Heritage Tourism Beyond Borders and Civilizations
Proceedings of the Tourism Outlook Conference 2018

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Heritage Tourism Beyond Borders and Civilizations
Preface

Heritage, both tangible and intangible, is one of the fastest-growing and most vital segments of the contemporary tourism industry. This emphasis has increased steadily since UNESCO initiated the World Heritage List in 1972, and a wide range of heritage phenomena have evolved since then to attract recognition and value. In addition to its support in heritage conservation and the promotion of varied forms of culture, heritage tourism is important due to its socio-economic impacts. Communities benefit from this type of tourism because it raises their awareness of the social and economic value of their local natural and cultural heritage. For tourists, heritage sites provide personal encounters with traditions, history, culture, and natural resources and a chance to listen and learn their distinctive stories.

The UNESCO World Heritage Centre defines heritage as “our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritages are irreplaceable sources of life and inspiration”. When recognized, natural and cultural heritage sites, including scenic landscapes and revitalized historic towns, are prized tourism assets that distinguish one place from another. These resources are often unique and fragile by nature; therefore, it is essential for tourism authorities and academicians to study how communities can benefit from them as attractions, while protecting and preserving them in a sustainable manner.

The papers in this volume explore heritage tourism in four main aspects: People, Food, Planning, and Roads. They were selected from the successful 11th Tourism Outlook Conference, held in Eskişehir, Turkey, October 2–5, 2018, and reflect the range of topics covered at that meeting. The conference was organized by the Anadolu University (ANAU) along with international collaborators. The Eskişehir conference focused on the challenge of understanding and preserving cultural and natural heritage, and seeking a better awareness of their values. Eskişehir was a perfect venue to address these issues due to its location in Anatolia, the ancient peninsula with a rich and diverse cultural and natural heritage due to its being a crossroad between Asia and Europe.

The editors of this volume appreciate the efforts of the conference organizers and sponsors, which included:
The selected chapters provide a platform for tourism scholars, tourism industry practitioners, public and private tourism decision-makers, and others interested in heritage tourism to share, exchange and debate ideas and knowledge. The authors and researchers who contributed to this book present a wide range of perspectives on heritage and its relationship to tourism. They, and the editors of this volume, appreciate this opportunity to contribute their knowledge to the world.

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Heritage Tourism and People
Myths and Legends in Destination Tourism Marketing: The Story of Hero and Leander—Canakkale, Turkey

Mustafa Boz

Introduction

Today, tourism is seen as a key driver of socioeconomic development through the creation of jobs and enterprises, export revenues, and infrastructure development by many countries and destinations. In recent decades, tourism has continually expanded and diversified to become one of the largest and fastest-growing economic sectors in the world (UNWTO 2017). As new destinations enter the international tourism market and tourist preferences change over time, competition among countries and destinations increases. The increasingly competitive environment and the growing similarity of products and services cause tourists to look for something exotic and different (Pérez-Aranda et al. 2015). Instead of lying on the beach or at the pool as part of an all-inclusive package tour, more tourists want to see and experience new cultures, encounter and engage with local people, and have authentic experiences (ITB 2018). Tourists now desire innovative and memorable experiences during their holidays (Oh et al. 2007). During their travels, tourists “are in a quest for psychological rewards such as inspiration, authenticity, belonging to a meaningful community, value and meaning in general” (Pérez-Aranda et al. 2015).

In this context, cultural tourism is gaining importance in responding to the new tourist demands and in increasing the competitive power and branding of tourist destinations. Tourist destinations are searching for differentiation to improve their attractiveness. Enriching experiences in local culture are highly valued. European Commissioner for Education, Culture, Youth and Sport Tibor Navracsics (2018) states that a destination’s culture, history, and traditions can generate economic growth, employment, and social cohesion. According to the findings of the Tourism and Culture Survey 2015 by UNWTO (2018), international cultural tourist arrivals are
growing steadily compared to overall tourist arrivals. Forty percent of international tourist arrivals are categorized as “cultural tourists.”

The European Union (2018) declared 2018 the European Year of Cultural Heritage. Their aim was to encourage more people to discover and engage with Europe’s cultural heritage, and to reinforce a sense of belonging to a common European space. The slogan was “Our Heritage: Where the Past Meets the Future.” UNWTO and UNESCO (2017) agreed on the “Muscat Declaration on Tourism and Culture: Fostering Sustainable Development” by recalling previous conventions and conferences, reaffirmed their commitment to:

1. Strengthen the synergies between tourism and culture and advance the contribution of cultural tourism to the 2030 Agenda on Sustainable Development and the 17 Sustainable Development Goals
2. Enhance the role of tourism and culture in peace-building and heritage protection, especially in conflict-affected areas
3. Promote responsible and sustainable tourism management of cultural heritage
4. Encourage a creative and innovative approach for sustainable urban development through cultural tourism
5. Explore the inter-links between culture and nature in sustainable tourism

Cultural tourism includes mainly cultural heritage (tangible and intangible heritage) and contemporary culture (film, performing arts, design, fashion, exhibitions, new media, and others) (UNWTO 2018).

Intangible heritage assets attract more tourists year by year. People like to learn and feel the stories and the emotions behind tangible heritage assets. As Kearney (2009, p. 210) puts it, intangible heritage gives meaning to the tangible. All tangible heritage products have intangible values associated with them (Park 2010, p. 116). Any tangible cultural heritage asset must be supported by intangible value, and any intangible cultural heritage asset must rely on the tangible to be better visualized (Yuan 2008, p. 8). Travelers’ enjoyment of intangible heritage assets is generally part of the cultural tourism experience, which can also be manifested in combination with other types of tourism (ecotourism, educational tourism, rural tourism, etc.) (UNWTO 2012).

An important part of intangible cultural assets are myths and legends. Myths and legends can play an important role as a memorable tourism product. As they are unique/authentic, they can be used in tourism branding of a destination. The events and characters that play a part in the history of a place are important sources of themes around which tourists can construct stories and narratives with tourism potential (Pérez-Aranda et al. 2015). Examples include the legend of King Arthur, the legend of Robin Hood of Nottingham, the myth of Atlantis, the Count Dracula legend of Transylvania, the legend of the Trojan Horse of Troy, the legend of the Gordian knot of Phrygia, the Loch Ness Monster of Inverness, and many others.
Methodology

The main purpose of this conceptual study is to reveal the importance of cultural heritage tourism. In the first part of the study, the concept of cultural heritage is explained, and legends and myths from intangible cultural heritage types are identified. In the second part, the story of Hero and Leander is examined as a case study. In conclusion, a festival program is proposed to foster the development and branding of Canakkale tourism.

Myths and Legends as Cultural Heritage

Heritage may be described as physical artifacts and intangible attributes of a group or society that are inherited from past generations and can be passed down to future generations (Pearce 2000; Arbach 2019). Heritage refers to everything that has been handed down from the past. Although not all heritage is uniformly desirable, it is widely viewed as a precious and irreplaceable resource, essential to the personal and collective identity of communities and necessary for self-respect (Lowenthal 2005), pride, and cultural and natural richness. UNESCO (2018) categorizes heritage mainly as cultural and natural heritage. Heritage can be classified as in Table 1.

Some special places are both cultural and natural heritage sites. In 1992, UNESCO decided that places that show the relationship between people and their environment could also be cultural landscapes (SAHO 2017). Intangible cultural heritage is defined as “the practices, representations, expressions, knowledge, skills—as well as the instruments, objects, artifacts and cultural assets associated therewith—that communities, groups and, in some cases, individuals, recognize as part of their cultural heritage” (UNWTO 2012). A community’s inherited culture (tangible and intangible) should provide a community with a competitive advantage and uniqueness, one that differentiates it from all other communities (George 2010).

Myths and legends are important elements of intangible cultural heritage. All cultures have stories that have been passed down from generation to generation. Some are known as legends, while others are known as myths. The Cambridge Dictionary (2018) defines “myth” as “an ancient story or set of stories, especially explaining the early history of a group of people or about natural events and facts.” It defines “legend” as “a very old story or set of stories from ancient times, or the stories, not always true, that people tell about a famous event or person.” A legend is presumed to have some basis in historical fact and tends to mention real people or events. Historical fact morphs into a legend when the truth about real people or events has been so exaggerated that they have taken on a romanticized, “larger than life” quality. For example, a widely known folktale of an excellent marksman who is forced to shoot an apple, hazelnut, or some other object from his son’s head has become associated with the Swiss hero William Tell (Encyclopedia Britannica, 2018). In contrast, a myth is a type of symbolic storytelling that was never
<table>
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<th>Classification of Heritage Elements</th>
<th>Tangible cultural heritage</th>
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<tr>
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<td>Movable cultural heritage</td>
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<td>Immovable cultural heritage</td>
<td>Monuments, archaeological sites, and so on</td>
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<td>Intangible cultural heritage</td>
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<td>Wine and gastronomic routes, food festivals, complimentary activities from cooking workshops to collecting and processing local forest fruits and medicinal herbs</td>
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<td>Music and the performing arts</td>
<td>Cultural expressions such as music, theater, plays, puppet shows, dancing and singing, and other celebrating, traditional instruments combined with folklore</td>
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<td>Oral traditions and expressions</td>
<td>Transmission of cultural understanding through language learning and storytelling (e.g., tales, legends, myths, epics, stories, poems, prayers, chants, and other elements)</td>
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<td>Knowledge and practices concerning nature and the universe</td>
<td>Land use, traditional farming and fishing practices, historical agricultural and eco-friendly traditional practices, ancient astronomy, folk medicine, and indigenous beliefs about land use</td>
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<td>Natural heritage</td>
<td>Natural sites with cultural aspects</td>
<td>cultural landscapes, physical, biological or geological formations</td>
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<td>Source</td>
<td>designed by the author, based on Kurin (2004), UNWTO (2012), UNESCO (2018), SAHO (2017)</td>
<td>Rare natural formations, like unique rock shapes, habitats, and species of animals and plants</td>
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Myths and Legends in Destination Marketing

Many host destinations around the world have started offering intangible resources such as myths and legends as cultural tourist products. These include Moai (Easter Island, Chile), Tutankhamun (Valley of the Kings, Egypt), Robin Hood (Nottinghamshire, England), the Golem (Prague, Czech Republic), Ramayana (Angkor Wat, Cambodia), the Trojan horse (Canakkale, Turkey), Jure Grando, the vampire from Kringa (Istria, Croatia), and many others. Three interesting examples are briefly reviewed below.

**Dracula, Romania**—Count Dracula is one of the most famous fictional characters of all time. The novel *Dracula*, by Irish novelist Bram Stoker, was published in 1897. The name “Dracula” comes from the nickname of a ruler from Romanian history called Vlad the Impaler (Mellan 2013; Candrea et al. 2016). The historical truth related to the life of Vlad the Impaler, prince of Wallachia, favors the exploitation of the Dracula myth in the Romanian tourism context. However, the location of Dracula’s castle is debatable. Dracula tourism is stimulated by the novel, plays, musicals, and more than 200 films that have either exploited the nineteenth-century Dracula story or the vampire myth (Hovi 2014; Candrea et al. 2016). Dracula tourism started to grow in Romania slowly during the 1970s, and the socialist state’s reaction towards it was tolerant but not encouraging.

In 2000, the Romanian Ministry of Tourism took an official position. It declared that Romania should regard the Dracula story as an opportunity to attract tourists (Candrea et al. 2016). Today, Romanian tour operators base most of their Transylvania packages and tours around Dracula and offer some special experiences around Halloween (Mellan 2013). Romania is the only country in the world that can claim to be Dracula’s “home.” This could be considered a competitive advantage for Romania as a tourist destination (Cosma 2008).

Count Dracula is transforming into a perfect instrument to promote the destination and increase the influx of tourists (Stoleriu & Ibanescu 2014). International tourists
ranked Dracula’s Castle the second most attractive tourism asset in Romania. Categorizing those tourists by origin, Dracula’s Castle was ranked first by Americans, third by Austrians, fourth by Brits, and fifth by Italians (Candrea et al. 2016).

**Santa Claus, Turkey**—also named Saint Nicholas (Nicolaos, Nick), delivers presents to children at Christmas. His historical journey is even longer and more fantastic than his annual, one-night circumnavigation of the globe. Santa Claus is known around the world; he is “Father Christmas” or “Old Man Christmas” in England, “Père Noël” in France, “Sveti Nikola” in Macedonia, and “Ded Moroz” in Russia. Finland’s tourism office welcomes children and adults coming to meet Santa Claus and cross the magical Arctic Circle every day at the Santa Claus Village in Lapland (Visitfinland 2018). In the U.S. state of Indiana, a little town named Santa Claus is inundated every year with more than 20,000 letters addressed to Santa Claus. And a group of volunteers—known locally as Santa’s Elves—answer each one (Gabbatt 2017).

According to legend, Nicolaos was a bishop in Myra in Turkey around the year 300. Nicolaos was the son of a wealthy family but spent his fortune on good deeds. Nicolaos also worked miracles. The story goes that he once brought three schoolboys back to life (Skagen-tourist.dk 2018). St. Nicholas is the saint not only of children but also of sailors. St. Nicholas was exiled from Myra and later put in prison during the persecution by Emperor Diocletian. He died on December 6, in either 345 or 352. In 1087, his bones were stolen from Turkey by some Italian merchant sailors. The bones are now kept in the Basilica di San Nicola in the Italian port of Bari (Handwerk 2017; whychristmas.com 2018; Nicholas Center 2018). The church of St. Nicholas in Demre is a popular destination for pilgrims as St. Nicholas’s final resting place, and archaeological excavations have been taking place there for 20 years (BBC 2017).

**Loch Ness Monster, Scotland**—Some people believe that a huge marine creature by the name of Nessie lives in Loch Ness, Scotland. It is widely thought that the monster is a myth. The story of Nessie dates back to ancient times. Nessie was first mentioned in 565 in a biography of the Irish monk Saint Columba. In 1933 the Loch Ness monster’s legend began to grow, after a road was built alongside Loch Ness. Within months, several people came forward claiming to have seen a giant beast lurking near the water (Ailes 2013; Tikkanen 2017; Hughes 2018). Many of these alleged encounters seemed inspired by Scottish folklore, which abounds with mythical water creatures (Tikkanen 2017).

More than 1,000 sightings have been reported, and as the legend gathered popularity, Nessie became the subject of a host of documentaries and feature films. The Scooby Doo cartoon gang tried to solve the mystery in 2004. Ted Danson starred in the 1996 family drama Loch Ness. In 2003, the BBC conducted the largest-ever search for Nessie, using 600 sonar beams and satellite tracking to explore the loch—but nothing was found. The Loch Ness monster is now officially the UK’s greatest unexplained mystery; the legend of the beast is known far and wide (Morton, 2008; Ailes 2013; Hughes 2018). Morton (2008) admits, “It’s a persuasive idea, but the truth is that Nessie is a vital and complex icon. We need her, or him, or them, as a guarantor of national identity and distinctiveness.”
The Loch Ness Monster is at the center of a campaign to inspire international visitors to book a trip to Inverness and Loch Ness out of the tourist season. Joss Croft, Visit Britain’s director of marketing, says, “The Loch Ness and Inverness area is a fantastic destination to be enjoyed all year round. We want to inspire visitors to book a trip and come and visit right now so the economic benefits of tourism are spread throughout more of the year.” The figures from Visit Britain show that there were more than 260,000 international visits to Inverness in 2014, and 2.7 million visits to Scotland (Visit Scotland 2016). Interest in the Loch Ness Monster is believed to generate nearly $80 million annually for Scotland’s economy (Tikkanen 2017).

Case Study: The Story of Hero and Leander

The story of Hero and Leander is a folktale/myth throughout Europe, Egypt, and India. Hero was a priestess of Aphrodite who dwelled in a tower in Sestos on the European side of the Hellespont (today’s Dardanelles). Leander was a young man from Abydos, on the Asian side of the strait. At the festival of Adonis, she met Leander, and they fell in love. He would swim every night across the Hellespont to be with her. Hero would light a lamp at the top of her tower to guide his way. They made love through the summer nights. Winter came and the sea grew stormy. One stormy winter night, the waves tossed Leander in the sea and the breezes blew out Hero’s light; Leander lost his way and was drowned. When Hero saw his dead body, she threw herself over the edge of the tower to her death to be with him.

This folktale/myth has been remembered through time, both on account of its powerful themes of love, passion, and death, and on account of its setting (Minchin 2016, p. 276). The story of Hero and Leander has been the subject of numerous works of literature and the arts. Some examples are given below (Byron 1821; Norwood 1950; Waters 1967; Lenihan 1969; Tjarks 1981; Golahny 1990; Johnson 2009; Spiegelman 2009; Encyclopedia Britannica 2016; BBC 2016; Minchin 2016; Cambridge Dictionary 2018; Harrow 2016; Sagona et al. 2016; Witte 2016).

- The earliest sources for this story are Roman (Vergil and Ovid). But the myth dates back earlier.
- An epic poem of 342 lines on the subject of Hero and Leander was written by Musaeus. The name is not clear but is accepted as Musaeus by many researchers. He probably wrote the poem sometime in the late fifth or early sixth century AD.
- Christopher Marlowe (1564–1593), Elizabethan poet and Shakespeare’s most important predecessor in English drama, wrote an unfinished poem titled “Hero and Leander” (1598) that was completed by George Chapman. This version was often reprinted in the first half of the 17th century.
- Sir Walter Raleigh (1552–1618), adventurer, courtier to Elizabeth I, navigator, author and poet, alludes to the story in his poem “The Ocean’s Love to Cynthia.”
Francisco Gómez de Quevedo (1580–1645), Spanish writer, poet, and master satirist of Spain’s golden age, mentions Leander in “En crespa tempestad del oro undoso.”

John Keats (1795–1821), one of the greatest English romantic lyric poets, wrote a sonnet, “On an Engraved Gem of Leander,” that narrates this myth.

Friedrich Schiller (1759–1805), a leading German dramatist, poet, and literary theorist, wrote the ballad “Hero und Leander” based on the legend. The ballad is 260 lines, and most of it concerns the night of the storm that was fatal for Leander.

Lord Byron (1788–1824), the British romantic poet and satirist whose poetry and personality captured the imagination of Europe, wrote the poem “Written after Swimming from Sestos to Abydos.” He was moved to emulate Leander’s feat of swimming the “broad Hellespont” in 1810. Lord Byron wrote to Francis Hodgson and said, “I plume myself on this achievement more than I could possibly do on any kind of glory, political, poetical, or rhetorical.”

Aside from poems, many other literary and artistic works are associated with this legend. For example:

- Shakespeare mentions this story in the opening scene of *Two Gentlemen of Verona*.
- The story in Milorad Pavic’s novel *Inner Side of the Wind* parallels the myth.
- Georg Friedrich Handel’s solo cantata in Italian, “Ero e Leandro,” is based on the folktale.
- Franz Grillparzer produced a five-act tragedy based on the story in 1831.
- Victor Herbert wrote a long and ambitious symphonic poem titled *Hero and Leander*.

### Conclusion and Proposal

The legend of Hero and Leander can be regarded as an important tourism product in Canakkale. However, few steps have been taken to develop this product. There is only an annual swim event on the Hellespont each August 30, from the European shore (Eceabat) of the Dardanelles to the Asian shore (Canakkale), in memory of Byron. The strait is closed to all boat traffic during the swim. An international festival could be organized every year in memory of Hero and Leander. A festival program may be recommended as follows:

**Hero and Leander culture and sports festival template program:**

1. **Day**: Arrival of guests to Canakkale
   - **Dinner**,
   - **Musical performance**: Georg Friedrich Handel’s solo Italian cantata “Ero e Leandro”
     - Robert Schumann’s piano work “Fantasiestucke Op. 12 In Der Nacht”
2. **Day**: **Canakkale culture tour**: Full day—Troy, Alexandria Troas, Apollon Smintheion, Assos, Gallipoli

3. **Day**: **Swimming the Hellespont** (Dardanelles) from Sestos (Eceabat) to Abidos (Canakkale)
   - **Lunch**, swimming award ceremony
   - **Dinner**
   - **Poetry concert**: Poems on Hero and Leander
   - **Theater performance**: The opening scene of *Two Gentlemen of Verona*, in which Shakespeare depicts the legend of Hero and Leander.

As part of the festival, poetry, story, and painting contests can be organized. Artifacts can be exhibited during the festival. Such a festival, which would encompass culture, arts, and sports and become an annual tradition, has the potential to make a significant contribution to the socio-cultural and economic development of Canakkale. It would contribute to the recognition of Canakkale as a cultural tourism destination. In addition to this legend, Canakkale has many other cultural, historical, and mythological assets, such as Homer’s Troy, Aristotle’s Assos, Zeus’s Mount Ida, and the battlefields of Gallipoli. It is the basis for an unprecedented epic holiday.

As an important part of cultural heritage, myths and legends can play an important role in the promotion of destinations’ tourism marketing. All cultures have myths and legends that have been handed down from generation to generation. Remote rural areas in particular can benefit from this opportunity. This intangible cultural heritage can be organized and promoted as cultural tourism products. Tourism and cultural heritage support and strengthen each other. The tourism industry can play an important role in preserving cultural heritage by contributing to the increase of tourism income for the local people and the country. As with everything, there are pros and cons to developing cultural heritage as a tourism product. If it is not managed well, the cultural heritage may deteriorate and lose its originality. It must be planned, evaluated, and applied in a sustainable manner. The local community must also benefit and take initiative in developing and marketing cultural heritage as a tourism product.

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Locals’ Motivations for Recreational Visits to Urban Cultural Heritage Sites: The Seyh Edebali Tomb, Bilecik, Turkey

Ayşe Okuyucu and Mehmet Somuncu

Introduction

Heritage and cultural tourism are among the oldest types of travel (Ramires et al. 2018, p. 49). Cultural heritage artefacts, attractions, and activities provide an important motivation for travel and tourism (Richards 2018, p. 12). The cultural heritage issue is discussed in various dimensions in the context of tourism. Some of the major research themes that emerged included motivations for visiting cultural heritage sites, cultural consumption, and the impact of tourism on cultural heritage (Pizam 1978; Egresi and Kara 2018). The cultural capital, protection of the cultural heritage and visitor management are other research themes that emerged (Jimura 2011; Altunel and Erkurt 2015). However, motivation was an important topic in early studies of cultural heritage tourism (Richards 2018, p. 12). Relaxation, escape, knowledge and experience, family togetherness, learning and curiosity, and fun and adventure are major cultural tourism motivations (Özel and Kozak 2012). Heritage and cultural tourists’ motivations are also linked to tourist satisfaction and loyalty. Motivation is also linked with the identity of locals (Richards 2018, p. 12). Locals in the tourism industry are considered to be anyone who is impacted by development positively or negatively (Aas et al. 2005). Thus tourists are distinguished from locals. Tourists and locals have different visions and expectations of the same place (Rye 2011, p. 265). In addition, locals are often studied as service providers and impact receivers rather than recreational and social users of a heritage site (Su and Wall 2017, p. 16). However, locals use the tourist sites for recreational purposes. Therefore, the motivations of locals are as important as those of tourists. However, the literature is extremely
limited on locals’ motivations for using heritage areas, especially in non-Western countries. Moreover, little tourism research has been done that studies locals as recreational users of cultural and heritage sites in Turkey. For this reason, this study sought to evaluate locals’ motivations for recreational use of urban cultural heritage sites. This study focuses on the Seyh Edebalı Tomb in Bilecik, Turkey, which is an urban cultural heritage site used by both heritage tourists and locals for touristic and recreational purposes. The Seyh Edebalı Tomb was chosen because it is a place that is used by both tourists and local residents.

**Literature Review**

Let us examine some of the major research themes that emerge from the literature about cultural heritage. The literature on the development of world tourism has examined the effects of tourism on locals, because locals are directly affected by the various pressures created by tourism development (Su and Wall 2017, p. 16). There are many ways to classify the impacts of tourism (Pitkänen and Vepsäläinen 2008, p. 2). However, economic, environmental, and socio-cultural effects are discussed more intensively in the literature. There is a relationship between cultural tourism and economics. Cultural and heritage attractions create income streams. The income derived from tourism also supports the preservation of cultural heritage (Richards 2018, p. 14). Heritage conservation and environmental impacts are high priorities in the literature. Wear and tear, war, graffiti, litter, and pollution are indicated as major problems (Timothy and Boyd 2006, p. 4). Tourists’ perceptions of a heritage site and understanding their motivations, expectations, and behaviour are also important topics in the literature (Poria et al. 2005; Özel and Kozak 2012; Ramires et al. 2018; Murdy et al. 2018). Motivation is also linked with tourists’ satisfaction and intention to return (Chang et al. 2014). As can be seen here, the heritage areas are mostly evaluated from a tourist perspective. In the literature, the relationship between locals and tourists is also studied. Murphy (1985) and Mathieson and Wall (1982) noted the many factors affecting their relationship. These factors include the frequency of encounters, the extent to which they share a common space, the socio-demographic variables of the locals, how long they have lived in the area, the numbers and activities involved, the stage of tourism development, personal benefits from tourism, and seasonality (Bayno and Jani 2016; Zhang et al. 2016; Almeida-García et al. 2016). However, it should not be forgotten that locals are also recreational or touristic users of heritage areas. Not all local residents receive, or only receive, economic benefits from tourism. Heritage areas are seen as a place of relaxation—quiet, natural, green areas that serve as a venue for community reinforcement (Zhang et al. 2016, p. 416). Local residents are also potential users of tourism and heritage resources (Su and Wall 2017, p. 34).
Methodology

Study Site

The Seyh Edebali Tomb is located in Turkey’s Bilecik province. Bilecik is the place where the Ottoman Empire was founded. Bilecik is located 200 km from Istanbul and 316 km from Ankara (Fig. 1). Bilecik is also close to other developed cities such as Adapazari, Eskisehir, and Bursa. The Seyh Edebali Tomb is located in the city centre of Bilecik and is the most visited destination there, for both visitors coming from other cities and for locals. Seyh Edebali (1208–1326) was the head of the Ahi organisation. He contributed greatly to establishing and developing the Ottoman Empire. Seyh Edebali was also the father-in-law of Osman Bey, founder of the Ottoman Empire. He studied the commentary on the Koran, the Prophet Muhammad’s sayings/deeds, and Islamic law. He also corresponded with famous scholars such as Mevlana Celaleddin-i Rumi and Hacı Bektasi Veli. He had a dervish lodge in Bilecik. He hosted Osman Bey in this dervish lodge many times. For this reason, Seyh Edebali is known as a founding father of the Ottoman Empire. Seyh Edebali interpreted a dream of Osman Bey. According to him, this dream heralded the establishment of a great empire. His prediction came true. The Ottoman Empire governed territory across three continents for 600 years. Seyh Edebali died in 1326 in Bilecik. When he died, he was 120 years

Fig. 1 Location of the Seyh Edebali Tomb
old. The Seyh Edebali Tomb was built by Osman Ghazi (Yeniakit 2018). It is visited by many people every year. The tomb was visited by almost 1 million people in 2017. 

Local people also use this place for recreational and social purposes. The city’s population is 65,548 as of 2017 (TSI 2018). Most residents of Bilecik earned their livelihoods in the agriculture sector until the early 1990s. Bilecik was one of the development priority provinces between 1985 and 1990. Therefore, investment has increased since the 1990s. However, the military and administrative functions in the city have increased over time. The city population has increased since 2007 after the establishment of Bilecik Seyh Edebali University. As a result of these developments, the rural population in Bilecik has decreased, and a structure that emphasised employees in the service sector has emerged (Özgür 1994, p. 182).

The increase in urbanisation in Bilecik caused changes in society’s behaviour and expectations. Bilecik residents’ recreational needs and expectations have increased. However, the recreational opportunities and facilities in the city of Bilecik have not developed enough. The number of cafés, restaurants, and stores has increased in recent years. In addition, the municipality has created various indoor-and-outdoor, active-and-passive recreational areas. Pelitözü Pond Park, the Urban Forest, and the Seyh Edebali Tomb and its surroundings are the main outdoor recreation areas in the city. Because the Seyh Edebali Tomb is located in the city centre, it is more accessible than the others. There are not enough district parks, neighbourhood parks, and pocket parks (mini-parks) in Bilecik city. The Seyh Edebali Tomb and the surrounding area are thus important for families because they provide space for outdoor recreation, and because the surroundings of the tomb are wooded and calm. Previously, the tomb and its surroundings were visited primarily for religious reasons. The tomb is still visited for religious reasons, such as to pray, to vow, and attend Islamic memorial services. However, such visits are now made mostly on remembrance days.

**Data Collection**

In this study, a qualitative approach to data collection has been used. This study is based on data from 10 qualitative single interviews. The in-depth interviews were conducted at Seyh Edebali Tomb. The interviewees were residents of Bilecik. Four key questions formed the basic structure of the interviews; they are listed in Table 1. There are also several sub-questions about the motivations for visiting. For example,
when locals were asked about their motivations for visiting the tomb, the related sub-questions were ‘Who do you come with the tomb with? How long do you spend time here? Why?’ The interviews took place 15–18 August 2018. The primary criterion for the selection of respondents was that they visited the Seyh Edebali Tomb for recreational purposes. Potential respondents were first asked whether they had resided in Bilecik for at least a year. The research objective was then explained, and they were invited to participate. In order to obtain knowledge about the locals’ motivations for visiting, semi-structured qualitative interviews were employed. More general questions such as ‘Why do you visit the Seyh Edebali Tomb and the surrounding area?’ were asked. This question was to ascertain visitors’ motivations. Research questions were read to the participants, and answers were written by the researchers. Only three participants’ interviews were audio-recorded. Each interview lasted about 30–40 min.

**Data Analysis**

The interviews were transcribed and then analysed by the two researchers to illuminate the locals’ motivations. The data collected from interviews were qualitatively analysed. The recorded interviews were transcribed into Microsoft Word. Content analysis was carried out with Microsoft Word software in order to explore the patterns in answers and group them into broader categories of motivation. The coding was carried out based on previous literature reviews on motivations for cultural heritage site use (Zhang et al. 2016; Su and Wall, 2017). This method also helps facilitate the understanding of the motivations.

**Results**

**Demographic Profile of Respondents**

The sample for the semi-structured interviews consisted of 10 residents (Table 2)—six females and four males. More than half (seven respondents) are middle-aged people, and the oldest respondent is 65 years old, while only five of the total sample are above 40 years of age; the youngest is 19 years old. Three of the respondents are private-sector employees, two are employers, and two are students. All of the respondents live in the city centre of Bilecik, but the majority (eight respondents) reached the tomb using their own car.
Table 2  In-depth interview participants by nationality, age, and gender

<table>
<thead>
<tr>
<th>Abbreviations</th>
<th>Age</th>
<th>Gender</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1_65_M</td>
<td>65</td>
<td>Male</td>
<td>Employer</td>
</tr>
<tr>
<td>R2_42_F</td>
<td>42</td>
<td>Female</td>
<td>Private sector employee</td>
</tr>
<tr>
<td>R3_48_M</td>
<td>48</td>
<td>Male</td>
<td>Public employee</td>
</tr>
<tr>
<td>R4_35_F</td>
<td>35</td>
<td>Female</td>
<td>Employer</td>
</tr>
<tr>
<td>R5_19_F</td>
<td>19</td>
<td>Female</td>
<td>Student</td>
</tr>
<tr>
<td>R6_43_F</td>
<td>43</td>
<td>Female</td>
<td>Housewife</td>
</tr>
<tr>
<td>R7_48_F</td>
<td>48</td>
<td>Female</td>
<td>Retired</td>
</tr>
<tr>
<td>R8_44_M</td>
<td>44</td>
<td>Male</td>
<td>Private sector employee</td>
</tr>
<tr>
<td>R9_37_F</td>
<td>37</td>
<td>Female</td>
<td>Private sector employee</td>
</tr>
<tr>
<td>R_10_24_M</td>
<td>24</td>
<td>Male</td>
<td>Student</td>
</tr>
</tbody>
</table>

Locals and Their Motivations for Visiting the Tomb

Many local residents visit the tomb almost daily, especially in summer. Table 3 presents the main motivations the respondents gave for visiting. Nine main reasons emerged from the study results. The nine themes support the previous literature on motivation (Zhang et al. 2016; Su and Wall 2017). Seven of the respondents stated that they visited the tomb in order to see the natural and cultural landscape (Fig. 2). Of the 10 respondents, seven came to the tomb to enjoy time with family and friends. Figure 3 shows that many local residents came to the tomb to chat with friends and enjoy free time with family at these simple facilities, such as the tea garden. The interview results also revealed that worship is a popular reason for their visits. Figures 4 and 5 show that many locals came to the tomb to pray. Locals can pray both inside and outside the tomb. The major motivational themes were evaluated in the

Table 3  Respondents’ main motivations for visiting the Seyh Edebali Tomb

<table>
<thead>
<tr>
<th>Motivations of Respondent</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viewing the natural and cultural landscape</td>
<td>7</td>
<td>15.2</td>
</tr>
<tr>
<td>Enjoying time with family and friends</td>
<td>6</td>
<td>13.0</td>
</tr>
<tr>
<td>Fresh air</td>
<td>6</td>
<td>13.0</td>
</tr>
<tr>
<td>Worship</td>
<td>5</td>
<td>10.9</td>
</tr>
<tr>
<td>Food</td>
<td>5</td>
<td>10.9</td>
</tr>
<tr>
<td>Experiencing the culture and history of the Ottoman Empire</td>
<td>5</td>
<td>10.9</td>
</tr>
<tr>
<td>Affordability</td>
<td>4</td>
<td>8.7</td>
</tr>
<tr>
<td>Outdoor spaces and green areas</td>
<td>4</td>
<td>8.7</td>
</tr>
<tr>
<td>Relaxation</td>
<td>4</td>
<td>8.7</td>
</tr>
<tr>
<td>Total</td>
<td>46</td>
<td>100</td>
</tr>
</tbody>
</table>
following sections. The answers of the respondents have been cited and interpreted for each theme.

**Viewing the Natural and Cultural Landscape**

For locals, the natural and cultural landscape at the Seyh Edebali Tomb, including the greenery, the tomb, the historical structures, and the mystical atmosphere, is an important reason to visit. One respondent remarked:

> I come here because the landscape of this place impresses me. The tomb and historical structures are quite impressive. When you look down from the tomb, the vegetation and mountainous landscape provide a different atmosphere here (R9_37_F).

Another respondent confirms this:

> It’s the landscape that interests me. There are green and wooded areas. There are also historical and religious buildings. It is a quiet place, and you have many opportunities to think here. You can drink your tea and watch the landscape. Trees and tombs can inspire lots of thought (R7_48_F).