioning as a facilitator in enhancing this destination of the cultural route and sustaining tourism in the region. In this respect, means, tools, and techniques of HI that have been and might be applied in the future will be examined. While the status of HI in Antandros will be examined, there is room to investigate other destinations that applied heritage interpretation tools and were able to provide positive outcomes.

The research attempts to fill the gap in the literature by focusing on the medium of HI and the role of participatory approaches. Since most of the studies have focused on the means and methods to present heritage to various age groups of

visitors, such as Seccombe et al., 2015, Megna (2012), and Hercultour (2018), and a few studies, like Lecic & Vasilevska (2018) have examined the effectiveness of the applied strategies or methods, there is neglect toward the after-effect and qualities of how it has been received. This study will adopt a lens on the positive effects that the receivers could gain from HI and presentation.

Furthermore, since Megeirhi et al. (2020) explain that there is less focus on the participation and support of the local community in the studies of sustainable heritage tourism, this research will concentrate on the role and effects of community residents and the local NGO. The reciprocal relationship of how HI might affect the community and simultaneously what role the community could play toward better HI will be investigated. In this study, the mutual benefits that could arise from HI practices toward the STD of Edremit and Antandros will also be examined. In other words, one of the aims of this study is to recommend HI methods that could both lead to the preservation of heritage and archaeological sites and promote and develop the sustainability of tourism in this region. That is, to suggest strategies for creating a balance between the management and preservation of heritage on the one hand and tourism development on the other.

Based on the research gap and the problem statement, the thesis starts with the literature review. The conceptual framework is designed, and the research question is formulated accordingly, which could facilitate the concentration on more detailed information for better analysis (Braun & Clarke, 2006). The methodology is explained, including the research design, data collection, and the methods used. Following the data analysis, a discussion of the findings is provided. Finally, the conclusion section explains related theoretical and practical implications, recommendations, and research limitations.

CHAPTER 2

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1 Tourism development

Tourism is one of the world's biggest and fastest-growing industries (Pedersen, 2002). According to World Travel and Tourism Council, before the pandemic in 2019, the tourism and travel sector had generated 10.3% of the global GDP (WTTC, 2021). As Boati and Lombardi (2010) emphasize, tourism acts as an engine of economic growth and could prevent stagnation. From the social aspect, tourism brings people closer via learning and understanding and enhances the level of acceptance and tolerance towards each other (Brooks, 2011). This shows the high effect this industry could have. The tourism industry is multilevel and has various stakeholders that interact in this industry, such as tourists, tour operators or agencies, national or public managers, non-governmental associations, and the local community (Pedersen, 2002). A tourism stakeholder is defined as an individual or a group of people that either is affected by the goals, activities, and development of tourism or has effects on it (Rasoolimanesh & Jaafar, 2017; Hillman & Radel, 2018).

According to Uzzell (1993), the increase in the world's population is connected to the growth of international tourism. The improvement in households' income, transportation modes, and the rise in leisure time and educational levels are the reason for the growth of international tourism. While tourism development can help protect the local environment or create economic benefits for destinations, Mbaiwa (2005) explains that tourism could also improve the quality of life of the individuals related to the industry. For instance, it enhances the host-tourist relationship and changes both parties' socio-cultural context, mainly the community,

for example, their perception, values, lifestyle, relationships, and community structure. Therefore, it is crucial to understand that development is about economic growth and enhancing life's intellectual, emotional, spiritual, and moral aspects (Brooks, 2011).

Nevertheless, it is essential to consider that tourism causes adverse effects through either the development process or the tourists. Managing the carrying capacity and communication with the stakeholders can be inefficient. Preserving the revenue for the local community, preventing social tension among the residents, and constant monitoring to reduce the pitfalls are some of the mentioned problems. Therefore, the managers consider the budgets for facing difficulties and, in some cases, neglect spending for protection and better presentation (Pedersen, 2002).

2.1.1 Mass tourism vs. Alternative tourism

The motivation of tourists could affect which tourism type they choose. While some might seek "harder" experience types, others, as the "soft" experience seekers, tend to attend ordinary tourism (Pedersen, 2002). When a large number of people, usually organized, participate in one popular tourism product or destination, it is called mass tourism (Benur & Bramwell, 2015). Mass tourism's competitiveness level is high, and its tourists usually have less sense of responsibility toward the destination (Megna, 2012). On the other hand, more and more people are interested in pristine and untouched areas. This type of tourism, called niche tourism, has recently become more popular among tourists. According to Robinson & Novelli (2004), the niche tourism approach offers greater opportunities as a form of tourism that is “more sustainable, less damaging and, importantly, more capable of delivering high-spending tourists” (p. 1). A niche tourism product is described as a product or

destination that often has a particular market for a small number or group of people. The tourism products of such tourism type are on a small scale and customized for tourists (Benur & Bramwell, 2015; Pedersen, 2002).

Tourists' motivations, tastes, preferences, and expectations are all important factors in conducting tourism projects (Pedersen, 2002). Based on the tourists' specific interests and experience tastes, tourism has been divided into various small and specialized market segments and categories of travel that could be called alternative tourism (Pedersen, 2002; Holden, 2007). Thus, these types of tourism differ from mainstream or mass tourism. In alternative tourism, the focus is to have small-scale activities, locally owned jobs, and reduction of the impact and footprint it causes. Some tourism types are cultural tourism, eco-tourism, sports tourism, responsible tourism, adventure tourism, and heritage tourism. However, it is important to consider the fact that some tourism types overlap with each other. For instance, tourists could experience both natural and cultural tourism; thus, it is better to segment them into different categories, such as heritage tourism (Pedersen, 2002). Alternative tourism aims to reduce any negative impact on society, the economy, and the environment. Thus, it can be aligned with sustainable tourism (Holden, 2007). In short, sustainable tourism can consist of different types of tourism for mass tourists (Megna, 2012).

2.1.2 Sustainable tourism development (STD)

Tourism is a significant cultural and social exchange platform (Brooks, 2011). For the long-term financial and other resources, the tourism industry has been expected to take more active roles in sustainable development to reduce the negative impacts of this industry (Pedersen, 2002). Also, planning tourism development strategies

considering sustainability can be a competitive factor for a touristic destination (Boati & Lombardi, 2010). According to United Nations (1987), the definition of sustainable development is "developing in a way that meets the need of the present without comprising the future generations' needs." United Nations Environmental Program (UNEP) defines it as the continuous enhancement of the quality of life inside the environment's carrying capacity (Megna, 2012). Therefore, the definition of sustainable tourism could be originated from this definition as well. According to Pedersen (2002), UNWTO defines sustainable tourism as meeting the needs of the current residents and tourists while preserving the resources and places for future opportunities. According to UNEP and UNWTO, the paramount need for sustainable tourism is under these three dimensions: protecting and preserving the environment, equally distributing the equity and profit among all the stakeholders, preserving the socio-economic aspects, and creating a balance between these three aspects for a long-term approach while mitigating the negative consequences of tourism (Megna, 2012). UNESCO has emphasized that engaging with and learning from all stakeholders through participation is necessary for crossing the barriers of sustainable development (Tilkin, 2020).

There is a network of international institutions in the tourism field, such as UNWTO, UNEP, and GSTC (Global Sustainable Tourism Council). The famous NGOs are World Monument Fund and Travel Corporation Conservation Foundation. In the heritage field, it is UNESCO and ICOMOS (Megna, 2012). These institutions' goals and principles have been used throughout this study.

2.1.3 Community-Based Tourism (CBT)

Community is a process of collective interaction that creates mutual benefit, meaning, expectation, and shared power (Ricci, 2014). Shalaginova (2014) defines community as "a network of human relationships, or simply a group of people with a common interest" (p. 78). Community participation refers to the involvement of the residents in the process of tourism development. This participation is also critical for community-based tourism (Al-Ansi et al., 2021). The concept of participation is about the chance to decide and control the process of an activity (Hercultour, 2018).

There are various definitions of CBT. Witchayakawin et al. (2020) and Zielinski et al. (2020) explain CBT as the activities owned and managed by the community, leading to the well-being of the livelihood of the local people and protection of the cultural heritage as well as socio-cultural values. Recently while developing a model for sustainable tourism in a destination, the resident's perception of the negative and positive aspects of sustainable development has been considered (Eslami et al., 2019). Due to the reason that all are affecting the host communities' lives, the participation of residents in any destination is an essential factor and can accelerate STD (Auesriwong, Nilnoppakun, & Parawech, 2015; Thetsane, 2019; Andereck, Valentine, Vogt, & Knopf, 2007; Rasoolimanesh & Jaafar, 2017). Also, it empowers the residents by involving them in identifying the rising problems in the community, deciding how to overcome them, and implementing the correct actions (Rasoolimanesh & Jaafar, 2017). It is essential to mention that sustainable tourism must meet the need of the communities' living based on both short- and long-term criteria (Andereck et al., 2007). Moreover, Saufi, O'Brien, and Wilkins (2014) summarize that CBT not only does play a vital role in the success of the destination

but also provides the foundation for the community to practice and become a "just destination."

One of the problems in the literature regarding the participation of residents is that the destination's residents are considered homogeneous (Andereck et al., 2007; Pedersen, 2002). Accordingly, Andereck et al., 2007 suggest that they vary in class, social status, level of knowledge, and age with various viewpoints. While some might be advocators of tourism, others might be against it. The socio-cultural values are also indicators because if the communities consider their beliefs are being affected negatively, they will oppose the actions. Thus, considering the whole community as one leads to problems such as acquiring benefits for one group more and marginalizing others. Moreover, it is also essential to consider that various viewpoints and behaviors toward tourism are expected in a diverse population of residents. However, studies show that those communities that benefit from tourism, especially if they have revenues and financial benefits, will support it. Thus, considering some factors might help effective and sustained participation, such as enhancing trust, enhancing living standards, using appropriate communication techniques, and collaborating with local NGOs as liaisons (Pedersen, 2002). In addition, the type of culture they live in and how it changes their socio-cultural attitudes might affect them. Therefore, tourism development planners must consider how to tailor tourism according to the needs of all residents of the community (Andereck et al., 2007).

CBT includes various types of tourism, such as village or rural tourism, cultural tourism, agri-tourism, and eco-tourism (Juma & Khademi-Vidra, 2019). Touristic activities in such tourism types can be negative and positive for the community. As a positive outcome, it can create social cohesion, but as a negative

consequence, it can be the standardization of the culture (Boati & Lombardi, 2010). The designated Areas for Sustainable Tourism Administration (DASTA) has explained from another perspective that CBT is a niche type of tourism that paves the way for tourists to experience authentic and unique activities in a community.

2.1.4 Cultural tourism

According to WTO, cultural tourism has a narrow and broad definition. The first is "movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages" (p. 23). The second is "all movements of persons, because they satisfy the human need for diversity, tending to raise the cultural level of the individual and giving rise to new knowledge, experience, and encounters" (Pedersen, 2002, p. 23).

Throughout the years, cultural tourism has kept pace with the whole tourism market, showing a growth of interest in this type. Nowadays, there is a tendency in the tourism industry toward authentic experiences, learning about the destinations' history, and understanding the culture and the sense of place of that specific destination (Pedersen, 2002; Sardaro, La Sala, De Pascale & Faccilongo, 2021). Cultural heritage tourism is visiting the tangible and intangible remains of the past. The resources for this tourism are vast. Those immaterial resources could, for instance, be the local community's folklore, culture, rituals, traditions, and everyday life (Dela Santa & Tiatco, 2019). In the case studies of Boati & Lombardi (2010), intangible elements play a vital role in the destination's competitiveness while developing tourism.

Cultural tourism has the power to have positive outcomes for both tourists and local visitors, shape the environment and create physical capital with the intangible and tangible heritage that the place has. Also, it can change the atmosphere and make a living heritage for the visitors to have an in-depth experience (Hercultour, 2018). However, heritage sites might be negatively changed when they become tourist destinations. For instance, the site can lose its authenticity when it alters to a mass tourism destination, or for promotion, the presented content becomes selected (Nowacki, 2012). Thus, one of the adverse effects tourism might have on cultural heritage is that the local people's intangible culture becomes a commodity sold or bought. Some destinations and communities, to prevent commodification, offer their culture as staged authenticity performances for tourists. Unfortunately, this could cause distancing from the authentic culture and historical interpretation by packaging it (Pedersen, 2002). The authenticity of a site is essential for tourists who seek untouched, different, and distinctive experiences (Hercultour, 2018). Al-Ansi et al. (2021) and Buonincontri et al. (2017) also emphasize that an authentic heritage in tourism plays a vital role in travel satisfaction and service providers' success.

Tourism creates economic benefits for cultural heritage (Brooks, 2011), while heritage is a vital resource and an unavoidable part of the tourism industry (Palmer, 2009; Brooks, 2011). Therefore, they are closely related to each other. Consequently, cultural tourism sustains and enriches the cultural values and sense of the place (Megna, 2012). However, according to Megeirhi et al. (2020), interestingly, there is a gap in the literature regarding the residents' support of cultural heritage tourism.

2.2 Cultural heritage

As Tengberg et al. (2012) explain, religion, knowledge, culture, values, and social communication are all influenced by the environmental conditions in which the culture is shaped. Culture is found in human behavior and things and has such characteristics: it has symbols and patterns, continues in time, it is shareable, collective, and communicated to others (Shalaginova, 2012). There are six categories based on Tengberg et al. (2012) for cultural ecosystem services: spiritual services, the inspiration of art or folklore, aesthetic appreciation of landscape, heritage values, cultural identity, and tourism. Culture can benefit society and its citizens. Creating economic revenue, sustaining the place, thriving civil organizations, and protecting family values can be some examples of it (Shalaginova, 2012).

Heritage, according to the Cambridge Dictionary (2020), is defined as "features belonging to the culture of a particular society, such as traditions, languages, or buildings, which come from the past and are still important." Also, Nowacki (2012) highlights that heritage can be passed from past to present and protected for future generations. However, heritage or culture is vague because they change over time (Shalaginova, 2012; Moreno-Melgarejo et al., 2019; Rahaman, 2018; Brooks, 2011). Even though heritage could be defined as a condition, it is an engagement process. Thus, it is a tool for communicating knowledge, values, and beliefs (Rahaman, 2018). Also, Silberman (2013) has explained that there is an effort to define a new understanding of heritage: "process, not product; collaboration, not expert-only presentation; memory community, not heritage audience" (p. 31).

Heritage is classified into international, national, regional, and local levels (Shalaginova, 2012). Heritage strategies must be implemented at all levels to be interpreted, preserved, and used (Dümcke & Gnedovsky, 2013). The broad concept

of heritage includes a region's natural and cultural environment. This tangible heritage could be a natural or historical site, landscape, building, place, or museum. In 1972, the United Nations Educational, Scientific and Cultural Organization (UNESCO) began an organizational focus on heritage to conserve and protect the world's cultural and natural heritages (Nowacki, 2012). Since some have a world-significant value and the cause for the region's tourism, they are inscribed as World Heritage Sites (Dela Santa & Tiatco, 2019). Every individual in the world must be part of the preservation since the loss of cultural heritage will affect all (Erdoğan & Atak Çobanoğlu, 2019). The reason that the preservation of cultural heritage is essential is because of the various values that they have (Shalaginova, 2012; Erdoğan & Atak Çobanoğlu, 2019). Spiritual, documental, historical, aesthetical, economic, and political are some to mention (Erdoğan & Atak Çobanoğlu, 2019). Cultural heritage resources include cultural routes, cultural landscapes, industrial or architectural, archaeological, military, underwater, built, movable, urban, rural, and shared heritage (Brooks, 2011; Dümcke & Gnedovsky, 2013).

Cultural heritage includes preserving, distributing, and producing the heritage. Other activities such as managing, educating, and regulating could also be included. The final vital aspect of the heritage's cultural context is individuals' participation in cultural activities (EUHeritage, 2019). However, it is not happening in all situations. For example, usually, in museums, the heritage is not defined by the help of the local community but by the museum curators (Fromm, 2016).

2.2.1 Tangible and intangible heritage

Heritage is about studying human life through tangible and intangible aspects (Moreno-Melgarejo et al., 2019). Three characteristics cause the meaning of heritage:

tangible, intangible, and universal. The first is the physical materials related to the senses of individuals. Also, the name of the people, scales, or dates can be tangible. The intangible concept refers to people's feelings, values, beliefs, and how they conceive the world. The last are those that are more familiar to the broader audience (Hercultour, 2018). Moreover, Erdoğan and Atak Çobanoğlu (2019) classify cultural heritage into four types: tangible, intangible, underwater, and natural. The tangible heritage is then divided into movable and immovable. UNESCO defines cultural heritage as a tangible and intangible legacy inherited from a community in the past. According to Pedersen (2002), Boati and Lombardi (2010), and Nowacki (2012), tangible cultural heritage includes a set of buildings, monuments, museums, sculptures or paintings, landscapes, and historical and industrial or archaeological sites. One of the types of tangible cultural heritage is heritage landscapes. This type of heritage is about the relationship between the people and their environment (Nowacki, 2012). This heritage type has different forms and functions, such as agricultural, rural, or leisure landscapes, including cultural routes (Alvarez, Go, & Yuksel, 2016).

Cultural heritage is not only about physical objects and places but also includes the traditions and living expressions of the local community that is expressed. The latter is the intangible cultural heritage that also brings a sense of identity (Melis & Chambers, 2021). Intangible heritage characters are the rituals, festivals, language, craft skills, cultural events or practices, dance, poetry reading, theater, culinary, art performances, oral expressions, and even related natural or universe knowledge (Nowacki, 2012; Boati & Lombardi, 2010; Brooks, 2011, Hercultour, 2018). Also, it is about expressions, practices, and skills that people or the local community know as their cultural heritage (Hercultour, 2018). Thus,

intangible heritage can be seen as less object-oriented and more people-centered (Fromm, 2016).

Figure 1 illustrates the classification of heritage based on Nowacki's (2012) research. Two resources related to this study are the routes and archaeological heritage sites. According to this figure, it is evident that both these aspects, in some ways, are related to all types of heritage.

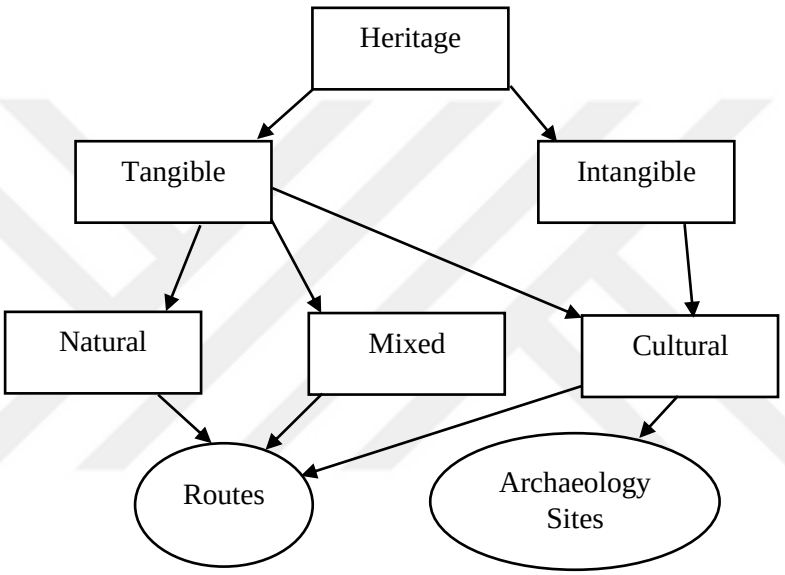


Figure 1. Classification of heritage
Source: Nowacki, 2012

2.3 Cultural heritage values

The value of a heritage site does not solely come from the tangible materials but the cultural identity created from and around it (Moreno-Melgarejo et al., 2019). The tangible and intangible heritage forms a meaningful linkage between identity and cultural heritage (Tengberg et al., 2012). Tangible and intangible cultural heritage values are vital in individuals' social life since they can shape the individual, collective, or national identity (Dela Santa & Tiatco, 2019; Alvarez et al., 2016).

According to Dümcke and Gnedovsky (2013), heritage values can be divided into intrinsic, institutional, and instrumental. The first value is about the involvement of the local community to appreciate and understand the academic importance of the heritage. However, the second is about participating in the community and different organizations and being responsible and answerable to locals. Finally, instrumental values include social values created with the power of education, economic power through the tourism industry, and environmental power through the preservation of heritage. Cultural heritage can create financial and cultural capital (Shalaginova, 2012). According to Angeles (2002), tangible cultural heritages can become capital. The reason is that they have financial and non-financial values, which differentiate them from physical capitals and are considered cultural capitals. Although non-financial values are hard to be calculated, they can be part of the aesthetic, authentic, spiritual, scientific, social, historical, and symbolical values. Cultural values could also create economic values (Angeles, 2002; Dümcke & Gnedovsky, 2013). In studies investigated by Dümcke and Gnedovsky (2013), cultural heritage's social and economic value have been calculated qualitatively and quantitively. For example, the study conducted by the History Lottery Fund indicates that 75% of the local people believed that spending money on cultural heritage makes the local environment more desirable, attracts more tourists, and improves the identity image.

Tourism could be known as one of the aspects of "Play" that is necessary for each person to get engaged with the world and, in this manner, comprehend how it is and how they perceive it. Thus, it can also create an idea of who that person is and explain their identity and belonging (Palmer, 2009). While promoting heritage sites as tourist destinations, the sites' identities are highlighted (Brooks, 2011). The visitors' or tourists' sense of identity toward a site is based on the objectives and the

marketing goals of a specific tourism destination or product that relates to and remains with the visitors (Pedersen, 2002).

Heritage plays a vital role in how people live and what emotions they experience (Dümcke & Gnedovsky, 2013). Heritage sites act as bridges between the past and to present and facilitate the creation of identity, cultural memory, and knowledge. Nonetheless, it is important to consider the fact that the sense of identity created from a heritage can create disputes and dissonance (Shalaginova, 2012).

Any individual's knowledge, experiences, and religious or political views can create meaning (Dogan & Kan, 2020). The meaning that individuals, either the locals or tourists, have been assigned to heritage sites is how the community's sense of pride, identity, and worth is shaped (Shalaginova, 2014). The memory of a community plays a role in the identity of that place. On the other hand, tangible heritage could affect social values and develop community identity (Alvarez et al., 2016). This shows that the relationship between the community and heritage affects each other. Throughout the world, traditions and cultural activities are part of the living identity of the local community. Due to this reason, the community can revitalize the related knowledge of cultural practices (Fromm, 2016). Thus, for sharing local cultural memories, the participation of the local community to create meaning for the visitors is required, such as storytelling, artworks, or specific routes (Alvarez et al., 2016).

2.4 Heritage Interpretation (HI)

Moreno-Melgarejo et al. (2019) posit that the main reason for visiting heritage sites is to acquire information and knowledge. According to Tilkin (2020), while tangible cultural heritage provides a good area for visitors to learn, HI facilitates learning by

giving suitable techniques to understand or explain. This mode can be an installation, a display object, or an interactive device. All these could be referred to as interpreters and the act as interpretation.

Globally, interpretation is an old concept. From the time that culture transferred and stories told from the past, interpretation has been practiced. The term "interpretation" was first used for natural heritage resources in the 19th century (Hercultour, 2018). John Muir used this word in 1871. He explains a learning process by changing the meaning of a natural aspect for himself. Thus, the nature guide is called the interpreter (Tilkin, 2020). Also, in the USA, this concept was born between 1889-1922 by Enos Mills, who was also a natural guide (Ababneh, 2017). However, it was in 1940 that the term "Heritage Interpretation" was formally used as an educational means to protect natural and cultural heritage sites and their values. In 1954 the first organization related to it was founded in the USA (Tilkin, 2020). Although no specific definition is globally accepted for interpretation (Moreno-Melgarejo et al., 2019), in 1977, Freeman Tilden's description became prevalent:

> "An educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information" (p. 8)

A recent definition of interpretation based on Rahaman (2018) defines it as a communication or learning mode for enhancing the knowledge, awareness, and understanding among visitors of tangible cultural heritage. As Uzzell (1989) explains, there are two types of interpretation: re-creation and reconstruction. The former has been built based on financial considerations, such as historical theme parks, that give both a sense of nostalgia and an experience of leisure activity. However, the latter has a more holistic approach and tries to provide a sense of

empathy by showing different aspects of life and work. Nevertheless, Tilden emphasized a holistic view of HI that includes a broader perspective of the spiritual world and history (Uzzell, 1996; Tilden, 1977).

2.4.1 Aim of HI

Interpretation aims to explain the features and importance of heritage places to visitors, including locals or tourists, who visit natural or cultural heritage sites. It encourages visitor engagement and discovery based on their knowledge, interests, and values and creates emotion and experience for them (Nowacki, 2012; Seccombe et al., 2015). The most important aspect of HI is that it encourages the participants to actively co-create their own experiences to go beyond facts and find deeper meanings (Hercultour, 2018; Tilkin, 2020). Enhancing the experience of visitation to cultural heritage sites, creating a better and broad understanding of the place and objects by the presentation of cultural heritage in various methods, improving the quality of life for the locals, strengthening the belief of preserving the cultural heritage by visitors or the local community, and finally encouraging the education and learning the culture and history among individuals are among the goals that HI can facilitate (Rahaman, 2018; Megna, 2012; Hercultour, 2018). Tilden suggests that the interpretation must serve three purposes: trigger the sense of curiosity, relate to individuals' lives and experiences, and, finally, create new insights (Tilden, 1977; Hercultour, 2018).

2.4.2 Interpreter

The quality level of interpretation depends on the information and skill that the interpreter has (Lecic & Vasilevska, 2018). According to Hercultour (2018), an

interpreter is a person that uses HI as a tool of communication with an audience for any heritage to make them feel a sense of appreciation, responsibility, and fascination toward it. They can interact directly with the visitors as guides or indirectly as interpretation designers. Furthermore, they must have good abilities such as background knowledge of the heritage and communication skills. Also, they must have information about how the community reacts toward it and be part of the community or interact with them regularly. Finally, they must use the correct interpretation techniques based on the visitors' personalities and characteristics. The basic fact to transfer the message is for the interpreters to communicate positively with their participants (Hercultour, 2018). However, interpreters usually ignore mass tourism. This is because educating them is not as easy as elite and knowledgeable people (Bramwell & Lane, 1993). Based on the European Qualified Framework (EQF), the level of the interpreters could vary from their complexity, autonomy, originality, and diversity of information and methods they use. Also, they differ in their knowledge level and what area they are experts in (Tilkin, 2020). In EUHeritage (2019), the skills, procedures, and principles of HI and the characteristics of good interpreters are explained in detail.

2.4.3 Interpretation guidelines

ICOMOS created A Charter on the Interpretation and Presentation of Cultural Heritage Sites to define standards (Shalaginova, 2012). According to the criteria of ICOMOS, in the process of HI, preserving its authenticity by expressing its cultural value and aiming for sustainable protection of the place is also vital, and consistency of education, research, and training in heritage sites must occur (Lecic & Vasilevska, 2018; Liu & Lin, 2021; ICOMOS, 2008).

Based on the ICOMOS (2008) principles, the methods and sources of interpretation must be related to a broader context of the region's society, history, culture, and nature (Lecic & Vasilevska, 2018). The HI planning is based on four P's: "people, place, projects, and purpose" (Hercultour, 2018). This planning can enhance the use of natural and cultural resources which otherwise might be neglected. For any heritage site, an interpretation plan must be formulated, and these factors must be considered: What is the theme? Where should interpretation be conducted? What modes and methods must be used? And finally, how will it align with the region's tourism management strategies? (Nowacki, 2012). Also, other important issues are: Who has the authority to interpret? What are the sources and materials? And by whom are they interpreted? (Ababneh, 2017). The demography and characteristics of the visitors are being studied in many heritage sites to answer the last question (Hercultour, 2018). Since not all visitors are interested in the educational experience in heritage sites, it is challenging to use HI to be attractive and effective for all kinds of views and expectations (Bramwell & Lane, 1993). Since heritage dissonance might happen due to cultural differences and subjectivity of interpretation, they must be tailored to a wide range of cultures and people (Rahaman, 2018).

These criteria must be considered for using the appropriate tool for any heritage site: How much money can be spent? What is suitable for domestic and foreign tourists? Which devices are available? And how durable is the tool? (Hercultour, 2018) The levels of management, evaluation, training, research, planning, and delivery tools in HI in EQF have been divided into various levels to define the range of the HI and how qualified it is (Tilkin, 2020). It is important to regularly update the strategies and methods of Interpretation (Hercultour, 2018).

2.4.4 Interpretation means and methods

HI is the way of creating methods and means to enhance awareness and understanding of the place of historically and culturally significant and connect cultural heritage elements with the values and meanings created by visitors (ICOMOS, 2008; Tilkin, 2020).

The techniques of HI can be divided based on different aspects, for example, the on-site and off-site HI (Yeats, 2013). Another type of HI is called "personal interpretation." It is mainly the face-to-face way of delivering interpretation, usually by guides in heritage monuments or museums. This common interpretation could be valuable since it can have a reciprocal engagement and create a conversation between the two parties, the tour guide, and the visitor, for sharing valuable knowledge and raising awareness (Seccombe et al., 2015; Ababneh, 2017; Hercultour, 2018). However, there might be a pitfall in personal interpretation. Since there is a need for an individual to play the role of the guide, either a volunteer or employee needs to have this role and the time to provide for such activity. Therefore, it is resource-intensive. On the other hand, in the non-personal interpretation method, since there is no need for any individual but the material, it is capital intensive (Seccombe et al., 2015). Examples of them can be written material such as panels, signs, brochures, self-guided routes, exhibitions, and technology devices such as visual or audio devices (Ababneh, 2017; Hercultour, 2018; Nowacki, 2012). Publications, so-called "non-personal media," are leaflets, printed guidebooks, and other written information that allow visitors to use at their own pace (Hercultour, 2018, Nowacki, 2012). On the other hand, information services and historical re-enactment can be personal interpretation examples (Nowacki, 2012). In one study, those who received personal interpretation expressed a higher level of satisfaction

than non-personal interpretation (Moreno-Melgarejo et al., 2019). But it is essential to consider the combination of different interpretive media, both personal and non-personal, to acquire the best outcome (Hercultour, 2018).

While the classical means of HI can be guidebooks, leaflets, audio guides, on-site display panels, or even guided tours, current technological methods significantly affect HI (Meggi, 2017). The current methods toward HI are the role of participation and co-creating a quality experience, the way creativity plays a part, and the interpretation of digital heritage. Some examples of current methods can be lectures, educational activities, guided tours, workshops, group activities, community programs, and the use of virtual realities, QR codes, audio guides, short documentaries, social media, website use, and interactive displays (Rahaman, 2018; Hercultour, 2018; EUHeritage, 2019).

Furthermore, another method is to create opportunities for the visitors to observe and communicate with the historical characters. This technique is called "live interpretation" and consists of different aspects such as storytelling or presenting a craft and first and third-person interpretations (Shalaginova, 2014). The former is when an interpreter uses various methods, such as role-playing or storytelling, to present a time or person of the past. On the other hand, the third person is when the past stories are presented by only wearing traditional customs without role-playing (Nowacki, 2012; Shalaginova, 2014). It is worth mentioning that the latter has fewer obstacles in communicating with the audience but is less successful in fully showing the past living styles and providing a rich experience (Shalaginova, 2014).

While in theory, the interpretation programs and approaches might be accessible, in practice, there are barriers. For example, the costs can be high, and it

takes time to change the visitors' perspective on such methods (Pedersen, 2002). Thus, they must be in line with the budget, time, or other business factors (Tilkin, 2020).

According to ICOMOS, presentation refers to using this interpretative information with interpretive tools and techniques for interpretation and offering them to the public (Megna, 2012). In the case of Liu and Lin (2021), there was a transformation from a single-point and traditional way of presentation to a systematic interpretation of heritage and an understanding of its significance. This process was divided into four categories, that is shown in Figure 2.

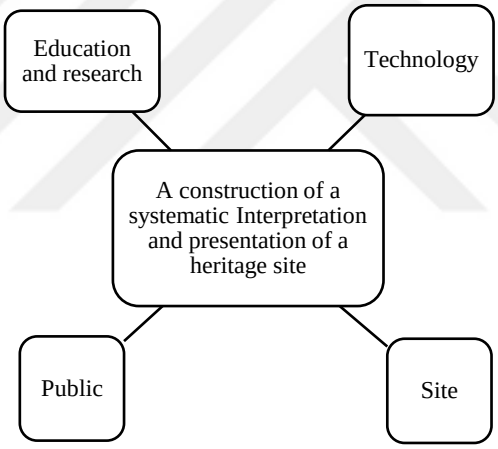


Figure 2. A systematic interpretation of a heritage site
Source: Liu & Lin, 2021

In Lecic & Vasilevska's (2018) study about a medieval fortress, interpretation tools such as digital applications, old customs for children, and wax figures were used. It was successful in helping participants to understand the original appearance of the place and people of that time. Also, in the study of Ababneh (2017), some of the HI services in Jordan's archaeological sites were storytelling, musical events, visitors wearing traditional clothes, and local shows. Other studies, such as Boati and

Lombardi (2010) and Liu and Lin (2021), are also good examples of applying HI toward different destinations by various methods and techniques.

2.4.4.1 Storytelling

Nowacki (2012) defines a theme as "a vision of the character of the place." The difference between themes and topics is that the first creates meaning, which is the core of the message and the goal of interpretation, while the latter is related to emphasizing a fact (Hercultour, 2018). Creating a theme with a central message that the place has to offer is an interpretation method that helps better the site's presentation and promotion (Pedersen, 2002). Although themes are essential elements of HI, other elements are frames and stories. All these could help the participants better understand the site and what is provided to them. However, it is the stories that play an important role in the development of the themes. They have the power to educate, entertain and motivate individuals (Hercultour, 2018; Shalaginova, 2012). This is the reason that in ICOMOS, it is emphasized that intangible aspects of the site be considered in the interpretation framework (Shalaginova, 2012).

Many interactive and economic activities are increasingly becoming popular and successful for interpretation. Oral history or storytelling is one of the effective methods of interpretation, which can lead to interactions with the local community (Pedersen, 2002) and enhancement of the quality of experience (Hercultour, 2018). Storytelling has been with humans for centuries, is part of everyday life, and has affected beliefs and attitudes. They have been performed in different forms, such as by music shows, theaters, puppet shows, and orally. The latter is one of the important and common forms of interpretation because there is a straight connection between

the presenter and the audience, and it triggers emotions (Nowacki, 2012). They act as a "sense-making" tool that triggers the empathy and imagination of the people. Also, they are much more desirable to be shared and cause creative conversations (Tilkin, 2020). Ancient narratives can be created from myths that include archetype symbols or hero figures (Dogan & Kan, 2020).

According to Tengberg et al. (2012), cultural identity is how the cultural concept links humans to the environment. One of the ways for humanity to be connected to a specific cultural identity can be the narratives about a specific cultural heritage. According to Berk (2016), religion and myths could affect cultural identity. In other words, cultural identity and cultural heritage live in mythological aspects.

Narratives are involved in HI and can engage the visitors while shaping the information in a way that the people can easily understand (Tilkin, 2020; Dogan & Kan, 2020) because people usually learn through narratives and stories rather than actual facts (Tilkin, 2020; Hercultour, 2018). However, narratives and stories must be effective for all types of visitors. Since most of them are not professionals and only seekers of leisure and general learning, the stories must be a simple way of engagement and interest (Seccombe et al., 2015).

2.4.4.2 Technologies

Interaction applied by the interpretive tool and techniques will create meanings for the visitor and differ from what the interpreter designer had in mind (Hercultour, 2018). Technological devices are beneficial for interpretation or presentation because instead of providing information traditionally and in one-way, they offer chances for the participant to get actively involved in connecting with cultural heritage (Liu & Lin, 2021). They can create interaction at both high and low levels (Hercultour,

2018). Although visitors are interested in interacting with technological settings, Liu (2020) highlighted that it is better to have a comprehensive approach toward understanding the cultural heritage and the site's history. Thus, there must be a balance between using technology and non-technology modes and tools. This is because digital techniques act as only one tool to enhance the value of heritage and the people's level of understanding (EUHeritage, 2019).

Some challenges must be considered for the proper outcome of HI when using digital devices. First, use an appropriate technology that is neither complex nor too simple (Hercultour, 2018). Another barrier can be keeping up with the constantly changing technologies, especially due to the money that must be spent on them (Megna, 2012). The use of digital reconstruction sometimes is not possible and available to small local or rural tourist providers (Ross & Saxena, 2019). Finally, suppose these settings are not carefully applied. In that case, they can turn away visitors or cause adverse effects on the users' experiences because the meanings are not communicated accurately. Therefore, the design and management of digital displays play an essential role in the satisfaction of the visitors and the effectiveness of these settings (Liu, 2020; Yeats, 2013).

2.4.5 HI attributes

HI does not simply provide factual information (Shalaginova, 2012). So interpretation is not about information but includes it (Nowacki, 2012; Hercultour, 2018). Thus, rather than only solid information, it creates emotional links, relationships, insight, good communication, and deep meanings for the visitors and provokes ideas (Tilkin, 2020; Moreno-Melgarejo et al., 2019; Shalaginova, 2012; Megna, 2012). Thus, HI can shift the data and information to an important tool which

is communicative messages (Hercultour, 2018). These messages must cause fascination and lead visitors to think deeply about them (Nowacki, 2012). One can be the concept of universal value- e.g., love, death, or family (Shalaginova, 2012). By communicating the universal values of the place, when tourists visiting heritage sites act more responsibly and sustainably (Boati & Lombardi, 2010).

The particular characteristics of HI can be as follows: While it has a structural approach and educational purpose, it must also be enjoyable and exciting for the non-experts. It aims to connect the on-site heritage features and facts with universal perspectives, which are deeper and broader meanings. The four attributes of HI are connecting the resources to those who visit, creating influential behaviors, a movement toward environmental understanding and promoting tourism (Nowacki, 2021).

2.4.6 Positive effects of HI

The benefits of the interpretation and presentation of cultural heritage sites are summarized in three categories, educational, recreational, and inspirational, which are related to triggering the individual senses (Nowacki, 2012).

Any place has features that create an identity, and the interpretation of heritage sites affects how the sense of identity is transferred to the visitors of these sites (Uzzell, 1996). HI is an identity maker by bringing people close to their historical and cultural roots (Tilkin, 2020). By educating them and allowing the visitors to have experiential activities, the cultural value and identity are transferred, and awareness is raised about such places (Liu, 2020).

By triggering memories and imagination, HI links tangible and intangible heritage aspects to each other (Dogan & Kan, 2020). The identity of a place is

defined by meanings, memories, and symbols, which are valuable for the locals but might not be the same for the tourists. Therefore, to avoid mispresenting the identity, involving the community in the HI planning is necessary (Boati & Lombardi, 2010). The Association for the Interpretation of Heritage (AIP) also highlights that HI has the art of explaining, communicating, and revealing the value and meaning of any heritage to visitors in their leisure time (Hercultour, 2018).

2.5 STD and CBT in archaeological sites with HI

Heritage tourism has become a tool for sustainability in tourism development (Shalaginova, 2012). The sustainable development of cultural heritage tourism is when there is a quality experience of visitation without damaging or degrading the place, and for the community is the enhancement of their life in all aspects (Brooks, 2011)

Recent years have witnessed rapid growth in the heritage tourism industry at archaeological sites (Koren-Lawrence et al., 2020). From the start of 21 century, UNESCO world heritage has emphasized the preservation of tangible and intangible cultural heritage and sustainable heritage development with the collaboration of local communities. The history of the relationship between archaeology and the local community has changed from educating and consulting to collaborating with them. While the former provided information and had a one-way relationship, the second practice is only to know and get familiar with the view and rights of the local individuals. However, the last has a reciprocal relationship with considering the goals and is done by a collaborative approach of both parties (Alvarez et al., 2016). Responsibility and connection with the archaeological sites are created for tourists and locals. This occurs when their living experiences are connected with the feeling

they have from the place (Ross & Saxena, 2019). Based on the interviewing of the residents in a study by Alvarez et al. (2016), it was found that there is more need for education about the site and the archaeological projects. Also, the activities related to this site must be all year round. Moreover, open-air meetings and listening to local community ideas were signs of collaboration between the two parties. Furthermore, the tourism providers, mainly from the local community, play a crucial role in the sense-making of the archaeological heritage sites. Without them, the visitors feel meaningless to the place. Tourism designers have the tools, such as storytelling or pictures, to create a vision of what has been destroyed (Ross & Saxena, 2019).

Interpretation programs are designed and applied to archaeological sites or for the local cultural heritage. Yet, the problem is that these may not be aligned with the regional context. Thus, to have a resultful tourism development, it is necessary to systematically plan the HI services and manage tourism activities (Nowacki, 2012). One of the reasons that recent years have witnessed more focus on interpretation systems and strategies was because the United Nations urged for sustainable development, and UNESCO emphasized the importance of learning and awareness for all stakeholders (Hercultour, 2018). Since HI methods are usually used in heritage sites that are popular among the mass tourism market, quality interpretation is necessary for the sustainable development of tourism (Ababneh, 2017). HI, with correct management of tourism, also leads to a comprehensive community development that sustains the heritage (Brooks, 2011). The proper interpretation and education methods can solve the negative social and environmental impacts (Pedersen, 2002).

One successful example of HI methods and tools used in archaeological heritage sites in Turkey can be the Küçükyalı ArkeoPark which had the purpose of

cultural preservation and STD titled A Sustainable Urban Archaeology Experience. This site belonged to the 9th century and Byzantine periods and was a monastery. Through the collaboration of the residents, the local public sector, and some governmental figures, programs were held to understand the residents' level of knowledge, expectations, and sense of ownership. This destination's cultural, recreational, and educational activities were for women, schoolchildren, teachers, and youth. For example, free guide tours on the site, a literacy program for older women, showing a documentary about the history of this Archaeopark and cooperating with the residents in selling arts, crafts, and foods in the area, and opening NGOs to develop such sites (Alvarez et al., 2016).

2.6 Conceptual framework

Based on the chart below and the literature review, tourism development must be sustainable. Antandros has significant heritage components, primarily cultural products. HI can trigger a sense of belonging, identity, and appreciation. These senses can result in the participation and cooperation of the stakeholders to understand the cultural heritage value and thus present and preserve the natural and cultural heritage better. Accordingly, this process will positively affect tourism and the region's economy. Therefore, it shows a two-way and circular relationship between the stakeholders, HI, and STD (see Figure 3 and Figure 4). So, if heritage is provided in the correct system, it can guarantee the three pillars of sustainability.

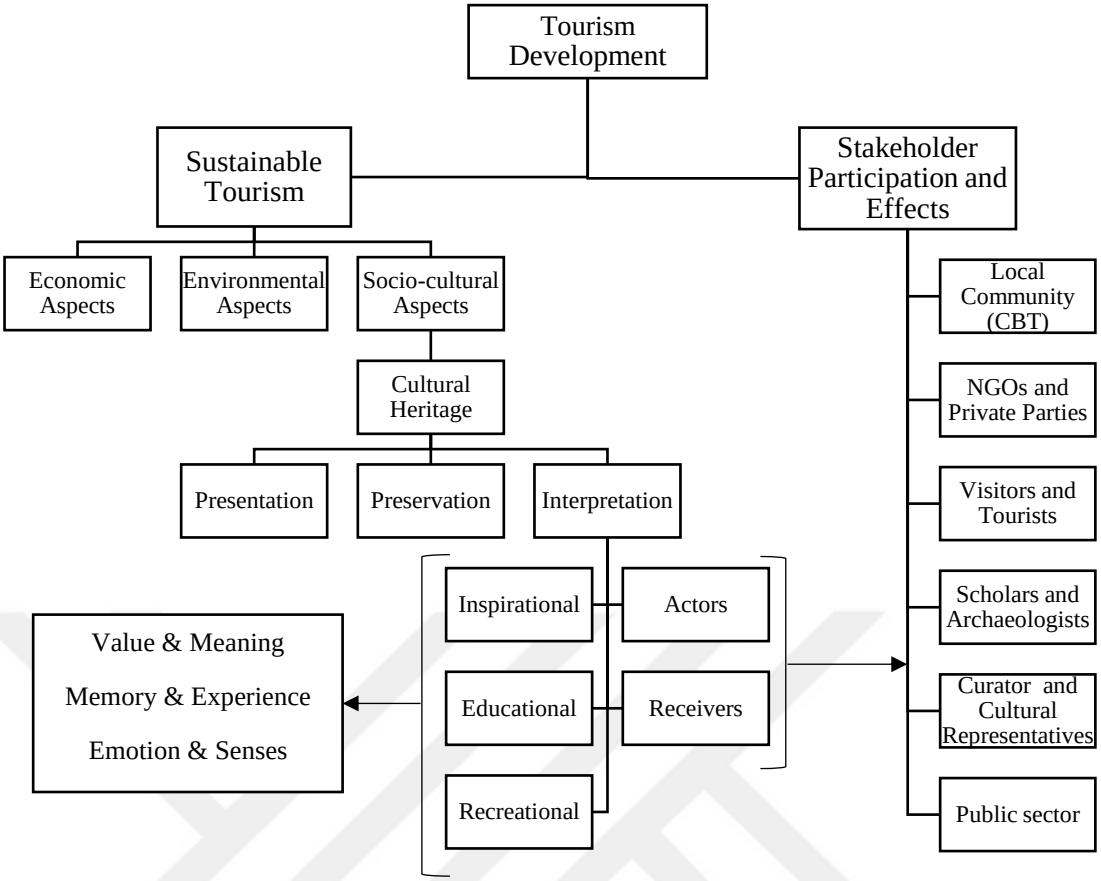


Figure 3. Conceptual model of the relationship between HI and STD

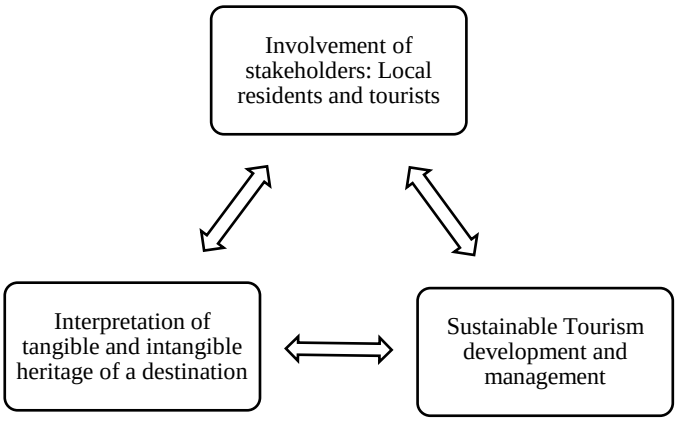


Figure 4. A two-way and circular relationship between the stakeholders, HI, and STD

CHAPTER 3

THE CASE OF ANTANDROS

This chapter explains the cultural and natural significance of heritage sites in Antandros and Edremit for the region's sustainable tourism. As Koren-Lawrence et al. (2020) emphasized, it is essential to communicate and transfer these aspects to the visitors: What are the physical significance and value of this site and the story that distinguishes it from other parts? Why is this site essential for humanity? What important information does it bring from the past for the present and future generations? Thus, this chapter discusses sustainable tourism in the region in light of these aspects. The data about the location, history, chronology, and tangible or intangible heritage of Antandros is elaborated through the secondary sources provided by the Edremit municipality and Antandros association website, as well as primary sources such as the head of the excavation Prof. Dr. Gürcan Polat. Also, some data was gathered through observation while the researcher visited the region.

3.1 Location

Antandros is a Troas ancient city located in the district of Altinoluk, Edremit, and the province of Balikesir. It is surrounded from the south by the Ida mountains (Kaz mountains) and from the north by the Edremit coast and the Aegean Sea. The location of this ancient city is estimated to be in the east of Altinoluk city, near the road from the Mysia and Aiolis to Troy. It is also spread between the Kaletasi hilltop toward the western summit. The current location could be near the Canakkale-Edremit highway and 2.5 km east of Altinoluk. Figure 5 shows the location of Altinoluk and the estimated region of Antandros near this city.

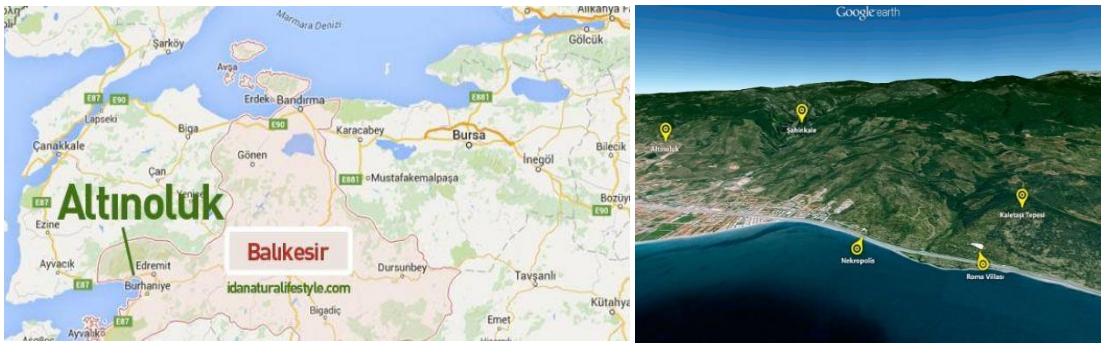


Figure 5. Left: the location of Altinoluk; right: the region of Antandros
Source: https://antandros.org/

3.2 Heritage tourism resources

The region has many cultural and natural attractions that are closely intertwined with each other. This region's prominent natural destinations include the Ida Mountains national park, olive trees, and the Egean sea. These three elements are connected to both tangible and intangible aspects of cultural heritage and play an essential role in the region's tourism. Olive is one of the important products in the region produced by farmers. Because of the olive trees in the area, there have been many olive factories. The old ones are now out of use, known as the region's industrial heritage. Due to the different types of olive trees surrounding the area, as claimed by the association members, olive trees have been sent to Europe from this region for the first time. Mount Ida is one of the famous green areas of the western part of Turkey, which has many myths around it. Apart from the legends, this area has rich and different types of trees. Thus, the timber is famous and has been shipped to other parts of the world throughout different eras. Even in the famous war of the Ottomans, claimed by the association members, ships were built by the woods from this region due to their specific features with the best local ship-makers. Since some underwater research proves that this region was a well-known shipyard for many periods, it could also be

part of the industrial heritage. Other natural places are waterfalls such as Sütüven, canyons, old-aged trees, and beaches.

Apart from archaeological sites that will be explained in more detail, there are other cultural products as well- for instance, various museums, the Altinoluk theater, the Hammam, the Zeus alter, and the Adramytteion ancient city. Also, there are significant cultural heritages in the east and west part of the district. In the west, it is the way to the famous Canakkale city. This area is the neighbor of archaeological heritage sites inscribed in UNESCO world heritage as well. One of these world heritage sites in Turkey is Troy ancient city that has more than 5000 years of history in which nine cities have been built on top of each other (Fromm, 2016). Therefore, going to the west, there are the Essos, Troy, and Apollon heritage sites, and toward the east, it reaches the Pergamon heritage site. Other cultural associations, such as museums and cultural NGOs, can be explained as part of the cultural products of the destination as well.

3.2.1 Kazdagi museum

The museum was established in November 2015 by the brothers Uğur and Murat Bostancıoğlu. The gallery aims to inform, entertain and develop the visitors of the Kazdağı Region by exhibiting visual objects, ephemera objects, pictures, and models. In the museum, there is an eight-minute promotional film of the region, an explanation of different natural attractions, equipment of the old olive oil factories, photographs and documents of old Edremit and the gulf, wax statues, documents or objects related to different prominent people from this region shown in Figure 6.



Figure 6. Sections of Kazdagi museum

3.2.2 Tahtakuşlar ethnography gallery

In this region's ethnography, there is a Turkmen settlement as well. Turkmen have migrated from Central Asia to Turkey. In the Tahtakuşlar ethnography gallery located in Tahtakuşlar Village within the borders of the Güre district, the original cultural assets of the Turkish tribes (clothing, household goods, war tools, carpets, tents, etc.) and all kinds of artistic products (writings, necklaces, amulets, etc.) is exhibited. Moreover, there is a leatherback sea turtle in the gallery, which has the distinction of being the largest display in the world (see Figure 7).

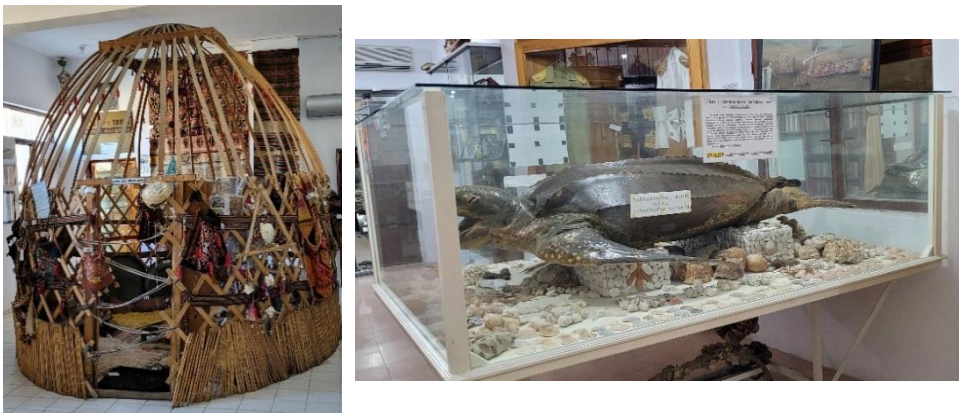


Figure 7. Tahtakuslar ethnography gallery

3.2.3 Abdullah Efendi Mansion

The historical house, named Abdullah Efendi mansion, is a 160-year-old building. The very first owner of the mansion was the priest of the then Papazlık Church. After the Turkish War of Independence, it was bought by Abdullah Efendi, one of the wealthiest men in the village. The mansion was also a place of cultural events and fine tastes. There were intellectual debates, music heard, and there was always food for the visitors. The mansion's ownership was given to the Ministry of Culture as a contribution to Turkish culture in 1972. The mansion was left without maintenance and care; seasonal olive workers stayed in the building, and it was almost ruined. Considering the works of the Altınoluk Association for Recovery Conservation and Sustention of Antandros City, the Ministry of Culture let the Antandros Association use the building as the association center and a culture house for a certain period. Today, as shown in Figure 8, Abdullah Efendi Mansion welcomes its visitors as a cultural meeting point. This association is discussed in detail in chapter 5.



Figure 8. Abdullah Efendi Mansion, the Antandros Association
Source: Photograph taken by Firdevs Saylan, used with permission

3.3 History of Antandros in myths

Antandros has been named in ancient resources, which proves its existence in this region. According to Herodotus, one of the important ancient writers, Antandros was a Pleasigan settlement (predecessors of the Greeks). The chronology of Antandros dates back to 1200 BC, which was related to the Trojan war era. According to the roman poet Virgil and his work named Aeneas, after the war in the city of Troia, which was between the Trojans and Achaeans in 1200 BC. Aeneas – the son of the Trojan prince Anchises – fled from the burning city of Troy under the protection of his mother Aphrodite, on his shoulders, his father Anchises because he was old and not able to run, holding his hand, his son Ascanius, and his wife who was left behind (Bulfinch, 2000). They all fled from the city of Troia and were searching for a new home for themselves under the leadership of Aeneas. Thus, they arrived at the skirts of Mount Ida near the harbor at Antandros. At that time, this region was famous for its shipyard and ports exporting timber from Mount Ida. After building 20 ships, they left Antandros and went on a long journey through civilizations, cultures, and landscapes to build a "new Troy." Fromm (2016) also describes that in the Trojan War, explained in Homer's book, how Romans were defeated in the fight against the Trojans. After fleeing from there, they had a long journey to Rome and built the civilization there that is Rome today. Therefore, he symbolizes European identity and is known as Rome's founder. Figure 9 shows a sculpture in Aphrodisias museum, where Aeneas leaves Antandros with his father Anchises over his shoulder and his son Ascanius on his side. Figure 10 shows the coin which depicts the connection of the Aeneas story with Antandros.

Other names were used for this region, such as Hedonesia and Cimmeria. The first name is due to the settlement of Hedonesians, and the second is due to the

settlement of Cimmerians between the 6 and 5 centuries BC. Many rulers ruled this Greek city. The main ones were Persians (between 5-3 century BC) and Romans (between 300-30 BC). Finally, it was ruled by the Arab raids, and in the 16th century, the place was changed to the center of a village that today is known as Altinoluk.



Figure 9. Aphrodisias museum Aeneas fleeing from Troy
Note: "Aeneas fleeing from Troy. From the Wikipedia: Aeneas (Greek: Αἰνείας, Aineías, derived from Greek Αἰνή meaning "to praise"), in Greco-Roman mythology, was a Trojan hero, the son of the prince Anchises and the goddess Aphrodite. His father was the second cousin of King Priam of Troy. The journey of Aeneas from Troy (with help from Aphrodite), which led to the founding of the city Rome, is recounted in Virgil's Aeneid. One of the reliefs that stem from the Sebasteion, good replicas can be found on site. Notices in the museum indicate what they represent, such as members of the imperial family and mythological figures. First century AD"
Source: retrieved from https://www.flickr.com



Figure 10. Medallion minted in Antandros
Note: These medallions belong to the reign of Marcus Aurelius Severus Alexander (222-235 AD). On its front face is a left side profile of Severus Alexander; on its back face, Aeneas leaving Antandros with his father Anchises over his shoulder and his son Ascanius on his side is shown. Also, under the images, there is the writing 'ΑΝΤΑΝΔΡΙΩΝ.'
Source: retrieved from https://antandros.org/

Mount Ida (Kazdagi) in the ancient Greek myths is known as the home of the gods. It is famous because of the writings of Homer, a well-known poet. His book, Illiad, has made this mountain renowned. The birth and raising of Paris, the judgment of Paris, Paris, and Helene, Anchises and Aphrodite, Ida in the Trojan war, Aenea's journey, Zeus carrying off Ganymede, Apollo and the punishment of Poseidon, the marriage of Zeus (the god of gods) and Hera on Ida Mountain, and the raising of Hermophroditos on Ida Mountain can be cited among these important myths about this area. While the journey of Aeneas was explained, there are other stories related to different parts of this region and times, two of which will be explained that have high importance.

3.3.1 Three beauty contests

Three beauty contests are one of the famous myths in the world and are well-known in this region among the people. In Mount Ida, the first beauty contest took place under the judgment of the Trojan prince, Paris. The competition was held between Athene, Hera, and Aphrodite. There is a writing that says: "Inside is Antandrus,

above which lies a mountain called Alexandreia, where the Judgment of Paris is said to have taken place." By handing over the apple to Aphrodite, Paris chooses her as the winner.

3.3.2 The legend of Sarıkız

Every year, in August, the people gather at the top of Sarikirz hill and Baba Dagi (the Father's Hill), two of the peaks of the Kaz mountains, to share food, tell special prayers, and celebrate the legendary sainthood of Turkey's fair maiden. This place has become sacred and is known as a pilgrim due to its unique story. A beautiful girl named Sarikiz lived in this district. Since she refused to get married, the people of the village spread negative rumors about her and made her father abandon her in the mountains. She went there lonely with a number of gooses and tried to survive. After some time, the father knew that the rumors were a lie and were desperate to find her daughter. However, he could not, leading him to die in the mountains. Nevertheless, this legend has various versions told by local communities from the surrounding villages of the Kaz Dağları. This legend is so famous and well-known that it has become a city symbol. In Altinoluk, there is a statue of her in the city square, shown in Figure 11.



Figure 11. Sarıkız statue in Altinoluk
Source: Photo retrieved from https://www.edremit.bel.tr/

3.4 The Aeneas cultural route

The European Cultural Route project was launched at the end of the 20th century to promote heritage. The aim was to make people aware of their cultural identity, the complex cultures of different communities, and how it is represented as a shared cultural heritage of Europe (Nowacki, 2012). According to the Council of Europe (2021), the Aeneas Route is an archaeological route that stretches from the coasts of Turkey (North-West Aegean Sea) to the shores of Latium Vetus in Italy through a maritime and, at places, overland path. Aeneas Route, based on the legend of Aeneas, starts from Turkey and connects five European and Mediterranean countries (Albania, Greece, Italy, Tunisia, and France). The destinations that were passed through this route are shown in Figure 12. This international cultural route was certified in 2021 by the Council of Europe.

Throughout the centuries, the narration of Aeneas became a shared cultural heritage that unites different Mediterranean countries and civilizations and is the subject of countless paintings, mosaics, sculptures, and works of art. The route brings

together several rural landscapes and natural and archaeological sites. Some of them are well-known and inscribed in the UNESCO WHL.

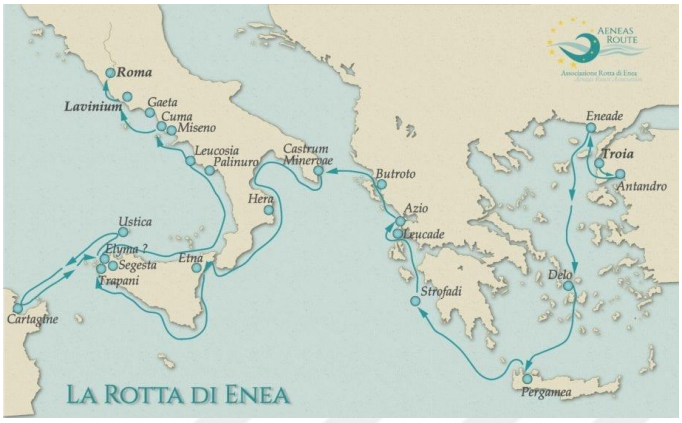


Figure 12. Aeneas Route
Source: retrieved from https://www.aeneasroute.org/

3.5 Antandros archaeological Site

In the 18th century, it was Heinrich Kiepert that found an inscription of Antandros (Αντάνδριων) on the wall of the Avcılar Village Mosque, which is shown in Figure 13. After that, Walther Judeich researched and found that Antandros was located in the upper and lower areas. In 1911, he found a grave in the necropolis and inferred that the necropolis is on the west slope of the hill, the fort on the peak, the commercial parts in the center, and the port at the east (Scott & Leaf, 1924). Although some excavation work was done from 1989 to 1995, it was in 2001 that scientific excavations of Antandros' antique city systematically started with the leadership of Professor Gürcan Polat[1]. The excavation works have been done since the present day, and every year the excavation team continues its work in July, August, and September.

[1] Ege University, Department of Classical Archaeology

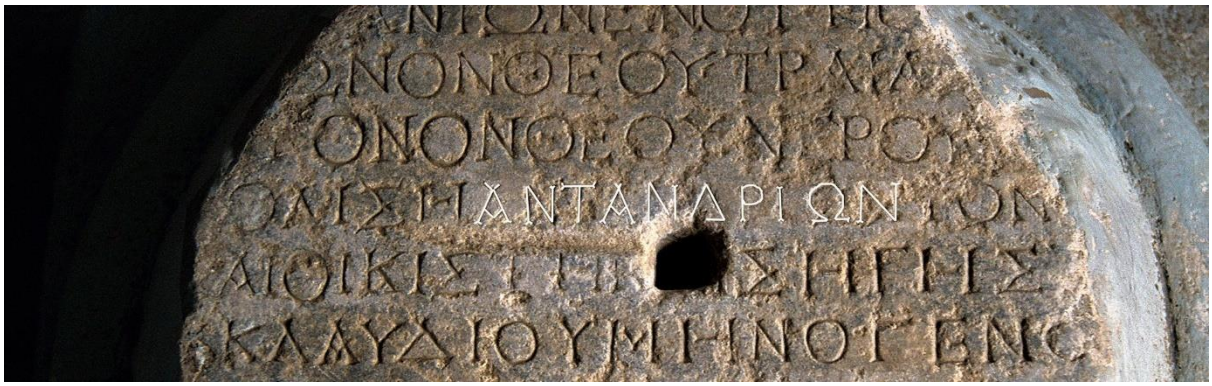


Figure 13. The name of Antandros carved on a stone
Source: Photograph taken by Firdevs Saylan, used with permission

The most magnificent find in the excavations of the ancient city is the Roman villas, so-called "Maritime Villas," of approximately 2000 m2 with terraces, baths, kitchen, toilet, and mosaics and their own sewerage and drinking water network that have been preserved until today. The sewage system is large and robust, thus, proving it was a wealthy neighborhood. The date of this site has been suggested to go back to the 3rd century AD until 6-7 century AD. It is unlike other Roman houses and is sequentially built on the slope of the hill facing the Aegean Sea. The main room, excavated in Antandros, is covered with well-preserved mosaics, marble, and frescoed. Figure 14 shows the plan of the six rooms and other places. In Figure 15, the main room is shown. It is a 6.80×6.80-meter square room with the most well-preserved mosaic and painting. In the mosaics, there are some figures, such as humans and animals, as well as the name of Antandros, shown in Figure 16 (Arkan, n.d.). The Arabic invasion was why the habitats escaped from this area and moved to a safe place named Şahin Kale (falcon castle) (Polat, n.d.).

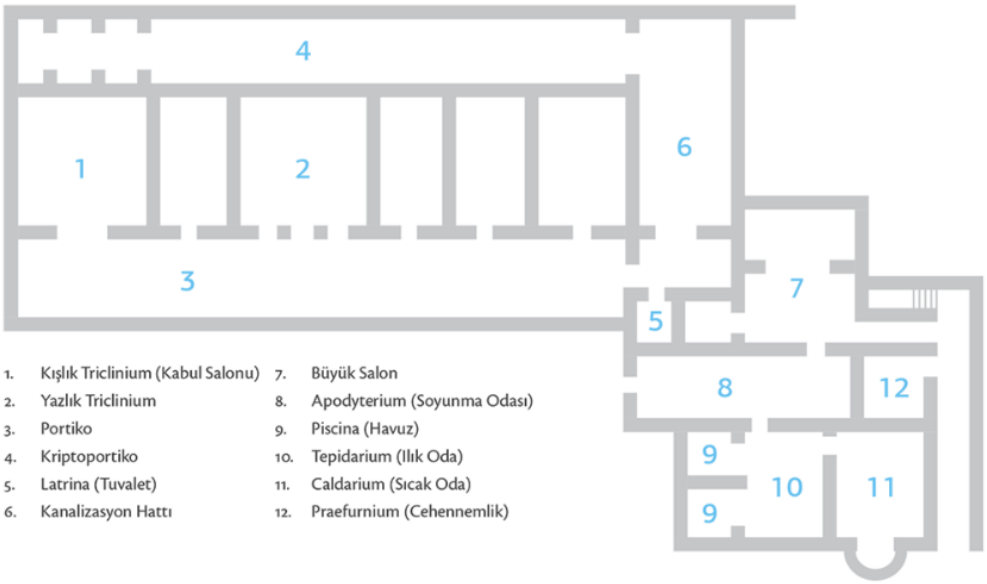


Figure 14. The Roman Villa plan
Source: https://antandros.org/



Figure 15. Room number one in the Roman Villa
Source: Photograph taken by Firdevs Saylan, used with permission



Figure 16. Mosaics of the Roman Villa
Note: The name of Antandros depicted in the mosaics
Source: Photograph taken by Firdevs Saylan, used with permission

The other main archaeology site is the Antandros necropolis. It is also located 60 meters from the slope and near the sea. The date of the graves goes back to the 8th century BC to the 2nd century AD. The child's tomb is the early archaeological evidence from the 8th century BC. Also, based on the findings, the Byzantine period started in the 6th century BC in the west of the slop hills. Until now, more than 400 tombs have been identified, and their significance is that there are four types of graves in this necropolis with various burials. According to the Archaic, Classical, and Hellenistic periods, the type of burial has changed. While some bodies have been buried on hydria and amphora, others are in roof tile tombs or sarcophagi. The used material is terracotta, rubble, or other stones, and either one or multiple bodies (as a family tomb) are buried. In all the tombs, some had objects or gifts, while others had nothing, either the cremated body or the body itself. Figure 17 shows the two of these

burial types. It was in 2001 that systematic excavation was going to find the boundaries of the necropolis. Unfortunately, currently, most of the necropolis is under the housing complex next to the site (Yagiz, n.d.).



Figure 17. Necropolis and its different graves
Source: Photograph taken by Firdevs Saylan, used with permission

On the south side of the necropolis, there is evidence of the roman settlement. Therefore, the other findings were the Hellenistic Road, an area full of miniature hydrants that suggest being a sacred place. A section of a rampart or a defensive wall was also found in Antandros that dates back 4-3 century BC.

All the resources and elements mentioned in this chapter illustrate how this region is rich in both natural and cultural aspects. These tangible and intangible materials will be used to investigate the role of HI and how they can effectively sustain this region's tourism.

CHAPTER 4

METHODOLOGY

4.1 Research question

This study aims to investigate how tourism development becomes sustainable with the help of HI in the Edremit region. The research question is formulated in accordance with the conceptual framework based on three pillars: Sustainability from the tourism side of view, the participation of stakeholders whose roles are unneglectable in any tourism development, and HI as one of the methods or techniques to optimize the presentation and preservation of cultural products. The sub-questions supporting the main research question, what is the role of HI in sustaining tourism development, are as follows:

- Sustainability
  - How can cultural heritage interpretation lead to STD in Edremit?
  - How will the people realize the importance of heritage to become concerned about its preservation?
- Stakeholder participation
  - How could heritage interpretation enhance the locals' sense of identity, belonging, and appreciation to improve preserving the cultural heritage and the sustainability of tourism?
  - What are the mutual benefits of the participation of Edremit residents in heritage interpretation?
  - How could natural and cultural heritage sites as tourism assets help the locals' quality of life enhance?

- How could the local community participate in such activities to gain beneficial outcomes for themselves and be helpful for society and tourism in the region?

- Heritage Interpretation
  - What are the reasons for less appreciation toward archaeological sites, and how could it be changed?
  - What are the methods and tools of heritage interpretation applied in Antandros?
  - What successful methods and means could be inspired and applied from other cultural heritage sites to Antandros?

4.2 Research design

Based on the research question and the aim of the study, the methodology will be a triangulation of different qualitative methods. Triangulation of qualitative methods or data sources is effective for thoroughly comprehending a phenomenon. There are different types of triangulations, such as method, theory, investigator, and data source triangulation. In the first type, various methods are used for one study, for instance, interviews, observation, or field notes (Carter, Bryant-Lukosius, Dicenso, Blythe, & Neville, 2014). A scheme of research design has been presented in Figure 18 to give a better and more holistic approach to this study.

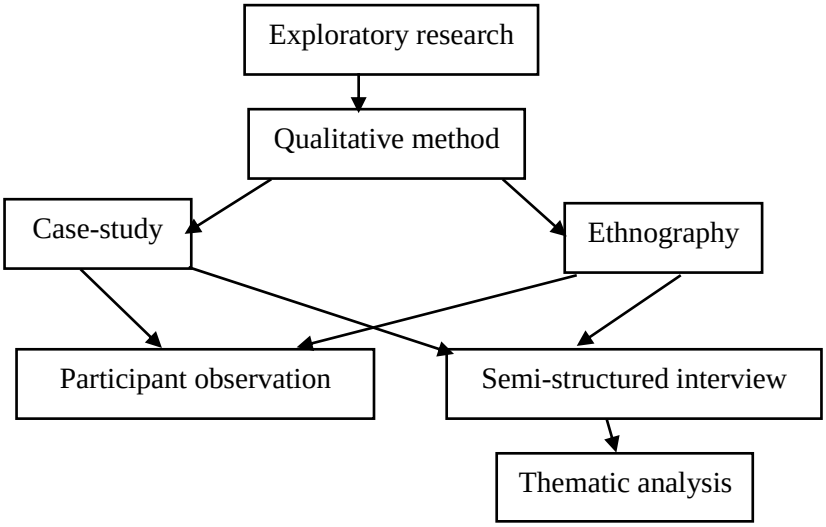


Figure 18. A scheme of research design

4.2.1 Exploratory research

This study is exploratory research. Often this type of research is used when there is less information about a phenomenon, the current results about the topic are insufficient, it is complex, and there is not enough theory to support any theoretical framework (Sekaran & Bougie, 2016). This method explores research questions that have not been previously studied in depth which applies to the Antandros case. This is because the sustainability of tourism in the region and the role of HI in presenting heritage sites to visitors is unknown and needs to be investigated. It is believed that exploratory research is fundamental to descriptive and causal study. Exploratory research is broad at first, but it will become narrower. Usually, it depends on the qualitative method, such as interviews and case studies. Familiarity with the literature is also valuable for descriptive and exploratory research (Sekaran & Bougie, 2016).

4.2.2 Qualitative research

Qualitative research is non-numeral, can be related to words or images, and seeks an in-depth understanding of the data. Often it can be divided into four categories, phenomenology, ethnography, case study, and grounded theory (Zikmund, Babin, Carr, & Griffin, 2013). In this research, the main aim is to apply HI in the archaeological site of Antandros to find out how the stakeholders, especially the local community, can contribute to heritage appreciation toward STD. Therefore, a case study and an ethnography method are applied here to understand the individuals' experience and interaction with Antandros.

4.2.2.1 Ethnography and Social Anthropology

To explore the role of interpretation in a more in-depth view, the use of social science fields such as anthropology could be effective (Uzzell, 1996). Comprehending the world through sociocultural aspects that often people give meaning to their lives is the main aim of anthropology. But how this meaning is created in tourism focuses on social anthropology (Palmer, 2009).

Ethnography is rooted in anthropology (Zikmund et al., 2013; Sekaran & Bougie, 2016). Thus, in the process of research, when an anthropologist interacts, documents, or observes other cultures and then writes descriptive details is called Ethnography (Sekaran & Bougie, 2016). While anthropology focuses on interpreting culture, ethnography is used as a method for it. This is because it aims to understand how people's everyday lives make sense (Palmer, 2009). In ethnography research, the aim is to analyze and describe a shared pattern of beliefs and behaviors of a cultural group that happened over time, and then a holistic approach toward an issue could be suggested. In this case, the groups are the local community of Edremit and the Local

NGO. One of the main aims is to investigate their interaction toward sustainable tourism in the region as well as how HI has affected their behaviors and beliefs. Therefore, it could be the reason why this study applies ethnography research. For conducting such research, a case study could be used to report objective information gathered by the participants in the field investigation.

In tourism, ethnography research is a new method that engages the social aspects of studies and leads to detailed information about social or cultural phenomena. Ethnography has been carried out in various tourism types such as dark, mass, ordinary or cultural tourism. Thus, it clarifies that it has a crucial role in tourism research (Hillman & Radel, 2018).

According to (Hillman & Radel, 2018), ethnography is a method that is more related to fieldwork. This could be on a different scale from being an active participant in an event or part of the lives of others to passively observation of events or individuals. In ethnography, the researcher aims to gather detailed data and interprets them in an authentic and holistic approach. Following this approach, the researcher might also conduct surveys or formal or informal interviews to focus on a specific aspect. It was the same approach that this study took. For better understanding, this research process is divided into two stages.

4.2.3 First Stage: Identifying the current state of sustainable tourism

In the first stage, the aim is to gather information about the current situation of Antandros, the STD of the region, and the role of Antandros association in introducing the heritage. Moreover, it is essential to understand tourists' purpose for visiting the Edremit region. For gathering the data in the first stage, data triangulation is used by combining secondary sources and a sensory ethnography method to give a

rich insight into the phenomena. As Pink (2008) claims, using a multi-sensory experience in social science studies is prevalent.

Observing events is part of the exploratory research (Sekaran & Bougie, 2016). According to Pink (2003), observation ethnography is simply learning something about individuals by watching them and creating valuable information that could become academic or rational capital. A research observation is a way of seeing that others did not observe it in that way, also interpret and analyze intuitively and see patterns in the collected data (Boyatzis, 1998). Thus, the researcher carries out a field investigation, experience, and observation to gain information about the region and the archaeological sites, their details, and the implemented on-site or off-site interpretation or presentation methods or systems. The data collection section mentions some of the important places and events that were visited. However, when combined with the results of other data analyses more detailed explanation will be given.

4.2.4 Second stage: Understanding the dynamics of HI

The primary source is required in the second stage compared to the first step. In exploratory research, face-to-face interviews could lead to better results when there is an aim to understand a concept or a situation (Sekaran & Bougie, 2016). Therefore, this study conducts semi-structural interviews. An interview is one of the methods for collecting qualitative data so that how individuals perceive their world and describe it as reality would be understood. The interview method is the popular way of conducting interpretative type in tourism research (Hillman & Radel, 2018). They are practical tools when the perceptions, beliefs, attitudes, and practices differ among people, and it is essential to have an in-depth understanding of them and the

topic (Hillman & Radel, 2018; Carter et al., 2014). The type of interview varies based on how structured it is. While the more instructive ones are deductive, the less instructive ones are inductive. So, in the inductive type, the individuals can determine which part is important to focus on more. Also, a new phenomenon or method is experienced in inductive research and clarifies complex behaviors, meanings, or interpretations. Therefore, based on Hillman and Radel's (2018) explanation, this study is exploratory and inductive; thus, a less structured interview is conducted. The interviews involved individuals from the residents, public and private, non-governmental, and educational sectors, all associated with tourism. According to Hillman and Radel (2018), a semi-structural interview allows managing various participants among the stakeholders to respond without losing their viewpoints. Finally, after collecting the data through semi-structured interviews, for analyzing the data, a thematic analysis will be used.

4.3 Data collection

As mentioned previously, primary and secondary data sources have been used in this study. Since triangulation effectively validates the data (Carter et al., 2014), data triangulation was applied in the first stage. Apart from the secondary data acquired by the municipality of Balikesir, the association, or the region’s scientific group, the researcher also traveled to the destination to gather primary data. Observations are made during the antique cuisine event, main natural and cultural heritage sites such as the archaeological sites, museums, and mount Ida are visited, and some activities in the association, such as the school children's Archaeopark, are examined through non-participatory observation. Observation is suitable when there is an aim to understand the interaction or actions of a specific group that is frequently done in

that fixed setting (Hillman & Radel, 2018) which in this case was specifically related to the practices and programs of the Antandros local association. The Troy region, having similar characteristics, such as being one of the destinations of the Aeneas route, is more related to Antandros. Therefore, this region has been further investigated. Apart from studying the region in secondary resources, the researcher also visited Troy's archaeological heritage site and the Troy museum, which has applied the HI techniques. The level of involvement, however, differed in these events. As Hillman and Radel (2018) explain, the "participant-observation" method based on the level of involvement is divided into four types: "complete-observer, observer-as-participant, participant-as-observer, and complete participant." Also, the observation could be passive or active and formal or informal. While the researcher participated in the antique cuisine event, also called autoethnography, in the Archaeopark for schoolchildren, the researcher's observation was a "complete-observer," formal and passive.

Ethnography involves a group of methods, including interviewing, textual or visual data analysis, and also observation of participants (Palmer, 2009). In this study, visual technological tools such as photographs, apart from field notes and textual data, are used for part of the data collection. Therefore, it is called visual ethnography (Hillman & Radel, 2018).

For the second stage, semi-structured interviews were conducted. The type of interview depends on the resources available and the aim of the study (Carter et al., 2014). There are different groups of society and individuals that influence the heritage tourism of the region. One of the leading players in the local community is the association of Antandros, those who work voluntarily to raise awareness about Antandros and cooperate to improve tourism in this place. Another group is the

members of the archaeological excavation team and educational sector that work in that area. Finally, some individuals are also among those who are related to the tourism industry. Totally 20 people were chosen to be interviewed. The participants were, to some extent, related to the destination's heritage in different aspects. Although interviewing with the local public sector could also lead to valuable data, there were barriers to communicating with them. Even the Antandros Association had no relationships with them. The Table 1 shows those who were interviewed.

Table 1. The Participants Who Were Interviewed

Participants	Local	Resident
Eight volunteer members of the Antandros Association		✓
The former manager of the cultural management public sector		✓
The prior security officer at the Antandros archaeological site	✓	
A teacher at a school	✓	
A student’s parent participated in the Archaeopark		✓
The owner of the regional museum and a boutique hotel	✓	
Two residents from Balikesir		✓
A local From Balikesir	✓	
Chef of the antique cuisine food event		
Head of the archaeological site		
A member of the excavation team		
A former architecture student who previously worked in the archaeological excavations		

The sampling method combines judgmental and snowball, both of which are under the non-probability sampling method. Since the participants were chosen based on the criteria of familiarity with the heritage and cultural context of the destination, the sampling method is judgmental. In judgmental sampling, since only a convenient group of professionals and experts about a subject have been selected, the problem of generalization could happen. However, with this sampling, it is possible to find the

people from a place with the necessary information sought (Sekaran & Bougie, 2016). On the other hand, the interviewees were chosen based on the first samples, association members, and then others were introduced. Therefore, the snowball sampling method was also applied.

The interviews were conducted in both English and Turkish. Since the researcher's main language is not Turkish, those that could not speak English were interviewed by another native researcher who was expert in qualitative method. After collecting the interview data, to analyze them, they were translated into English. The whole interviews took 14 hours, and the average time was 45 minutes for each. The minimum interview was 15 minutes, and the maximum was 2 hours. The questions asked in the interviews were more related to objective elements. Thus, the questions were open-ended. In the experimental approach toward ethnography, senses are considered in the research; Therefore, in the interview questions, there was also a focus on the senses that might be triggered in relation to tangible or intangible heritages. Also, some participants were asked additional questions based on their expertise and answers. For example, the archaeological professor answering the questions by looking at different lenses led to an in-depth interview. The English and Turkish version of the questions asked in this study is in Appendix A and B.

4.4 Thematic analysis

There are various and complex approaches to qualitative research. One of the fundamental methods could be thematic analysis (Braun & Clarke, 2006). When there is an aim to summarize, highlight the essential features and interpret a high amount of data, the thematic analysis can be a correct choice for the research (Kiger & Varpio, 2020). The thematic analysis could have positive aspects as a research

method. For example, according to Boyatzis (1998), thematic analysis is a flexible method for transferring qualitative information into quantitative data. Also, it facilitates communication with other research methods used for the same topic. This method is also suitable when a participant's perception, behavior, or experience from an event is explained (Kiger & Varpio, 2020; Braun & Clarke, 2006).

Thematic analysis is a process for analyzing, encoding, and extracting patterns from qualitative data. In such situations, using themes and codes is part of the descriptive material as the reflection of the raw data. A theme is a pattern found in the data gathered and managed or illustrated in a way that has a high level of interpretation and is as summarized as it can be. The theme could use either an inductive or deductive approach (Boyatzis, 1998; Braun & Clarke, 2006).

With the use of a theoretical or conceptual framework, the thematic analysis could have the potential for a reasonable interpretation (Braun & Clarke, 2006). In the deductive process, the codes are extracted from the thorough literature review before conducting a thematic analysis. However, in the inductive method, the data are coded to create themes based on the research objectives and generate meanings to answer the research question. Thus, when combining these two approaches, the codes are organized and categorized within a codebook with a deductive approach and then applied with an inductive approach (Bingham & Witkowsky, 2022). Since this research aims to find out the role of HI, extracting themes from data in this study is realized through the inductive method; thus, it is data-driven. On the other hand, the research is without any preconceived hypothesis; therefore, it has a theory-driven or deductive approach. Consequently, it can be said that this study also applies a hybrid approach to thematic analysis. It is also important to mention that combining data-driven and theory-driven techniques can lead to findings aligned

with the framework and give new recommendations or implications (Bingham & Witkowsky, 2022). Accordingly, one methodology alone cannot be accurate and sufficient for this study. Therefore, this study employed the methodology based on Braun and Clarke's (2006) and Fereday and Muir-Cochrane's (2006) articles. Figure 19 and Table 2, in two main parts, show this new method's processes.

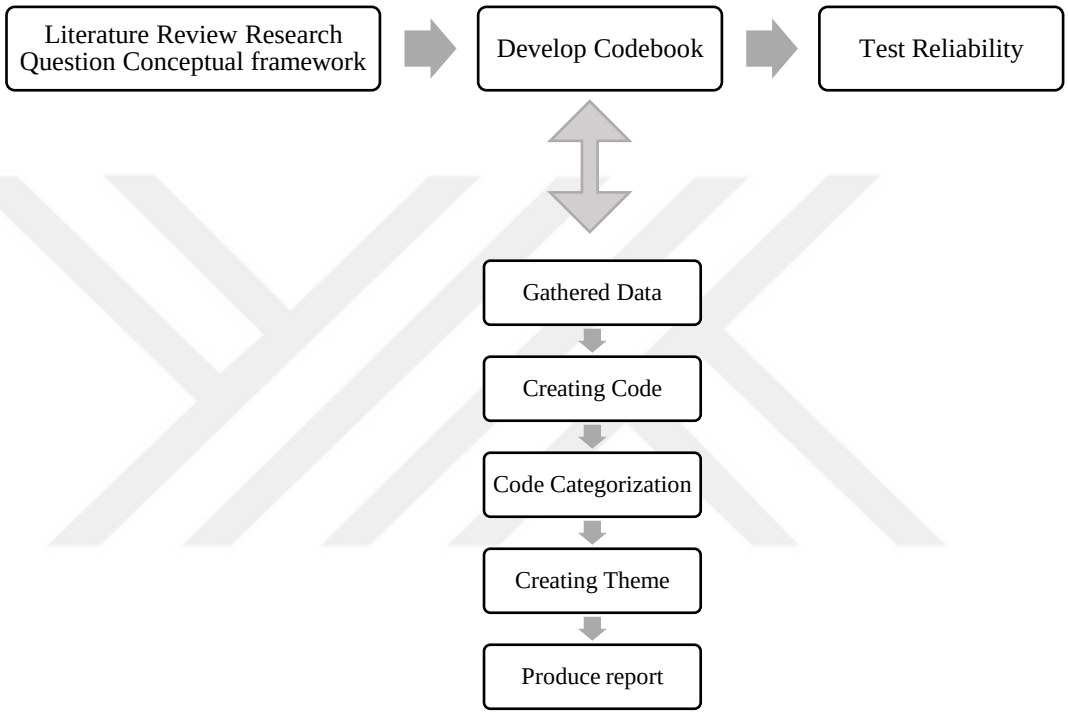


Figure 19. The hybrid thematic analysis

Table 2. Six Steps of Inductive Thematic Analysis

1	Familiarize with data and create initial codes
2	Search for the initial themes
3	Review data and identify new codes for finalization
4	Categorize all codes
5	Define and finalize the themes
6	Produce and write the report

Like Fereday and Muir-Cochrane's (2006) study, the codebook is created in the first part, and each code has a label, description, and definition. The code system aims to gather primary and vital pieces of information. This codebook was mainly

based on the literature review; however, the conceptual framework and the research questions were also considered. After creating the codebook, it will be checked by another researcher, who in this study is the thesis advisor, to test the reliability.

In Braun and Clarke (2006), a 6-step framework has been introduced. According to Maguire and Delahunt (2017), these phases help to conduct a thematic analysis. In the second part of this study, with the help of Braun and Clarke's (2006) framework, new steps suitable for this hybrid approach are suggested.

Looking at Table 2, after gathering the data, which is conducting the interviews, the researcher familiarized herself with the data, and the initial codes were created. Like Fereday and Muir-Cochrane (2006), the codes will either be extracted from the codebook or be created new ones. Second, the first themes that appear are highlighted. It is essential to consider that a theme does not occur when the data is extracted by quantified measures or repetition but when it is in line with the research question (Braun & Clarke, 2006). Third, the information is again checked and reviewed to finalize the generated codes. In the fourth step, the codes from the codebook and the newly produced codes with similar meanings are combined. The codes are also categorized to be grouped into concepts that are related to each other. The final themes are chosen in the fifth step with the interpretation of the data and categorizations of codes. It is important to consider that the data in the themes must be coherent and consistent but distinct from each other (Braun & Clarke, 2006). Finally, in the last step, there is an aim to find correlations between themes and how they are related. Thus, the results will be produced to answer the main research question, and the report will be written.

In the next section, the first and second stages of data will be analyzed separately. After combining the two parts of the data analysis and the literature review, a thorough discussion will be conducted.

CHAPTER 5

FINDINGS AND DISCUSSION

5.1 Findings

In this section, the findings of the research will be discussed based on the data gathered from secondary resources, interviews, and the destination visit. A descriptive method can use quantitative methods, such as demographic information, and qualitative methods, such as a process description. This method collects data from people, institutions, events, or situations and is used when there is an aim to describe a topic (Sekaran & Bougie, 2016). It is the same situation for the first stage of this study. The notes, images, and field data were collected from activities conducted by the private and non-governmental stakeholders that affect the region's heritage or cultural tourism. The explanation will be based on the visitation of the researcher to the Balikesir and Edremit regions two times in May and September 2022.

These questions will be answered by reading, comparing, and interpreting data. What is the current situation of the Antandros archaeological sites? What are the tangible and intangible cultural activities applied to Antandros? According to the region and its rich cultural and natural heritage explained in the second chapter, what are the pull-factors for the tourists to this region? And to what extent is Antandros known by the local community and the tourists that visit the Edremit region?

5.1.1 Antandros Association

First, the Antandros Association was the main reason that Antandros in this destination was chosen. In the local community of the Edremit region, the Antandros

Association is one of the outstanding non-governmental and cultural institutions that have an active role in cultural and heritage tourism and has created positive effects in many dimensions. In exploratory research, the focus group (such as the association in this case) plays a fundamental role (Sekaran & Bougie, 2016). Therefore, this study focuses on explaining this cultural NGO and the events, plans, programs, and activities occurring there toward the region's heritage.

Altinoluk Association for Recovery Conservation and Sustention of Antandros Ancient City (Antandros Association) was established in 1999 in Edremit, Balikesir. In 2006, this association became a non-governmental organization. The mission of the association is to facilitate the archaeological site of Antandros Ancient City to be declared a national heritage, to protect the heritage of the region, open an archaeological museum for the exhibition of findings and artifacts, provide more extended periods of excavation activities also with better conditions as well as publicity and promotion. Moreover, their vision is to cooperate and communicate with new national and international participants, strengthen the project that was launched with the Excavation Directorate and Edremit Municipality concerning the registration of Antandros and Kazdağı (Mount Ida) as cultural heritage by UNESCO, the registration of the route taken by the mythological hero Aeneas, and the realization of the same journey starting by building ancient style ships.

This association has around 300 volunteer members, either from residents, locals, or other parts of Turkey, to raise awareness about Antandros and cooperate to improve the quality of tourism in this area. Volunteering is beneficial in managing the site, interacting with visitors, providing information, promoting the site, engaging in educational activities, delivering HI, and raising funds (Seccombe et al., 2015), all of which are happening in this association. Many cultural heritage volunteers include

retired senior residents who use their retirement in such valuable activities (Hercultour, 2018; Seccombe et al., 2015). It is valid for this association as well. Volunteering benefits such groups since they can pursue their interests and enthusiasm, feel a high level of satisfaction, become part of a community, and provide a strong sense of purpose for themselves (Seccombe et al., 2015).

The money for the association has been funded by donations from members and non-members, the sponsors of the association, and some economic activities held in the institution. As Megna (2012) claims, the public fund is one of the severe issues in the heritage sector that has recently been reduced even more for the presentation, interpretation, and preservation of heritage. Therefore, it is for managers to use innovative methods to raise these funds, and it is what the executive team of the association is doing. In heritage sites, the fund usually comes from holding different events, selling crafts, food and beverage services, finding sponsors or donations, and finally, the collected fees of the interpretation services provided for the visitors (Megna, 2012). So far, most of these examples are used for gathering the necessary fund for the archaeological site and the ongoing association projects.

5.1.1.1 Cultural and non-cultural activities

The association holds various cultural or non-cultural activities. These activities were mentioned by the association, some of which were witnessed during the field observation as well. The reason for having non-cultural activities was to attract residents to this place and get them to know Antandros. For instance, sports programs such as yoga, meditation or breathing practices, book and cinema clubs, and other similar activities are some pull factors for this association. Since this region is famous for having various cheese and rich breakfast dishes, there is a

cafeteria that provides local drinks and snacks and, every Sunday has a traditional breakfast. One of the members explained that when visitors come for one of these activities, they gradually become aware of this association's primary purpose and even may start to become a member to cooperate with the association. Such programs are beneficial in many ways. Apart from knowing the cultural NGO and Antandros, revenue is provided from such activities to help conduct the cultural and promotional programs. Moreover, it has a positive outcome for the residents' quality of life, especially the seniors and retired individuals who visit the most. This is also true for cultural activities as well.

The cultural practices held in this association are as follows. Since the association is open to the public six days a week, any visitor curious about the place is presented with a video slide about the Antandros and what this association is doing. Every day, various programs are held in the association for diverse interests, for example, teaching handicrafts such as mosaics and pottery. Also, with the local women's cooperation, handmade art is always sold in this association (see Figure 20).

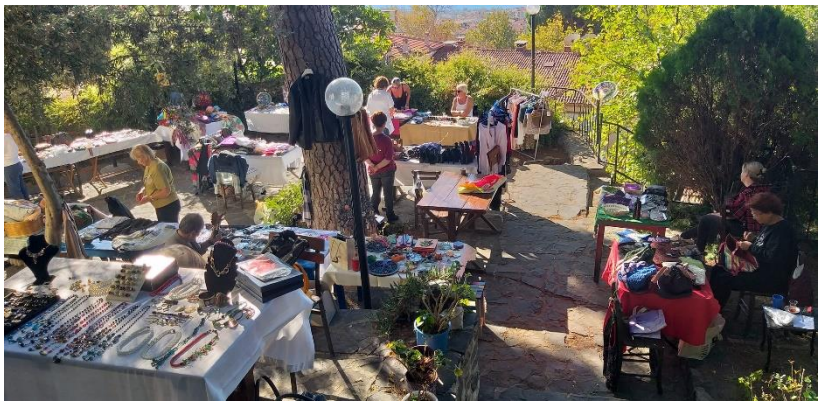


Figure 20. Local women selling handmade art in the Antandros Association
Source: photograph from association’s Facebook page

The association emphasized that holding public education courses at the historical Abdullah Efendi Mansion, the promotion center of the Antandros site,

Antandros mosaics, mythology, and artifacts are produced as souvenirs and combined with traditional arts that are about to be forgotten are ensured to be protected. As Dümcke and Gnedovsky (2013) highlight, skills, experiences, human capital, and knowledge enhancement add value to intangible cultural heritage when practicing craft and art. Moreover, this value can be practical for society by focusing more on related career training.

5.1.1.2 Activities related to archaeological sites

At first, neither tourists nor the residents of the destination did not know about the heritage sites, but as time passed, these sites received a lot of visitors. This was because of the efforts of the excavation team and the association in integrating the excavations with the region, raising awareness of cultural heritage, and contributing to the area's tourism. Since the association's priority is the presentation and preservation of the sites, different actions have been taken in this response. First, guests arriving at the excavation site are informed free of charge by the volunteer guide group, including the members of the association, especially for tours and excursion groups. Figure 21 shows one such example. Since there is no official declaration for the site of the archaeological ruins yet, the security guard, whose salary is paid by this organization, is educated by the excavation team, and he presents the site to the visitors in the absence of members or professionals. Moreover, the association organizes publicity tours by making announcements for the local people. Finally, since the Covid pandemic, Antandros' history, archaeology, and mythology have been told to a large audience in online meetings and presentations organized by the association or connected organizations.



Figure 21. An Antandros association member presenting the roman villas
Source: photograph from association's Facebook page

5.1.1.3 Cooperation with other stakeholders

One of the collaborations of the association with the Council of Europe, an international institution, was the Aeneas Route. The association suggested the idea of this route, intending to promote the region with its myths. One of the plans was to build an ancient ship in Antandros and depart it from Edremit to Rome. Although this route is established, its many plans for promotion is not occurred due to some barriers (G. Taşkın, personal communication, May 2022). The routes or trails can link one site to another to encourage people to visit other places. This can also be useful for linking interpretation (Megna, 2012).

Another effort was creating networks with other tourism organizations in other cities in the region. The responsibility of opening The Edremit Bay Tourism Platform was given to the association in 2018 by the Balıkesir Province. It has successfully created a platform that brings together the five districts in the Edremit Bay region. This coordination has increased the ongoing transmission with the tourism sector. This association also has started communicating with various regional tourism providers, such as hotel owners, tour operators, and even tourism industry

entrepreneurs, to enhance the promotion of the ancient city of Antandros with their collaboration. Now they communicate with almost all tourism providers, such as the region's tour agencies or hotel owners. Also, the Balikesir municipality has assisted them in being able to participate in all tourism meetings, especially the city council meetings.

In the city, region, and outside of the association, there are workshops, festivals, events, and exhibitions either held by this cultural NGO or part of the joint work with public institutions and organizations about Antandros or culture. Therefore, the members' cooperation with other sectors and organizations, either public or private, continues. Moreover, the association tries to use all the potential platforms to promote tangible and intangible cultural heritage. For instance, in the district and metropolitan municipalities, tourism enterprises make extensive promotions at tourism fairs, such as EMITT and TRAVEL TURKEY, with photographs and information provided by the association and the excavation team. Also, the association participates in any event related to their field. Figure 22 shows two examples of this participation. Throughout these years, the events held were concerts, photography and art painting exhibitions, theater about the myths, and finally, food events.



Figure 22. Antandros association participating in related events.
Note: Left picture: Antandros association in Archaeofest event, Right picture: Antandros association in a municipality event
Source: photographs from association's Facebook page

5.1.1.4 Antique food event

One of the latest food events held in May 2022 was with the collaboration of the cultural entrepreneurs that were the owners of a boutique hotel and a cultural museum in the region. This event aimed to revive the antique cuisine and present it to the people, reviving the atmosphere of that time as well. Therefore, playing a piece of antique music and a theater of one of the famous myths called "the contest of three beauties" (so-called Judgement of Paris) was also displayed. This performance is an example of first-person interpretation. This was not the initial gastronomy event, but one of the important ones in which the researcher also participated. The initiators of this idea were both the association and the event chef, who had previous experience in this area. There were 30 dishes prepared for this event. All were decorated with ancient styles. In between serving the food, the chef explained how and why such food was served in ancient times. The music and show performances aim to create an atmosphere to help participants experience an ancient time by triggering different senses simultaneously. It is better to stimulate all five senses as interpretation tools, such as touch, smell, and sound, and stimulate the visitors' imagination for a better

presentation (Hercultour, 2018; Nowacki, 2012; Seccombe et al., 2015; Shalaginova, 2014).

The event's chef stated:

> I aim to combine the environment, art, and food. I created these cuisines and tastes with the help of ancient books and the similarities of heroes in the references to the region. The considered period was almost from 1000 BC to 300 AD. (N. Çakır, personal communication, May 2022)

Figure 23 illustrates the food event and the show that was played for the participants.



Figure 23. The Antique food event and the contest of three beauty performance

5.1.1.5 Educational activities

Furthermore, educational activities are also the strength of this organization. The Association is interested in contributing to academic projects and continuously collaborating, communicating, and learning from scientific members. Some educational highlights are: In May 2018, there was also a program that was an exchange of Erasmus youths from European countries, especially Italy, who came there to learn about their ancestors' lands and stories. Figure 24 shows one of these

sessions held for them. Moreover, during the year, information trips to the excavation site for teachers from the region and from outside are also made, and presentations are made for students at schools. However, the most prominent program was the Archaeopark for schoolchildren, carried out by Antandros Association.



Figure 24. The sessions for the Erasmus students
Source: photographs from association's Facebook page

Since the schoolchildren are also representative of the vital part of the residents, they must be aware of their heritage and culture. Archaeopark with children project, initiated by Associate Professor Yasemin Polat, an excavation team member, along with two booklets and a team of trained volunteer members of the Antandros Association, taught the visiting children aged 7-15 that are brought to the organization's headquarters. It is an event that applies educational and playing activities with schoolchildren. The researcher participated in one of the programs that were for 8-year-old school children. First, they visit the archaeological sites and then come to the association for other planned programs. In the association, the children watch and listen to presentations about the Antandross excavations, Archaeology, and Kazdaagi (Ida) myths. They go to the garden and be provided with booklets to seek some hidden objects and be aware of the importance of the objects. Also, they are taught how to work in an excavation site with the aid of a volunteer trainer. So,

they had group work experience finding an object under the ground. One crucial explanation was about the objects' importance and that they belong to everyone. Therefore, it was emphasized that if any artifact is found, it must be given to museums, and any other action must be reported to the police. Due to this reason, they were giving back to the members as valuable objects to be presented to everyone. And they had the experience of wearing ancient customs. Finally, they had given a certification. Some of the processes of the Archaeopark are shown in Figure 25. This association has completed this program for almost 2000 children so far. They have gone through this free education, awarded certificates, and gifted a booklet, shown in Figure 26. This program continues to this date.



Figure 25. The Archaeopark procedures
Note: children finding an object under the ground, listening to a presentation, and being certified



Figure 26. Archaeopark booklets for schoolchildren

Recently, another program has been added to this program as well. The Association initiated a painting competition to express the cultural heritage of Antandros, archaeology, and mythology. The selection committee consisted of professionals and well-known people in the field of art. The works were ranked and then exhibited in the historical Abdullah Efendi Mansion. A ceremony for the award was held and continues to be displayed in other physical and digital places. Figure 27 shows the samples of these paintings.



Figure 27. Painting competition and samples of the paintings
Source: photographs from association's Facebook page

5.2 Thematic analysis of the data

For the second stage, the interview data were analyzed in the MAXQDA 2020 software system according to the methodology explained in the previous chapter. There could be two ways in what level the theme is analyzed: either semantic or interpretive. While the former analysis the data on the surface and is based on apparent meanings, the latter focuses on the broad and implicit implications of the data (Braun & Clarke, 2006). The latter is the approach taken by this study.

First, based on the literature review, conceptual framework, and research questions, some codes were extracted, and a codebook was created. The highlights of these codes and their relationships are shown in Appendix C to give a view of the sample codes. Second, the codes were created by analyzing the interview data.

Almost 2000 parts were coded in the interview, which included 186 codes. The codes were checked with the code books to make some concepts into one. Next, the codes were categorized into concepts that could act as an umbrella of the same code group. For example, the main code-named "technology and media," consists of the codes: Internet, social media, movies and animation, VR and AR, mobile application and QR codes, and audio devices. After reducing the codes with categorization, the themes were completed. For instance, in categorizing the codes of cognitive, sensitive, and behavioral concepts, the "outcome of HI" theme was finalized.

5.3 Discussion

In 2010, the World Heritage Committee suggested a holistic program about world heritage and sustainable development. In this program, the frameworks are mentioned as contributing to all aims of the cultural heritage, the collaboration of the stakeholders, enhancing the awareness of all tourists and providing support, creating dynamic site management and monitoring it, empowering the residents, enhancing the quality of tourism resources and infrastructure, increasing revenue for the conservation of the heritage site, and development of sociocultural aspects (Brooks, 2011). Also ICOMOS charter has six principles, which are enhancing the level of cultural exchange, creating a balance between the heritage site and the tourism sector, creating a satisfying experience of the visit through conservation plans, community participation in all dimensions, supplying all kinds of benefits for the residents, and promoting heritage in a way to preserve the culture and intangible heritage (Megna, 2012). In this section, the discussion will be based on these criteria and be in line with international principles.

Four final themes were extracted from the thematic analysis to explain the role of HI in Antandros and its effect on sustainable heritage tourism development in this region (see Table 3). Based on the interviews and the combination of two stages of the data analysis and the data collection from the Antandros and Edremit region, the relation and interaction of these four concepts with HI are discussed to answer the sub-research questions. The first subsection will be "HI in heritage management." This part aims to understand why using HI and determine how HI affects the methods and strategies of heritage management. Moreover, it is effective to identify those who affect and implement these strategies and programs for HI, especially in the context of tourism development. Therefore, the actors of the HI, especially the Antandros association, will be explained. On the other hand, it is important to discuss those who are affected by HI programs and techniques. Thus, considering both factors, the second sub-section will be the "multi-stakeholder approach to the HI." Furthermore, as mentioned in the previous chapters, in the literature, the main focus is usually on how HI is applied to participants and less on the effects and how it is received. Thus, it is vital to investigate when HI is applied to local visitors and tourism outside the region and what the effects can be for the stakeholders. Therefore, this sub-section will be "outcomes of HI." Finally, it is possible to define and clarify the role that HI plays in the STD of the region, especially with focusing on heritage or cultural tourism. In this framework, “the role of HI in sustainable heritage tourism" will be discussed.

Table 3. The Themes of the Study

HI in heritage management	HI for heritage preservation HI in heritage presentation Heritage Promotion with HI
A multi-stakeholder approach to the HI	Local community and residents Tourists and Visitors Educational and Scientific Sector Public sector and governmental organizations Local Cultural NGO Schoolchildren Private Tourism Providers
Outcomes of HI	Outcomes for HI stakeholders Cultural Heritage Value
The role of HI in sustainable heritage tourism	Social factor Economical Factor Environmental Factor Cultural factor

5.3.1 HI in heritage management

Although preservation and presentation must be considered when speaking of heritage management, there must be a balance between preserving the heritage for the future generation and the present use of it (Shalaginova, 2014). One way to balance these two processes is the implementation of HI in heritage management strategies.

The interpretation modes and media will not be helpful if there is no strategy and planning behind its implementation (Ababneh, 2017; Hercultour, 2018). Interpretation planning programs must include a vision, mission, and goal. The goal must be reasonable, specifically explained, and can be assessed and evaluated. These goals can be in three criteria: financial, educational, and conservational (Hercultour, 2018). Interpretive planning can occur when all the needs and necessary services, methods, and modes are analyzed to present the significance of a place in the best way possible while preserving such heritage (Nowacki, 2012). Due to these reasons, this research investigated HI in the heritage management of Antandros under the three "P"s. First, it is related to conserving the heritage is considered and explains the

effects of "HI for preservation.” Second, it is about the educational or recreational goals of HI and is called " HI in presentation." And in the final goal, the economic and public relations goals are explained under "promotion with HI."

5.3.1.1 HI for heritage preservation

5.3.1.1.1 Natural heritage

As explained in the second chapter, there are rich natural and cultural resources in the Edremit region. The historical area of the region is surrounded by natural attractions such as the sea, waterfalls, and mountains. On the other hand, the natural heritage in this region, such as the Mount Ida district, is connected to myths and stories heard by locals and is part of that place's intangible cultural heritage. For example, the legend of "Sarı Kız" or " Hasan Boğuldu" has created some spots in the natural district as the sign of these stories. Therefore, the intangible cultural heritages of this area, as tools of HI, are connected to natural resources. Consequently, this illustrates that the protection of both the natural and cultural heritage in this region can affect each other. As interviewee 19 (I19) expressed: “The protection of these stories is the protection of their location, which is the natural heritage. All kinds of conservation effects on all types of heritage.” Also, interviewee 5 (I5) claims that:

> In the first years that this place became a national park, its entrance was forbidden for the public. But this is not the way to protect heritage. It would be best to make the locals and visitors interested in these places and cooperate with them to protect natural areas. But even before the locals and the tourists, it is important to educate the presenters.

Tilden (1977) highlights that educating tourists to protect their heritage rather than penalize them for any damage is vital. And Nowacki (2012) also explains that when interpretation was applied in one study, the vandalism and littering of the

environment were reduced significantly. Therefore, HI can facilitate nature's preservation procedures.

Also, HI methods are used for natural preservation. The more people become aware of any characteristic of a natural resource, the more they cooperate to conserve it. HI educates about the heritage and evokes visitors' appreciation to encourage them toward the protection and preservation of heritage (Tilkin, 2020). I15 also acknowledged this fact:

> If these cultural and natural significances and richness of destinations were informed to people, there would not be this much destruction for holiday houses or mining extractions which are the two main environmental problems of this region.

However, the lens of this study was to conduct management strategies for cultural heritage, which consequently can create positive effects for other heritage resources as well. Brooks (2011) also highlights that creativity and quality management of cultural heritage is essential for protecting the environment and communicating its values.

5.3.1.1.2 Tangible cultural heritage

Regarding cultural heritage, the institution's vital goal is to preserve the two newly excavated sites of Antandros, which are fragile and in danger. The reason is that these sites have not yet been officially declared as archaeological ruins. While in 2004, a management plan for archaeological sites was introduced to ensure the coordination between stakeholders such as the centric public sector, local governments, and local NGOs to sustain, develop, evaluate and conserve such protected sites (Erdoğan & Atak Çobanoğlu, 2019), it is not true for this region. Until now, the local government has not applied methods for site protection. This can

cause potential threats to put these sites in danger. For example, it can be the destruction due to the reason of region or city development or the lack of heritage knowledge among the local people, especially those that are the heritage property owners, to demolish it for the sake of financial means. Instead of the government, the association employed a warden for the sites and also paid for shelters to protect the sites from rain or environmental damage. But it is worth mentioning that on the second visit of the researcher, there was some progress with the collaboration of the municipality of Balikesir to provide funds for providing equipment that is both aesthetic and better material for protection than the previous ones.

There are controversial views on whether ordinary people's visits to archaeological sites can help preserve the site. For the conservation of the heritage sites, education, and control of the visitors, the interpretation could become a management tool based on two types: "Soft" and "Hard." While the former aim to create awareness among the visitors about the value of the heritage and reduce the adverse effects of their actions, the latter tries to reduce and restrict the visitation of the sensitive heritage areas by managing the visiting areas (Uzzell, 1993). Obviously, in this region, the actions taken to preserve heritage are based on raising awareness rather than abandoning the people from such places.

Since the scientific sector often sees cultural heritage as a nonrenewable resource (Dümcke & Gnedovsky, 2013; Megna, 2012) and believes that tourists might threaten its conservation (Megna, 2012). Due to this reason, Koren-Lawrence et al. (2020) claim that most archaeological heritage sites have not been designed as tourist attractions. The aim to make them tourist attractions might negatively affect the place and its original values. In interviewing I16, she explained her opinion as follows:

> I do not even acknowledge always presenting the archaeological sites to the public. Only the scientific data and proofs must be excavated and again

> covered up. Not all places need to be opened to the public. Because when the number of visitors increases due to the site's carrying capacity, it might damage or put pressure on it.

Nonetheless, it was evident that the association had witnessed positive outcomes for the site's preservation while applying awareness-raising campaigns and informing people. The more people are aware of such heritage sites in this region, making the sites better-known, the easier it is for the association to encourage the public sector to support financial and non-financial support for the conservation of the site. The positive changes, even between the researcher's first and second visits, can acknowledge this fact. Brooks (2011) also confirms this and explains that the national sector of ICOMOS focuses on communicating the national and regional heritage with the local community and tourists. The reason is that such promoting methods are essential to heritage preservation. So, it can be claimed that public participation and awareness lead to conservation funding.

Ross and Saxena (2019) claim that if archaeological sites have lost their tangible heritage, it is vital to create meanings with the help of intangible heritage, such as local memories or stories. Thus, making these sites attractive to tourists and increasing the visibility and diversification of their products. According to the association of heritage interpretation, HI can act as a process of sharing exciting stories and experiences to facilitate the understanding and comprehension of a specific cultural or natural heritage (Rahaman, 2018) and thus act as a tool to promote the preservation of the site. Folktales and legendary myths can guarantee the authenticity of the place if it is ensured that they are produced based on research and originality (Shalaginova, 2012). However, in some examples, it is the opposite. While speaking with I6, he explained that:

> Stories are not always positive for such places. Locals pointed out that some stories lead people to believe that these areas are full of buried treasure and might encourage some to damage sites with illegal digging. So, stories can also be dangerous for destroying heritage sites.

It can be said that HI will be successful when no harm is done to the heritage sites (Tilkin, 2020). Since the ICOMOs 2008 principle emphasizes that the methods and sources of interpretation must be scientifically accepted (Shalaginova, 2012; Lecic & Vasilevska, 2018), the stories used as HI tools must also be chosen by professionals. Also, Uzzell (1996) explains that heritage can play a sync or heroic role. Since if the presenters and interpreters give the audience what is exciting and attractive, it can be a superficial understanding of the past. But with sound planning and strategies for HI, it can become a savior. By not only becoming desirable for the visitors but also being able to preserve the heritage, increasing the level of awareness of the people, and leading people to have a more realistic comprehension of the past. Although not all tourists directly affect the protection of heritage, their consumption power encourages tourism providers or planners to take action about conservation (Brooks, 2011). Due to these reasons, the institution and the head of the archaeological site have such an approach that the visitors, either foreign or domestic tourists, positively affect the conservation of historical areas. In this aspect, multiple plans and programs based on HI techniques are either applied or suggested for the future to encourage people to visit the site more.

5.3.1.1.3 Intangible cultural heritage

As explained, this region is rich in its intangible cultural heritage, for instance, the food, traditions, various ethnicities, customs, and ancient and mythical narratives. One of the features of intangible heritage is that if not used among people, there is a

danger of losing them. As Ross and Saxena (2019) also explain, conservation is reserving what has been left from the past and constantly recreating the reality of what has been destroyed. In this aspect, as mentioned previously, the institution has applied for many programs. It holds different cultural events throughout the year to use a group of practices toward the presentation and preservation of the heritage. For instance, in events or festivals, the mosaic works (shown in Figure 28) are practiced and taught to the public, theatrics shows are played, and the food and dishes always are served in such places, explaining their root.



Figure 28. Providing opportunities for visitors to work on mosaics
Source: photograph from association's Facebook page

All these actions taken toward the preservation of heritage need to be done through the collaboration and partnership of all stakeholders, especially the residents that are the primary owner of the heritage. Sustainable cultural heritage management is when the local community actively participates in the process of preservation, planning, decision-making, and employing cultural heritages (Erdoğan & Atak Çobanoğlu, 2019). This participation can be accumulated when the locals' sense of responsibility and belonging is triggered. Most of the interviewees approved of it in some way. It was evident that the more the residents and the locals started knowing about the values, became part of the programs, or took action in the presentation, the

more they were the owners and protectors of these heritages and felt the responsibility toward them. For instance, I8 explained that:

> At first, I was only enrolling in the sports activities of the association, but as time passed, I witnessed the other activities of the association. I became interested in the mission and vision of this association, realized its significance, became proud of my region, and started actively volunteering in this NGO since then. Now Antandros is part of me, and I cannot neglect or stop working for it.

When cultural heritage is well-presented, it causes a unique sense of identity that triggers a sense of belonging and appreciation (Dümcke & Gnedovsky, 2013). When the visitors appreciate the culture of a community, the residents feel a sense of pride toward their heritage and try to preserve their traditions, local crafts, and customs. Consequently, a stronger and collective identity among the locals will be shaped as well (Bramwell & Lane, 1993; Dümcke & Gnedovsky, 2013). Since the intangible aspects of cultural heritage must be used and connected to tangible heritage to preserve the feelings and memories of these places and materials (Boati & Lombardi, 2010), the Antandros association aims to use these old or mythical stories to enhance the importance of the natural environment as well. On the other hand, it helps spread the stories and prevent them from abolishing. Thus, the aim must be conducting effective plans to protect all types of heritage.

5.3.1.2 HI in heritage presentation

The aim is to use the tools and programs of HI to enhance the quality of the heritage presentation. The concepts of presentation and HI are very intertwined. The difference between HI and traditional presentation is that, in the latter, only information is provided based on facts. Still, in interpretative style, it goes further

and provides a story or narrative. So, the difference is how the information is provided (Moreno-Melgarejo et al., 2019).

As elaborated in the second chapter, the tangible and intangible heritage are interconnected, and the latter completes and revitalizes the former (Brooks, 2011; Fromm, 2016; Park, 2010). Thus, tangible heritage can define its importance and form under the broad concept of intangible heritage (Fromm, 2016). Al-Ansi et al. (2021) express that when the combination of tangible and intangible heritage is overlooked or undermined, tourism's level of competitiveness (Nowacki, 2012) decreases. For this reason, based on the practices explained, it can be seen that HI often uses intangible heritage as a tool to present tangible heritage. When looking at the practices and programs held in this region, it is evident that customs, music, ethnic stories, food, special local events, traditions, and handicrafts all represent the intangible heritage and are used to present the local culture and historical places of the region. However, the association emphasizes the region's myths and narratives for two reasons. First, it is rich in variety and related to different historical periods. Second, although they are part of the formation of the identity of the people who live there, most of the locals are not aware of the myths of the region.

5.3.1.2.1 Natural heritage

According to the geographical characteristic of this place, both the natural and cultural heritage are intertwined, so the strategy of the Antandros was to present both of these aspects. I17 emphasizes that “we cannot separate these two concepts from each other when introducing them to others.” The association aims to use stories and myths explained before to make the visitation to these places even more appealing and provide positive outcomes. This destination was visited the same as other natural

attractions of Turkey, especially when tourists want to go to different places rather than the sun and sea or enjoy their spare time in nature. So, there is less information about their richness and how this region is distinguished. In this aspect, there are regular dialogs with natural tour guides and an effort to train them as interpreters of natural heritage. In the process of interpretation, the better the site is reused and presented, the proper significance of the place can be shown. In this aspect, the site is seen as a tangible heritage and a way to reconnect individuals and the site (Liu & Lin, 2021).

The olive trees and archaeological sites are the other combined natural and cultural heritage. Looking at the locations of the archaeological heritage sites in the fields of olive trees is the other reason to prove how these two heritages are related. Moreover, in introducing the Aeneas route, the olive also plays an essential role in presenting this root. The association claimed that the olive trees were taken from this region to Europe for the first time. So, one of the routes might be Aeneas which has the same pathway. Thus, as evident in the examples, the other heritage will be seen in the presentation of each aspect, and individuals will be attracted toward it as well. In the interpretation of heritage, using words such as “the first” or “the biggest” can effectively attract attention toward a heritage. Therefore, the creative methods of HI can help with the presentation of both aspects.

Moreover, I3 and I18 both claimed that there are museums related to olive oil production in other regions near here but not in the Antandros region. One suggestion for future activities can be to use one of these old olive factories as a museum to educate and present the process of olive production in this region and the importance of olives. Although in the past there was a traditional way of presenting the old materials and samples of animals, nature, or humans, now it is the museums

that applies innovative and creative method, such as the stories behind these objects, to present them in a much more meaningful way for the observers (Hercultour, 2018). This can also be a place to discuss environmentally friendly practices and bio-olive products by the local producers and even lead to a circular economy in the region for a more sustainable way of selling olive products.

5.3.1.2.2 Cultural heritage

According to archaeological sites of Antandros, interviewees claimed that most visitors are unaware of what they are looking at. So, providing some tools can help the visitors better understand what this place was like and how it was used. For this reason, some suggestions gathered by the association members will also be discussed. First, providing an interpretational panel can be helpful. However, currently, in most heritage sites, only panels are used to transfer information about the physical factors of the site and some general explanation about its past.

Using archaeological terminology and sheer scientific explanations by archaeologists applied in signs and panels that general people do not understand is one of the issues in the presentation of heritage sites (Ababneh, 2017). In this aspect, HI helps to provide interpretive texts that can create themes to be easily understandable (Nowacki, 2012). In the Roman villa heritage site, a panel that contained a mythical story of the region was installed (shown in Figure 29). For the readers, panels should be in a way to have interesting interpretive material, easily understood (Nowacki, 2012), and also brief (Hercultour, 2018).



Figure 29. World's first beauty contest story on a panel in the roman villas

The other suggestion can be an outdoor "environmental theater," like in the study of Liu and Lin (2021), which changes the historical site without damaging it into a space for such cultural programs and shapes new meanings. Figure 30 illustrates such an example. Furthermore, the association has the same plans for the necropolis to revive the site by presenting the burial ceremonies of the past to tourists. A burial ceremony is a concept that has a universal value and is known to every human being. When using interpretive techniques, they must connect the visitors to their personal experiences, such as their quality of life, values, families, death, and health (Nowacki, 2012), all known as universal values. First, HI only aimed to connect the heritage to the visitors. But now, there is also a focus on creatively including the sociocultural context of participants while designing HI (Moreno-Melgarejo et al., 2019).



Figure 30. The theatrical show on the site of the roman villa
Source: photographs from association's Facebook page

Although Antandros Association has applied successful practical programs, other successful cases can be an example to fill its gaps and remove the barriers for better presentation. For instance, the museum is one of the best places to present the artifacts found in the archaeological sites. Although the objects found in the sites are now displayed in the Balikesir museum, it cannot have the same effect if the museum was in-situ or at least in the local region, not in another city. The researcher, visiting the Troy archaeological site, also visited the Troy museum, which was in proximity. Based on the personal observation of the researcher, visiting both places at the same time and in the same location affected tourists. While observing the visitors, it was obvious that when seeing an object, they were constantly connecting them to a specific place of the archaeological site and discussing them with each other.

Therefore, as highlighted by many interviewees, it can be said that a museum in the area can be one way to present the found objects from Antandros archaeological sites. Moreover, using technological devices in the museum can enhance the level of the presentation even more. An "on-site digital heritage museum" that creatively uses digital displays to show how the original place was,

unlike traditional museums, tries to interact with participants with the help of such devices and methods (Liu & Lin, 2021). As Troy's archaeological heritage site is related to the Aeneas root and connected to Antandros, the methods used in the site or museum can also be applied to Antandros. The museum of Troy is one of the places that successfully applied interpretive tools and techniques in Turkey, and those who visited it have been affected profoundly. One reason is that it is for all ages; as Tilkin (2020) highlights, all visitors must have access to interpretation. Personalizing the HI allows the participants to choose what suits and attracts them (Hercultour, 2018). But to personalize the site for a specific age group, four factors must be considered to have an effective HI: The sociocultural, emotional, intellectual, and physical factors and requirements (Seccombe et al., 2015). Figure 31 shows some interpretive tools in the museum for children.



Figure 31. Simple questions and answers for children at Troy Museum
Note: The elevation of these questions was adjusted for the children's height, and it creates a sense of curiosity.

There are various ways to engage the participants, such as using examples, similarities, metaphors, comparisons, quotations, classification, and time or size scales are some examples (Nowacki, 2012; Hercultour, 2018). These were all applied in the Troy Museum, one of which is illustrated in Figure 32.



Figure 32. Time scale and classification of the whole Troy region's history

Another critical factor of the Troy Museum was the use of technology. For instance, there were animation panels in the museum for each important historical character of the Trojan war that explained who they were and what they did at that time. The interviews conducted in the study by Liu and Lin (2021) with visitors of any age showed that all were advocates and appreciated the digital and interactive technologies such as dynamic, multisensory, or video presentations (Nowacki, 2012). Figure 33 illustrates two such examples. Another interpretation technique was displaying the construction change of the site in different historical periods to give a clear view for the visitors (Liu & Lin, 2021).



Figure 33. Digital and interactive technologies at Troy Museum
Note: Left photo shows how that ancient tool was made and used. The right photo shows the 9-multilayer history of Troy

Due to being interactive and realistic, the advanced sciences and technologies are used in HI continuously to enhance its quality (Liu & Lin, 2021). Some cutting-edge technologies can be augmented and virtual realities (AR & VR) that can be highly effective in HI of Antandros. These developed devices and techniques are the central part of the HI. However, it mostly depends on these sites' funds and budgets (Megna, 2012). One of the barriers to applying technological devices in HI is their high prices (Hercultour, 2018) which is why Antandros does not use such technologies yet. Although other factors are also important such as the update of technologies or how to be used by visitors for every level of knowledge, the financial problems were the central barrier and were mentioned by the majority of the members. However, one positive step was seen in the second visitation. The first applied technology was placing a QR code at the archaeological sites. It is connected to the website of Antandros for visitors are able to connect to the web site of the association and gain extra information about the archaeological site as well as the activities that is happening related to the region and place.

To apply another interpretive technology tool for Antandros that might not need a high budget can be the audio guides. Recently the number of audio tours used by visitors have been increased (Hercultour, 2018). Using audio or video technologies and interaction methods can increase the time duration of the visit (Moreno-Melgarejo et al., 2019). This device can cause an in-depth visitation to heritage sites by keeping visitors' attention and making them learn and interpret better (Ababneh, 2017; Megna, 2012; Hercultour, 2018).

Finally, it is also crucial to have interpretive plans for the intangible heritage. Apart from the myths and narratives explained previously, the food, custom, and traditions related to Turkmen ethnicity must be considered. This was neglected by

the tourism planners and the association as well. Although there was a Turkmen ethnography museum, if not connected to the daily life of the local Turkmen people, it could not attract tourists and make an interpretive experience of the living heritage for them. The interpretation must consider both the past experiences of the local community and their current practices and behaviors (Pedersen, 2002). However, the local community's living heritage is often not considered in HI (Ababneh, 2017).

5.3.1.3 Promotion with HI

Due to the reason that more and more individuals are conscious of the protection of cultural and historical destinations, site interpretation and promotion strategies will be important to offer (Pedersen, 2002). Promotion, as one of the attributes of HI, considers the tourism side of the heritage and how these two can be related to each other.

5.3.1.3.1 Why?

First, the tourism situation and type of the Edremit region need to be discussed. Like other beach destinations are Turkey, this region is famous for its sun and sea tourism. Antandros, and especially the archaeological sites, although heard by the locals, it is not well-known at the national level. Looking at both the reviews and information provided in Google Maps and Trip Advisor about these sites can acknowledge this claim. The tourists visiting this region are only domestic tourists. Speaking to the locals, although foreign tourists visited this destination in the past, this is not the case anymore. Another problem for tourism is due to its seasonality. As claimed by the locals, the time of the visitation is from late spring to late summer months, and the other time of the year, the place does not have many visitations. It has caused many

financial problems for the locals and even has affected their quality of life. Residents mentioned that this seasonality leads most people to become unemployed in other months of the year. This might cause migration from here to bigger cities to seek jobs. Therefore, promoting heritage is important since it is vital and effective for positive economic and learning outcomes (Megna, 2012).

5.3.1.3.2 How?

Promotion of new types of tourism can solve mentioned problems. Introducing other tourism types for the region can diversify products and enhance the time visitation to face the seasonality problem. Cultural or heritage tourism can be alternative tourism for this region. One of the benefits of HI is to distract visitors from vulnerable places and focus on other heritage and touristic areas. Thus, by transferring the value of cultural heritage to the visitors, the negative effect of mass tourism can be reduced (Nowacki, 2021). While asking about the relationship between Antandros and the region's tourism, most interviewees believed that these concepts are closely connected and affect each other. While the cities near the Agean sea are all related to ordinary sun and sea tourism, the cultural heritage of this region has the power to create a difference among other cities in the area and be unique (Dümcke & Gnedovsky, 2013). Thus, causing a competitive advantage.

Some barriers to archaeological sites becoming tourist destinations might be their location, being fragile, or not being attractive to visitors. Therefore, archaeological sites' role in economic and social development is usually underestimated (Alvarez et al., 2016). It is essential to present the sites at high standards, considering physical, educational, or aesthetic aspects to draw a high number of tourists' attention. Since the aesthetic concept of any location is vital for

the visitors' satisfaction, I11 suggested that using innovative architectural materials and the design of sites can attract more people. I7 also claimed that: “The high standard level of a site such as Ephesus UNESCO world heritage site causes attraction and interest toward the visitors, which is not seen in Antandros sites.”

One problem is that there is a high difference between the money spent on world heritage sites compared to others. In the study of Ababneh (2017), it was explained that although most of the sites might have equal importance, those visited by domestic tourists are less developed than those often visited by foreign tourists. This shows that interpretation methods are usually used for affluent visitors. However, recently, some funds have been allocated by the Balikesir municipality to change the metal pathway of the visitors to a wooden one to become more in line with its nature since it is inside the olive gardens. Hercultour (2018) emphasized that the aesthetic characteristics of heritage sites are vital.

Since interpretation can be at off-site and on-site levels, the first can encourage people to visit the site by providing online information on the website or social media (Megna, 2012). These are tools for introducing cultural and natural tourism products for ordinary people and those who aim to visit the region but are unfamiliar with the products. The association is active in this concept and uses Facebook, Instagram, and a personal website (https://antandros.org/) to introduce the region and its tangible and intangible heritage. Social media is a platform to build a network of people, share and communicate ideas, share text and media, and be aware of the visitors' needs. Also, the information about the heritage site available on websites is a good source for promoting the place (Nowacki, 2012).

Another method is the public announcement of different interpretational programs that can make the place get known. One of the best ways the association

has chosen to promote Antandros to the public is by participating in events and fairs related to food or special cultural days of the year. In these places, the association attracts people with different activities, such as coin punching (shown in Figure 22), and starts conversations with the participants about the Antique city of Antandros. This can promote the cultural NGO as well. If local visitors enjoy events, special festivals, and cultural activities the association holds, they might be interested in future programs and support the association financially and non-financially.

One of the ways that can promote the region is by using popular or well-known people to introduce this place. For instance, while the researcher was visiting the Ephesus heritage site, it was mentioned to the tour guide that in the theater area of the site, there were famous concerts held by popular singers of the world. Moreover, movies act as powerful interpretation tools to promote heritage and tourist destinations. The example of the Lord of the Ring movie that represented New Zealand's natural heritage led to an increase in visitation to the destination (Richards, 2011). Also, I8 explained the Sarıkız legend and claimed that:

> Before knowing about its location, I had heard about this story because of the movie I watched. Then when I came here with my family to live, I realized the story's main location, the Kaz mountains, is here.

5.3.1.3.3 For whom?

Since the archaeological sites are unique in characteristics, one having beautiful mosaic work and the other having four distinctive burials, they can become tangible cultural heritage symbols of the destination. The destination's brand can be the symbols that the location has, the experiences that are remembered, and the unique factors that the destination has. The HI programs can even give further uniqueness to the destination and distinguish it from others (Boati & Lombardi, 2010). Proper HI is

prominent in the competitiveness of natural or cultural heritage sites and especially in the international tourism market (Moreno-Melgarejo et al., 2019; Shalaginova, 2012; Hercultour, 2018). The head of the archaeology site suggested that since Antandros is surrounded by famous archaeological sites from east, west, and southwest, it is on the path of these locations, and international tourists visiting these places cross Antandros as well. So when promoting to tour guides or tourism providers, it is important to introduce this destination as one of the heritage sites and introduce it as part of a national cultural route. So it can be started from Troy, then Apollon, Assos, Antandros, Bergama, and finally to the Ephesus heritage site. Since these are also connected in time and story to each other, they can give a holistic view of Turkey's Greek and roman history. On the other hand, the Aeneas route is another route that has been promoted by this cultural NGO, especially for attracting international tourists. Since these routes have stories and other characteristics of HI inside them, it can be claimed that this place is promoted with the help of HI. In Moreno-Melgarejo et al. (2019) study, it was highlighted that when tourists have a favorable view of HI, they repeat their visit or recommend them to others (word of mouth) and even prefer to receive interpretation services in their future visitations to other places as well. Thus, HI can help the foreign tourism market return to this region, which can lead the city to enhance the infrastructure, solve shortages, and be effective for the quality of the lives of the residents.

The Balikesir province is a vast area with many cities, each of which is administered by a municipality. Altınoluk region, where the ancient city is located, is 100 km from Balikesir. For this reason, some from this region have not heard about Antandros. However, most others who heard about Antandros still have not visited the site. Therefore, at the local level, the association has tried communicating with

different societal groups and creating field trips for archaeology sites. Field trips are essential in promoting this place's significance (Liu & Lin, 2021). Apart from this, it is a suggestion to have visitor centers or HI centers. While visiting the site, these centers provide information and facilities to understand its significance and promote local events or other activities that might occur at that time (Nowacki, 2012; Hercultour, 2018). The Abdollah Effendi mansion, as the association's office, plays as a HI or visitor center.

Boati and Lombardi (2010) remind us that different target markets and broader groups must be considered in tourism planning, such as seniors, young travelers, or families. The seniors are increasing in number, most of whom are interested in cultural and natural heritage. Their interest is not only in enjoyment but also in learning (Seccombe et al., 2015). Therefore, they are good audiences for HI (Hercultour, 2018). Thus, they are a critical tourism target market that must be attracted and satisfied by the proper resources and management (Seccombe et al., 2015). Since visiting spring and autumn are the low seasons can be suitable for senior tourists. Antandros will be more convenient these days as the air temperature is not so high. Due to the reason that the water temperature rises in this region later than in other beach destinations of Turkey, mass tourism has not started at that time. For seniors, the low season in tourism destinations can be a better choice since there is less congestion and population, as well as low prices are offered (Seccombe et al., 2015).

5.3.2 Multi-stakeholders of the HI

To apply the HI for the heritage site and its tourism, creating a network of people and building communication and relationship with different stakeholders is critical. The

reason to include stakeholders, specifically the residents and the tourists, as Koren-Lawrence et al. (2020) explain, is that tourist sites act like an ecosystem, and all the characters related to it are connected and have effects on each other. In this aspect, either the stakeholders can be part of the promotion or presentation process or those that gain benefit from it. Cooperation and communication among stakeholders, such as the educational sector, local community, and other related organizations, is necessary to present and interpret heritage. This principle is also mentioned in the ICOMOS 2008 principles (Hercultour, 2018; Lecic & Vasilevska, 2018; Megna, 2012). The main stakeholders of Antandros will be investigated separately in this section.

5.3.2.1 Local communities and the residents of the destination

The host community is a vital aspect of the stakeholders because it has a considerable effect on the failure or success of any tourism development of a destination (Rasoolimanesh & Jaafar, 2017). In this region, the host community includes locals or residents. Most of the residents are retired or seniors' part of the society that decided to live outside of metropolitans. As mentioned about the archaeological site, not all hosts living near these sites have heard of or seen these places.

The local community plays a vital role in the heritage community as one of the primary stakeholders. While they are at least driven to the preservation of heritage, their daily lives are somehow related to heritage (Tilkin, 2020). There is various way of engaging the citizens in cultural heritage. Sharing knowledge, giving consult, participating in activities, decision-making or governance, and supporting initiatives are different types of involvement (Dümcke & Gnedovsky, 2013). The

potential stakeholders that may participate in the planning process are those who use heritage daily (Hercultour, 2018). This participation can be by adding their local experiences and involving themselves in decision-making. This is because it is accepted that involvement has positive socioeconomic development outcomes for the region, which is more than what tourism solely might bring (Alvarez et al., 2016). Thus, it shows locals becoming part of the decision-making and implementation process of either HI or cultural tourism. However, before involving them in these steps, it is important first to inform and raise awareness about such places and create a cooperation platform with them. I17 emphasized: “Involving the local community is important. They must introduce the heritage and also protect it.” Therefore, bringing different social groups to see these sites is effective. As I14 said: “First, people have to come; then, once they come, you can start to talk about heritage and Antandros. Once you find connections, you can transfer the information and promote this destination.”

There is also a reciprocal relationship between the community and interpretation. While the first play a vital role in HI, the latter can help the local community to support their needs and protect their heritage values (Ababneh, 2017). So, to engage the public in HI, the study of Liu and Lin (2021) implemented a "public archaeology" project to participate in the local community and involve some participants in volunteering at archaeological events or excavation activities. Another practice was to create an opportunity for the visitors to share their memories and experiences. Since one of the importance of the heritage sites is the public memories, HI must revitalize the historical value of the heritage in a way that can connect it to public life. Therefore, one of the projects in this study was encouraging interested local individuals to write, draw or create content about the historical site and the

cultural promotion and collaborate in article or magazine writings. This is because for conveying memories, communication is important (Shalaginova, 2012). The aim was to go beyond sheer scientific research of archaeological sites and integrate the residents with sustainable site development (Liu & Lin, 2021). Although engaging the local communities to participate in archaeological sites is a new concept in Turkey (Alvarez et al., 2016), involving the residents in the archaeological sites of Antandros for such practices can also be applied.

In the study by Erdoğan and Atak Çobanoğlu (2019) about the ancient Troy site, there were interviews conducted with the local community. It proved that they are interested in being more aware of the archaeology site and Trojan and participating in different courses or workshops. Also, they call their village Troy village. Thus, it shows their sense of belonging and interest in participating in their heritage. As emphasized by I16:

> If the aim is to sustainably implement heritage interpretation for the region's tourism, the involvement of the locals and residents is more important than other stakeholders. Because when the sense of belonging and responsibility is felt by the locals, solving barriers and problems toward applying HI will be much easier.

Creating such senses and implementing projects and plans of Antandros can be effective. For instance, I6 explained that:

> I participated in the ship-making project as the symbol of Antandros. As a local, by being part of this plan, apart from being proud of myself, I felt that the region's tangible or intangible heritage is ours, so we are responsible for it.

Although the local community must be at the center of the HI process, it is crucial to understand that different community groups might have different viewpoints about the site (Benur & Bramwell, 2015; Yeats, 2013). I14 pointed out an important factor in the engagement of the local community:

> It is important to contact them, to create connections with locals, understand their traditions and culture, and what is important in social aspects for them. In Turkey, we must eat when celebrating something. So, you need to go with the food since in Turkish culture food is important, they prefer to sit together, eat and drink. Thus, it is like Italian culture but not the same as German culture. So, every culture has different priorities.

The association has considered this fact, and by providing the traditional breakfast of the region, every Sunday, it has tried to attract people to Antandros. Figure 34 shows its advertising brochure. Also, the Antique food festival was another method to trigger the sense of curiosity of the locals. Also, the event introduced Antandros by performing the myths and presenting about their association and what they do. Apart from these, other sports or cultural activities explained above are also creative platforms to promote Antandros. Finding new connections and enhancing cooperation with new individuals or organizations can strengthen public relations even in such events.



Figure 34. Pronouncement of the traditional breakfast held by the association
Source: photographs from association's Facebook page

Another way to attract local residents to participate in cultural tourism or heritage is to relate it to the issues and situations they are familiar with in their daily lives. Using heritage to empower the community to overcome their daily life barriers

is necessary (Tilkin, 2020). Most members, by experience, stated that if locals do not perceive any benefit from the participation, they will not involve themselves in projects. Therefore, solving concerns and issues of the community can be helpful. One can be the seasonality problem and unemployment of the locals, especially in low seasons. The benefit of HI can be creating jobs and generating local income, especially in places where working opportunities are rare (Tilkin, 2020). Thus, the solution can empower the local community by training them as tour guides or interpreters (Boati & Lombardi, 2010). However, one challenge is that it is hard to train them as professional interpreters (Hercultour, 2018). As I17 also acknowledges that: “It is unbelievable that the local tour guides present wrong information to visitors. However, this can be solved by collaborating with different educational organizations and even educating individuals from school levels.”

Also, participation in presenting and creating intangible heritage creates economic opportunities for themselves and HI tools for the presentation of heritage. For instance, some music groups try to revive ancient or local music from the past and perform concerts in association with the visitors.

The tourists and the local community are the tourism industry stakeholders that create an effect and be influenced by it (Koren-Lawrence et al., 2020). The reciprocal relationship between the local community and the tourists can lead to an authentic HI (Hercultour, 2018). I14 said that: “I will be more attracted if the local people own it and start to live in it. Ownership of a destination's locality is important for tourism because it becomes more authentic.”

Some intangible cultural heritage, such as festivals, live local shows, cultural events, and even local markets that are practiced through the everyday lives of the host community is called "continuing tradition" (Brooks, 2011).

Finally, some actions can also distribute the interpretation practices out of the site or the heritage destination. Thus, for example, the HI programs must be shown on local TV shows or told on local radios for the community (Nowacki, 2012). This can help spread the myths and narratives of the region among the residents.

5.3.2.2 Tourists and visitors of heritage

The satisfaction and expectations of the presentation of culture for the visitors are important (Boati & Lombardi, 2010). If the tourists are satisfied, the result would be more services and products created for the heritage to enhance the quality and quantity of visitation. This generated revenue makes the heritage presentation possible (Moreno-Melgarejo et al., 2019).

When planning for education and presentation of the site, both local visitors and tourists are considered in Antandros. So HI is both for tourists and local visitors (Nowacki, 2012). However, planning and applying interpretation methods must consider some factors about the participants. First, those having authority in managing heritage sites must enhance the accessibility of the site, both its location and in a way that it can be appealing to all types of ages, languages, gender, abilities, demography, and the interest of visitors (Seccombe et al., 2015; Tilkin, 2020). For example, for disabilities and people with special needs, audio media and touchable information is necessary for those with visual impairments and visual devices for hearing impairments (Hercultour, 2018). Visitors' taste plays a key role in implementing the interpretation. It can differ based on the interests of the audience. While some might prefer detailed information, others might prefer a whole picture of the heritage. Also, while a group of visitors might prefer the tour guides, the individual might like to experience the place independently and use technology or

media-based interpretation means (Seccombe et al., 2015). Moreover, the visitors that visit heritage sites differ in other aspects; the level of knowledge and information they have about the place, their level of interest, their aim of visiting it, and their mental ability in what they experience might differ (Tilkin, 2020; Seccombe et al., 2015). Furthermore, they can be divided into "captive and non-captive" groups based on psychological characteristics. The latter are those visiting heritage sites for leisure and recreation and who often do not welcome educational activities. They are usually visitors with different knowledge and interest backgrounds, such as families. Nevertheless, the captive visitors are the opposite of the first group. For either, the interpretation design will differ (Hercultour, 2018). Therefore knowing the demography and motivations of the visitors is valuable (Nowacki, 2012). These data of tourists and visitors can be provided for Antandros visitors by the cooperation of public, private, and non-governmental organizations.

The Ross and Saxena (2019) study discuss that, conventionally, archaeological heritage sites aim to preserve and explain their meaning and value in a top-down manner. However, an "experience sense of approach" uses the local community and the visitors' experiences and feelings toward the heritage site or place to shape their meaning. Bringing the tourist and tourism providers together for this purpose leads to co-creation. HI will pave the way for the tourists to understand the community life, their different values, traditions, and lifestyle, and thus respect the local community. Since HI does not have a one-way relationship with the visitors and tourists, the interaction between the locals and visitors is important (Hercultour, 2018) because it creates a deep understanding (Shalaginova, 2012). Gastronomy and local products are the two examples that both parties can participate in them

(Hercultour, 2018). For Antandros, these have been the regular practices held throughout the year.

5.3.2.3 Scientific and the educational sectors

There is a close relationship between the educational sector and the local community. In the case of Antandros, there was a relationship between the archaeology group and the locals. Nowadays, for archaeologists, the sites are not merely for collecting data but also for adding local knowledge to these sites. Thus, the archaeological sites are changed from providing knowledge for the local communities to discovering it with the collaboration of the local communities. However, it is essential to consider that they must be educated and empowered for such engagement (Alvarez et al., 2016). Both were present in Antandros. For educating and providing knowledge, the archaeology team cooperates in presenting the sites during the excavating season. The archaeology students become tour guides whenever any visitor comes to the site. For an in-depth comprehension of the heritage and cultural value of the site, the connection between the academic sector and people who visit such sites is valuable (Liu & Lin, 2021). It was true about the locals of Antandros as well. I3 explained that

> I know that the first head of archaeology, every year, gathered the locals and gave a brief report of what they did that year as an appreciation of the help of the locals. The head of archaeology of Antandros does similar things as well.

Another member of the excavation team also acknowledged the engagement of scientific professionals with the local people. About the second factor, which is providing knowledge with the collaboration of locals, I10, based on her experience, said that:

> I always emphasize the fact that any event not involving the local population will not succeed. When embracing the local people, everything becomes different. We learn various things from them. Then after creating a trusting

relationship with them, they start to be curious about your knowledge and gain information from you.

Since the visitors of cultural heritage affect and influence the quality of cultural tourism, the presentation of heritage sites is constantly changing for tourist specifications (Dela Santa & Tiatco, 2019). Due to this reason, applying HI and for the presentation of the sites, there must be constant cooperation with the scientific sector. The association, being the current presenter of the archaeological sites and for presenting the mythology of the region, regularly consults with the archaeology and mythology group. This can also positively affect individuals and society. Therefore the scientific field is an inevitable concept of heritage (Dümcke & Gnedovsky, 2013).

5.3.2.4 School children

Finally, one of the stakeholders is the future generation which must also be considered in any policy, strategy, or implementation. As the I1 said: “We are becoming a bridge from the past to the future. We are in charge of making the next generations live better.”

One of the ways to engage the young generation in heritage is to educate them about cultural heritage creatively and, in this way, raise interest in them (EUHeritage, 2019). Introducing cultural heritage to schoolchildren as an educational course triggers a sense of appreciation for the value of heritage (Dümcke & Gnedovsky, 2013). By connecting the local heritage and region, HI can be an asset for formal education in schools (Hercultour, 2018). However, it is not the case for schools in Turkey. As I12 also said: “Unfortunately, there is a low level of knowledge and little information about archaeology in schools.” Dümcke and

Gnedovsky (2013) also acknowledge it by claiming that some barriers to cultural heritage activities could be adding proper heritage education to the school's curriculum, finding the appropriate group, connecting it to the correct engagement method, and finding the right experts. However, cooperation and collaboration with other organizations and stakeholders are one of the solutions. For example, although the mythology professor from Ege university initiated the Archaeopark, the association continues this program. Also, one of the organizers of the Archaeopark has participated in different related educational and training courses for children. Because if incorrect material is provided to children, it will not lead to the expected outcomes. All these show the cooperation of other educational sectors can be an asset.

For children, there must be programs and approach toward HI that differs from adults (Nowacki, 2012; Megna, 2012; Hercultour, 2018). Even for children of different ages, the interpretation method must be different. For very small children, the repetition and expected ideas help. For the fourth or fifth years, teaching new concepts is interesting and using comparison methods to make a difference between the past and present is helpful for them. In this way, their curiosity provokes, and they can connect their experiences with cultural heritage. One of the main differences between the children and others is that they lose concentration more quickly. Therefore, the programs must align with their circumstances and needs. When the children start to go to school, the myths and heroic characters are effective. Also, interactive and first-hand experiences are vital in HI for such ages (Hercultour, 2018). For instance, puppet interpretation (Nowacki, 2012) and the use of digital media are some forms that are effective for children and young-age participants (Hercultour, 2018). Moreover, social media and brief explanations are more effective

for generation Z. In applying HI, the meanings and beliefs are valuable to teenagers. Therefore, the interpretation techniques must encourage them to question, relate to self-reflection and lead them toward interacting (Hercultour, 2018).

The Archaeopark held by the association is a good example of applying HI methods toward children to introduce Antandros and other heritage. They learn about the legends, experience excavation practices, wear ancient clothes, and visit the excavation sites. In the interview with one of the members, he claimed that the after-effect is significant. They learn fast; after months, they remember the experience and information provided to them. This was also evident in the painting competition as well. After months passed, the pictures painted by the children showed how vividly and creatively they interpreted and experienced the heritage of their region. Moreover, by giving certification in finishing the workshop, children feel a sense of stewardship toward their heritage and a responsibility to inform others about its importance. So, it can be said that not only do they benefit from such practices, but they also are assets for raising awareness in society.

The Antandros Archaeopark can be compared to the Archaeopark in the study of Alvarez et al. (2016). The result of an Archaeopark was the enhancement in the interest of the residents toward this place and even sharing childhood memories of residents about this site. However, for the children, there were different activities while visiting this archaeological site, such as painting, composing poems, archaeological excavation simulation, learning about various archaeological tools, and getting the chance to see while the excavation was done. Moreover, children discussed the site and what they learned with the elders and parents, triggering their interest. The last outcome was also the same in the case of Antandros Archaeopark. Most of the members claimed after schoolchildren visited and learned about

Antandros and archaeology concepts, they also explained them to their parents. Therefore, it has a positive effect on the awareness raising of the parents as well.

5.3.2.5 Public sector and governmental organizations

The locals have recently played a role in heritage policies (Hercultour, 2018). Nevertheless, often, there is top-down management and governance of heritage sites. This has negative effects, such as marginalizing the locals from their heritage and instead giving a more official and national view of the culture. However, the involvement of the local NGO in the decision-making process can solve such problems (Megna, 2012). However, in this study, it was neither true for the locals nor the association. Although now the protection and presentation of the heritage of Antandros are by the association (which is the responsibility of the public sector), they are not included in any important decisions taken for the heritage or tourism. Pedersen (2002) highlights that the adverse cultural effects reduce when the local community participates in decision-making and tourism-related businesses. Therefore, as an initial step, it is vital to educate and create awareness among the decision-makers and those in charge to realize the importance of the involvement of various socio-classes of community residents in cultural heritage tourism.

While the association is trying to implement new ideas and practical strategies toward Antandros, the weakness of collaboration among sectors and the weak networking between them causes the processes to happen for more extended periods or, sometimes, because conflicts even being canceled. For instance, the Edremit Municipality even excluded the association after they had signed the Aeneas route by the international organization. Based on the study of community dance in the Philippines by Dela Santa and Tiatco (2019), there can be seen as an example

where the public authorities utilize the heritage and recreate the cultural attributes that are not approved by the community anymore. Policies and strategies must be updated and aligned with new methods for preventing such barriers. Also, I6 confirms it by stating:

> There is a ministry of culture, but there is not one culture that it adds to society. There is a tourism ministry, but not one tourism service is provided to the community. This is because there is no update on the policy of the public sector, especially to become a bottom-up rather than top-down governance. Distributing the tasks, especially for experts in that field, instead of doing all the plans alone does not create any positive outcome.

The archaeological sites of Antandros face expropriation problems. The ownership of the area where the villa is located has passed from the General Directorate of Foundations to the Ministry of Culture and Tourism of the Republic of Turkey in 2019. However, in order to reach the villa from Çanakkale İzmir (E87) highway, where the ancient city is located, it is necessary to pass through private lands. Since the beginning, the region has been declared a first-degree protected area, and an agreement has been reached with the landowners, so there is no problem. Nevertheless, for the city to be opened to tourism in real terms, to be included in the destinations, and to be added to the tour programs, it must be officially declared an "archaeological ruin." This will be achieved through the expropriation of these lands (two of these lands are urgent). The leading responsible sector for such problems is authorized institutions, and the issue can be resolved when the budget is provided for acquiring these properties. Moreover, there are many places to excavate in this region, but since there is no budget for preserving and properly presenting them, the group does not start excavating them. Regarding the existing sites, the funding provided by the municipality was so low that the association was trying to find sponsors for it. They claimed that the budget provided might only cover the

archaeology group's food and beverage. Therefore, even before offering money to any HI for these sites, the public sector must fund the archaeology works.

Apart from tangible heritage, the public sector can conduct some financial policies for the intangible industry, such as art and crafts. These funds are important for supporting the providers of intangible heritage, facilitating entrepreneurship, and creating brands (Dümcke & Gnedovsky, 2013). Although the implemented policies toward tourism plans are heavily influenced by economic factors (Pedersen, 2002), I17 claimed that:

> The money for such activities is allocated, and there are budgets for such programs in the public sector, but they do not spend them. They need to have master plans and spend the money in the correct places.

Another important request for this region was an in-site museum for the objects found in the archaeology sites. This can be done either by the public sector or by cooperating with the private sector. The partnership between the public and private sectors also facilitates HI (Ababneh, 2017). Some of the tools and techniques used in HI for a better presentation of the archaeological site are either conducted currently or are plans to be implemented. However, all depend on the proper fund provided for the projects and the cooperation of other stakeholders to put into practice. The public sector must provide technologies, equipment, and other necessary resources for implementing HI. But tourism and heritage managers need to consider that HI is not only for economic purposes but also for enhancing the community's overall well-being (Bramwell & Lane, 1993).

Finally, the public sector must provide service for domestic tourists and locals to be encouraged to see their heritage and enjoy it. For example, one of the positive programs that the ministry of culture has implemented is providing annual museum cards with low prices so that the citizens can visit most of the historical areas in

Turkey. This card has to be informed by such NGOs for the locals to be aware of such services.

5.3.2.6 Private tourism providers

The cooperation of the Antandros Association and the private sectors was apparent in introducing cultural tourism and the region's heritage. The association communicates and partners with tour guides and tourism providers. Some of these practices are mentioned here. The antique food event in one of the boutique hotels was an example of a collaboration between a NGO and a private sector to apply HI. Another is that the association promotes other destinations and, in return, asks them to promote this area. Also, the association asks those tour guides that bring tourists, mainly foreign travelers, to see the world heritage sites near the Agean sea while passing from this region to visit Antandros. Moreover, it has created relationships with local hotels. One hotel, for example, suggests visiting the heritage sites and the association to all its guests. I17 was also giving some examples of such cooperation and collaboration:

> We are communicating and cooperating with tourism managers and hotel owners. For example, in one of the hotels, there is a big picture of Antandros, and near it, there is a QR code connected to its website. It catches the attention of anyone that comes to this hotel. We have also used the antique food recipes and suggested that the hotels serve and sell them.

The food served in the hotels in this region gives a unique experience for the visitors and makes them understand the root of these foods and be aware of myths that are the intangible heritage of the destination because experiencing a local product is more attractive and desirable for tourists. Other stakeholders related to local products are the local women making handmade products or local food and beverages. Some of them are regularly selling their products in the association or related events held by them. However, the quality or how they present can make a

difference. For example, if delivered by the stories, how they are produced and what material is added from the region can make a change and attract more people. Although the association has started some innovative events to introduce intangible heritage, since the financial aspect is essential for its continuation, the tourism providers can contribute to these activities. In this aspect, I8 stated:

> We have done many things to promote and present the heritage and Antandros, such as the ancient food. For such programs to be sustained, tourism providers must create programs and continue them.

Another suggestion was from I4 about opening a hotel with a unique characteristic of the cultural heritage of this region, such as a mosaic-themed hotel. Figure 35 shows such a museum in Antakya.

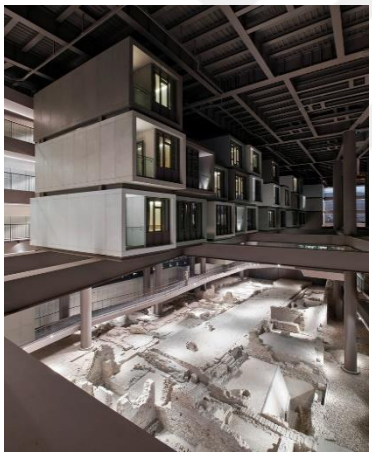


Figure 35. Museum hotel in Antakya, Turkey
Source: retrieved from https://www.archdaily.com/

Finally, the association has tried to help tourism-related careers to have effective outcomes. For instance, they educate all local tour guides about the tangible and intangible heritage of the region and prepare them for heritage tourists.

On the other hand, tourism providers can even ask for support from the local community to present their culture. A good example was the owner of the Kazdagi museum. He claimed that some of the old and historical objects were gathered from

the locals with their own names. This creates a sense of partnership and pride among locals in being part of the cultural formation of their region.

However, the purpose of the presenters of heritage might differ (Tilkin, 2020). Most association members pointed out that one of the main barriers was that the tourism providers only had a short-term vision. They only gain money in the high season and thus do not involve themselves in long-term plans. This is an obstacle the association faces when convincing the tour providers and even a barrier to transferring the region's tourism development toward sustainability.

5.3.2.7 Local cultural NGO

As mentioned in this section, it was evident that the Antandros association has cooperated with various related stakeholders. This cultural NGO has roles in promotion, preservation, presentation, education, financial and non-financial support, communication, and interpretation, all of which are necessary for heritage and tourism.

Apart from all other activities, even there were efforts to create shared programs with international organizations. For instance, the association held a workshop and invited the foreign olive oil association. Moreover, in the Aeneas route's formation and introduction, this association cooperated with an Italian association. Finally, they even consulted with the World Tourism Organizations about introducing Aeneas as the first maritime route not under religion but for heritage routes. Also, Erasmus students from six countries were invited, and seminars were held for them to introduce the Aeneas route. In the study of Liu and Lin (2021), the historical site acts as a "Learning Center" to create teaching and

learning workshops and programs. In the case of Antandros, it is the local NGO playing such a role.

All programs in this association, to some extent, cover the HI. Tilkin (2020) emphasized that non-governmental organizations play a vital role in cultural heritage and its interpretations. It is required qualified interpreters promote sustainable tourism and be able to use innovative and creative opportunities to overcome barriers and obstacles (Hercultour, 2018). Since all the members present heritage with HI methods, they act as the interpreter of heritage. Also, it is evident that the association, in many aspects, is in line with promoting sustainable tourism for this destination.

Another fact proving this claim was about the Antique food event. The boutique hotel owner claimed that the reason for the cooperation and communication with Antandros association was due to myths and stories. Since he was interested in reviving such myths in the region and was acquainted with the efforts of the association in this aspect, he had approved of being the host of this event for free. This also shows the power of HI to be a tool for connecting the stakeholders.

The reason for this association's success in many areas can be the positive characteristics it has. It is open to gaining any experience, knowledge, and project from outside and encouraging any educational sector to cooperate with the association. It also supports the stakeholder in any possible way. In this aspect, I2 said:

> The head of archaeology claimed that if this association was not here, I could not continue for this long. However, in return, we say that we would have closed here long ago if the archaeology team was not here.

This section's discussion proves that the stakeholders exist through the support of one another and might cause positive or negative outcomes for each other.

Although in this study, the role of the association is bold in presenting or conserving the region's heritage, it must not be the case. According to their abilities and power, each related stakeholder must be part of this. It is neither efficient nor appropriate for a particular stakeholder to have major responsibilities on its shoulder.

5.3.3 Outcomes of HI

The outcomes of HI can be both for the heritage and individuals that experience it. Therefore, the result for those interacting with HI and the society as a whole will be discussed, and then for the heritage itself.

5.3.3.1 The outcome for HI stakeholders

People look for differences in their everyday lives in their travels, and the heritage or culture of a new destination causes new experiences for them (Bramwell & Lane, 1993), and tourism uses experiences and material or non-material resources (Brooks, 2011). Since HI has derived from experiences rather than facts (Shalaginova, 2012), many educational, interactive, and leisure activities were held to create an experience for the visitors of Antandros. The interactive method encourages the participants to interpret what they are experiencing (Hercultour, 2018). Also, based on Liu (2020), education, participation, and engagement are the key elements of visitors' experience of cultural heritage sites. Therefore, the outcome of such activities is in some way related to what the participant experiences.

As explained by Moreno-Melgarejo et al. (2019), usually leisure activity, education, and emotional experience are the outcomes of HI, which can be divided into emotional, behavioral, and conceptual effects of HI (Shalaginova, 2012; Hercultour, 2018). Since the experiences trigger the senses and emotions of the

visitors (Nowacki, 2012), any HI experience by the participant can be related to any or all of these three aspects: cognitive, sensitive, and behavioral.

5.3.3.1.1 Cognitive results

The cognitive concept is about the experiences that lead to understanding, acquiring knowledge, and raising awareness. One of the first aims of using HI to educate visitors was for children in Archaeopark. In the personal conversations of the researcher with the teacher and school principal, they claimed they had the chance to engage in archaeology activities. The more participants interact and try to receive the information, the better and longer they remember it (Nowacki, 2012). I10 also highlighted that "if they do not do it themselves, they will not learn." And I11 said that "when you teach the children about the site, it leads them to feel responsible in preserving them." Boati and Lombardi (2010) also acknowledge that HI leads to enjoyment, understanding, awareness, interest, and a sense of responsibility. Therefore, the children better understood the value of these heritages, felt a sense of pride and responsibility toward protecting them, and enjoyed such an educational workshop. Also, based on Archaeopark, it was seen that interacting in archaeology activities can relate to the enjoyment of the visit to a site. Apart from the activities, the booklet also is important to be mentioned. The material written must be suitable for that age to facilitate the understanding process for the school children.

I14 also explained the importance of archaeology sites and the use of scale as a HI technique in cultural tourism by saying:

> The concept and scale of time, I guess, is one of the difficult aspects that human beings can interpret. When we talk about the 1000-year age, what does it mean? Although we try to scale the time, the archaeology and the sites help you to understand the unscaled time.

Individuals visit heritage sites or experience intangible aspects of heritages because of their curiosity to know and understand what history time the heritage is related to, what it was used for, and how it was used. It is beneficial for society to understand the history and structure of the past and how it has formed to understand the barriers and problems of the present culture (Megna, 2012). The HI has the ability to connect people to their past (Hercultour, 2018).

Because sheer visiting a site or practice is not enough for full comprehension. HI must diversify opportunities for all participants (Moreno-Melgarejo et al., 2019) and ensure that a wide range of people understands. For Antandros, interactive technologies and visual HI tools can be valuable in this aspect. Devices such as VR or AR and animations help understand and better answer questions. HI can be told to be successful in understanding when the visitors see the "aha" reaction. Visiting heritage sites and their interpretation contributes to innovative and reflective thinking, which enriches the mind and is effective for the visitors' well-being (Tilkin, 2020).

Although speaking with some of the local visitors of the heritage sites of Antandros, they were informed and gained knowledge about their heritage; they were not that fascinated. One solution with the help of HI is to create themes. The reason to have themes is that they are remembered by the visitors more than simple facts, foster communication, help focus on a specific aspect, encourage participants to interact, and create interest and fascination (Hercultour, 2018). Therefore, the myths and stories as the theme of the heritage sites can lead to such outcomes in Antandros. The planning of HI can connect the themes, stories, and interpretation resources together (Nowacki, 2012). Ludwing (2015) illustrates this holistic approach by defining an interpretative triangle shown in Figure 36. However, suppose the aim is

to have successful outcomes for HI. In that case, it is important to understand the perception of local individuals' opinions and beliefs about cultural heritage and create a space where those can collaborate to create meaningful content (ICOMOS, 2008).

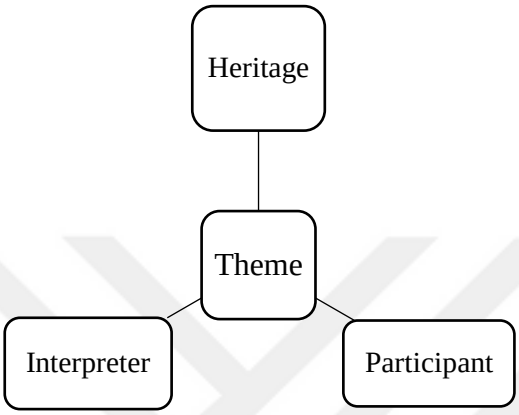


Figure 36. The interpretative triangle
Source: Ludwing, 2015

Stories and other communication methods have the power to keep the visitors' attention and, in this aspect, evoke imagination and consequently make knowledge longer to be remembered (Shalaginova, 2012; Hercultour, 2018). Making the tourists understand the importance of such stories can also be done with engagement methods. For example, wearing old costumes and playing the role of one of the stories on the sites or other places, as third person interpretation, can help. When tourists understand the importance of the site, it is more likely that they raise awareness and even promote the destination with word of mouth and encourage others to visit this destination as well.

This positive effect can also be possible for the volunteers that work in such cultural institutions. While using HI in heritage sites or intangible heritages affects them as well. The involvement of senior citizens in cultural heritage activities is also

increasing. It makes them feel useful and causes meaning to their lives (Seccombe et al., 2015). The senior members mentioned that teaching or presenting heritage leads to their fascination. Since volunteers can be empowered with regular and structured training (Seccombe et al., 2015), the heritage sites, with the help of HI, act as a lifelong learning environment for them (Tilkin, 2020). Thus, those who take a role feel positive that they have been useful, feel self-value and a sense of satisfaction and belonging to a community and, therefore, the betterment of their overall well-being and quality of life (Dümcke & Gnedovsky, 2013; Shalaginova, 2012). This was also mentioned by almost all senior members of the association.

5.3.3.1.2 Sensory results

Since HI is not a formal type of education (Shalaginova, 2014), it is only a way of communication (Megna, 2012; Hercultour, 2018) to create a cognitive and sensitive outcome toward heritage resources for the participants (Hercultour, 2018). As I6 states: "It is an appealing feeling to know or understand something." HI can help people to understand what is unique in a heritage site and make visitors enjoy and not forget it (Hercultour, 2018). Therefore, it can be said that these two concepts often emerge simultaneously.

One of the factors that interpretation could be effective among visitors is when their emotions or imaginations are stimulated, especially by engagement (Ababneh, 2017; Shalaginova, 2012; Hercultour, 2018). For instance, the association also participated in one of the events held in Istanbul. Both mosaic activity and coin punching were prepared for the visitors' engagement. Based on the research observation, it was the only reason that grabbed the visitors' attention toward this section. Even some wanted to participate in related educational classes after this

event. Another interesting factor of such engagement activities was the result in attracting people toward heritage. Therefore, it is these emotions that are stimulated during the visit that can cause the overall satisfaction of the visitors (Moreno-Melgarejo et al., 2019).

Emotions are important in HI because they evoke the participant's memories and experiences, resulting in appreciation, admiration, respect, and valuing of the heritage (Shalaginova, 2012). Memories are related to what is known, the experience felt by the visitors. Universal values are one of these concepts that are familiar to the participant. Hearing the human stories behind the places becomes familiar to people since they have experienced the same feelings. I14 claims: "I have always tried to find similarities to my lifestyle." In HI, using such universal values is an effective method and was heard by many members when they wanted to express why they were fascinated and interested. For example, I18 explained:

> Wherever I visit a cultural place, I ask myself who did they live, how they loved, how they died, and other similar things that I try to revive in my mind and imagine because I have experienced them as well.

Another outcome of HI is the occurrence of various senses. The interviewees toward the whole destination, the intangible heritage or the archaeology site mentioned different senses. Often, these senses affect the cultural heritage value. However, before discussing cultural values, it is important to investigate how HI triggers the senses,

First, it is the sense of place that many locals toward the destination mentioned. I8 emphasized: "Only presenting something is not enough; giving the spirit is also important." It is important to consider that heritage in an area plays a vital role in the local community's sense of identity and place (Alvarez et al., 2016). Also, it must be transferred to the tourists as well. There is a plan for the necropolis

to revive its sense of place of it at night. Animation, AR, and VR might be effective for triggering this sense. With digital technologies playing a role in an effective HI, tangible heritage, instead of becoming demolished, can be protected and developed (Meggi, 2017).

Second is the sense of responsibility that was obvious to the members of the association. Due to the reason that they are constantly interacting with different cultural practices, they are aware of the value of this region's heritage. Community participation in the heritage presentation fosters a sense of belonging and responsibility (Hercultour, 2018). It leads them to have a strong sense of responsibility in awareness raising of the local community, conserving the heritage, and promoting more quality tourism for the destination. Triggering a sense of pride and responsibility for the locals is vital (Megna, 2012). The I1 explains this aspect: "When you understand the value of the heritage, you naturally get connected to it and tell yourself that they have made this place, preserved it for me to save it for the future generation."

The other sense, thus, is the sense of belonging. Because cultural heritage brings a sense of belonging to the people and connects the people of the past and the future, it is crucial in sustainably managing cultural heritage (Erdoğan & Atak Çobanoğlu, 2019). This is because the sense of belonging affects the locals more than others to take care of their valuable resources and heritage. Moreover, the residents with a high level of attachment toward their community lead to a positive perception of the sociocultural benefits of tourism in their hometown (Eslami et al., 2019). Any resident or local that had participated in HI for the preservation, presentation, or promotion of heritage had felt, to some extent, a sense of attachment and belonging toward their destination and heritage. HI can make people feel that

they belong to a region or nation and, in this way, expand their world (Tilkin, 2020). As claimed by the members, more sense of belonging is triggered among locals as time passes. When this happens, the positive outcomes can be visible more, and programs toward sustainable cultural tourism can become possible.

The sense of identity is close to belonging. Based on Koren-Lawrence et al. (2020), heritage sites are usually an integral part of the community. Their culture also plays a key role in creating a sense of belonging, appreciation, and identity in the local community. In this aspect, the association is also focusing on tourism of culture or heritage because they believe it has the power to create their identity and sense of belonging for the locals to take care of it. The benefits of HI for society are to make the citizens well-informed, create a cultural identity or bond, and consequently have a sense of pride because they are aware of their history and important heritages (Nowacki, 2012). One example mentioned by many members was the Italian students that had visited Antandros as one of the Aeneas route destinations and said, “I have come to my homeland.”

The last sense is the feeling of being proud. Again, the locals mentioned this sense when understanding their heritage's great value. However, this was enhanced when they participated in presenting it to others and seeing the positive outcomes. This pride can be from a small cycle related to locals to a national scale. Each domestic tourist visiting this place and knowing about it can feel a sense of pride in their country and be more encouraged to cooperate in presenting it.

5.3.3.1.3 Behavioral results

HI allows individuals to share and compare their values and beliefs (Tilkin, 2020). When these beliefs align with interpretation activities, they can change behavior and

reduce negative actions at the heritage sites (Shalaginova, 2014), make people question their firm beliefs, and be effective against some stereotypical ideas and unoriginal opinions (Hercultour, 2018). The cognitive and sensitive outcomes of HI affect the personality and mentality of the actors and the receivers in this study, and the change of an individual's mindset is prior to any behavioral outcome.

For local residents, the HI can help the visitors better understand their cultural heritage value and therefore have friendly behaviors toward the environment and cultural significance (Shalaginova, 2012; Nowacki, 2021). When behaviors change, the exploitation and harmful practices reduce, and protective and reciprocally gaining benefit practices increase (Nowacki, 2021). One of the locals' behavioral changes was when they were aware of the significance of their tangible and intangible heritage; they had the desire and interest to participate in related activities and be part of their presentation to guests.

Based on all the outcomes of HI discussed in this chapter, HI is a sense-making process that can change people's mindset, awareness, knowledge, and action. For visitors that visit a tourist site, HI facilitates the emotions to be evoked, experiences created, meanings understood, and knowledge gained on their own (Nowacki, 2021). Thus, the master plan for any interpretation must be based on these three objectives (Megna, 2012), illustrated in Figure 37.

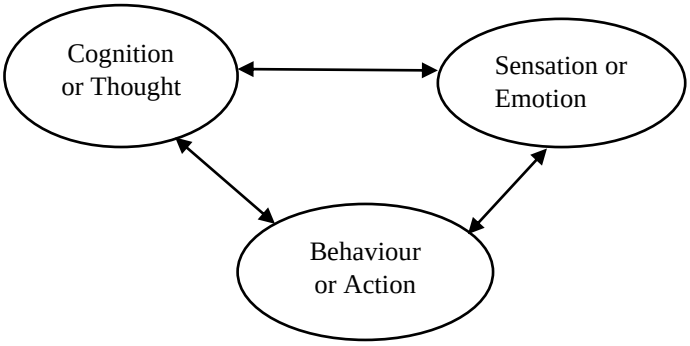


Figure 37. Three types of outcomes in HI
Source: Dağgöl, 2017

According to tourists, as investigated above, the level of satisfaction and happiness during their visit plays a vital role. Interpretation contributes to happiness (Tilkin, 2020). The emphasis is that when interaction, use of senses, learning something new and hearing a story happen, tourism satisfaction can be affected (Moreno-Melgarejo et al., 2019). I11 claimed, "Tourists that visit here and become satisfied will be the greatest advertising." Tourism impact has had a more positive effect on the local community's quality of life than adverse effects. In other words, the destination's economic, mental, and social benefits from tourists are correlated with the resident's perceived satisfaction and quality of life (Eslami et al., 2019).

On the other hand, the well-being of the residents is based on two types: material and non-material. The first is referred to the financial and living situations and also the level of income. On the other hand, the other means the recreational amenities and the way of life. Both these aspects are considered important factors in the quality of life for the community resident (Eslami et al., 2019). Applying HI to sustainable heritage tourism creates both monetary and non-financial results. The members of the NGO are volunteers that apply for HI. Volunteering could be seen as a positive social outcome. In cultural heritage practices, volunteering can bring the local community together (Dümcke & Gnedovsky, 2013).

HI can have economic outcomes (Shalaginova, 2012) by bringing the support of the public sector and tourists (Shalaginova, 2014). One of the financial benefits was the interpretive courses and education on intangible heritage. All this led local artists and experts to work in this area. The women were empowered by either learning these skills or financially benefiting by teaching them. Moreover, interpretation resources can attract people to the sites that, without them, they might not be visited. In this case, tourists might stay longer in a destination by understanding its value. It also helps the assets that have less economic value to be thrived and draw the tourist's attention toward these products or services—for instance, artifacts or cultural festivals (Bramwell & Lane, 1993). Revenue generated from the site's visitation will make possible the funding of scientific research and the preservation of the sites (Moreno-Melgarejo et al., 2019). Thus, culture can be a tool for economic development by creating income with tourism and art and crafts, consequently causing social development and the public's well-being, contributing to sustainable development (Boati & Lombardi, 2010; Brooks, 2011).

5.3.3.2 Cultural heritage value

The value of heritage area is about the power of the place to help people understand or appreciate human history (Moreno-Melgarejo et al., 2019). I7 said that "understanding heritage means comprehension of the importance and value of heritage." However, before discussing the outcome of HI for cultural heritage, the concepts that affect it must be investigated.

5.3.3.2.1 Memory and meaning

Before any HI is applied for visitors, any individual has meaning and memory of culture or heritage. When HI is experienced, these aspects change as well. In the study (Liu & Lin, 2021) about the HI of an old historical city, Zuoying, the public sector has launched a project to recreate the meaning and memory of the site and transfer its value of it through HI. Adding value and meaning was also emphasized that it is also becoming an important factor in the tourist experience (Hercultour, 2018), but in a way that does not change its actual context. However, it has always been a challenge to present the meaning rather than mere information. Nevertheless, creativity can help create new meanings of the intangible heritage, interpret them, and preserve the archaeological site (Ross & Saxena, 2019; Hercultour, 2018).

5.3.3.2.2 Senses

As discussed, actors of HI as stakeholders in cultural tourism play a vital role in affecting cultural heritage value. First is the local community that feels a strong sense of place and identity when collaborating in implementing the interpretation programs. Since the local values, memories, and sense of attachment is vital for the local community, involving them might prevent the diminish of their cultural values (Pedersen, 2002). The I1 in this relation said: “To explain the value and importance of this place, you must be the host here.” Also, the sense of appreciation and pride led to understanding the value of heritage in Antandros. Moreover, the value of a heritage site does not solely come from the tangible materials but the cultural identity created from it (Moreno-Melgarejo et al., 2019). The tangible and intangible heritage forms a meaningful linkage between identity and cultural heritage (Tengberg et al., 2012). Thus, it shows the sense that emerged by HI are interrelated to each other.

While affecting one another, they create the value of cultural heritage. The creation of value affects society and individuals' lives as well. Because tangible and intangible cultural heritage values can shape the individual, community, or national identity (Dela Santa & Tiatco, 2019; Alvarez et al., 2016)

5.3.3.2.3 Heritage management

In the management of heritage, four dimensions, conversation, promotion, presentation, and HI, were discussed. Under the heritage management concept, interpretation and presentation affect each other (Liu & Lin, 2021). Both play a role in creating cultural value and identity (Liu & Lin, 2021, Shalaginova, 2012). Also, according to UNESCO, world heritage, presentation and interpretation are integral to preserving heritage in which they can make sociocultural values (Liu & Lin, 2021). Moreover, tourism for archaeological sites can add value and facilitate such places' preservation (Alvarez et al., 2016). Based on these facts and discussing every four criteria of heritage management, it was proven that all are interconnected. While applying one factor, others will be affected, and managing each or all of these four criteria leads to the creation or change of cultural heritage values. Figure 38 illustrates the outcome of HI in heritage management.

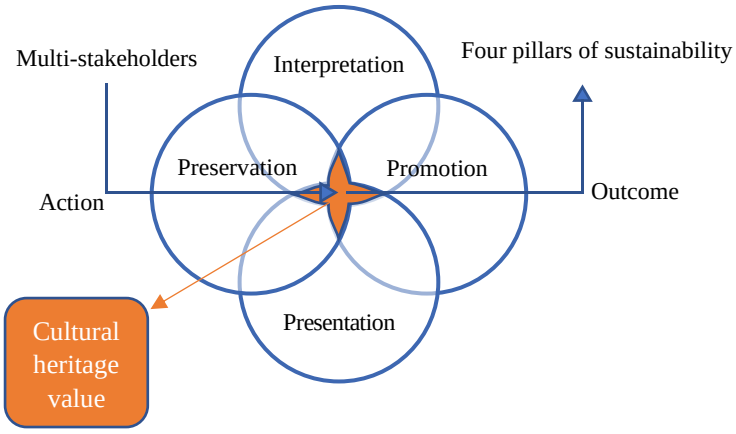


Figure 38. The outcome of HI in heritage management

5.3.3.2.4 Outcomes of cultural value

Cultural heritage value affects the outcome of sustainable cultural tourism. It also influences the visitors, either tourists or local people, that are the users of the cultural tourism products. Cultural value and identity enhance the awareness and interest among visitors toward heritage sites and lead to their long-term conservation (Liu & Lin, 2021). I12 said: “We care about tourism so much because we want cultural heritage value to be understood, and the money coming to this region also helps preserve Antandros and sustain its presentation.”

The interpretation and presentation of cultural heritage sites are to transfer cultural value and identity and enhance awareness about such places by educating visitors and allowing them to have experiential activities (Liu, 2020). Nowacki (2012) summarizes the benefits in three aspects, educational, recreational, and inspirational, related to triggering the individual senses.

According to Dümcke and Gnedovsky (2013), heritage values can be divided into intrinsic, instrumental, and institutional. The first value is about the involvement of the local community, the sense of appreciation, and the academic importance of the heritage. The second is about the social values of its power to educate, the

economic power through the tourism industry, and its environmental power through the preservation of heritage. The last is about participating in the community and different organizations and being responsible and answerable to locals. Therefore, all types of cultural heritage value can thrive by applying HI to sustainable cultural tourism development.

5.3.4 Role of HI in sustainable heritage tourism

In the last subsection of this chapter, the role that HI can have on each pillar of sustainable tourism, especially heritage or cultural tourism, will be investigated. However, the fourth pillar, related to a destination's cultural factors, has also been explored due to this study's case.

5.3.4.1 Social factors

There is an emergence of using heritage in social development aspects (Dümcke & Gnedovsky, 2013). The local members of the association mentioned that engagement in heritage could lead to many personal benefits: increasing the level of self-esteem and confidence, empowering in particular or general skills, enhancing the level of knowledge and experience, creating to have a sense of pride and place, change in perception and action, and feeling satisfied and enjoyed are some of these benefits (Dümcke & Gnedovsky, 2013).

Another benefit could be for the relations created among people. One of the crucial factors found among the local members of the association was that they had more of a sense of belonging toward their community rather than to the place. Attachment toward the community is a strong positive feeling, roots, and a sense of belonging to that community (Eslami et al., 2019). As I15 stated:

> From a social perspective, people would build some emotional and trust relationships with each other because they have a shared sense of belonging to the same region, which can be a pattern for social sustainability.

The association with the help of HI plays a role in shaping the local identity. This can be true for all, especially those participating in cultural heritage activities. In this study also, there was a particular focus on the children in educating them about heritage with HI techniques. The result was more than effects solely on them. They act as ambassadors of cultural heritage and feel a sense of stewardship toward their heritage after such programs. Another important of educating children is related to the fact that it is better to inform people and shape their beliefs and behavior from younger ages which is much easier, more effective, and less costly compared to the future.

Moreover, another potential of HI services is related to capacity building. All the workshops and projects mentioned in this study can empower individuals in producing, performing, or using intangible heritage, also leading them to experience team working. Thus, such actions strengthen the local community's human and social capital.

Another focus was related to local women. It is essential that teaching and awareness raising be in social settings (Hercultour, 2018). One of the components of HI can help change or affect the social views within society. For example, it was about the story of "Sarı kız" that can define and influence the region or nation's women and encourage them to be empowered. It also can raise public awareness of related social issues among locals toward women. Telling stories that connect the past to the present helps the visitors to connect them to their everyday life (Boati & Lombardi, 2010).

Furthermore, there is a social and reciprocal relationship between the locals and the tourists. Tourists, when visiting a destination, not only learn from the locals but also teach them and can enhance their lives in many areas. Some examples of the outcome of tourism for the locals are to gain experience, knowledge, and other things from tourists.

5.3.4.2 Economic factors

As mentioned by most locals, the two main economic engines in the Edremit region are related to tourism and olive production. Therefore, connecting these two aspects can reinforce each other to thrive. Oil production can be more quality produced if the tourism that purchases it also enhances. On the other hand, if the olive can be presented differently, such as bringing olive harvest tours, it can also affect other tourism products of the region as well.

When a heritage site becomes a tourist attraction, it can cause positive economic outcomes, such as generating income and creating direct or indirect employment opportunities and funds for the preservation of the site, especially in economically disadvantaged locations (Nowacki, 2012, Hercultour, 2018). One of the possible ways to generate income for the locals is to involve them in city development programs, especially in low seasons when even the olive farmers are out of a job. However, the local public sector must conduct infrastructure or development plans and strategies for economic regeneration.

Finally, the archaeological sites can financially benefit the local community, either for tourism-related businesses or the residents (Koren-Lawrence et al., 2020). As for the direct benefits, HI methods and services can provide jobs for the community and even invest in individuals to become financially independent. By

enhancing the presentation and promotion of the region's heritage, various tourism will come to the region that can create new jobs for the locals in different sectors of society. This is the indirect effect of the HI on the economic aspect. The majority of interviewees also claimed that if the locals gain financial benefits from cultural or heritage tourism, they will favor such tourism and help to improve it. Although the interviewees mentioned the economic factor more than any other, I16 said: "If we look at economic factors individually and only focus on that, the result will not end well."

5.3.4.3 Environmental factors

Regarding environmental factors of sustainability, tourism in this region must first be considered. As explained, the current tourism situation is the high number of tourists related to ordinary sun and sea tourism only for four or five months a year. Most interviewees criticized seasonality and mass tourism and claimed they face many environmental or other problems in high season. This is because it exceeds the carrying capacity due to the high number of people visiting at a specific time, harms the environmental resources such as drinking water, enhances food prices and other resources due to tourists, and even puts pressure on the city's infrastructure. The carrying capacity is vital at all management and planning levels (Megna, 2012; Hercultour, 2018). As Olya, Alipour, and Gavilyan (2018) claim, when the locals feel the benefits gained from tourism will not overcome their region's cultural, social, and economic costs, they will not support it. These costs can be pollution, congestion, increased cost of living, and rising tensions. Thus, tourism planning must shift from focusing on the quantity of tourism to the quality of it.

Another important natural resource is the national park of Ida Mountain. Some incorrect activities put pressure on the environment and might cause irrecoverable damage. Therefore, mass tourism's behavior toward this district's natural attractions must be investigated to find solutions. As mentioned by the locals, off-road safaris take daily tours in the national park. Due to the destruction these vehicles cause to the green areas, if the number of such safaris increase, they will cause severe damage. Thus, there must be plans for a more responsible type of tourism toward the region's natural heritage that does not pressure the destination's natural resources, for example, eco-tourism or nature tourism. This can lead to implementing tours that are more friendly toward nature.

Another natural problem that I11 mentioned this region faces: "There are various environmental problems such as illegal and extra mining extraction. When choosing such destinations for a specific tourism type leads them to be protected from such destructions as well."

Although different actions are taken toward preserving the Mount Ida region, creative or niche types of tourism, if implemented in the area, can help protect natural heritage. This is because cultural and natural destinations can bring alternative and niche tourism to the region (Boati & Lombardi, 2010). A special presentation of these places for the tourists causes more effort to protect them for future visitors as well as causing satisfaction of them. The combination of intangible cultural and natural heritage with the help of HI can shape creative tourism. As mentioned, myths and legends have risen from the natural areas of this district. Therefore, the stories can cooperate in presenting these regions. Some suggestion in this aspect was to create a thematic trail and install some legendary or mythical statues and panels in its trekking path for the visitors to be aware of the other hidden

value these places have. Tourists become beneficial in the heritage process conservation only when they comprehend, appreciate, and enjoy heritage (Hercultour, 2018). However, if there is an aim to implement such actions, locals and the public sector must organize these activities to look at the big picture of heritage, consisting of both culture and nature.

Finally, the last solution is diversifying the products of the destination to not put pressure on one specific location, such as the beaches that are becoming polluted as time passes. About this aspect, I18 stated: "For tourism, two aspects of sustainability and diversification are important. If not considering these two factors, many programs and plans implemented for this region's tourism will not last long."

Therefore, the shift in development planning can replace the image of the region and the city, seen only as a tourist sea destination, toward a rich, cultural, and diverse place. As Dümcke and Gnedovsky (2013) explained, in a survey study, the per day expenditure of cultural heritage tourists was 60% more than that of sea tourism. Heritage tourism also has the power to support other tourism sectors, such as accommodation and transportation services.

5.3.4.4 Culture as the fourth pillar of sustainable development

The importance of both intangible and tangible heritage has been emphasized many times. Therefore, preserving any material or non-material resource is vital. Although preservation is not the final goal, it is a basis for various purposes (Dümcke & Gnedovsky, 2013). One method toward conserving heritage is correctly and effectively introducing them to people to enhance its importance. Tourism has the potential to make heritage recognized in society and thus a tool for heritage preservation (Moreno-Melgarejo et al., 2019). Visitors act as stewards of STD by

contributing to preserving cultural heritage, fostering regional identity and values, and creating mutual understanding (Tilkin, 2020). I5 claimed: "So what is sustainability? It is protecting and using. You have to do both of them."

The concept of sustainability relates to long-term plans in heritage management and the continuation of them for the future generation. Dümcke and Gnedovsky (2013) discuss that although many researchers define a synergy between culture and the other three pillars of sustainability, other studies have introduced culture as the fourth pillar of sustainable development. Therefore, cultural heritage can be an asset to sustainable development, especially for local areas.

As discussed, the presentation, protection, and promotion of heritage are necessary for any society and tourism that wants to prosper and sustain the region. Another factor for enhancing these elements of heritage management is the use of HI. Liu and Lin (2021) state that cultural HI began to be taken seriously and is used in museums, heritage sites, natural or cultural paths, galleries, heritage objects, parks, and cultural tourism events (Nowacki, 2012).

The protection and presentation of natural and cultural heritage are closely related in this region. HI has the power to make these management strategies act hand in hand. ICOMOS (2008) has emphasized that: in sustainability, the interpretation of cultural heritage must consider the natural and cultural environment by having the goal of the three pillars of sustainability. It is important to consider that a proper interpretation is vital for better managing and preserving the heritage site and sustainable tourism (Megna, 2012). For instance, for such destinations where the cultural heritage needs to be revived, some tools of HI can be practical. Among many devices, it was found that visual tools, digital technologies, and interactive and experiential learning can keep these places alive and sustained. However, in the

interviews, the use of myth, legend, and oral history was the most mentioned HI method. The other tools and techniques of HI were all focused on presenting myths. For example, I11 suggested building a temporary shipyard in front of the heritage sites to show the Aeneas story at a particular time or event that can also be broadcasted in media.

All the tangible and intangible heritage characteristics can be under the umbrella of HI to use the full potential of any site. This is because the power of interpretation is the ability to communicate tangible material's cultural, historical, scientific, and hidden value to the participant who has no information about it (Moreno-Melgarejo et al., 2019). For instance, engaging the visitors in the mosaic practices in events held by the association can revitalize the handicrafts related to the mosaic, which otherwise might be abolished. And in this way, it also acts as a pull factor for tourism.

CHAPTER 6

CONCLUSION

6.1 HI and sustainable CBT in the case of Antandros

This study aimed to investigate how tourism development becomes sustainable with the help of HI in the Edremit region. To answer this question, this research discussed these aspects: how is it applied? And by whom will it be implemented? For whom is it considered? And what are the results for society, individuals, and heritage?

HI is related to the presentation of heritage, protection strategies, and how it introduces and promotes heritage to people. The research primarily tackles the local people among the stakeholders when tapping into the implications of HI. The role of the Antandros Association is highlighted due to its leading role in applying HI toward the region's heritage. For using heritage, the local capacity and the support of such institutions are a requirement (Quintana, Díaz-Puente, & Gallego-Moreno, 2022). The actions, plans, and visions of the Antandros Association are in line with sustainability. This association proves the positive role that HI can play in the STD of a region. This non-governmental organization is a compelling and vital element of why HI, presentation, and preservation continue happening in this region. Local non-governmental organizations are intermediaries connecting all the key stakeholders (Pedersen, 2002). It was also true in the case of Antandros. This study focused on the association because it acted as a network for every other stakeholder.

The association had a decisive role in looking holistically in relation to heritage value. One of the duties of such associations is to communicate the purpose and effects of the heritage to the people (Hercultour, 2018). Not only was this association conducting programs in this aspect, but also, this organization knew that

society must benefit from the heritage. Therefore, to make locals participate, these sites must also reflect the issues related to the citizens' needs (Ababneh, 2017).

To answer the central question of this study, the importance and effectiveness of HI in this region to any four pillars of sustainable tourism were explained. There must be a holistic approach toward management and development plans for sustainable tourism in this region. This means using all the potential attractions in one place, which is all types of heritage. Heritage was first understood as one tangible and built heritage, while now it is about the whole landscape (Dümcke & Gnedovsky, 2013). The resources of this destination are the sea, Ida national park, the air, and water, olive production, the archaeological site, different ethnicities such as the Turkmens and Alevins, and various intangible heritages of the region. Nevertheless, to holistically present tourism, all need to be connected.

For this reason, this destination must have either a brand, symbol, or theme while presenting it. Stories also are related to the tourism product or resource and have the ability to present each one of them. Also, this place has significant potential in applying mythical stories to promote different regional tourism. As investigated in this study, myths or stories can be a powerful symbol for this area. The storytelling method is how HI can play its role, and other interpretive roles help to better present storytelling. Therefore, one method or tool of HI can be a facilitator or strengthen another factor of HI. It is worth mentioning that archaeological sites are a powerful asset that can facilitate the revitalization and reviving the myths and stories. Thus, applying HI to present the sites are also in priority.

In conclusion, there is a reciprocal role between the HI and three factors of stakeholders, heritage tourism, and the destination. It can be claimed that HI has a multiplier effect. When people experience HI, they understand the value of cultural

heritage. The more the local people understand the heritage value in their area, the more the sense of ownership and, thus, the preservation of such places enhances (Alvarez et al., 2016). HI affects the value of cultural heritage and leads to preserving and presenting it, which can cause a proper promotion of the heritage and thus introduce it to a broader audience. If satisfied, those who have visited the destination become a tool for marketing the area. The more other people come, the more spending money, the better presentation and HI of the place for the future can be possible. Therefore, HI can become the engine of the cycle of the sustainability of heritage tourism and, as Ababneh (2017) said, a tool to manage cultural heritage. Thus, it can be said that HI is essential for guaranteeing any thriving heritage destination (Hercultour, 2018).

6.2 Theoretical implication

This study theoretically contributes in some areas. First, based on the literature review, this study provides a conceptual framework for HI in sustainable cultural tourism. Moreover, using the combination of primary and secondary resources and the combination of participation-observation and semi-structured interview methods, as various qualitative data collection and methods, can provide different perspectives, which otherwise might not be possible (Carter et al., 2014).

6.2.1 Sustainable heritage management

In the planning tourism development of the region, the central goal must be putting sustainability forward to ensure the heritage of the place thrive and is appropriately kept for the future generation. Recently there has been an acceptance that sustainability must be with development to solve problems like poverty, positively

affect the stakeholders, and protect the natural and cultural heritage. Thus, sustainable tourism can ensure cultural richness, the integrity of the physical place, the community's well-being, the efficiency of resources, and the diversity in the ecosystem (Megna, 2012).

Furthermore, it was found that there is a reciprocal relationship between heritage and interpretation. While the tangible and intangible heritage has key roles leading interpretation to be beneficial, the HI has the power to connect both these aspects (Boati & Lombardi, 2010). This can form the concept of "the sense of place" (Nowacki, 2012). In other words, the interpretation aims to give an understanding of the spirit of the place and not give all detailed information about it (Megna, 2012).

In most empirical studies, the effect of HI on management and education has been investigated. Although HI also benefits the economy and heritage preservation, empirical studies have neglected them (Shalaginova, 2014). However, this study also discussed and proved that HI has both direct and indirect financial benefits. Thus, HI can contribute to smart, creative, sustainable, and inclusive growth (Tilkin, 2020).

In discussing the findings, it was seen that HI is one of the components of heritage management. The role of HI cannot solely be investigated but with being in line with the promotion, presentation, and conservation of heritage. HI, with any of these concepts, has a two-sided relation and is interconnected. Each can be strengthened if correctly applied or weakened if wrongly and incorrectly implemented. HI act as a mediator or glue to use different methods and tools for various purposes, such as preserving or promoting. In sustainable heritage tourism development, the conservation of heritage is related to sustainable policies, while the presentation of it is related to development procedures. HI can be part of the preservation strategy by creating a sense of responsibility and care among the visitors

and part of the development by thriving the place an appealing visit and contributing to the local economy (Seccombe et al., 2015), thus, sustaining the long-term survival of both natural and cultural heritage and becoming a key factor of sustainable tourism (Pedersen, 2002; Seccombe et al., 2015). Therefore, to guarantee sustainable cultural heritage tourism, management, preservation, interpretation strategies, and the community's involvement are necessary (Megna, 2012).

6.2.2 Community-based heritage tourism

The recent international document of the ICOMOS Charter or Ename Charter is based on sustainable development concepts and the participation of the local community toward heritage sites (Tilkin, 2020). As explained in the literature review and based on interviews, in this destination, the participation of the local community for its tourism to become sustainable is inevitable. Also, to apply HI, the role of locals was important to be considered. This study also proves that some destinations where residents of this region consist of a large population also have an important role and must be part of the participator approach.

Since most of the articles related to HI were on how to apply them to different individuals or groups, this study also looked at the effect of HI on a destination or individuals. Ethnography often is used to explain the knowledge created from HI (Palmer, 2009). Therefore, community-based heritage management could be one of the aspects of archaeological ethnography (Magnani, Guttorm, & Magnani, 2018). Moreover, the interactions between the stakeholders, especially the residents that work as volunteers in the association, were explored in this study, which also has an ethnography approach.

This study also illustrated that all stakeholders have a role to play and have effects on each other. Any stakeholder's success or engine to act is based on other actors' support or cooperation. The participation of the stakeholders leads to a reduction in time and money spent. Also, effective communication with the stakeholders prevents failures of most tourism plans and projects, provides a better comprehension of the cultural differences, gives a broader view of the stakeholders' expectations before implementing any plan or program, and leads to sharing experiences and knowledge and creating new meanings and projects with each other. Although the role of each stakeholder is important individually, collaboration among the host community, heritage professionals, and other related stakeholders are also necessary (ICOMOS, 2008) to make any plan possible. It was found that such associations act as a platform for communications and a bridge for connecting the stakeholders.

However, other primary stakeholders in the local community must collaborate. One successful case was the relationship between the educational sector and the association. The duties were divided so that the former considers providing scientific facts and theoretical and managerial implications, while the latter puts the projects and suggestions from the educational sector into practice. In this way, a cultural NGO becomes a filter to change the sheer scientific data to likable material for visitors.

If the heritage projects are appropriately conducted, community cohesion and inclusion, creation of the community identity, enhancement of the sense of pride, the emergence of valuable communications and conversations, diversification of cultural aspects, betterment of the quality of life, enhancement in enter-generational

understanding and providing learning and education chances for all can be the possible social values and positive outcomes (Dümcke & Gnedovsky, 2013).

This study proved that HI and the local community positively affect each other. Without the participation of the local community, the interpretation of the archaeological site cannot be appropriately developed. On the other hand, the HI can unravel the community's voice, empower them, develop social learning processes, and provide mental and financial benefits. All in all, it can be said that locals are and must be engaged in HI at all process levels and in various aspects. They must be part of the preserving, presenting, promoting, educating, implementing, decision-making, raising awareness, and managing HI.

6.3 Practical implication

Based on the data gathered, analyzed, and literature, different methods and tools that facilitate HI for changing the current situation and enhancing the presentation of cultural heritage in the area, recommendations, and practical methods can be extracted from this study. These methods are for better presenting, understanding, educating, and appreciating cultural heritage. Since the positive outcomes of HI toward heritage have been emphasized, the recommendations or good practices can be used by related stakeholders, interpreters, and designers, to the Antandros region or other destinations that can use such strategies, techniques, and tools.

6.3.1 For the Stakeholders

The public fund is necessary for thriving archaeological sites and intangible heritage. Although the responsible sector is the governmental organizations, the solidarity between the locals and communities in requesting such funds can be effective. Such

NGOs can network with local people to provide financial and political support. Networking can be effective in many aspects. For instance, informing about a limitation of resources, gathering necessary data and information from different sectors and parties, and sharing knowledge among them as well (Quintana et al., 2022). Therefore, such NGOs must first communicate the benefits of sustainable heritage tourism to the locals, provide a vivid perspective, and then ask for their support.

Although NGOs must act as a network system in the destination, barriers can be obstacles to reaching the purposes. For example, conflict happens when the responsibilities and duties are not divided correctly and suitably among the stakeholders. In that case, new plans and ideas will not develop, and even ongoing projects can stop. One of the solutions is the change in the governance toward a bottom-up approach for letting unvoiced and unpowered individuals be heard and part of the network.

6.3.2 For the destination

It is essential to consider that the conservation of either natural or cultural heritage is linked to the development process in a location (Alvarez et al., 2016). The cultural heritage destination is accessible to visitors and connected to the infrastructure is vital for developed cultural tourism (Hercultour, 2018). Thus, for the cities near the Antandros region, it is essential to prepare appropriate infrastructure for tourism. After the destination is ready, promotional methods for quality and international heritage tourism can be investigated. Moreover, aesthetic aspects of the city, such as the environmental design, that are related to the context of the local heritage can also become a pull factor for tourism. The creative use of the city center that tourism can

explore helps in the future development of tourism (Boati & Lombardi, 2010). As Andereck et al. (2007) mention, residents can also enjoy new recreational and leisure facilities built for tourism development.

Even this is important for the Antandros archaeological sites as well. The architectural and artistic factors can affect the satisfaction of visiting such places. Therefore, a site museum to display the objects excavated from the archaeological sites is important. One of the positive methods used in museums to show a digital restoration of artifacts is augmented reality with the help of 3D animation (Liu & Lin, 2021). With the use of HI, the methods and practices used in museums can be beneficial for heritage, and managers can create a platform for cooperation between museums and other heritage sites as well.

Finally, related tourism services, especially for elite and foreign tourists, must be considered, especially local products and cultural services. This is because tourists come to a specific place to see and experience unique traditions or other cultural practices that are not as similar to their hometowns. Therefore, there must be mechanisms for supporting local entrepreneurs.

6.3.3 Alternative sustainable tourism

In relation to HI toward creating alternative sustainable tourism, various motivations for different tourism must be considered. Moreover, the authenticity of the place for attracting real tourists that come to this region is also important. Some examples for this region have been suggested. First, using HI in tourism is related to gastronomy. Since this region has different types of cheese and olives, its various breakfasts are famous in this region. Thus, there is a potential to present its uniqueness by offering these local products to tourists. If locals involve themselves in all the processes of

presenting, producing, and designing local products, they have used HI. HI is understandable, helpful, and meaningful for the locals when it is intertwined with their daily actions (Hercultour, 2018).

Since many people visit this place because of its clean and fresh air and hot water, another alternative tourism that can be considered is health tourism, especially for elderly citizens. The presentation of these two aspects, with the help of HI, can even facilitate such tourism in that region.

Antandros must be enhanced to be part of regional tourism and attract niche and foreign tourists. However, apart from the enhancement of the quality of tourism, its sustainability, seasonality, and exceeding carrying capacity are to be solved. And finally, for the betterment of the life of the residents, mass tourism must be replaced by alternative and responsible types of tourism, such as heritage tourism, which can help solve the region's seasonality and sustainability problem. Megna (2012) also claims that heritage tourism can be a popular type of niche tourism. Heritage tourism's goal is not to increase tourism but to sustain diversity and protect the culture. Concerning cultural tourism, an interpretation package tour that can apply a combination of modes and methods of HI in the visitation of tourists to this region can also be considered. For example, as one of the members suggested, wedding tourism can be designed for such places based on the story of the marriage of Hera and Zeus in this region.

6.4 Limitations of the study and recommendations for future research

As with any other study, this one also faces limitations; thus, future studies can investigate them. The first limitation of this study is related to the data collection. Since face-to-face interviews were conducted for this study, the interviewers' bias,

the language barrier, and the fact that the person interviewed can give unrelated answers are some of the limitations of such a qualitative study method (Pedersen, 2002). Moreover, the data sampling for the time spent in the field might not be sufficient to analyze all the effects of the HI of Antandros on tourism. This is because the impact of tourism and related attitudes can change over time (Palmer, 2009). Therefore, a longitudinal study can help to see the changes happening while applying the HI practices for Antandros. The continuity of research in HI is essential. It must evoke curiosity and be a knowledgeable resource for all age groups and interests (Liu & Lin, 2021). One of the ways to understand that the interpretation method was proper is to assess the attractiveness of the technique to the visitors. While it is important to evaluate the level of satisfaction with the visit to the cultural heritage site, at what level the historical significance has been communicated to others is another factor to consider in the monitoring process (Pedersen, 2002). Therefore, the effectiveness of the interpretation and presentation of heritage to visitors and the level at which they learn must be evaluated and assessed.

The focus of this study was the local visitors and the view of residents about the tourists of this region. Neither domestic nor international tourists were involved in the interviews. This can be a limitation since the view toward the tourists' behavior and beliefs can be one-sided. Future research can investigate the tourists with the role of HI with either qualitative or quantitative methods. Quantitative methods, being applied to a high number of people, can provide other valuable knowledge that might be neglected in this study.

The Archaeopark was mentioned based on the observation of the research. However, further and thorough investigation can be systematically conducted toward the children's behavior in the Archaeopark and the images they have painted after

their trip and educational program to understand the after-effect of the HI. This is because the pictures or video might need broader and more in-depth analyses to be understood.

Another limitation of this study was related more to cultural heritage than nature. Therefore, future research can investigate the effects of natural HI on sustainable tourism in more in-depth.

Since feedback mechanisms from those that have visited heritage sites could help the HI or tourism planners improve the methods and techniques (Hercultour, 2018), assessing the achievement of the objectives in Antandros is also important. Also, a future vision for this study could be investigating the effects of cultural NGOs in tourism and comparing them with Antandros Association.

Finally, this study had a holistic approach toward HI in a destination. Nonetheless, in-depth and detailed lenses could be used to investigate HI for each tangible and intangible heritage, such as searching for modes and methods of HI for mosaics-related archaeological heritage sites. In this aspect, the connection between cultural heritages and creative industries is a new concept in scientific research (Dümcke & Gnedovsky, 2013). Also, creative tourism is overlooked in archaeological heritage tourism to apply innovative methods in interpreting and managing heritage sites (Ross & Saxena, 2019). Thus, investigating HI in creative tourism can be another future study.

APPENDIX A

INTERVIEW GUIDELINE, ENGLISH VERSION

- Personal Information
    1. Please introduce yourself briefly/ can you tell us about yourself
- Personal motivation
    2. What was your motivation for visiting Antandros/ what attracted you to Antandros/ what made you interested in Antandros?
    3. Does the cultural and natural heritage of Antandros make you feel proud and have a sense of identity or belonging?
- Sustainability
    4. What are the methods that could be used to enhance the sense of belonging or appreciation for the local residents, visitors, or tourists?
    5. How the local people or visitors' understanding of the archaeological site and cultural heritage of Antandros can affect tourism in this region? (Economic-Social/Cultural-Environmental)
- Heritage preservation & presentation
    6. Do you feel that information presented in cultural heritage sites is sufficient and useful for you?
    7. Why the presentation and preservation of heritage sites are important?
    8. How could the involvement and engagement of the community and the residents be beneficial for promoting and preserving cultural sites?
- Heritage Interpretation

9. Experience: Where have you visited before that had been the most memorable for you? Or have you been impressed by any cultural heritage site?
10. Technology as the tools for Interpretation: What roles can audio, video, or other technologies play in better understanding and interpreting cultural heritage?
11. Storytelling as a method of Interpretation: Are any stories related to this region or Antandros that you know and have greatly affected you?
12. Impacts: How can interpreting the heritage benefit Antandros in the context of tourism? Or what is the role of heritage interpretation in the tourism context for Antandros?

APPENDIX B

INTERVIEW GUIDELINE, TURKISH VERSION

- Personal Information
    1. Bize kendinizden bahseder misiniz?
- Personal motivation
    2. Antandros'a sizi çeken neydi? Hangi sebeple burayı ziyaret ettiniz (veya yerleşmeye karar verdiniz)?
    3. Antandros'un sahip olduğu kültürel ve doğal miras size gurur veriyor mu, buraya karşı bir aidiyet hissediyor musunuz?
- Sustainability
    4. Yerel halk / Ziyaretçiler üzerinde mirasla kurulan bağın ve aidiyet hissinin artırılması için neler önerirsiniz?
    5. Antandros'un kültürel mirasının yerel halk /ziyaretçiler açısından daha iyi anlaşılmasının turizm üzerinde nasıl etkileri* olabilir? (Economic-Social/Cultural-Environmental)
- Heritage preservation & presentation
    6. Miras alanlarında sunulan bilgileri faydalı ve yeterli buluyor musunuz?
    7. Mirasın korunması ve sunumu neden önemli?
    8. Kültürel alanların tanıtılması için topluluk sakinlerinin katılımı nasıl faydalı olabilir?
- Heritage Interpretation
    9. Experience: Daha önce ziyaret ettiğiniz bir miras alanında en çok aklınızda kalan, sizi en çok etkileyen neydi?

10. Technology as the tools for Interpretation: Kültürel mirası yorumlamak açısından görsel ve işitsel teknolojiler nasıl bir rol üstelenebilir?
11. Storytelling as a method of Interpretation: Antandros veya bu coğrafyaya özgü bildiğiniz hikayeler var mı?
12. Impacts: Mirası yorumlamanın turizm bağlamında Antandros'a nasıl faydaları olabilir?

APPENDIX C

CODEBOOK

Codebook							
Tourism Development	Tourism Attraction	Leisure facilities	National or international tourists	Alternative tourism	City Infrastructure	Resource and products	Mass Tourism
Tourism Type	Niche tourism	Ecotourism	Cultural tourism	Heritage tourism	Sport Tourism	Responsible tourism	Community -based tourism
Sustainability	Environmental Factors	Economic Aspects	Socio-Cultural Aspects	Development			
Social benefits	Lifelong learning	Quality of life	Happiness-Satisfaction	Well-being	Individual empowerment	Trust	Equality
Stakeholders	NGOs	Public sectors	Local community	Scholars-Archaeologists	Tourists	Private Sectors	Tourist providers
Demography	Age	Gender	Income level	Educational level	Mental ability	Physical ability	Motivation and interests
The concept of heritage	Natural heritage	Cultural heritage	Intangible heritage	Tangible heritage	Cultural value		
Tangible heritage	Cultural routes	Archaeological sites	Monuments	Landscapes	Natural heritage	Museums	
Intangible Heritage	Food	Dance and music	Story	Festivals	Customs	Handicraft	Traditional practices
Heritage management	Preservation	Presentation	Heritage interpretation	Implementation	Assessment	Development	
HI	Aim of HI	Benefits of HI	HI strategies	Tools of HI	Types of HI	Methods of HI	HI Framework
Interpretation tools	Interactive methods	Stories and Mythology	Senses and Feelings	Technology and media	Facts and data		
Interpretation types	Educational	Interactional	Sensational-Emotional	recreational	Cultural		
Effects of HI	Awareness	Trigger memory	Create meaning	Create senses	Experience	Cultural value	Universal value
Type of values	Spiritual	Documental	Historical	Economical	Aesthetical	Political	
Type of senses	Sense of belonging	Sense of Identity	Sense of Pride	Sense of responsibility	Sense of place	Sense of appreciation	Sense of curiosity
Interactions of stakeholders	Communication	Cooperation	Decision making	Share power	Divide task		

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