



AKDENİZ UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES



Seda BAĞMEŞLİ

ASSESSING TOURIST EXPERIENCE IN A CULTURAL HERITAGE SITE: CASE OF
PERGE

Department of Tourism Management
International Tourism Management Program
Master Thesis

Antalya, 2020



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Supervisor

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C O N T E N T S

LIST OF FIGURES	v
LIST OF TABLES	vi
LIST OF PICTURES.....	vii
LIST OF ABBREVIATIONS	viii
SUMMARY.....	ix
ÖZET.....	x
ACKNOWLEDGEMENTS	xi
INTRODUCTION	1

CHAPTER ONE

CULTURAL HERITAGE TOURISM

1.1.The Concept of Culture	3
1.2. Cultural Tourism	5
1.2.1. Classification of Cultural Tourism	10
1.3. Heritage Tourism	13
1.4. Cultural Heritage.....	16
1.4.1. Tangible Cultural Heritage	18
1.4.2. Intangible Cultural Heritage	19
1.5. Turkey in Unesco World Heritage List	20
1.6. Cultural Tourist	22
1.7. Literature in Cultural Heritage Tourism.....	26

CHAPTER TWO

TOURIST EXPERIENCE AND AUTHENTICITY

2.1. Experience	30
2.2. The Experience Economy.....	31
2.2.1. Entertainment.....	33
2.2.2. Educational	33
2.2.3. Escape.....	34
2.2.4. Esthetic	34

2.3. Customer Experience	34
2.3.1. Sense.....	36
2.3.2. Feel	36
2.3.3. Think	36
2.3.4. Act	36
2.3.5. Relate.....	36
2.4. Tourism Experience	37
2.5. Tourist Experience Dimensions.....	40
2.5.1. Hedonism.....	41
2.5.2. Refreshment	41
2.5.3. Novelty	41
2.5.4. Social interaction and local culture	41
2.5.5. Involvement	42
2.5.6. Knowledge	42
2.5.7. Meaningfulness	42
2.5.8. Adverse feelings.....	42
2.6. Authenticity in Tourist Experience	43
2.6.1. Objective authenticity.....	45
2.6.2. Constructive authenticity.....	46
2.6.3. Existential authenticity	46
2.7. Experience and Authenticity in a Cultural Heritage Site	47

CHAPTER THREE

THE CASE STUDY OF PERGE

3.1. Research Area: Perge Ancient City.....	50
3.2. Aim of the study.....	55
3.3. Methodology	56
3.4. Findings	57
3.4.1. Demographic Characteristics of the Respondents	57
3.4.2. Reliability Analysis	61
3.4.2.1. Reliability of Authenticity Scale	61
3.4.2.2. Reliability of Tourist Experience Scale	61
3.4.2.3. Reliability of Satisfaction Scale.....	62
3.4.2.4. Reliability of Behavioral Intention	63
3.4.3. Factor Analysis	64

3.4.4. Comparison of the Respondent's Experience, Authenticity, Satisfaction and Behavioral Intention.....	66
3.4.5. The Influence of Experience and Authenticity on Satisfaction and Behavioral Intention	68
CONCLUSION	70
REFERENCES	75
Appendix 1- Questionnaire in Turkish	87
Appendix 2- Questionnaire in English	89
CURRICULUM VITAE	91



LIST OF FIGURES

Figure 1.1 Concept of culture	4
Figure 1.2 Definitions of cultural tourism.....	7
Figure 1.3 Cultural Tourism Resources	8
Figure 1.4 Cultural Tourist.....	23
Figure 1.5 Types of Cultural Tourists.....	24
Figure 1.6 Classification of Cultural Tourists	25
Figure 2.1 Experience Realms.....	33
Figure 2.2 Classification of Authenticity	45
Figure 3.1 Research Model	56



LIST OF TABLES

Table 1.1 Classification of Cultural Tourism	10
Table 1.2 Types of Cultural Tourism.....	11
Table 1.3 Number of World Heritage of Countries	21
Table 3.1 Visitor Numbers of Perge between 2016-2019.....	55
Table 3.2 Demographic Profile of the Respondents	58
Table 3.3 Nationality of the Respondents	59
Table 3.4 Number of visit to Perge.....	59
Table 3.5 Travel Partner.....	59
Table 3.6 Sources of Information about Perge	60
Table 3.7 Organization of visit	60
Table 3.8 Length of stay in Antalya.....	60
Table 3.9 Authenticity Reliability Statistics.....	61
Table 3.10 Tourist Experience Reliability Statistics.....	62
Table 3.11 Satisfaction Reliability Statistics.....	63
Table 3.12 Behavioral Intention Reliability Statistics	63
Table 3.13 Factor Analysis of Authenticity Scale	64
Table 3.14 Factor Analysis of Tourist Experience Scale	65
Table 3.15 Factor Analysis of Satisfaction Scale	65
Table 3.16 Factor Analysis of Behavioral Intention.....	66
Table 3.17 Comparison of Respondents according to their occupation	67
Table 3.18 Comparison of Respondents according to their Income.....	67
Table 3.19 Comparison of Respondents according their travel partner.....	68
Table 3.20 Satisfaction Regression Statistics	69
Table 3.21 Behavioral Intention Regression Statistics	69

LIST OF PICTURES

Picture 3.1 Hellenistic Period Towers.....	50
Picture 3.2 Agora	51
Picture 3.3 Kestros Fountain	52
Picture 3.4 Colonnated Main Street	52
Picture 3.5 Perge Theater	53
Picture 3.6 Perge Overview of Archeological Site	54
Picture 3.7 Location of Perge in Turkey	54



LIST OF ABBREVIATIONS

ATLAS	Association for Tourism and Leisure Studies
ICOMOS	International Council on Monuments and Sites
IUCN	International Union for Conservation of Nature
KMO	Kaiser Meier Olkin
NTHP	National Trust for Historic Preservation
OGIWHC	Operational Guidelines for Implementation of the World Heritage Convention
TURSAB	Association of Turkish Travel Agencies
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization
WTO	World Tourism Organization

SUMMARY

Cultural heritage tourism has become the fastest growing segment of the tourism industry around the world. With the increasing competition between the destinations, it has become important for the destinations to promote their different attractions. Cultural heritage sites are important attractions for destinations. Furthermore, for destinations facing increased competition, it is also very important to understand the experiences and behavior of tourists from an academic perspective. This study aimed to measure tourist experience, authenticity, satisfaction, and behavioral intention of visitors to Perge Ancient City. In this regard, the survey was conducted in Perge Ancient City with a total of 321 respondents. The convenience sampling method was used in this study. Tourist experience and authenticity were measured in a cultural heritage site. As a result of analyses, it has been determined that Perge Ancient City visitors' perception of tourist experience and authenticity has a positive effect on satisfaction and behavioral intentions.

Keywords: cultural tourism, cultural heritage tourism, tourist experience, authenticity, satisfaction, behavioral intention.

ÖZET
KÜLTÜREL BİR MİRAS ALANINDA TURİST DENEYİMLERİNİN
DEĞERLENDİRİLMESİ: PERGE ÖRNEĞİ

Kültürel miras turizmi, dünya çapında turizm endüstrisinin en hızlı büyüyen bölümü haline geldi. Destinasyonlar arasında artan rekabet ile destinasyonların farklı cazibe merkezlerini ön plana çıkarması önem kazanmıştır. Kültürel miras alanları, destinasyonlar için önemli cazibe merkezleridir. Ayrıca, artan rekabetle karşı karşıya olan destinasyonlar için, turistlerin deneyimlerini ve davranışlarını akademik bir bakış açısıyla anlamak da çok önemlidir. Bu çalışma, Perge Antik Kenti ziyaretçilerinin turist deneyimini, özgünlüğünü, memnuniyetini ve davranışsal niyetlerini ölçmeyi amaçlamaktadır. Bu bağlamda, çalışma Perge Antik Kenti'nde toplam 321 katılımcı ile yapılmıştır. Bu çalışmada kolayda örnekleme yöntemi kullanılmıştır. Bir kültürel miras alanında turist deneyimi ve özgünlük ölçülmüştür. Yapılan analizler sonucunda, Perge Antik Kenti ziyaretçilerinin turist deneyimi ve özgünlük algılarının memnuniyet ve davranışsal niyetleri üzerinde olumlu etkisi olduğu tespit edilmiştir.

Anahtar Kelimeler: kültür turizmi, kültürel miras turizmi, turist deneyimi, otantiklik, memnuniyet, davranışsal niyet.

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INTRODUCTION

Tourism has a vital role in destinations for both development and economic benefit in the World. Cultural heritage tourism is one of the fastest-growing areas in today's tourism market. Accordingly, cultural assets such as museums, ancient cities are important cultural attractions for visitors. Culture is increasingly becoming an essential component to promote destinations and increase the destinations' attractiveness and competitiveness. A large number of destinations are developing their cultural assets to develop comparative advantages in the tourism market. They are also searching for a way to create local differences against globalization.¹ Alternative tourism attractions are becoming more important for tourists instead of sea-sun-sand tourism. As a result of a lack of natural beauties and resources, discussions about environmental and ecological balance, and the awareness of individuals about historical values, tourists are oriented towards cultural tourism (Kızılırmak and Kurtuldu, 2005: 101).

Cultural activities are increasingly playing a significant role in local development. Cultural tourism is recognized as both a legacy and leverage for the development of destinations today and in the future. Governments are tasked with developing infrastructures for cultural creation and heritage preservation, expanding access to cultural products, and ensuring that culture strengthens the positive image of their region.²

Increasing tourism demand and supply for cultural attractions are seen as the most important reasons for the growth of cultural tourism. With the increasing globalization of cultural tourism markets, competition among cultural attractions gains a share in this market (Richards, 2005: 19). Some destinations gain their tourism revenues, especially with their cultural attractions. Nowadays, for example, most of the tourists search authenticity (MacCannell, 1973), rather than traditional mass tourism products of sea, sun, and sand. With the tourists' search for authenticity, the importance given to cultural heritage tourism, which is an alternative tourism type, has increased. In cultural heritage tourism, tourists learn, explore, experience, and consume cultural attractions, both tangible and intangible, in a destination.³ Therefore, the increasing interest of visitors to cultural experiences brings along important tourism opportunities for destinations. Enhancing the

¹ <https://www.oecd.org/cfe/tourism/theimpactofcultureontourism.htm> (access date:15.08.2020).

² <http://www.oecd.org/cfe/leed/venice-2018-conference-culture/documents/Culture-and-Local-Development-Venice.pdf> (access date: 15.08.2020)

³ <https://www.unwto.org/tourism-and-culture> (access date: 15.08.2020)

experience of visitors at cultural heritage sites is becoming increasingly important due to competition between destinations.

The city of Antalya is a great attraction center in terms of sea, sand, sun tourism, and natural resources. Besides, Antalya is the city with the highest number of ancient cities in the world.⁴ Considering that some destinations attract tourists even only for the cultural heritage sites they have, it is seen that Antalya has a great advantage with the diversity of alternative attractions. The importance given to cultural heritage tourism as an alternative tourism should be increased in order to spread tourism season to twelve months, to provide Antalya a competitive advantage over other destinations in the world tourism market. Perge Ancient City, on the other hand, was the capital of the Pamphylia region known as the old Antalya. It was known as one of the most organized cities in Anatolia during the Roman Period. It is one of the important cultural heritage sites in Antalya with its rich history and spectacular ancient ruins. The sculptures from Perge Ancient City have made Antalya Archeology Museum one of the richest Roman museums in the world. With the excavations carried out in recent years, the ruins of Perge Ancient City are gradually unearthed and it is understood how an important ancient city it is. Efforts such as the restoration of the Perge Ancient Theater and the excavations in the city are ongoing. Besides, Perge Ancient City has been on the Unesco Tentative World Heritage list since 2009.

Perge Ancient City was chosen in this study to evaluate the tourist experience in a cultural heritage site. The main aim of this study is to measure tourist experiences and authenticity of visitors of Perge Ancient city in the scope of cultural heritage tourism. It was aimed to determine to measure how the tourist experience and authenticity perceptions of tourists visiting Perge Ancient City affect their satisfaction and behavioral intentions. It is expected that this thesis will guide the tourism authorities to increase the satisfaction of the visitors to Perge Ancient City.

⁴ <http://www.antalya.gov.tr/dunyada-en-cok-antik-kenti-olan-sehir-antalya> (access date: 16.08.2020)

CHAPTER ONE

CULTURAL HERITAGE TOURISM

1.1. The Concept of Culture

The meaning of the term culture should be defined first, to be able to define cultural tourism. Linguists argue that the word “culture” comes from the word *edere-cultura*, which is used mostly in Latin language for soil culture (Mejuyev, 1987: 22).

The concept of culture was first developed by anthropologists in the late 19th century. The first and clear definition was made by British anthropologist Sir Edward Burnett Tylor. Tylor (1871) defines culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1871). Another famous anthropologist Geertz (1973: 5) has made a cognitive definition of culture, as, “a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life” (Geertz, 1973: 5).

The concept, which deals with the skills, talents, traditions, and customs of society and creates the lifestyle of that society, can be defined as culture (Usal and Kuşluyan, 2002: 105). Indeed, culture is a very complex term that is difficult to define. Due to its diverse nature, it has been regarded as difficult to make only one definition of culture. Culture is a concept that includes many definitions. (Tomlinson, 1991: 4).

According to Smith, culture is an all-including term that expresses the lives of humanity, regardless of social position, race, gender, or age (Smith, 2003: 9-10). Culture can also be defined in three different scopes according to its use: as a general intellectual, aesthetic, and spiritual development process; as the work of intellectual and artistic activities; but also, as an indicator of a specific lifestyle (Richards, 1996: 21). According to Turkish Language Association, culture can be defined as “All the material and spiritual values created in the process of historical, social development, and the tools used in creating them and conveying them to the next generations, showing the measure of the sovereignty of the human to its natural and social environment”.⁵

Culture refers to a constituent of the diversity within a country as well as between countries that compose international communities (Francioni, 2004: 24). Visiting cultural

⁵ <https://sozluk.gov.tr/> (access date: 18.12.2019)

heritage sites, museums, artistic events, galleries, is a part of the culture. Culture also includes lifestyles such as traditions, beliefs, languages, dietary habits, clothing, architectural structures, and handicraft (WTO, 2005).

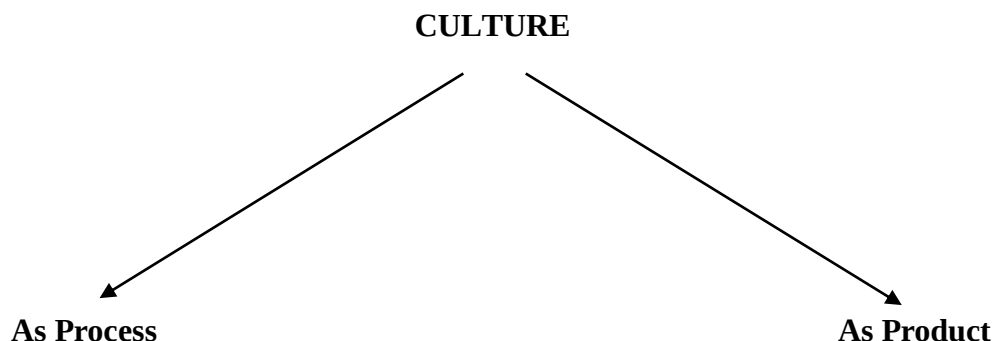


Figure 1.1 Concept of culture

Source: Richards, 1996: 22

In general, the concept of culture can be categorized into two different approaches as shown in Figure 1.1. As a process, a culture is an approach derived from sociology and anthropology. According to this point of view, culture is a code of conduct that is particular to a specific social group. The product approach to culture stems especially from criticism of literature. Culture is considered as part of individual or group activities that have specific meanings. However, these two approaches of culture are closely related to each other (Richards, 1996: 22).

To better understand its scope, researchers identified different characteristics of culture as follows (Güvenç, 2002: 101-104):

- Culture is the knowledge, behavior, and habits that can be learned. The fact that culture can be learned necessitates that education complies with the rules, laws, and principles of education.
- Culture has a characteristic that can be transmitted for generations through language. In this way, human beings have passed on their experiences to the next generations and have survived.
- The teachings of culture vary from society to society. Although the habits that each society has created and shared constitute the culture of the society, the continuity of these habits depends on the continuity of that society.

- Although culture is an element of social life, individual attitudes also occupy a significant place in the cultural fabric. Although human behavior is learned in social life, it may not always coincide with what society teaches.
- Culture is a functional element that meets vital and social needs. Tried solutions reinforce the level of social satisfaction and habits over time the vital needs inevitably universal and the institutions that meet these needs are similar to a certain extent.
- Culture has as much integrative as well as dissociative power. Cultures in harmony with the social dimension tend to integrate. This unity manifests itself as dissolution in cultures with historical and environmental contradictions.
- The concept of culture is an abstract concept of life. Culture, which we know is not a material or observable concept, in essence, is an abstraction of truth.

Culture is strategically becoming an increasingly important factor for destinations to ensure economic growth as well as the welfare of the local people.⁶ Moreover, culture has formed the ground of international tourism. By contributing to the growth of the tourism sector, it has also enabled the development of several communities (Robinson and Picard, 2006: 17). Culture is regarded as both a significant marketing tool and a part of touristic attraction in terms of cultural heritage and cultural tourism (Weiler and Hall, 1992: 47).

1.2. Cultural Tourism

Cultural tourism has become a significant part of the tourism sector all around the world. Starting from the old ages, people travelled owing to several reasons such as war, religion, migration, trade, and curiosity. Culture has been one of the leading reasons for travel among all these reasons (Dinçer and Ertuğral, 2000: 69). Cultural tourism is a concept that includes similar sub-branches such as heritage tourism, art tourism, and ethnic tourism. It also includes other components of acquiring knowledge that enable tourists to gain experience in other people's lifestyles (Anderson, 2015: 212). It is a kind of tourism in which visitors participate to see and taste the historical and national assets of destinations (Öztürk and Yazıcıoğlu, 2002: 188).

It is considered that visiting heritage sites, museums, cultural sites, joining festivals and special events constitutes part of the tourist experience. All travel has a

⁶ <http://www.oecd.org/cfe/leed/culture.htm> (access date: 29.01.2020)

cultural component. By travelling, tourists experience the cultural environment of a different part of the world outside of their own culture (McKercher and du Cros, 2002: 1). According to Goeldner and Ritchie (2011: 212), cultural tourism includes versatile travel where travellers gain knowledge about the heritage, history, and lifestyles of others. Cultural tourism ensures to maximize the culture of tourism products. It also includes redefining tourist experiences and assessing the cultural effects of tourism. As an experience-based view, cultural tourism is considered a niche kind of tourism that tourist experience is primarily marketed including cultural experience, cultural sites, and attractions. (Britton, 1991: 464). Moreover, cultural tourism involves specialized travel to other cultures and different places to gain information about their way of life, heritage, history, and art (Craik, 1995: 6).

The United Nations World Tourism Organization (UNWTO) defines cultural tourism as “the movement of people motivated by cultural intents such as study tours, performing arts, festivals, cultural events, visits to sites and monuments, as well as travel pilgrimages. Cultural tourism is also about immersion in and enjoyment of the lifestyle of the local people, the local area, and what constitutes its identity and character” (UNWTO, 2004).

According to Tighe (1986: 3), cultural tourism encompasses heritage sites, art fairs and festivals, all kinds of museums, the visual arts which tourists visit to gain cultural experience. Hall and Zeppel (1990: 54) also define cultural tourism as experience-based tourism where tourists are being part of history by participating in performing arts and festivals or visiting heritage sites, historical places, and monuments. Similarly, Silberberg argues that cultural tourism is “visits by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, scientific, or lifestyle/heritage offerings of the community, region, group, or institution” (Silberberg 1995: 361). In the broadest sense, all human movements can be considered within the scope of cultural tourism, as they satisfy the diversity needs of people, raise the individual's cultural level and lead to new knowledge and experience (Tighe, 1985: 235).

According to Richards (1996: 24), various definitions of cultural tourism can be categorised into two groups as conceptual and technical (Figure 1.2). Cultural tourism has been described as “the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs” in a conceptual definition. Observing other cultures and reinforcing

their cultural identity are part of these cultural needs. Therefore, cultural tourism encompasses cultural heritage, cultural places, and people (Zeppel and Hall, 1991: 30).

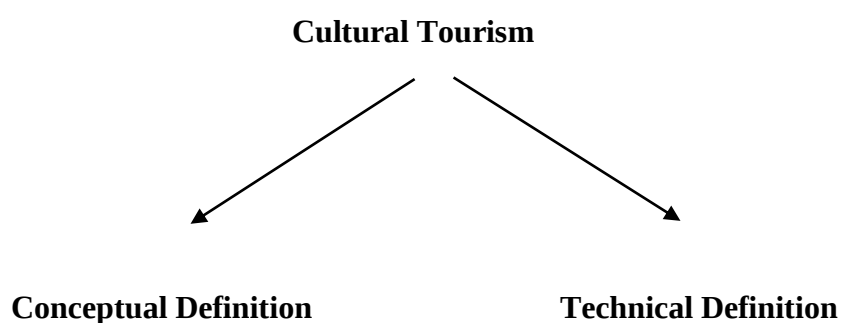


Figure 1.2 Definitions of cultural tourism

Source: Richards (1996: 24) and <http://www.atlas-euro.org>; 26.12.2019

ATLAS (Association for Tourism and Leisure Studies) has made a technical definition of cultural tourism based on motivation as a distinctive feature of cultural tourists: “All movements of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama outside their normal place of residence”.

Cultural tourism is a versatile subject. The content of cultural tourism resources is quite wide. A great variety of tourist attractions are considered to attract cultural tourists. Cultural tourism resources which consists of variety of elements are interrelated. The elements of cultural tourism resources are shown in detail in Figure 1.3 (Swarbrooke, 1999: 307).

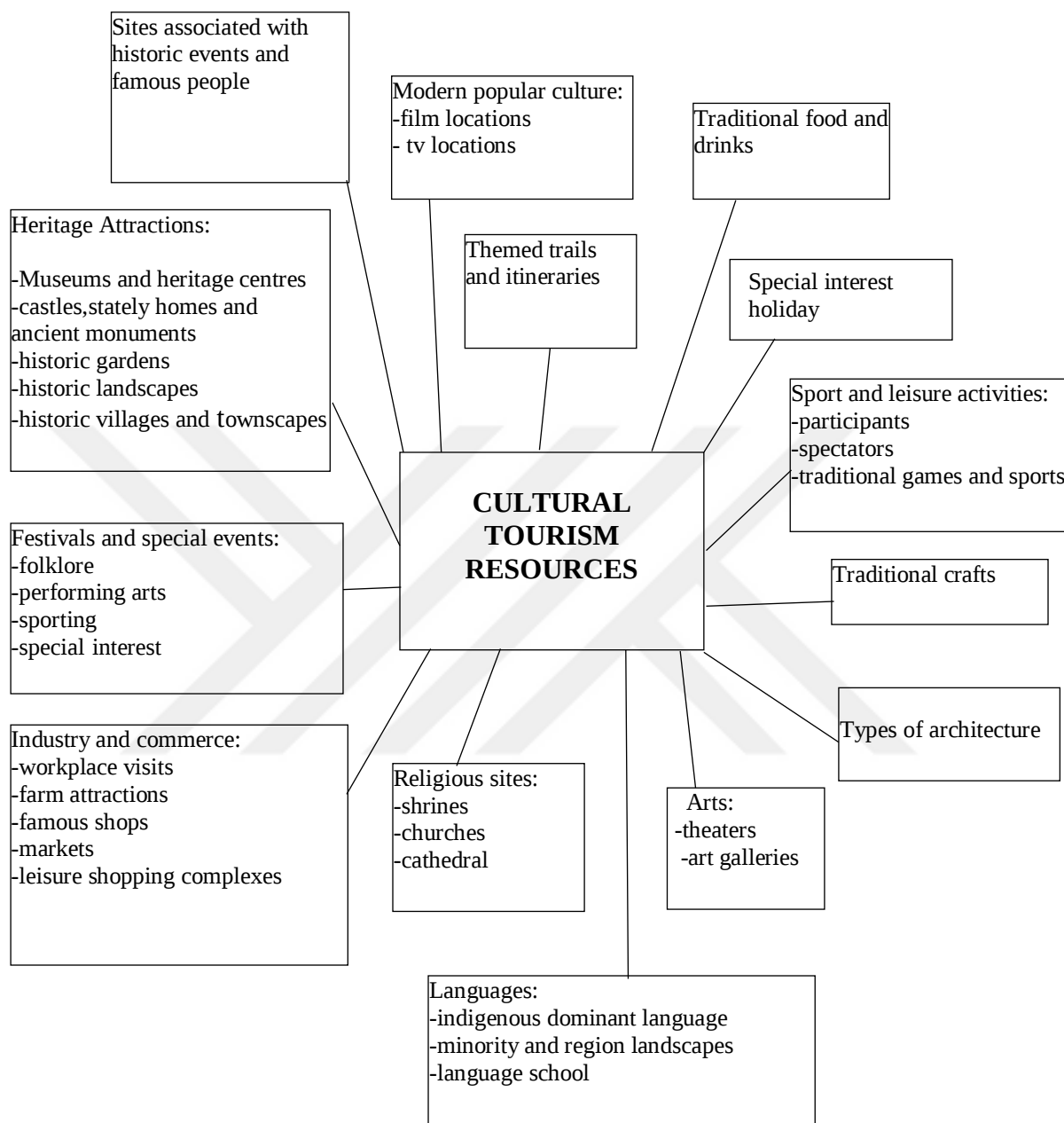


Figure 1.3 Cultural Tourism Resources

Source: Swarbrooke, 1999: 307

Although cultural tourism has emerged to stand out recently important tourism product in the tourism market in the World, it has a very old history. Ancient Egyptians and Romans also travelled to experience historical locations that have cultural significance (Towner, 1995: 339). The experience has been a motivation for cultural travel since

ancient times, even though for a small group of people. "The grand tour" which was once regarded a significant part of the people's education is one of the early type of cultural tourism (Hausmann, 2007: 176). The Grand Tour was a traditional European tour joined by young and wealthy travellers who search for culture and arts between the 17th and 18th centuries. The idea of cultural tourism grew out of the 1969 ICOMOS (International Council on Monuments and Sites) congress in Oxford, which declared "cultural tourism, by creating the conditions for a new humanism, must be one of the fundamental means, on a universal level, of insuring man's equilibrium and the enrichment of his personality" (Fitch, 2001: 78). It was aimed to generate more money and support to help sustain the vitality of the host culture and their historic sites by encouraging cultural-based tourism. In the late 1970s, tourism researchers and tourism marketers found out that some people travel privately to understand better of a destination's culture or heritage. Thus, cultural tourism has begun to be considered a separate tourism product category (Tighe, 1986: 5). Cultural tourism was first considered to be a private, niche event with few numbers of better educated, wealthier tourists searching for something different than the standard sea, sun, and sand holiday. At the beginning of the 1980s, it was accepted that cultural tourism was distinct from other forms of recreational tourism (European Commission, 1998).

The financial power of cultural tourism emerged following the 1990s mass-market collapse. It is estimated that tourists seeking cultural sites constitute 35 to 70 percent of all people touring foreign destinations (McKercher and du Cros, 2002: 1). Cultural tourism has begun to be regarded as a mass-market event with a high profile. Thus, it became important for destinations to highlight their cultural and heritage assets to tourists to be part of the cultural tourism market (McKercher and du Cros, 2002: 1). Cultural tourism is considered special interest type tourism which constitutes the research for experiencing new and different cultural elements (Reisinger 1994: 24). The active participation of travellers in the cultural environment with a growing interest in cultural, educational, and historical travel destinations during the experience-based holidays is one of the key elements of special interest travel (Ryan and McKenzie, 2003: 60).

Internationally, cultural tourism is becoming a priority for all countries developed and developing. Cultural tourism is the one of the most profitable of all other kinds of tourism (Richards, 2001: 14). The countries make effort to use their cultural heritage resources to appeal to enthusiastic visitors who wish to spend their money to experience that cultural atmosphere (Richards, 2001: 14).

Cultural tourism is also important for museums and heritage sites in terms of its economic benefit. Cultural attractions have a significant place in tourism for both global world culture and cultural attractions supporting the identities of locals (Richards, 2001: 4). Cultural tourism can increase product and visitor diversity in destinations, increase more qualified visitors, and help a development that respects the culture of local people (Öter and Erdoğan, 2005: 128). To successfully manage cultural tourism, it is necessary to know that cultural tourism is the significant player in the contemporary world stage and to realize that the state of cultural tourism will involve the participation of politics, economy, culture, and sociology or all of them (Boniface, 1995: 10).

1.2.1. Classification of Cultural Tourism

Cultural tourism consists of lots of facilities. Tourists participating in this type of tourism are intended to visit archaeological sites, museums, architectural places, art galleries, festivals, dance events, theatre performances, religious festivals (Richards, 2001: 23). In other words, tourists participate in cultural tourism activities to have different experiences and to know and learn information about such places. Researchers grouped cultural tourism in different ways. According to Fagence (2003: 57), this diversity causes the cultural tourism to have subclasses such as heritage tourism, urban tourism and ethnic tourism. The difference between attraction is that it is considered "high culture" and the more common and modern consumption patterns that are classified as "low culture" tend to be "low culture". Accordingly, there are three main groupings- "high, institutionalized culture; folk, popular culture, and ethnic symbols" as shown in Table 1.1 (Fagence, 2003: 57).

Table 1.1 Classification of Cultural Tourism

Category	Examples
High, Institutionalized Culture	Museums, exhibitions, visual arts, historic sites, theater, performing arts, literature, science and technology centers
Folk, Popular Culture	Film, entertainment, sports, mass media, shopping, events, food, product, crafts, traditions, customs.
Ethnic Symbols	Folkways, vernacular architecture, education, transport, religion, dress, language, work patterns.

Source: Fagence, 2003: 57

Another categorisation was done by Csapo (2012: 210). Cultural tourism can be categorized as shown in Table 1.2.

Table 1.2 Types of Cultural Tourism

Types of cultural tourism	Tourism products, activities
Heritage tourism	• Natural and cultural heritage • Material - built heritage, - architectural sites, - world heritage sites, - national and historical memorials • Non material - literature, - arts, - folklore • Cultural heritagesites - museums, collections, - libraries, - theatres, - event locations, - memories connected to historical persons
Cultural thematic routes	• Wide range of themes and types: - spiritual, - industrial, - artistic, - gastronomic, - architectural, - linguistic, - vernacular, - minority
Cultural city tourism, cultural tours	• Classic city tourism, sightseeing • Cultural capitals of Europe • Cities as creative spaces for cultural tourism
Traditions, ethnic tourism	• Local cultures traditions • Ethnic diversity
Event and festival tourism	• Cultural festivals and events - music festivals and events - fine arts festivals and events
Religious tourism, pilgrimage routes	• Visiting religious sites and locations with religious motivation • Visiting religious sites and locations without religious motivation • Pilgrimage routes

Creative culture, creative tourism	• Traditional cultural and artistic activities - performing arts, - visual arts, - cultural heritage and literature • Cultural industries - printed works, - multimedia, - the press, - cinema, - audiovisual and phonographic productions, - craft, - design and cultural tourism
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Source: Ed. Csapó. J., 2012: 207

1.2.2. Effects of Cultural Tourism on Destinations

Destinations are affected both positively and negatively by cultural tourism. The most important positive effect of cultural tourism is economic benefit. Economic development brings along socio-cultural development. Cultural tourism can revitalize traditional culture and can directly benefit in the increase of revenues. It can be effective in providing information exchange with tourists in cultural terms (McKercher and du Cros, 2002: 62). Cultural tourism encourages arrangements to enable old structures to live with their new identities. In a sense, it plays an effective role in the modernization of old buildings without losing their values (Kousis, 2000: 471).

Cultural tourism also enables easy communication with tourists, by adding value to tourist experiences. It fits modern tourism consumption patterns and investigates new products and new experiences that lead to constant satisfaction. Moreover, cultural tourism contributes to the development of a different tourism product that meets the segmented demands of the developing tourism market. It creates a different perspective for new destinations except the sun-sea and sand resources. Another contribution of cultural tourism on destinations that it enables to solve the seasonal problems of tourism (Dinçer and Ertuğral, 2000: 70).

Besides its positive effects, cultural tourism has also negative effects on destinations. The negative effects of cultural tourism can be listed as below (McKercher and du Cros, 2002: 60-61):

- Overuse of tourists: This situation may cause local people to change their places, to overcrowd, to traffic and garbage, to noise and generally to the consumption of resources such as water and fuel.

- Tourism dependency: The majority of the community may be dependent on tourism, compared to other industries. They can lose their traditional activities and confidence in themselves.
- Tourist behavior: If tourists have no respect for local traditions and ignore visitor etiquette at an attraction, they can have a negative impact on local culture. In this way, they can even pollute many areas considered sacred by the places they go.
- Unplanned tourism infrastructures: This includes features that make life easier for the community. If a planned infrastructure development in the region where tourism development is not achieved, it causes destruction of environmental values and leads to tourist dissatisfaction. The visual appeal makes the travel experience of tourists better.
- Loss of control over cultural property: Communities may sometimes be at risk of losing their cultural property if they do not protect their eigenvalues by law or do not enforce their copyright.
- Physical deterioration of assets: This situation can be realized due to reasons such as the misuse of cultural assets because the value is not understood and the infrastructure is not planned in advance due to tourism development.

Cultural assets have great importance for touristic areas. However, when these cultural assets lose their appeal, negative impacts can be observed both regionally and nationally. Therefore, the local people in the touristic regions must protect the cultural assets they have (Jamieson, 2000: 10). In other words, culture also includes the concept of preservation. Reminding people that cultural assets are an expression of their respect for themselves and their past is one of the activities that will contribute to protection awareness (Önal, 2003: 27).

1.3. Heritage Tourism

Heritage tourism and cultural tourism are usually utilized in the same sense or mentioned as cultural heritage tourism with the same meaning. Heritage tourism is considered a sort of special interest tourism. It is a kind of cultural tourism that mainly emphasizes the physical characteristics of the destination (Gelbman and Ron, 2009: 127-128). Heritage tourism, which is the type of cultural tourism, in addition to being among the oldest travel types, is one of the most common and significant tourism types (Timothy and Boyd, 2006: 1). Heritage should first be defined to define heritage tourism better. Heritage is as old as mankind (Harvey, 2001: 325). Heritage is often associated with

inheritance (Yale, 1991: 21). It means something that is inherited. Nuryanti (1996: 249) also states that heritage is usually related to the word inheritance, meaning something passed down from one generation to the next. Besides landscapes, history, buildings, artifacts; also traditions and the like are passed down from one generation to the next figuratively (Prentice, 1993: 5). Heritage is also a mark of people's ethnic origins, nationality, and identity (Lowenthal, 1998: 94). Hewison (1989: 16) defines heritage as "that which a past generation has preserved and handed on to the present and which a significant group of population wishes to hand on to the future". Hall and McArthur (1996: 297) regard heritage as "a network of interrelated elements; the tangible and the intangible, natural and cultural, personal and collective". Heritage can also be described "to be closely involved with people, their self-identity and the places in which they live" (Ashworth and Howard, 1999: 7).

Macdonald (2006: 11) defines heritage as a "material testimony of identity", which is explained mainly as a "discourse and set of practices concerned with the continuity, persistence and substantiality of collective identity". In a broad sense, heritage with its both tangible and intangible elements represent a country's history, culture and place in which people lived (Swarbrooke, 1994: 223).

The concept of heritage arose in Europe in the 19th century with the modern nation-state's emergence. Gradually more international conventions and regulations have been created to conserve cultural heritage. These included the International Charter for The Conservation and Restoration of Monuments and Sites signed in Venice in 1964 that is also recognized as The Venice Charter. The most effective and successful of these conventions has been the World Heritage Convention developed by UNESCO (United Nations Educational, Scientific and Cultural Organization). This convention was first accepted in 1972. The first Operational Guidelines for Implementation of the World Heritage Convention (OGIWHC) were adopted in 1977 and has been revised regularly since then. The OGIWHC regulate the preservation and restoration of monuments, groups of buildings, and archaeological sites for all the countries that are signatories to the Convention Under the authorization of the preservation and conservation of cultural heritage in European countries. The international convention has also influenced non-European countries. UNESCO has influenced the way that heritage is managed internationally through the World Heritage listing system (Su and Hong, 2017: 24).

Heritage is considered both globally and locally as a concept of common heritage of humanity (Blake, 2000: 63). Tourism is also related to heritage. All touristic activities

and the heritage encountered can be considered as part of heritage tourism (Urry, 1990: 99). Heritage and culture have been regarded as essential components of tourism. Tourism has always seen a significant tool for such meetings and interaction, as pilgrimage visits, visits to sacred sites, cultural interaction visits with other host communities or spiritual activity.

The roots of heritage tourism can be traced to 18th century, when the 'Grand Tour' became popular with England's aristocracy, who travelled to Europe's historic sites and cities. In the 19th century, viewing landscapes became essential components of these European tours (Zeppel and Hall, 1992: 47). In the late 19th century, heritage tourism became available to the wider public as Thomas Cook began offering trips to Egypt's ancient monuments. Heritage tourism increased significantly in the mid 20th century, with marked growth in visitation to a broader number of heritage sites which became opened to the public. In the 21st century, people of every class and from every country started to wonder every part of the World. Indeed, interest in heritage-related products and experiences has grown as the basis of tourism. During this period, the World Tourism Organization reported that 37% of international tourism was culturally motivated and this demand was expected to increase by 15% per year (Richards, 2001: 8). The increased participation of people in heritage tourism has been associated with various factors, such as primarily increased heritage awareness. To express individuality with the awareness of historical places, more prosperity, increased spare time, and easy accessibility to the arts and appreciating personal family history can be listed among these factors (Park et al., 2019: 100).

There is also a growing interest in learning something while on holiday, and heritage sites provide an opportunity for this to occur. Heritage tourism is rapidly integrated into the mainstream tourism industry, due to the increase in the number of heritage sites open to the public as visitor attractions. Heritage tourism is considered as the activity of tourists in an area where historical artifacts are presented (Garrod and Fyall, 2001: 1050).

Heritage tourism has been defined in various ways. Swarbrooke (1994: 222) defines it as heritage-based tourism, which heritage is the primary motivation tool for the tourists and the basis of the tourism product (Swarbrooke, 1994: 222). According to Poria et al. (2003: 248), heritage tourism is a type of tourism, where heritage characteristics of the place are the primary motivation to visit a site according to the visitor's bond to their heritage (Poria et al., 2003: 248). It is based on a demand to experience diverse cultural

attractions and nostalgia (Zeppel and Hall, 1992: 47). In simplest sense, Peterson (1990: 209) defines it as a visit to sites which enable the visitor think of the past. According to The World Tourism Organisation, “it is an immersion in the natural history, human heritage, the arts and philosophy, and the institutions of another region or country” (Archibald, 1994: 89).

According to Palmer (2005: 10), heritage tourism allows people to recognize and affirm that they belong to the nation. People feel themselves a part of the country's history with their visits to heritage sites. Chhabra et al. (2003: 703) state that visitors can experience both past and present cultures such as performance, food, and handicrafts through heritage tourism (Chhabra et al., 2003: 703).

Heritage tourism consists of a journey to experience historical and cultural attractions to learn the history of a society or region in an enjoyable and informative way (Francaviglia, 2000: 45). The function of the heritage tourism is to attract visitors who pursue authentic history and culture, as well as providing a place for tourists to relax, have fun and shopping (Waite, 2000: 843). Heritage tourism can be considered as travel to the historic districts, which refers to the travels for gaining experience about places, activities, and artifacts that express cultural history in an authentic way (Lu et al., 2015: 85).

Cultural heritage sites are of great importance worldwide. The World Heritage Committee of UNESCO has inscribed 1121 sites around the world as possessing a special value for mankind (World Heritage, 2019). Cultural heritage sites and tourism are linked each other. Cultural heritage tourism is a "visit by persons from outside the host community motivated in part of interest in the historical, artistic, and scientific or lifestyle offerings of a community, region, group or institutions" (Hausmann, 2007: 174). National Trust for Historic Preservation (NTHP) describes cultural heritage tourism as “traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present” (NTHP, 2015). It involves cultural, historical and natural resources. Heritage tourism encourages people's interest in history or culture by returning people to their cultural origins. Additionally, culture as a part of tourism can be the force behind the conservation of a region's historical, cultural, and religious past (McKercher et al., 2005: 539).

1.4. Cultural Heritage

Cultural heritage is the current use of the past that connects a person over time with a group of people, how they lived and what they created (Timothy and Boyd, 2006: 2).

Cultural heritage is the connection of the human with the past and the present; it represents our history and identity.

In 1964 in Venice, a group of conservation professionals prepared The Venice Charter, which is a set of guidelines that has a global framework for the conservation and restoration of historic buildings. At the Second International Congress of Architects and Specialists of Historic Buildings, 13 resolutions were accepted. The first one was the Venice Charter, and the second was the creation of ICOMOS (International Council on Monuments and Sites) (ICOMOS, 2002).

According to the Venice Charter, the concept of historical monuments and sites is accepted as a common heritage, so preserving them with authenticity for future generations was described as the common responsibility. The Venice Charter encodes international standards of protection practice in architecture and fields. It represents the principles of conservation according to the concept of authenticity and the significance of preserving the historical and physical structure of a site or building. To date the Venice Charter remains the most effective conservation document internationally. According to the Venice Charter, monuments will be preserved as historical evidence of the past culture as well as works of art. The principles of the Charter also consist of conservation related to the restoration of buildings.⁷

International organizations such as UNESCO and ICOMOS also adapted these conservation guidelines. The term "historic monument" was included in the Venice Charter in 1964. ICOMOS interpreted it as "monument" and "site" in 1965; and was incorporated by UNESCO in 1968 as both "cultural property" as both movable and immovable. At the World Heritage Convention in 1972, differences between UNESCO and ICOMOS was conciliated. The national and regional content of heritage was expanded to involve gardens, landscape, and the environment (Ahmad, 2006: 292).

Cultural heritage is accepted as an expression of lifestyles built by society. It includes traditions, places, practices, objects, artistic expressions, and values which passed on from generation to generation (ICOMOS, 2002). According to the World Heritage Convention, cultural heritage involves "a monument, group of buildings or site of historical, aesthetic, archaeological, scientific, ethnological or anthropological value."

⁷https://www.getty.edu/conservation/publications_resources/research_resources/charters/charter12.html
(access date: 29.01.2020)

Increasing attention to heritage is one way through which interest in local cultures is expressed (UNESCO, 2003).

Although intangible cultural heritage often has tangible objects, artifacts, or places associated with it, it is also something different from tangible cultural heritage, for example, “properties that form part of the cultural and natural heritage” listed on the World Heritage List. The concept of “authenticity” applied to World Heritage properties cannot be used for intangible cultural heritage, as the intangible heritage is constantly recreated. The strategies for the conservation of tangible cultural heritage cannot be mechanically transferred to the effort to protect the Intangible Cultural Heritage, which often requires quite different approaches and methods. However, as stated in the 2004 Yamato Declaration, there is the possibility of adopting integrated approaches to preserve the tangible and intangible heritage of communities in “consistent and mutually beneficial and empowering” ways.⁸

Cultural heritage is categorised as tangible and intangible. Both tangible and intangible cultural heritages of a site are crucial to revive the common memory of residents and visitors (Moulin, 1993: 140). In the following sub sections detailed information about tangible and intangible cultural heritage was presented.

1.4.1. Tangible Cultural Heritage

Tangible cultural heritage involves physical cultural assets, such as historical sites, buildings, cultural landscapes, and cultural objects. These assets are identified and preserved for their intrinsic value or importance to a society rather than their extrinsic value as tourist attractions (McKercher and du Cros, 2002: 65).

Tangible cultural heritages are architectural and archaeological structures and are divided into two as movable tangible cultural heritage and immovable tangible cultural heritage. Tangible cultural heritages which are immovable are works such as mosques, tombs, theaters, castles, and sites. Movable tangible cultural heritages involve elements such as old glass, metal items, earthenware, sculpture, painting, and ceramic (Ahunbay, 2007: 22)

According to the Convention regarding the Protection of the World Cultural and Natural Heritage accepted at the UNESCO general conference held in Paris in 1972, the assets that are qualified as tangible cultural heritage are briefly as follows (Dinçer and Ertuğral, 2000: 70):

⁸ <https://ich.unesco.org/en/tangible-and-intangible-heritage-00097> (access date: 15.01.2020)

- Monuments: architectural works, monumental sculptures and paintings, archaeological structures, inscriptions, cave paintings.
- Building groups: separate buildings with architectural features and historical, artistic, scientific universal value or combined buildings
- Sites: Artifacts created by man or nature, archaeological areas.

1.4.2. Intangible Cultural Heritage

Intangible cultural heritage involves folklore, which is the sum of a community's tradition-based creations, expressed by individuals, and reflects their expectations to the extent that it reflects the cultural and social identity of a community. This includes language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture, and arts (McKercher and du Cros, 2002: 83).

The Convention on the Protection of Intangible Cultural Heritage was adopted by UNESCO at its 32nd General Conference held in Paris in 2003. Turkey has been included in this process regarding assent by the Law on the Protection of Intangible Cultural Heritage Convention and has been officially signatory on the March 27, 2006.

UNESCO defines intangible cultural heritage as the practices, representations, narratives, information, skills and related tools, and cultural spaces that communities, groups, and individuals as part of their cultural heritage. This heritage, passed from generation to generation, is continually recreated by the interactions of communities and groups with their environment, nature, and history, giving them a sense of identity and continuity. Thus, it contributes to cultural diversity and respect for human creativity.

Intangible cultural heritage can be listed in the following areas:⁹

- a) Oral traditions and narratives (epics, legends, folk tales, proverbs, fairy tales, jokes, etc.) with the language acting as a carrier for the transfer of intangible cultural heritage.
- b) Performing arts (Karagöz, meddah, puppet, folk theater, etc.),
- c) Social practices, rituals and feasts (engagement, weddings, births, celebrations, etc.),
- d) Information and practices related to nature and the universe (traditional food, folk medicine, public calendar, public meteorology, etc.),

⁹<https://aregem.ktb.gov.tr/TR-50837/somut-olmayan-kulturel-miras-in-korunmasi-sozlesmesi-hak-.html>
(access date: 29.01.2020)

e) Handicrafts tradition (weaving, evil eye bead, filigree, coppersmith, folk architecture)

1.5. Turkey in Unesco World Heritage List

UNESCO's as part of the 17th General Conference held in Paris between 17 October - 21 November, the "Convention for the Protection of the World Cultural and Natural Heritage" was adopted on 16 November 1972. That convention aimed to introduce cultural and natural assets with universal values, which are accepted as the common heritage of all humanity, to create the awareness that will protect this universal heritage in society and to survive cultural and natural values that have been destroyed. This Agreement was approved in the Official Gazette dated 14.02.1983 and numbered 17959, by the decision of the Council of Ministers dated 23.05.1982 for Turkey.

Natural formations, monuments and sites that are of international significance and therefore worthy of admiration and protection are recognized as "World Heritage" status. Candidate assets acquire this status in line with the decision of the World Heritage Committee after a series of proceedings that started with the application of UNESCO member states that accepted the contract and completed by the International Monuments and Sites Council (ICOMOS) and the International Union for Conservation of Nature (IUCN).

As of 2019, there are 1121 cultural and natural assets registered in the UNESCO World Heritage List, of which 869 are cultural, 213 natural and 39 mixed (cultural / natural) assets. This number increases with the World Heritage Committee meetings held every year.¹⁰

As a result of the works carried out by Turkey under the responsibility of the General Directorate of Cultural Heritage and Museums, 18 assets have been provided to the UNESCO World Heritage List so far. In the Tentative List of World Heritage Turkey has 78 assets which are shown as the candidates to take part in the World Heritage List. In the ranking of countries according to the World Heritage List, Turkey ranks 16th which is shown in Table 1.3.

¹⁰ World Heritage Center, <http://whc.unesco.org/en/list> (access date: 15.01.2020)

Table 1.3 Number of World Heritage of Countries

1.Italy	55
2.China	55
3.Spain	48
4.Germany	46
5.France	45
6.India	38
7.Mexico	35
8.United Kingdom of Great Britain and Northern Ireland	32
9.Russian Federation	29
10.United States of America	24
11.Iran (Islamic Republic of)	24
12.Japan	23
13.Brazil	22
14.Canada	20
15.Australia	20
16.Turkey	18
17.Greece	18
18.Portugal	17
19.Poland	16
20.Sweden	15

Source: <https://whc.unesco.org/en/list/stat#d1>: 22.02.2020

18 assets of Turkey which have been provided to the UNESCO World Heritage List so far are as follows:¹¹

1. Great Mosque and Hospital of Divriği (1985)
2. Historic Areas of Istanbul (1985)
3. Hattusha: the Hittite Capital (1986)
4. Nemrut Dağ (1987)
5. Xanthos-Letoon (1988)
6. City of Safranbolu (1994)
7. Archaeological Site of Troy (1998)
8. Selimiye Mosque and its Social Complex (2011)
9. Neolithic Site of Çatalhöyük (2012)
10. Bursa and Cumalıkızık: the Birth of the Ottoman Empire (2014)
11. Pergamon and its Multi-Layered Cultural Landscape (2014)

¹¹ <https://whc.unesco.org/en/statesparties/tr> (access date: 15.01.2020)

12. Diyarbakır Fortress and Hevsel Gardens Cultural Landscape (2015)

13. Ephesus (2015)

14. Archaeological Site of Ani (2016)

15. Aphrodisias (2017)

16. Göbekli Tepe (2018)

Mixed (Cultural and Natural) Assets:

1. Göreme National Park and the Rock Sites of Cappadocia (1985)

2. Hierapolis-Pamukkale (1988)

There are also 78 assets of Turkey in the Tentative List of World Heritage which have been candidates to take part in the World Heritage List.¹² Perge Ancient City, which constitutes the field of study of this thesis, have been in a tentative heritage list since 2009 as candidate to take part in the World Heritage List.

1.6. Cultural Tourist

A cultural tourist travels for cultural purposes. Their main reason for travel is to visit cultural attractions, which is very significant for them (Richards, 1996: 35). Silberberg (1995: 365) defined cultural tourists as more attractive tourists. Accordingly, cultural tourists are older and more highly educated than other tourists. The cultural tourist market includes more women than men. Also, cultural tourists prefer to stay in a touristic place for a long time, traveling more often than other tourists and frequent travellers. They have higher income than usual tourists and spend more money on holiday. They also shop more than other tourists (Silberberg, 1995: 365). The attitudes and behaviors of cultural tourists during their travels are more distinctive than other tourists (McKercher and du Cros, 2002: 136).

Smith (2003: 32) states that with more and more tourist attractions are accepted as cultural attractions, it becomes difficult to discriminate between a cultural tourist and other tourists. Although culture is not the main reason for the visit, some tourists participate in cultural activities and enjoy them while in a specific destination (Smith, 2003: 32). McKercher (2002: 30) defines a cultural tourist as a person who visits a cultural or heritage attraction, a museum, art gallery, historic site, a festival, and participates in a cultural or heritage tour, or some other activity at vacation, whatever the main reason they travel (McKercher, 2002: 30).

¹² <https://whc.unesco.org/en/statesparties/tr> (access date: 15.01.2020)

The researchers have grouped cultural tourists using different criteria. For example, Stebbins (1996: 949) in general classifies cultural tourists into two main groups as specialized and general (Stebbins, 1996: 949). Figure 1.4 presents these two main groups.

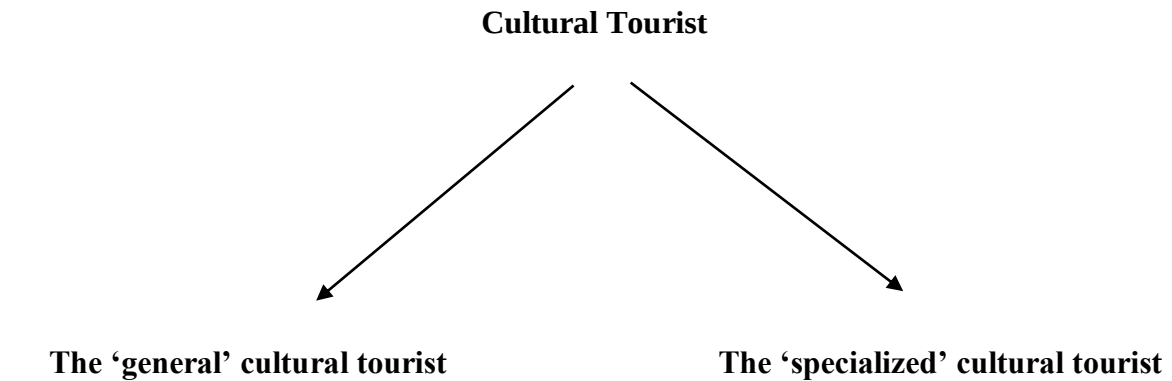


Figure 1.4 Cultural Tourist

Source: Stebbins, 1996: 949

The general cultural tourists visit different geographic sites as a hobby. By increasing their knowledge about different cultures, they can become specialized cultural tourists by the time. On the other hand, the specialized cultural tourists visit a region to gain a cultural understanding. The categorisation of Stebbins for different cultural tourist is completely general, and it is not specifically related to cultural tourism. Another classification belongs to Hausmann. Hausmann (2007: 175) categorizes cultural tourists into four types concerning a different kind of motivation and interest in their visit to a place (Hausmann, 2007: 175). Figure 1.5 shows types of cultural tourists.

The first group who are named as 'highly motivated' especially travel to a destination for their cultural landscapes, museums, churches, or festivals. This group view culture with all aspects as the primary purpose of visiting a destination. The second group who are motivated by culture only 'in part' travel to a place both for its cultural attractions and to visit friends, or for city opportunities. The third group encompasses tourists that culture is an 'adjunct' for their main travel motivation. For these people, the primary motivation for visiting a particular destination is business. However, they also visit heritage sites, museums, or other cultural places. Therefore, the main reason for their travel is not culture related, and it includes diverse reasons. The visitors who are called 'accidental cultural tourists' include people who have not planned to visit a heritage site or any other cultural attraction, but travel to a destination. They may visit cultural sites as their other plans cancelled, and this situation is called accidental. Lastly, there are tourists

who do not visit a heritage site or museum under any circumstances. According to Hausmann (2007: 176), heritage sites should not consider these culturally unrelated tourists and focus on the four categories of cultural tourists for their marketing activities (Hausmann, 2007: 176).

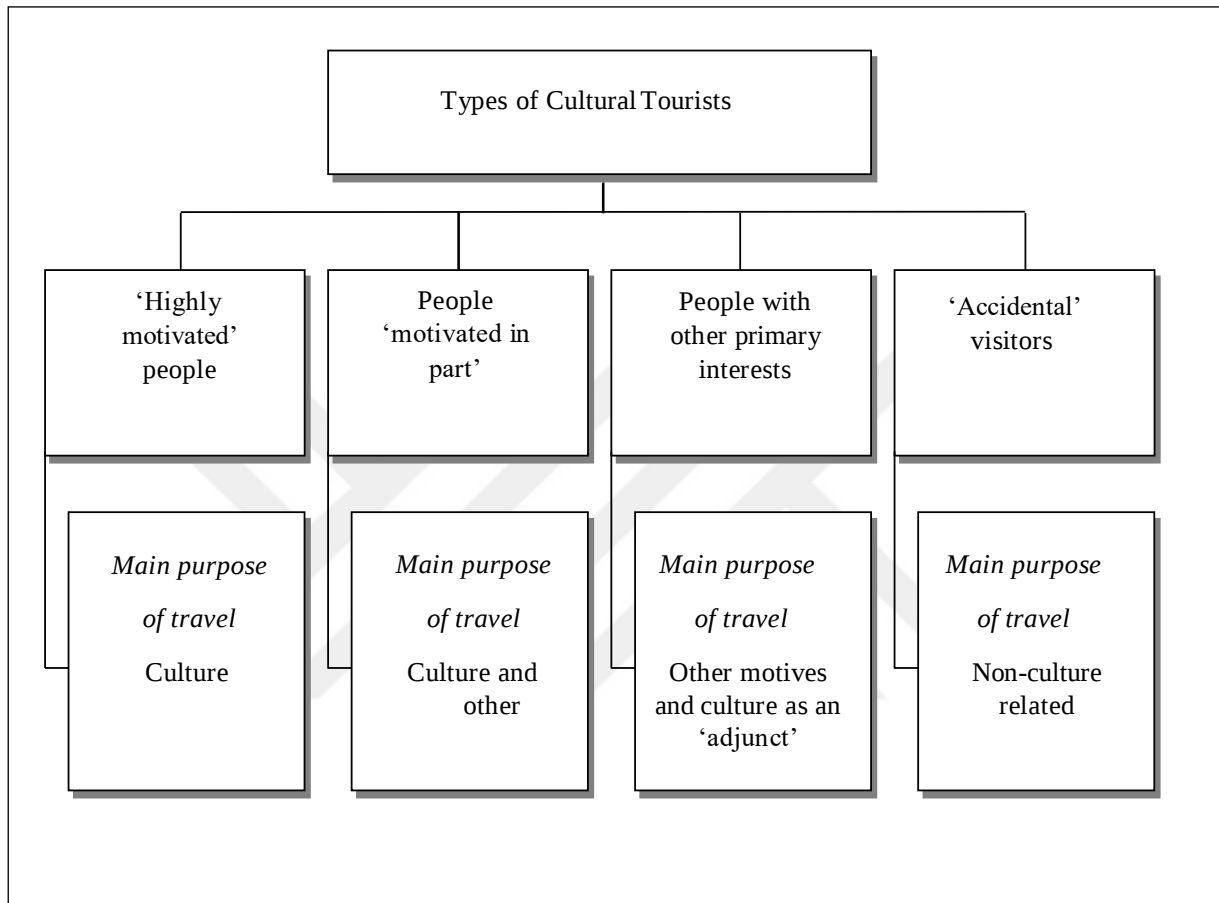


Figure 1.5 Types of Cultural Tourists

Source: Hausmann, 2007: 175

McKercher and du Cros (2002: 144) categorize cultural tourists into five different groups in their travel with a more detailed typology for cultural tourism according to experience and also the significance of culture as a motivator (Figure 1.6). The first group consists of purposeful cultural tourists, where culture is the main reason for their visit, and they have a deep cultural experience at the place. Sightseeing cultural tourists have a high centrality but a less deep and more shallow experience. It means that culture is not an important reason for their visit, but they visit a place for heritage or culture. Thirdly, casual cultural tourists have a modest centrality. Their visit has a limited cultural reason, and they have a shallow manner. Incidental cultural tourists who have shallow experiences attend in cultural activities, but cultural tourism is no reason for their travel. They also have a casual

manner. Finally, the serendipitous cultural tourists' primary motivation for travel is not cultural tourism. But although they do not travel for cultural purposes, after visiting cultural attractions, they gain deep experience (McKercher and du Cros, 2002: 144). There is a similarity between Hausmann and McKercher's classifications because motivation and experience are considered to identify cultural tourists in both approaches.

The first three types of cultural tourists of McKercher's categorizations; the purposeful, the sightseeing and the serendipitous are arguably considered as the primary cultural tourists because of their experience and main motivator of choosing a destination is for the cultural assets. When compared to the categorization provided by Stebbins (1996: 949), these three types of cultural tourist can be considered as specialized tourists. The other two types including casual and incidental belong the category of general cultural tourists. This classification of cultural tourists is shown in Figure 1.6.

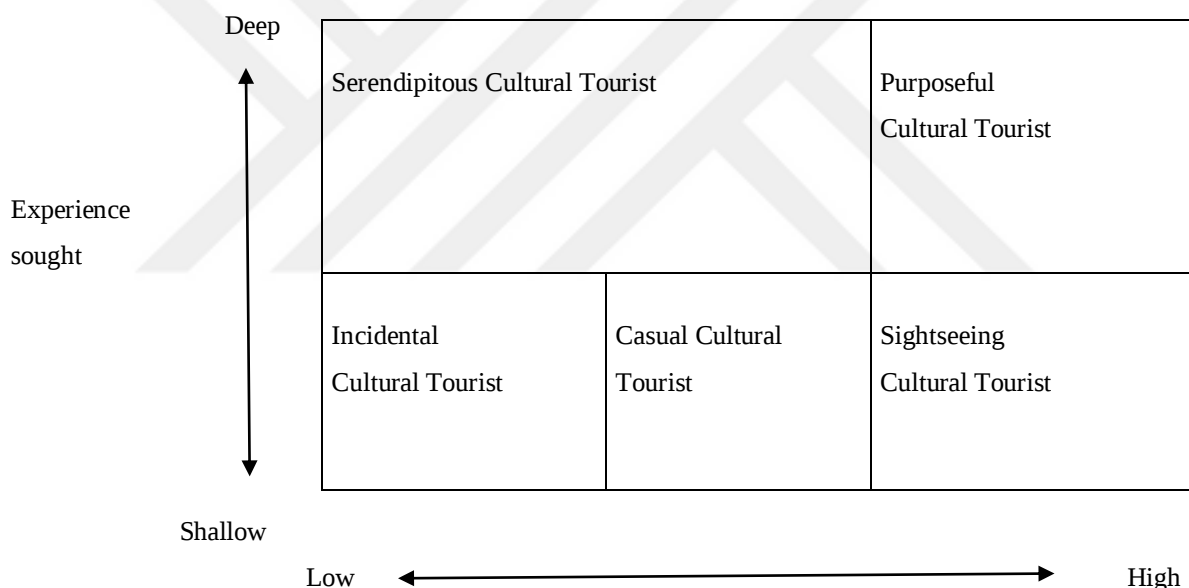


Figure 1.6 Classification of Cultural Tourists

Source: McKercher and du Cros, 2002 : 140

In summary, even those who travel for natural attractions such as the sea, sun, sand, mountain spend some of their time to learn the culture of the region they visit. An increase in the level of education also enables an increase in the number of people traveling for cultural purposes (Öter and Özdoğan, 2005: 128). In a study covering European Union countries, more than half of tourists traveling for cultural purposes have higher education (EU average 21%). They generally belong to high income professions. Moreover, highly

educated tourists visit cultural attractions twice as much as other tourists. These research results show that cultural tourism concerns a highly qualified and high-spending market. Turkey's tourism product diversification policies need to focus on cultural tourism. It should be known more about tourists traveling for cultural purposes to develop cultural tourism (Öter and Özdoğan, 2005: 129). Compared to the past, the most important element in the heritage experience for cultural tourists today is to offer them a fixed interpretation, a history story on their journey of historical curiosity (Boniface, 1993: 1).

1.7. Literature in Cultural Heritage Tourism

Cultural heritage tourism has become a popular research area among academicians with a growing interest in this type of tourism all around the World. Thus, many academic studies have been conducted on cultural heritage tourism, which has great importance in the tourism sector.

Evaluating tourist experience has long been one of the popular research areas in cultural heritage tourism among researchers. Chen and Chen (2010: 29) investigated the visitor experience in heritage tourism in four major heritage sites in Taiwan. For this purpose, the relationship between these experiences' quality, perceived value, satisfaction, and behavioral intention was tested. They applied the concept of experience quality to heritage tourism. According to the findings of the study, they noted that the tourism sector and heritage tourism are powerfully related to the experience consumption of tourists (Chen and Chen, 2010: 29-35). Ung and Vong (2010) also aimed to assess tourist experience in heritage tourism in Macau, which is on the Unesco World Heritage List in China. Macau heritage was examined from the perspective of tourists. Their study indicated four major factors, including history and culture, facilities and service at heritage sites, heritage interpretation, and attractiveness, influenced tourists' experience and satisfaction (Ung and Vong, 2010: 157-168). Kempniak et al. (2017) aimed to explore tourist experience at heritage sites in North Ireland. According to their findings, recreation is the primary motivation for heritage visitors. They decide their visitation through advice from their friends and family. Furthermore, the main factors affecting pre, during, and post-visit experience at heritage attractions were examined in the research. They evaluated the characteristics of the heritage visitor with a holistic perspective of the visitation experience. Moreover, they aimed to determine the factors affecting the satisfaction of the visit and the revisit intention by exploring the motivational and decision-making factors that influence the choice of a visit (Kempniak et al., 2017: 375-392).

Authenticity of tourist experience has been another important research area in cultural heritage tourism. In this sense, McIntosh and Prentice (1999) conducted a survey among tourists who visited three major British theme parks. In their surveys, they identified how individual visitors verify cultural authenticity by encoding an experience with their own personal meanings (McIntosh and Prentice, 1999: 539). Chhabra, Healy and Sills (2003) studied staged authenticity in heritage tourism. They aimed to understand the role of perceived authenticity to determine tourist satisfaction. As a result of their research, they suggest that all heritage tourism events should recognize the importance of authenticity to gain economic benefit (Chhabra et al., 2003: 702-719). Ramkissoon and Uysal (2010) also investigated how authenticity effects tourists' intentions in cultural heritage sites in their study. They aimed to understand the various interpretations in cultural heritage tourism consumption. They conducted their survey in 10 selected cultural and natural heritage sites on the Mauritius island. Their findings indicated that authenticity is fundamental for cultural heritage tourism. Tourists search for cultural authentic experience. Authenticity plays a significant role to determine tourists' cultural intentions (Ramkissoon and Uysal, 2010: 571-583). Lu, Chi and Lui (2015) analysed the effect of perceived authenticity, tourists' involvement, and destination image on tourists' experience at a Litchi Bay which is a historic area in China. They emphasized the significance of these dimensions in identifying tourist satisfaction in the scope of heritage tourism in historical districts (Lu et al., 2015: 93). Nguyen and Cheung (2016) also studied authenticity in heritage tourism. They focused on tourists' perceptions of authenticity and how they assess authentic tourist experiences in Hong Kong. Their findings showed that authentic experiences contribute to develop heritage tourism (Nguyen and Cheung, 2016: 157-168). The authenticity of tourism destinations and experiences is accepted as a significant factor in heritage tourism. Many tourists seek authentic experience at heritage sites. Park, Choi and Lee (2019) examined three dimensions of authenticity (objective, constructive, existential) on tourist satisfaction in South Korea in a village Hahoe which have been in a World Cultural Heritage List in their research. According to their research, to experience constructive and existential authenticity affects satisfaction. Tourist satisfaction is a significant factor for revisit intention (Park et al., 2019: 99-109).

Besides tourist experience and authenticity, many different researches in cultural heritage tourism was conducted by academicians. Silberberg (1995) focused on museums and heritage sites in urban areas and considered the opportunities for the continuous development of cultural tourism in his research. He underlined that cultural tourism

provides an important economic benefit for museums and heritage sites (Silberberg, 1995: 361-365).

Nuryanti (1996) examined the role of heritage at the heart of cultural tourism in postmodern tourism. He evaluated four issues related to heritage and tourism in this research. He identified heritage tourism as a sort of special interest tourism. Heritage tourism can be described by two phenomena as the unique and the universal. Moreover, great care must be taken in planning, developing, managing, and marketing heritage tourism. Different strategies may be required in the implementation of heritage tourism in developing and developed countries (Nuryanti, 1996: 249-260).

Richards (1996) focused on the demand for the production and consumption of heritage tourism in Europe in his study. The data in the research were obtained from the European Cultural Tourism Project established by ATLAS. The data consisted of a survey of cultural visitor characteristics, numbers (demand), and cultural attractions (supply) as two major elements. The survey was conducted through a questionnaire in the summer of 1992 as a peak season at 26 cultural attractions in nine European Union (EU) member states including France, Germany, Greece, Ireland, Italy, The Netherlands, Portugal, Spain, United Kingdom. By analyzing of heritage tourism market demand in Europe, this study contributed to the development of heritage tourism in Europe (Richards, 1996: 261-283).

Poria, Butler and Airey (2003) investigated relationships among four groups of variables (personal characteristics, site attributes, awareness, perceptions) and behavior (before, during, and after) at heritage sites. According to the result of the study, the perception of a place as part of personal heritage is concerned with the visitation patterns. They claimed that those who perceive a site as a part of their personal heritage are the basis of the phenomenon of heritage tourism, and they are differed from others by their behavior (Poria et al., 2003: 238-254).

Öter and Özdoğan (2005) conducted a study to determine the destination image perceived by tourists traveling for cultural purposes in the Selçuk-Efes region. The data of the research was collected via questionnaires among visitors of Selcuk Archaeological Museum. According to the results, it was determined that the visitors visiting the region for cultural purposes had a career in their profession and represented all age groups in the middle-high income group. In addition, it was determined that the participants perceived the region as an important region in terms of history, architecture, museum and cultural attractions, hospitality, cultural and linguistic diversity features, active environment and local cuisine (Öter and Özdoğan, 2005: 127-138).

Huh, Uysal and McCleary (2006) assessed the tourist satisfaction with cultural heritage destination in Virginia Historical Triangle in their study. According the findings of their survey, there is a remarkable relationship between destination attributes and overall satisfaction with cultural heritage sites (Huh et al., 2006: 81).

Nyaupane, White and Budruk (2006) analysed cultural tourists' motivation in cultural heritage sites in Arizona to develop management and marketing strategies for cultural heritage tourism. They emphasized the importance of culture and heritage for tourists' motivations, behaviours and experiences. They reported how market segmentation contribute toward management, planning and marketing of cultural heritage sites (Nyaupane et al., 2006: 81-99).

Park (2010) focused on evaluating the conceptual and symbolic interrelationships between heritage tourism and national identity in a research conducted in Changdeok Palace, South Korea. The results showed the main conceptualizations of national identity and national belonging during heritage tourism experience are indicator of cultural primordialism (Park, 2010: 116-135).

All of this research in the field of cultural heritage tourism contribute to understanding the demands of tourists. Thus, the results of these researches guide the destinations that target to market their cultural heritage assets.

CHAPTER TWO

TOURIST EXPERIENCE AND AUTHENTICITY

2.1. Experience

The word “experience” indicates two different situations: the lived experience of the moment and the evaluated experience that is subject to reflection and projected meaning (Highmore, 2002: 67). Experiences have emerged to create new value. Each experience arises from the interaction between the event staged and individual's previous mood and existence (Pine and Gilmore, 2011: 17).

Turkish Language Association defines experience as all the information that someone has acquired in a certain time or throughout life.¹³ According to Oxford Dictionary, experience is defined as “the knowledge and skill that you have gained through doing something for a period of time; the process of gaining this”.¹⁴

Experiences are accepted as special events that arise due to some of the incentives provided by pre- and post-purchase marketing efforts. Experiences include all living things. They usually result from real observations or participation in reality, dreamy or virtual events (Schmitt, 1999: 83). Experience is the result of attending a series of events with a social context (Smith, 2003: 233). According to Schänzel and McIntosh (2000: 37) “Experiences” can be defined as “mental, spiritual and physiological outcomes” arising from on-site recreational participation. Participation in an experience includes progress over time, foresight, emotional engagement, the uniqueness that strives it from the mundane, and achieves a kind of completion (Dewey, 1963: 26). Moreover, experiences arise as a result of living and encountering things. Cognitive, sensory, emotional, behavioral, and relational values which take the place of functional values are provided by the experience (Schmitt, 1999: 57).

The long-sought consumption experience should be seen as an emerging trait resulting from the interrelationships between individuals, thought, the environment, emotion, activity, and value (Hirschman and Holbrook, 1986: 23). The emotions customers gain from interacting with a firm's goods, services, and atmospheric stimuli create the experience (Haeckel et al., 2003: 18). Experiences are inherently personal. They arise in

¹³ <https://sozluk.gov.tr/> (access date: 04.05.2020)

¹⁴ https://www.oxfordlearnersdictionaries.com/definition/english/experience_1?q=experience (access date: 04.05.2020)

any individual who is emotionally, physically, intellectually or even spiritually engaged. No person can have the same experience period. Moreover, experiences can be seen as a situation that engages individuals personally (Pine and Gilmore, 1999: 12). Experience occurs within a person. The outcome of the experience depends on how the individual and mind in a particular situation show a reaction to the interrelations with the staged (Mossberg, 2007: 60).

According to Carbone and Haeckel (1994: 12), experience is the total and cumulative perception of customer built during the learning, acquisition, use, maintenance, and disposal of a product or service (Carbone and Haeckel, 1994: 12). To better clarify experience, Ritchie and Hudson (2009: 116) state that experiences have three characteristics:

- Experiences stem from cultural and social backgrounds of people. These different backgrounds guide to different interpretations of a tourism product. Thus, an available product cannot attract and thrill all customers.
- Experiences are versatile. They stem from the physical environment, activities, the social meaning arising from the activities. Even if people do the same thing in the same place, they gain different experiences.
- Experiences are existential. As they are felt personally and experienced only by humans, experiences are embodied in humans (Ritchie and Hudson, 2009: 116).

2.2. The Experience Economy

The experience economy concept has become increasingly popular recently, and has been used in various discourses, especially in consulting and popular media. The term experience economy was proposed by researchers Pine and Gilmore in 1999. The concept has also become fashionable among researchers (Hjorth and Kostra, 2007: 19). The experience economy in the 1990s was a concept that was rapidly supported by both business theorists and politicians and sociologists. Therefore, versions of the concept of an experience economy, such as creative industries, were also created by governments to explore new areas of national growth. Moreover, creativity, in general, has become a keyword for future productivity (Hjorth and Kostra, 2007: 28).

The experience economy has been the main driver of modern economic dynamics. Thus, emphasis on producing experience based on the ideas of the experience economy has dominated the literature. Experience is of high value to consumers, and the demand for it is

rising. The product of experience has become very profitable as consumers pay a high price for experiences (Sundbo and Darmer, 2008: 2-3).

Pine and Gilmore (1999: 2) states that experience is widely an unknown economic offering. Although experiences are always available, consumers and businesses have brought them to the service sector with activities such as dry cleaning and auto repair. When people buy a service, they also buy a series of intangible activities. But when they buy experience, they spend time having the pleasure of memorable events to keep them personally engaged (Pine and Gilmore, 1999: 2). Goods are accepted as tangible events, and services are as intangible events. But experiences are memorable events (Pine and Gilmore, 1999: 11). People may absorb an experience with different sort of dimension. These dimensions can be defined as the four "realms" of experience, including entertainment, education, escape, and estheticism, as shown in Figure 2.1 (Pine and Gilmore, 1999: 31).

These four dimensions differ between the two axes, namely the degree of customer involvement and the customer's environmental connection. The first dimension which is named as the entertainment develops when the customer observes the passive absorption. The second dimension is the esthetic that the customer participates and immerse passively in the experience. A beautiful arrangement of historical ruins in a museum or the breathtaking view of a place can be shown as examples of the esthetic dimension. The third dimension is education, in which the participant actively participates but expresses an absorbing experience such as snorkeling, scuba diving, or skiing. The fourth and final dimension is the escape that occurs when the participant affects real performances in the real or virtual environment. As a result, entertainment experience affects emotion, education experience learning, esthetic experience existence, and escape experience affects the emotions and satisfaction levels of the customers (Ali et al., 2014: 276). In the following subsections, four dimensions of experience were presented.

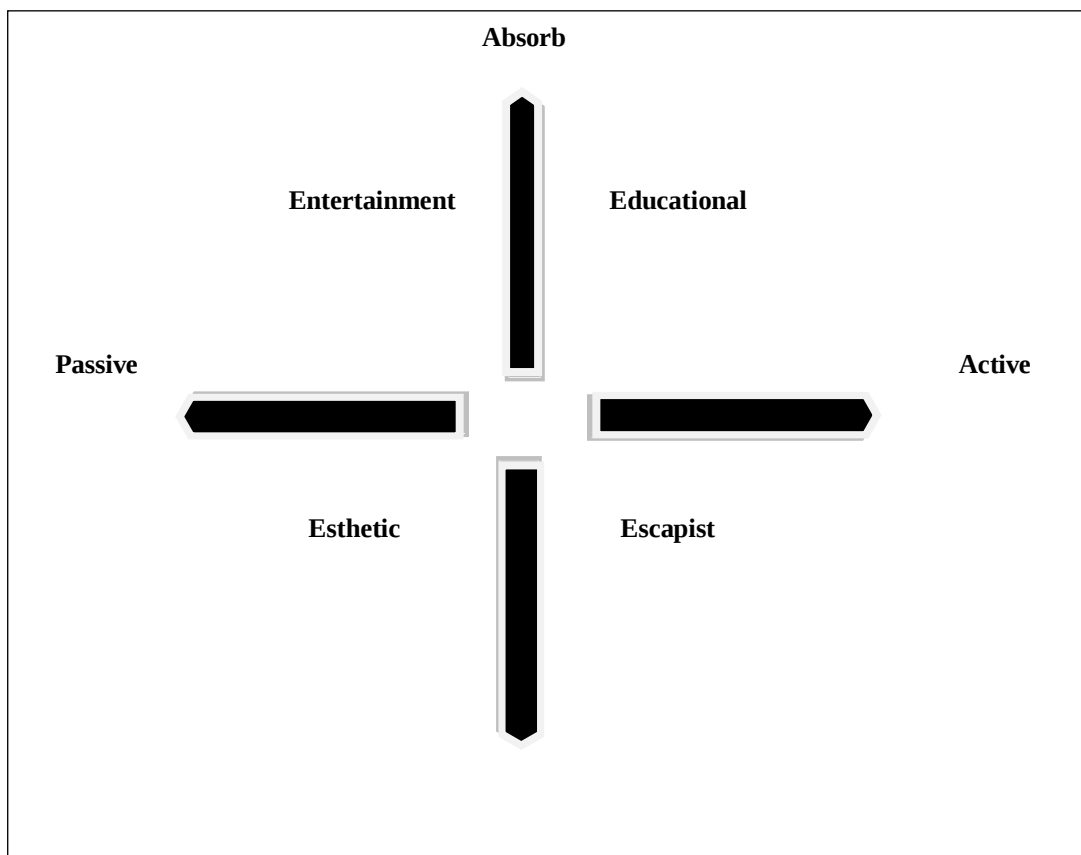


Figure 2.1 Experience Realms

Source: Pine and Gilmore, 1999: 31

2.2.1. Entertainment

Experiences like entertainment arise when people passively absorb experiences with senses, often when they watch a performance, listen to music or read for pleasure. But while many experiences entertain, not all of them entertain people. Entertainment defined by the Oxford English Dictionary, “the act of pleasantly occupying a person's attention, amusement”. Entertainment provides one of the oldest type of experience. It is also one of the most advanced and most common and familiar of experience today (Pine and Gilmore, 2011: 47).

2.2.2. Educational

Educational experiences occur when the people absorb the events unfolding before them as with entertainment experience. But unlike entertainment, people participate actively in the education experience. Educational events should effectively engage the mind or the body to inform people better and raise their knowledge or skills (Pine and

Gilmore, 2011: 47-48). A person actively participates in events and absorbs the events with the educational experience (Pine and Gilmore, 1999: 32).

2.2.3. Escape

The third kind of memorable encounters escape experiences includes a much more immersion than entertainment or educational experiences. Escape experiences are the opposite of entertainment. Guests of escapist experiences are completely immersed in them as active participants. Examples of essentially escaping environments are often artificial parks - walking in theme parks, gambling in casinos, playing computer-based games, chatting online, or even joining a paintball game in the local forest - and more natural ones (Pine and Gilmore, 2011: 49-50). Guests participating in escape experiences travel to a specific place or join an activity worth of their time. In other words, the guest of the escape experience is actively involved in an immersive environment (Pine and Gilmore, 1999: 33).

2.2.4. Esthetic

The fourth experiential realm is esthetics. In these types of experiences, individuals are involved an event or setting with little or no impact on the environment. Esthetic experiences involve standing at the edge of the Grand Canyon, having a work of art in a museum or gallery, and sitting in Caffé Florian in Venice, Old World (Pine and Gilmore, 2011: 53). Esthetics experiences are registered and represented. Therefore, esthetic is related to experience and the form this experience takes when communicated (Highmore, 2002: 19). In esthetic experiences, individuals involve themselves but remain passive (Pine and Gilmore, 1999: 35).

2.3. Customer Experience

Pine and Gilmore (1999: 11) emphasize the significance of the customer in creating experience, as they state that “experiences occur whenever a company intentionally uses services as the stage and goods as props to engage the individual” (Pine and Gilmore, 1999: 11). It means that an experience arises when companies purposely build to engage customers. The customer's involvement means that although their experience is the same, customers rarely have the same experience. The reason behind this is that the customer's experience arises from the personal interaction of the customer's experience with it and that all customers interact differently based on their background, senses, comments, and

associations. Thus, experiences enforce the senses and mind when interacting with the customer (Sundbo and Darmer, 2008: 6).

The customer experience structure is inherently holistic which involves the customer's cognitive, affective, emotional, social, and physical reaction to the retailer (Verhoef et al., 2009: 32). According to Shaw and Ivens (2002: 6) a customer experience has two elements which are the emotional and the physical. The mix of the feelings elicited against customer expectations and a company's physical performance create the customer experience (Shaw and Ivens, 2002: 6).

Experience arises as a result of encountering or living with things. Experience includes acting, sensing, and turning them into something emotionally and intellectually meaningful (Dirsehan, 2010: 1295). According to Shaw and Ivens (2002: 9) seven philosophies can be presented to build enormous customer experiences:

1. It provides a long-term source of competitive advantage.
2. It is created by continually transcending the physical and sensual expectations of customers.
3. It is distinguished by focusing on stimulating planned emotions.
4. Inspirational leadership has been achieved through empowering culture and satisfied people.
5. It is designed as 'outside to inside' instead of 'inside to outside'.
6. Revenue generation and costs can be significantly reduced.
7. It ensures the shaping of the brand.

Schmitt (1999: 86) the founder of experience marketing, introduced the concept of strategic experiential modules (SEMs) which divides customer experience into five dimensions as sensory experience (sense), emotional experience (feel), thinking experience (think), operational experience (act), and related experiences (relate). The first two categories explain how customer experience is based on emotions and senses. Thinking experience is related to the cognitive, and creative understanding of an event. Operational experience results from the participation in activities with other persons or the physical activity of customers. Lastly, related experiences stem from relevant cultural elements and belonging to a particular social group (Wang et al., 2012: 1765). In the following sub-headlines these dimensions are explained.

2.3.1. Sense

Sense addresses the senses to create sensory experiences with marketing, sound, sight, touch, taste, and smell. Companies and products can be differentiated by sense marketing. It can also be used to grow the value of products and to provide motivation to customers. Sense marketing necessitates to understand the way to achieve the effect of sensory (Schmitt, 1999: 87).

2.3.2. Feel

Feel marketing refers to the inner emotions and feelings of customers to create emotional experiences ranging from a positive light mood associated with a brand to powerful feelings of pride and joy. The most of the impact occurs during consumption. For this reason, standard emotional advertising is generally not suitable as they do not target emotions during consumption. Feel includes the consumer's desire to take perspective and empathize through marketing efforts, as well as which stimuli can trigger certain emotions (Schmitt, 1999: 89).

2.3.3. Think

Think marketing refers to the mind to create problem-solving and cognitive experiences that creatively engage customers. Think dimension addresses to interacting with the different opinions of customers through surprise. Campaigns of think are commonly used for new technological products. However, think marketing to high-technological products. Marketing of think dimension has also been used in communication, retailing, product design, and other industries (Schmitt, 1999: 90).

2.3.4. Act

The aim of act marketing is to influence physical experiences, interactions and lifestyles. Act marketing enriches the life of customers by improving their physical experience by representing them alternative lifestyles, interactions, and alternative ways. Rational approaches to behavior change are just one of many behavior change options. Lifestyles changes are brought out by role models and usually more motivating, inspiring, and spontaneous (Schmitt, 1999: 91).

2.3.5. Relate

Relate marketing includes the features of sense, feel, think, and act marketing. Therefore, relate marketing goes beyond the individuals personal feelings, thus

contributing to “individual experiences” and associating the individual with the ideal self, other people, and cultures (Schmitt, 1999: 91).

2.4. Tourism Experience

The tourist experience is accepted as a complex psychological process. Thus, the definition of experience encompasses various aspects. The difficulty in conceptualizing tourism experiences is because of the subjectivity of the individual's response to a specific situation. The tourism experience can be defined as the subjective mental state felt by the participants (Otto and Ritchie, 1996: 166). Experiences stem from visitors' individual interpretation of their social, personal, and cultural background (Ooi, 2005: 3). Tourism experience can be described as a result of a set of emotional, spiritual, intellectual, and physical impressions that subjectively perceived by tourists starting from the planning of their trip, and until they are back home (Prebensen, 2018: 88). According to Stamboulis and Skayannis (2003: 41), when tourists interact with destinations, experience arises. According to this point of view, destinations can be seen as ‘theaters’ at which experience occur, and tourists are ‘actors’ who play their role (Stamboulis and Skayannis, 2003: 41).

Tours, museums and company visitor centers offer a branch of tourism known by diverse names as industrial tourism, attractions, and heritage tourism. The common purpose in each segment is to make up a bond between a consumer and brand as the consumer gain information about the brand, its operation, production process, history, and historical significance during tourism experience (Mitchell and Orwig, 2002: 31). Tourism is a complex process that includes lots of tangible and intangible elements. Tourists complete the process through the consumption of diverse goods, and thus, they gain experience (Wang and et al., 2016: 685).

Tourism is the most significant experience economy offering. The concept of experience economy offers dimensions to interpret the tourist experience. Tourists, especially cultural tourists play an important role in the development of the experience economy (Richards, 2001: 56). People travel for pleasure. They try to discover and experience new places, return to the familiar and known destination. Some tourists are motivated to learn about other people and cultures, while others travel to gain insights into the self. Each year, a large number of people travel to experience the movement and excitement of being away. Tourism has become an important social, cultural and economic phenomenon in recent years and has expanded in terms of both its scope and importance (Wearing et al., 2009: 1). Traveling for pleasure beyond the usual environment shows a

person that there is some experience available “out there”, which makes travel worthwhile (Cohen, 1979: 182).

According to Urry (2002: 8), there is no single tourist type but a diverse of tourist modes of a tourist experience (Urry, 2002: 8). Tourist experiences take people away from their daily lives, thereby attracting their attention. Tourists wish to have new and interesting experiences during their travel (Zatori et al., 2018: 112). Andersson (2007: 46) views tourist experience as the point when tourism production meet tourism consumption. Tourist experiences take shape in the mind of tourists. Therefore, companies should offer products for experiences that satisfy the needs of the tourist at a specific time (Andersson, 2007: 46).

Volo (2010: 301) defines the tourist experience as a series of events such as sensation, perception, interpretation, and learning, in which a person experiences outside the usual environment (Volo, 2010: 301). Moscardo (2009: 101) claims that tourist experience is a continuous process of a series of activities that occur at a destination, which often have an interrelationship with tourism-based organizations and staff, and is guided by some kind of expectations (Moscardo, 2009: 101).

When tourists decide to spend money, time and effort to participate in engaging activities, they do so to create a pleasant moment regardless of their main goals, motivations, interests, involvement, experiences, and skills. Tourists then seek authentic experiences, learn physically and psychologically from various types of activities and take part in such events. Experiences usually meet the high-level needs of tourists such as novelty, learning, excitement, enjoyment, prestige, and socialization. Thus, they contribute to a sense of well-being (Prebensen, 2018: 2).

Experience research in tourism had begun when Clawson (1963) searched about recreational experiences in the early 1960s, and Boorstin (1964) interpreted authenticity about tourist experiences. In the 1970s, many authors agreed that tourism companies should provide experience (MacCannell, 1976; Dann, 1977; Cohen, 1979). An economic analysis of the growth of US entertainment and tourism attractions, such as theme parks, concerts, and sports events were provided by Pine and Gilmore (1999). Accordingly, they thought that all such businesses offer valuable experiences that are unique, memorable, and personally engaging the individual. Experimental design, which are particularly relevant to the tourism industry, have been applied controversially in the visitor attractions industry for a long time. One example is Disney Corporation, which has been successful in offering themed experiences since the 1950s. The experience economy concept is strongly related

to tourism in terms of both its origins and its consequences. Tourism deals with tourist experience by involving visiting, seeing, enjoying, learning, and living in a different lifestyle (Scott et al., 2017: 4).

According to Quan and Wang (2004: 298), the study of tourist experiences has two approaches as the social science approach, and the marketing/management approach. While the first approach treats the tourism experience as a peak experience, the second treats the tourist experience as the consumer experience. Both approaches capture some significant dimensions of the tourism experience. However, both approaches depict only in part the core of the tourist experience. Therefore, in order to investigate tourist experiences more, it is essential to overcome the academic scheme in both approaches based on the reconceptualization of the structure of the tourism experience (Quan and Wang, 2004: 298).

In response to the growth of tourism and the development of the global tourism industry, scientific interest in tourism is increasing, arising from various disciplinary perspectives. Tourism research and explanations range from micro-social psychological calculations focusing on individual motivations and experiences to macro-social approaches related to the globalization of tourism (Wearing et al., 2009: 3).

In tourism, the tourists participate in a personal project, a vacation, or perhaps a business trip, pursues their special interests away from home in a special place, with the promise of a satisfying personal experience (Trauer, 2005: 485). Tourism encompasses the satisfaction of quite a several human needs such as relaxation and cure, feeling togetherness, social acceptance, prestige, learning, self-realization in various forms, and esthetic impressions (Aho, 2001: 33). Therefore, different interests and lives of tourists cause different interpretations of a tourist product. Moreover, even if tourists do the same thing in the same place, they gain different experiences as their emotions and moods at a specific moment affect their experiences in the other way. Even though tourists can enjoy their experience in a place, not all of them have the same and memorable experiences (Kim et al., 2012: 13).

The tourist experience focuses on the analysis in understanding heritage tourism behavior and tourism motivations of a particular destination (Oh et al., 2007: 120). A tourist acquires the necessary resources to achieve positive experiences and combines them in a place and time. Thus, experience is the final output of goods and services. Goods and services in the tourism industry are produced to lead a memorable experience. Whether hotel rooms, a restaurant or other tourism attractions, the ultimate aim of producing these

goods and services is to offer tourism experiences (Andersson, 2007: 47). Therefore, for tourism service providers to be successful, it is essential to know how companies can meet the conditions that enhance customers' experience (Mossberg, 2007: 60).

2.5. Tourist Experience Dimensions

Tourist experiences form the core of the tourism industry. Researchers argued that destinations need to offer memorable tourism experiences to tourists to compete with other destinations (Zhang et al., 2018: 326).

Experiences of tourists are a significant indicator for their future behavioral intention in the destination because these experiences enable satisfaction and memorable experiences (Kim, 2014: 34). Researchers use the perspectives of different disciplines to investigate the core of the tourist experience. These disciplines can be listed as psychology, sociology anthropology, phenomenology, and consumer behavior. Nowadays, research in tourist experience has become a significant research area. The tourist experience is continuously developing, including concepts such as satisfying experiences, experience quality, remarkable experiences, and memorable tourism experiences in the marketing field. Although tourist experiences and memorable tourism experiences are related to each other, they have different concepts in terms of connotation. All forms of tourism experiences cannot be seen as the memorable tourism experience. Experiences made up of different tourist experiences and remembered after the vacation are named memorable tourism experiences. Memorable tourism experiences are crucial as only remembered experiences will influence the future decisions of tourists (Zhang et al., 2018: 327).

A memorable experience is also essential for a destination to offer the four realms of experience. Memories involve the availability of relevant information, both cognitively and emotionally, that can be received both voluntarily and involuntarily by the brain for specific purposes of knowledge. Even if tourist experiences are disappointing, memories tend to be powerful. Negative experiences in a destination cause to a living memory that creates a negative attitude towards the destination. Accordingly, memories can be referred to as a useful filtering mechanism that relates an experience with other attitudinal outcomes of the tourism experience (Oh et al., 2007: 123). Kim (2014: 36) identified seven dimensions of memorable tourist experience. These dimensions are explained in the following subsections.

2.5.1. Hedonism

It is accepted that tourism activities mostly consist of a hedonic component. While people consume experiences as tourism products, they primarily search for pleasure, unlike other activities and products. The main reason for consuming tourism products is to obtain enjoyable or hedonic experiences. Therefore, an emotional factor is essential for tourism experiences (Kim, 2014: 36).

2.5.2. Refreshment

Refreshment is considered one of the most determining factors of tourism activities. Cohen (1979) underlined this factor as the most important feature of the travel experiences that distinguish the participants from routine life. In describing tourism activity, Cohen (1979) states that “essentially temporary reversal of everyday activities is a no-work, no-care, no thrift situation” (Cohen, 1979: 181).

When tourists leave their usual environment, they suspend the values of their daily life. Thus, tourists assess their own life and society from a different perspective. The significance of refreshment and escapism tourism experiences are supported by also empirical research. The feeling of renewal positively affects travel memories of people (Kim, 2014: 36).

2.5.3. Novelty

Novelty is one of the popular motivation tools for tourists as another essential factor of the subjective tourism experience. People choose to travel places where their culture and lifestyle to meet the need and desire to experience something different than their country (Kim, 2014: 36).

2.5.4. Social interaction and local culture

Tourism experiences emerge when people get involved in experience-based situations. Culturally diverse travellers establish social interaction with those living in different places. Thus, they gain global citizenship by increasing their understanding of local communities. To experience local culture is accepted as one of the most significant motivational factors for travel also in the tourism literature. Moreover, there is an increasing trend towards participating in certain kinds of tourism. Especially voluntary tourism is one of the tourism types which enables travellers to gain experience, and knowledge uniquely. Tourists go beyond their usual environment, and thus they have interaction with the local people and their lifestyle (Kim, 2014: 37).

2.5.5. Involvement

Involvement dimension refers to being physically involved in tourism experiences (Kim et al., 2012: 15). People remember a personal and meaningful experience more than an irrelevant experience (Kim, 2014: 37).

2.5.6. Knowledge

People desire to find out something new and gain new skills and insights through tourism experiences. Studies conducted in tourism motivation also show that meeting the need to gain new information is one of the socio-psychological motivations that make people prone to travel. People travel to different destinations with the desire to gain new knowledge, mainly including fields such as history, geography, and culture (Kim, 2014: 37). The acquisition of new information such as the history, local culture and lifestyle of a destination, provides tourists intellectual development (Tung and Ritchie, 2011: 1379).

2.5.7. Meaningfulness

People try to discover meaning in their lives since meaning is very important for happiness and well-being. Similarly, people do not seek just escaping or authenticity in tourism activities and their trip. They also search for a sense of emotional, physical, or spiritual satisfaction by attending tourism activities. As travellers become more sophisticated, they are increasingly searching for more unique, and meaningful travel experiences to meet their desires and needs. Tourism experience is seen by some people as an internal journey of personal development rather than merely seeing landscapes and places (Kim, 2014: 37). If people cannot have a meaningful experience in the environment, the mood of an individual results in disengagement and carelessness (Tung and Ritchie, 2011: 1375).

2.5.8. Adverse feelings

One of the primary reasons for being involved in tourism experiences is to pursue pleasant, positive emotions. However, it is possible for tourists to experience unexpected negative emotions or feelings during their tourism experience. Being intense enough of these emotions can lead to negative memorable tourist experiences. Researches in memory also support the claim that negative feelings effect more strongly to memory than positive feeling. Tourists often develop serious adverse feelings due to accident or sickness. However, products of tourism are largely service-related, and by their nature, human error

is inevitable. This situation always causes tourists to develop negative emotions, such as anger and frustration during their tourism experience (Kim, 2014: 37).

2.6. Authenticity in Tourist Experience

Authenticity is one of the crucial terms that has been studied in the literature for a long time and leads to various studies on different conceptualizations and uses. The term introduced by MacCannell (1973) to the sociological studies of tourist experiences and motivations has been widely used in tourism studies since then. Recently, there has been a growing demand especially for new and authentic tourism experiences. Modern and sophisticated tourist expresses increased interest in learning, discovering, and experiencing tourist attractions (Prebensen, 2018: 99). In addition, authenticity is considered an important antecedent, both due to the tourist experience and the ability to motivate, interest and drive tourist visits (Bryce et al., 2015: 573).

Authentic is often described as real, reliable, trustworthy, original, first-hand, substantially accurate, and prototype versus copying, duplicating or doing the same as the original (Ram et al., 2016: 111). According to MacCannell (1976: 96), visitors look for real and authentic (backstages) experiences, as they find their ordinary modern life artificial and a little meaningless. Accordingly, the visitor seeks what is intact, primitive and natural, but not touched by modernity. Unlike the authenticity's objective nature that MacCannell (1976) stated, Cohen (1988: 378) claimed that the visitor is socially authentic and builds active meaning in their experiences based on their perspective, needs, and beliefs. Therefore, the reality of a site, activity or object is determined by each individual (Cohen, 1988: 378). Every person is unique and values their uniqueness. Consumer sensitivity to authenticity occurs when knowledgeable individuals independently purchase any item in which they are strongly involved. The underlying reasons for these purchases are a combination of terms they personally use to describe what they consider to be authentic or inauthentic (Gilmore and Pine, 2007: 18).

Seeking authentic experiences is regarded as one of the main tendencies in tourism. For this reason, authenticity is very significant for tourism, especially for heritage tourism more than all sectors (Frochot and Batat, 2013: 132). Authenticity is perceived by tourism providers as an important asset of companies that not only satisfy consumers with low cost and high quality but also serve consumers seeking real experiences (Ram et al., 2016: 110). Authenticity or inauthenticity can be considered as a result of how a person perceives something, their perspectives, and interpretations. Therefore, the authentic

experience can be seen pluralistic concerning that all tourists have their own perspective, experience, and interpretation of authenticity (Wang, 1999: 355).

Authenticity has long been referred to as a propulsive force that motivates tourists to consume cultural heritage and remains an important area of research in cultural heritage marketing and management. Tourists often seek authentic experiences as a result of the increased fragmentation caused by modernity (MacCannell, 1976). However, the meaning and value of authentic experience have become quite difficult and are mostly defined by the nature of interaction with the environment in which tourism experiences are produced and consumed with different target orientations for cultural tourism consumption. Hewison (1989) and Urry (1990) also share MacCannell's view that authenticity should be measured objectively. Wang (1999) suggests that clarifying the meaning of tourism experiences is important. Indeed, in today's travel market, what has changed is the meaning and interpretation of authenticity; cultural and non-specific cultural products can be recognized as unique over time (Cohen, 1988). The question that arises when cultural heritage becomes the focus of the tourism business is what the concept represents in cultural tourism consumption (Prebensen, 2018: 100).

According to Trilling (1972: 93), the authenticity in tourism was first used originally in museums where experts desire to assign whether art objects were as they appeared or as claimed (Trilling, 1972: 93). Today's tourists are interested in connecting with real, pure, and embedded consumer items and experiences. In this case, authenticity has to be connected to the destination and property in the community. The significance of community-based tourism arises, where benefits return to the community. Therefore, authentic and deeper experience are very important for tourists (Frochot and Batat, 2013: 133).

Tourism is not just a way to experience new events and places. It is also a way to experience the emotional geographies of societies with family members, and close friends. When traveling, families, friends, and couples spend time together. They are not separated by work, leisure activities, and geographic distances. Therefore, tourists are not only looking for authentic places and events; they also seek authentic sociality among themselves (Ek et al., 2008: 125). The search of tourists for authentic cultural experience has been defined as pristine, real, untouched, and traditional. In a museum or retail store, what is supposed to be true also depends on the viewer's interpretation (McIntosh and Prentice, 1999: 590).

Cultural heritage tourism implies the wishes and expectations of the visitors regarding real representations of reality. Authenticity is seen as a fundamental factor of a satisfying, and meaningful heritage tourism experience and progressively encouraged. Therefore, authenticity or a unique experience perception is crucial in successful heritage tourism. When authenticity has increased the quality of heritage tourism and has become a significant travel motive, the cultural heritage tourism market has begun to better focus on the concept of authenticity as a marketing strategy (Budruk et al., 2008: 186). Authenticity can be classified into three categories as objective, constructive and existential authenticity (Wang, 1999: 351). As shown in Figure 2.2, in the following subsections these categories are explained.

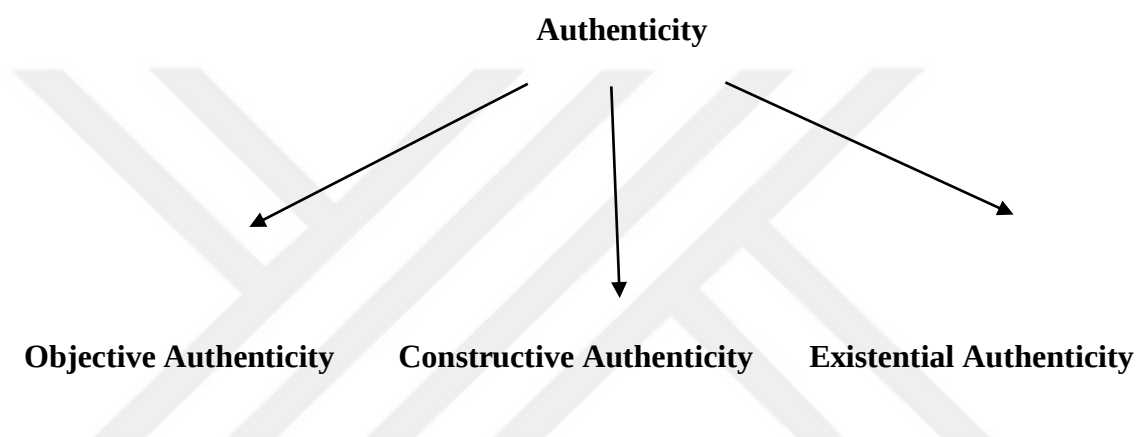


Figure 2.2 Classification of Authenticity

Source: Wang, 1999: 351

2.6.1. Objective authenticity

Objective authenticity points out to the authenticity of the original things. In parallel, authentic tourism experiences are equal to the cognitive experience of the authenticity of the originals (Wang, 1999: 352). Authenticity is accepted as a scientific or historical artifact for the researchers who have an objective perspective (Robinson and Clifford, 2012: 574). Objective authenticity refers to the originality of objects and sites and differs from symbolic authenticity in this respect (Ram et al., 2016: 111).

Object-based authenticity is “how people see themselves concerning objects”. It includes the desire of tourists to visit and experience historical sites and to create real information about arts, crafts, and objects (Bryce et al., 2015: 573). Reisinger and Steinner (2006: 69) claim that toured objects are a real property, whose originality can be measured according to absolute and objective criteria. For this reason, it is considered in the tourism literature that reality is evaluated by experts, not as perceived by tourists. Thus, even

though tourists may think they are encountering the authentic things, the object of their experience may be wrong or staging, an imitation or simulation. Even if tourists decide that this is real, the objects staged cannot be objective authentic. Object authenticity expresses the inconsistent genuineness of something observable, in its objective form, such as a work, fossil, food, clothing, or ritual. Since authenticity is often backed by unquestionable data, it is objective as long as it is not argued or challenged by a person (Reisinger and Steinner, 2006: 69).

2.6.2. Constructive authenticity

Constructive authenticity is the authenticity which reflected in the objects, expectations, preferences, beliefs, and powers of the tourists or tourism producers. Accordingly, the authenticity of toured objects, and authentic tourism experiences are essential for each other. Therefore, the authenticity of toured objects can be accepted as symbolic (Wang, 1999: 352). The world constructed by individuals with their own interpretations is the only accessible world (Waitt, 2000: 848). Constructivism is based on creating a mutual meaning. Accordingly, tourists construct their own meanings in their relationship with diverse environmental factors in an active way. Constructivism accepts that there is no single objective fact that is independent or predetermined from human interpretation. There are constructivist multiple or plural realities. They are relative or dependent on the situation and context. Accordingly, authenticity arises, is socially constructed and improves over time (Robinson and Clifford, 2012: 574).

Constructive authenticity is a socially constructed interpretation of the reality of things that can be observed, real and objective phenomena. It is not inherent in the object, and depends on the interpretation of history or time. The authenticity of a tourism environment is more of a judgment than a tangible asset. As a constructive point of view, people can reach a real world only with his mental activity. Hence, the truth depends on the tourists constructs and interpretations (Reisinger and Steinner, 2006: 70). For the constructivists, things are unique in that they are constructed through meaning making and interpretation rather than being intrinsically original. In this sense, authenticity can be accepted as a reflection of the beliefs, expectations and preferences of tourists (Zhu, 2012: 1497).

2.6.3. Existential authenticity

Existential authenticity refers to authenticity, which consists of self-creation through social interaction and attending activities. Existential authenticity is based on

experience. Constructive and existential authenticity include in some aspect interactions with cultural agents, residents, and other tourists (Zatori et al., 2018: 113).

Existential authenticity is based on the potential existence which is activated by tourism activities. In parallel, authentic tourism experiences reach this active existential entity within the tourism process. Existential authenticity is not related to the authenticity of toured objects (Wang, 1999: 352). Existential authenticity is about the experience of being honest with itself and not about any object (Kolar and Zabkar, 2007: 238).

Steiner and Reisinger (2005: 303) claim that to conceptually explore existential authenticity, it is first necessary to understand what being human means. Existential authenticity is experience-oriented. Although people have a common destiny with many people, they do not have the same possibilities as each person has a different heritage. Importantly, for the debate on authenticity, each person perceives the world from a different perspective as they stand somewhat differently in the world of destiny or heritage. Thus, different and unique opportunities are offered to people (Steiner and Reisinger, 2005: 303-304). According to the existentialist approach, being oneself means existing according to one's nature or essence. Accordingly, everyone can only be authentic or inauthentic in different situations. It depends on how they reflect themselves in the world of their heritage and destiny. Humans reach into their past to understand how things stand for them at the moment and what possibilities they have since they are existentially dynamic, potential, historical, and instantaneous (Zhu, 2012: 1497). In the situation of existential authenticity, tourists can experience authenticity through self-discovery without being subject to the efforts of the heritage producer. However, how cultural heritage objects are represented also plays a very important role (Farrelly et al., 2019: 6).

In the pursuit of existential authentic tourism experience, tourists engage in an existential being state activated by certain tourist activities. In other words, the existential experience refers to the authenticity that the tourism process will be exemplified by tourists subjectively or intersubjective (Wang, 1999: 359). In this thesis, existential authenticity of tourists was measured.

2.7. Experience and Authenticity in a Cultural Heritage Site

Tourist experiences are crucial to the fast-growing cultural heritage tourism in the tourism industry. Heritage tourism has become more visitor-oriented, taking into account consumer preferences and experiences. Opportunities for active participation are offered to tourists to gain authentic experiences. Understanding tourist experiences have also become

significant in cultural heritage sites that are widely visited by tourists. Tourist experiences in cultural heritage sites have been searched by many researchers.

According to De Rojas and Camarero (2008: 525), visitors look for a total experience that consists of entertainment, education, culture, and social interaction. Therefore, museums have to organize events and provide learning experiences to create positive visitor experiences. They examined in their study how expectations, experiences, and satisfaction related to cultural tourism. They conducted the survey among the respondents who visit the cultural center named the Queen Isabel Interpretation Center in Spain by a questionnaire. The findings of their study emphasized the significance of visitor experience in cognitive and emotional aspects of satisfaction. They also concluded that for museums and heritage sites, it is important to analyze whether tourists may need diverse stimuli to have a positive experience (De Rojas and Camarero, 2008: 525-537).

Poria et al. (2013: 272) conducted a study to understand the concept of world heritage, and visitors' experiences at heritage sites. The results of their study indicated a relationship between the imaginary and the physical elements in the conceptualization of tourist experience. Furthermore, the results showed that the tourist experience is a subjective concept. The study also indicated attitudes of tourists toward heritage, derived from the cultural value system of visitors and their "learning" about the site (Poria et al., 2013: 272-274).

In another study, Ali (2015: 1) underlined that heritage tourism has become vital in the tourism sector, which presents heritage attractions. For this reason, tourist experience has become very important to satisfy tourists and make them revisit, since the experience economy is integrated into the tourism sector. In his study, he aimed to identify the relationships between the experience of heritage tourists, nostalgia, and behavioral intentions at Takht-i-Bhai, a UNESCO World Heritage site in Khyber Pakhtunkhwa, Pakistan. Findings showed that heritage tourist experience has a positive effect on tourists' nostalgia and their revisit intentions and recommendation. Accordingly, heritage site marketers should effort to present the experience-based offering to increase the experience of heritage tourists. Heritage sites, hedonics, and escapism are considered to be the most essential factors of heritage tourists' experience. According to Ali, management should also focus on the additional facilities and ensure learning and educational opportunities at the heritage site to satisfy tourists (Ali, 2015: 1-4).

Lee (2015: 155), conducted a study to identify memorable tourism experiences in a reuse heritage site in Taiwan. He aimed to enhance memorable tourism experiences in a

heritage site through his research. According to the results, cultural inheritance has a positive relationship with memorable tourism experiences at a heritage site (Lee, 2015: 155-170).

Recently Scarpi et al. (2019: 389) studied experience authenticity with visitors in a Roman heritage festival in Italy. They aimed to explore the visitors' perspectives on the authenticity of heritage experience to evaluate their intention to revisit. Authenticity of experience refers to which tourists comprehend experiences, products, and events as unique. The authenticity of the experience is the key to the tourism and hospitality literature that examines it in terms of revisit intentions, satisfaction, and loyalty. Moreover, the authenticity of the experience is linked to the past. Therefore, it is principally connected to the heritage tourism experience of where the search for experience authenticity is crucial. For example, some studies regard it as the predictor of satisfaction or revisit intention, while others consider it a mediator between motivation and behavioral intentions. Findings of research indicate that experience authenticity positively affects place attachment (Scarpi et al., 2019: 389-401).

Another researcher who studied authenticity is Yi et al. (2018: 411). The survey took place in two Chinese World Heritage Sites called Kaiping watchtowers in Guangdong, and Yongding earth building in Fujian province. In the research, a relationship model of perceived authenticity, existential authenticity, and loyalty was investigated by analysing the impact of tourists' perceptions of authenticity. According to results, existential authenticity has a positive impact on loyalty (Yi et al., 2018: 411-424). Kolar and Zabkar (2010: 652) also studied authenticity in their search. They surveyed 25 Romanesque heritage sites in four European countries to examine the concept of authenticity in cultural tourism. A consumer-based model was proposed that authenticity plays a mediating role between cultural motivation and loyalty. According to results, cultural motivation is a significant indicator of object-based and existential authenticity that affect tourist loyalty. Besides, existential authenticity positively affects tourists' loyalty (Kolar and Zabkar, 2010: 652-664). In this thesis, the scale of existential authenticity from Kolar and Zabkar (2010) was adopted as the items were suitable for measuring authenticity in a cultural heritage site.

To sum, previous researches show that it is necessary to understand tourist experiences and to determine strategies in cultural heritage sites accordingly in order to satisfy tourists and make them revisit and recommend.

CHAPTER THREE

THE CASE STUDY OF PERGE

3.1. Research Area: Perge Ancient City

Perge, which is on the borders of Aksu District of Antalya Province, is 17 km east of the city center. It is also one of the most regular Roman period cities in Anatolia. It was once capital city of Pamphylia Region. Research conducted in the city revealed that the prehistoric accumulation of this city, famous for its structures, dates back to the Early Bronze Age in the light of ceramic samples seized in the acropolis. The excavation history of the city, which is referred to as “Parha” in the Hittite written texts, begins with the work of Ord. Professor Dr. Arif Müfid Mansel in 1946. In addition to its architecture, it is also famous for its marble sculpting. As a result of the excavations carried out by Istanbul University since 1946, important monumental structures of the city center have been brought to light. Thanks to the sculptured finds, the Antalya Museum has become one of the richest Roman period sculpture museums in the world. Perge excavations have been conducted under the direction of Antalya Museum Directorate since 2012. Excavation, restoration, and conservation works are still carried out by Antalya Museum Directorate. Perge had three main periods. The city experienced its first brilliant period in the Hellenistic Period. The Hellenistic Period Towers, which remain intact even today represent this brilliant period of the city, which was designed as a planned city in III BC. (Picture 3.1).



Picture 3.1 Hellenistic Period Towers

However, Perge's golden age was under the rule of the Roman Empire. AD II-III, Perge has benefited from the blessings brought by the period of peace and wealth known as "Pax Romana (Roman Peace)" for centuries and has achieved a prosperous standard of living by combining these returns with its geopolitical position. During this period, the city has been subject to reconstruction activities. Today which attract the visitors most, important public buildings such as Theater, Stadium, City Gate, Agora & Macellum (Picture 3.2), Palaestra, and water-related aesthetic arrangements such as Baths, Water Channels, and Monumental Fountains, were built in the Roman Period.¹⁵



Picture 3.2 Agora

Perge, having lived its last brilliant period in the Eastern Roman (Byzantine) Empire Period in the chronological period, became a place frequented by the leading saints of this religion with the influence of Christianity that left its mark on the period. Perge, which is the haunt of Saint Paulus, was the starting point of the St. Paulus road extends to Antidocia of Pisidia. AD V. and VI. magnificent basilicas were built in the city for centuries and Perge has gained the identity of "Metropolitan City".

Excavations of the buildings such as the Theater, South Bath, Agora & Macellum, Kestros Fountain (Picture 3.3), and Colonnated Main Street (Picture 3.4) were carried out between 1946-2012. During the excavations under the direction of Antalya Museum Directorate, the excavation of the Colonnated West Street, which is the second artery of the city, and the water channel running parallel to this street, the Caracalla Fountain (including the main facade of the Palaestra structure and the nymphahion pool) was completed, and the route extending to the Western Necropolis was completely opened. Besides, Perge Theater

¹⁵ <http://www.muze.gov.tr/perge> (access date: 02.08.2020)

(Picture 3.5.) was opened in 2017.¹⁶



Picture 3.3 Kestros Fountain



Picture 3.4 Colonnated Main Street

¹⁶ <http://www.muze.gov.tr/perge> (access date: 02.08.2020)



Picture 3.5 Perge Theater

Among the historical figures of the city, "Apollonius", which is famous in astronomy, geometry, and mathematics, takes the first place. Another famous person of Perge is Varus, a philosopher who lived in the 2nd century. Although many gods and goddesses are seen in Perge, Artemis has special importance in them. The Temple of Artemis, which is great in size, beauty, and construction, mentioned by many ancient writers, was located on a high hill outside the city, its location has not been found to this day.

Perge Ancient City (Picture 3.6) is a city that is important for planning in the context of the Late Classical, Hellenistic, and predominantly Roman Imperial periods. The plan, which was applied to the acropolis in the Late Classical Period, moved to the lower city with the expansion in the Hellenistic Period. Within the framework of urban planning, the street with columns with the north-south axis of the lower city is a remarkable example. On the other hand, the water channel runs along the colonnaded street in the north-south direction is an important design. The canal, together with four monumental fountain structures and two large baths in the city, gave Perge in the warm Pamphylia plain a "water city" identity. The defense system built in the Hellenistic Period and repaired in the Roman Imperial Period and Late Antiquity is another element that highlights Perge. The city wall, towers, bastions and gates around the lower city are largely standing. Considering the acropolis walls, Perge appears as a valuable source of information about ancient military architecture. Perge Ancient City have been candidate to UNESCO World Heritage List

with its qualities.¹⁷



Picture 3.6 Perge Overview of Archeological Site

2018 was declared the year of Perge in Antalya.¹⁸ It was aimed to better promote the ancient city, where excavation and restoration works were accelerated. The location of Perge in Turkey is shown Picture 3.7.



Picture 3.7 Location of Perge in Turkey (GPS coordinates: 36.961000, 30.855200)

¹⁷ <https://kvmgm.ktb.gov.tr/TR-44411/perge-antik-kenti-antalya.html> (access date: 02.08.2020)

¹⁸ <https://perge2018.aktob.org.tr/> (access date: 02.08.2020)

Visitor numbers of Perge between 2016-2019 is shown in Table 3.1. It is observed that the number of visitors increases from year to year. The declaration of 2018 as Perge year in Antalya may be effective in this increase in visitors.

Table 3.1 Visitor Numbers of Perge between 2016-2019

Year	Visitor Number
2016	59.550
2017	63.949
2018	92.239
2019	116.426

Source: www.dosim.gov.tr/muze-istatistikleri: 02.08.2020

3.2. Aim of the study

Cultural heritage tourism is one of the fastest growing areas of the tourism industry. Cultural heritage sites are attractive touristic areas and one of the significant source of revenue for countries all around the world. It is important to analyze tourist experiences in order to better benefit from cultural heritage tourism, which is an alternative tourism type that can span twelve months of the year. Considering that Antalya is a very rich city in terms of cultural heritage sites, it is important to highlight Antalya with cultural heritage tourism. For this reason, Perge Ancient City, which has a very rich historical background and new structures are constantly brought to light by excavations in recent years, was chosen to measure tourist experiences in a cultural heritage site. In general, this study focuses on experience. It was aimed to contribute to increase the satisfaction of the tourists visiting Perge Ancient City by revealing which tourist experience dimension is important in terms of behavioral intention with the data obtained. The detailed objectives of this research are:

1. To measure tourist experience, authenticity, satisfaction and behavioral intention of visitors to Perge Ancient City.
2. To explore the socio-demographic characteristics of visitors to Perge Ancient City.
3. To identify how tourist experience, authenticity, satisfaction, and behavioral intention differ among respondents' demographics.
4. To identify how tourist experiences and authenticity affect satisfaction and behavioral intention.

To achieve fourth objective, a research model which is shown in Figure 3.1 was used.

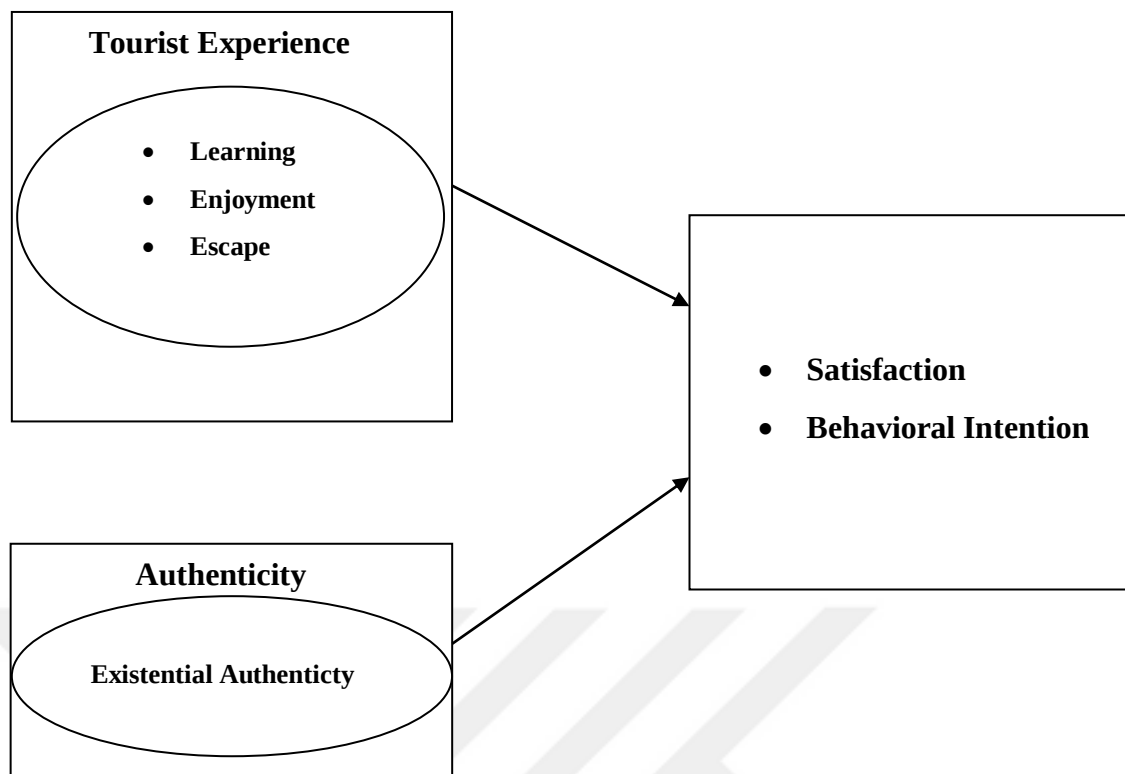


Figure 3.1 Research Model

3.3. Methodology

The field study of the research was carried out with the participation of Turkish and foreign visitors coming to Perge Ancient City. The survey method was used as a data collection tool. The questionnaire used for the survey consists of five parts which measure the demographic characteristics, authenticity (Existential Authenticity), tourist experience, satisfaction, and behavioral intentions of the participants. In the first part, the demographic characteristics of the participants were determined with 11 questions. These questions consist of gender, education, age, occupation, income, nationality, number of visits to Perge, travel partner, sources of information, organization of visits, and length of stay in Antalya. In the second part, authenticity scale which was adapted Kolar and Zabkar's (2010) model of authenticity consisting of four items of existential authenticity was used. In the third part, for measuring tourist experience Kang and Gretzel's (2012) scale with nine items of learning, enjoyment, and escape experience was utilized. In the fourth part, the overall satisfaction was measured using three items adapted from Lee et al. (2007). In the last part, for measuring behavioral intention, the scale adapted from the study of Wu and Li (2017) was used. Scale items were measured on a seven-point Likert type scale ranging from strongly disagree (1) to strongly agree (7). The questionnaire was first prepared in English and then translated into Turkish. Five academicians at the Tourism

Faculty of Akdeniz University were asked to check survey form. According to their feedback, both English and Turkish questionnaires were revised. Besides, a pilot test was conducted with 32 students studying the English Tourism Management programme and Tourist Guide Programme to ensure the wording of the scale and intelligibility of translation. The research was conducted between November 2019 and March 2020 in Perge Ancient City by the researcher. Visitors who finished their visit to Perge Ancient City were explained the aim of the research and asked to fill the questionnaire. Questionnaires typically took approximately 5 minutes to complete. By the volunteer participation, at the end of the period, a total of 348 questionnaires were collected. After the elimination of missing data, a total of 321 questionnaires were remained. The analysis of the data obtained through the surveys was done with the SPSS statistical software and the findings were interpreted. The questionnaires in Turkish and in English were presented in Appendix 1 and Appendix 2.

3.4. Findings

3.4.1. Demographic Characteristics of the Respondents

Findings related to demographic characteristics of the sample are shown in Table 3.2. The distribution of the 321 respondents shows that 54.8% (176) are male and 45.2% (145) are female in the survey. As seen in table 3.1, 20.6% (66) of the participants are aged between 18 and 25 years, 29% (93) are 26-35 years, 25.2% (81) are 36-45 years, 13.4% (43) are 46-55 years. Considering the education levels of the participants, it is remarkable that the majority of them (53%, (170)) have bachelor degree and 28% (90) have master and above degree. Along with this, it is identified that 11.5% (37) have a high school degree, 5.3% (17) have an elementary degree. In term of occupational distribution of visitors, most of the respondents (32.7%, (105)) are company employee, %16.8 (54) are student, 15.3% (49) are self-employed, 11.5% (37) are officer and 11.8% (38) are retired. Since visitors come from many different countries, the income distribution is divided into categories as below average, average, and above average, rather than currency. According to the distribution of income of respondents, majority of them (60.7% (195)) have average income, 29.9% (96) have above average income, and 9.3% (30) have below average income.

Table 3.2 Demographic Profile of the Respondents

Attributes	f	%
Gender		
Female	145	45.2
Male	176	54.8
Age		
18-25	66	20.6
26-35	93	29.0
36-45	81	25.2
46-55	43	13.4
56-64	23	7.2
65 and older	15	4.7
Education		
Elementary	17	5.3
High school	37	11.5
Bachelor	170	53.0
Master or above degree	90	28.0
Other	7	2.2
Occupation		
Student	54	16.8
Company employee	105	32.7
Self-employed	49	15.3
Officer	37	11.5
Retired	38	11.8
Other	38	11.8
Income		
Below average	30	9.3
Average	195	60.7
Above average	96	29.9

As seen in Table 3.3, the most of the participants are Turkish (50.5% (162)), and the rest are scattered among many different nationalities.

Table 3.3 Nationality of the Respondents

Nationality	f	%
American	12	3.7
British	12	3.7
Chinese	10	3.1
Dutch	17	5.3
French	17	5.3
German	11	3.4
South African	12	3.7
Swiss	10	3.1
Turkish	162	50.5
Other	58	17.7

Table 3.4 shows the number of visit of the respondents to Perge. The most of participants are first time visitors with 79.1% (254), while 20.9% (67) of participants visited Perge two or more times.

Table 3.4 Number of visit to Perge

Number of visit to Perge	f	%
First visit	254	79.1
Repeat visit	67	20.9

Table 3.5 indicates travel partners of respondents during their visit to Perge. Results show that most of the respondents (58.9%, (189)) visit Perge with their family. 36.8% (118) of respondents visit Perge with friends, 3.1% (10) are alone, and 2.2% (7) are with their colleagues/coworkers.

Table 3.5 Travel Partner

Travel Partner	f	%
Alone	10	3.1
Family	189	58.9
Friend	118	36.8
Colleague/Coworker	7	2.2
Other	19	6

Note: More than one option was available.

Perge visitors who participated in the study were also asked to determine which sources of information they used about Perge. For this purpose, the participants were

allowed to make multiple selections in sources of information, and the distributions related to the information sources of the visitors are shown in Table 3.6. Results indicate that most visitors (55.5%, (178)) used the internet as a source of information. The internet followed by travel agency (20.9%, (67)), friends (20.6%, (66)), past experiences (11.2%, (36)), newspaper/brochure (8.1%, (26)), and television (2.5%, (8)).

Table 3.6 Sources of Information about Perge

Sources of Information about Perge	f	%
Travel agency	67	20.9
Friends	66	20.6
Internet	178	55.5
Television	8	2.5
Newspaper/Brochure	26	8.1
Past experiences	36	11.2
Other	24	7.5

Note: More than one option was available.

Table 3.7 shows how respondents organise their Perge visit. As seen in table 3.7, majority of visitors (76.9%, (247)) visited Perge by themselves and 23.1% (74) of them visited Perge through a travel agency.

Table 3.7 Organization of visit

Organization of visit	f	%
By myself	247	76.9
Through a travel agency	74	23.1

Table 3.8 indicates the length of stay in Antalya preferred by the participants. Since 90 of the visitors were resident of Antalya, they were not taken into account in the distribution of length of stay. Most of the visitors (45.1%, (104)) stayed in Antalya between 1-3 days. Following that, 42% (97) of visitors between 4 -7 days, 10% (23) between 8 – 14 days, and 3.1% (7) between 15 – 30 days stayed in Antalya.

Table 3.8 Length of stay in Antalya

Length of stay in Antalya	f	%
1 – 3 days	104	45.1
4 – 7 days	97	42
8 – 14 days	23	10
15 – 30 days	7	3.1
Total	231	100

3.4.2. Reliability Analysis

3.4.2.1. Reliability of Authenticity Scale

The scale is considered to be reliable when the Cronbach Alpha value is 0.70 and above. For authenticity scale, Cronbach's Alpha is 0.755 which means that the scale is reliable (Cronbach, 1951). Skewness and Kurtosis values indicate whether the data shows normal distribution or not. Skewness statistics ranged from -2.257 to -.814 and kurtosis statistics from .398 to 7.378. It was observed that the data were normally distributed considering their skewness and kurtosis values except one item with 7.378 kurtosis value (Kline, 2011).

As seen in Table 3.9, "I liked the calm and peaceful atmosphere during the visit" (6.49) item has the highest mean value. That item followed by "I enjoyed the unique experience in Perge" (6.20), "This visit provided a thorough insight into this cultural heritage site's historical era" (5.72) and lastly "During the visit, I felt connected with the related history, legends, and historical personalities" (5.36).

Table 3.9 Authenticity Reliability Statistics

Items	Mean	Std. Deviation	Skewness	Kurtosis
This visit provided a thorough insight into this cultural heritage site's historical era	5.72	1.397	-1.226	1.172
During the visit I felt connected with the related history, legends and historical personalities	5.36	1.358	-.814	.398
I enjoyed the unique experience in Perge	6.20	.971	-1.631	3.460
I liked the calm and peaceful atmosphere during the visit.	6.49	.841	-2.257	7.378

3.4.2.2. Reliability of Tourist Experience Scale

For experience scale with nine items, Cronbach's alpha is 0.851. The fact that Cronbach Alpha is greater than 0.8 indicates that the survey has high reliability (Cronbach, 1951). Skewness and Kurtosis values indicate whether the data shows normal distribution or not. Skewness statistics ranged from -1.698 to -0.756 and kurtosis statistics ranged from .370 to 3.856, indicating that the data were normally distributed with Skewness and Kurtosis values (Kline, 2011).

As seen in Table 3.10, “I enjoyed being in Perge” (6.31) item has the highest mean value. That item followed by, “I derived a lot of pleasure from my visit to Perge” (6.17), “I had fun in Perge”(5.86), “I expanded my understanding of Perge” (5.71), “I felt like I was in another world”(5.67), “I gained information and knowledge about Perge” (5.52), “I got away from it all”(5.37), “I learned many different things about Perge” (5.34), “I got so involved that I forgot everything else” (4.97).

Table 3.10 Tourist Experience Reliability Statistics

Items	Mean	Std. Deviation	Skewness	Kurtosis
I expanded my understanding of Perge	5.71	1.160	-1.044	1.152
I gained information and knowledge about Perge	5.52	1.282	-1.204	1.720
I learned many different things about Perge	5.34	1.275	-.782	.462
I had fun in Perge	5.86	1.034	-1.174	1.988
I enjoyed being in Perge	6.31	.946	-1.698	3.865
I derived a lot of pleasure from my visit to Perge	6.17	1.052	-1.387	1.982
I felt like I was in another world	5.67	1.171	-1.013	1.058
I got away from it all	5.37	1.234	-.812	.751
I got so involved that I forgot everything else	4.97	1.476	-.756	.370

3.4.2.3. Reliability of Satisfaction Scale

For satisfaction scale with three items cronbach's alpha is 0.879. The fact that Cronbach Alpha is greater than 0.8 indicates that the survey has high reliability (Cronbach, 1951). Skewness statistics ranged from -1.523 to -1.186 and kurtosis statistics ranged from 2.064 to 3.409, indicating that the data were normally distributed considering their Skewness and Kurtosis values (Kline, 2011).

As seen in Table 3.11, “I am satisfied with my visit to Perge” (6.25) item has the highest mean value. That item followed by, “I am satisfied with my visit to Perge when considering my invested time and effort” (5.99), “I am satisfied with my visit to Perge when compared with my expectations” (5.89) have mean values.

Table 3.11 Satisfaction Reliability Statistics

Items	Mean	Std. Deviation	Skewness	Kurtosis
I am satisfied with my visit to Perge.	6.25	.965	-1.420	2.338
I am satisfied with my visit to Perge when compared with my expectations	5.89	1.155	-1.523	3.409
I am satisfied with my visit to Perge when considering my invested time and effort.	5.99	.1026	-1.186	2.064

3.4.2.4. Reliability of Behavioral Intention

For behavioral intention scale with four items cronbach's alpha is 0.835. The fact that Cronbach Alpha is greater than 0.8 indicates that the scale has high reliability (Cronbach, 1951). Skewness statistics ranged from -1.914 to -1.107 and kurtosis statistics ranged from 0.663 to 4.655, indicating that the data were normally (Kline, 2011).

As seen in Table 3.12, "I would recommend this cultural heritage site to other people" (6.33) item has the highest mean value. That item followed by, "I will speak of this cultural heritage site to my friends and relatives" (6.24), "I always say positive things about this cultural heritage site to other people" (6.16), "If I could. I would visit this cultural heritage site again" (5.69) have mean values.

Table 3.12 Behavioral Intention Reliability Statistics

Items	Mean	Std. Deviation	Skewness	Kurtosis
If I could. I would visit this cultural heritage site again.	5.69	1.417	-1.107	.663
I will speak of this cultural heritage site to my friends and relatives.	6.24	1.019	-1.635	3.186
I always say positive things about this cultural heritage site to other people.	6.16	1.071	-1.873	4.655
I would recommend this cultural heritage site to other people.	6.33	.983	-1.914	4.270

3.4.3. Factor Analysis

Factor analysis with varimax rotation was used to identify the dimensional structure and to assess validity of authenticity, tourist experience, satisfaction, and behavioral intention scales. Table 3.13 shows the factor loading of factor analysis conducted on authenticity. According to Bartlett's test of sphericity results ($p < 0.01$) show a significant relationship between items. Barlett's test of sphericity is significant and the value of Kaiser-Meyer-Olkin measure of sampling adequacy is .670 for authenticity. This result showed that this sample size was sufficient for the evaluation of factor analysis. One factor solution obtained which's the eigenvalue is greater than 1.0. Authenticity factor explain about 59.203% of the variation. The factor loading for all items exceeds the recommended level of 0.60 (Bagozzi and Yi, 1988). Factor analysis results show that the authenticity scale is valid.

Table 3.13 Factor Analysis of Authenticity Scale

Items	Factor Loading	Variance Explained	Cronbach's Alpha
This visit provided a thorough insight into this cultural	.748	59.203	.755
During the visit I felt connected with the related history.	.798		
I enjoyed the unique experience in Perge	.831		
I liked the calm and peaceful atmosphere during the visit.	.694		

Kaiser-Meyer-Olkin: .670; Bartlett's Test of Sphericity:394 982

Table 3.14 shows factor the results of factor analysis conducted on tourist experience. The Barlett's test of sphericity is significant and the value of Kaiser-Meyer-Olkin measure of sampling adequacy is .813 for tourist experience. This result showed that this sample size was sufficient for the evaluation of factor analysis. As a result of factor analysis, three factors were obtained and named as learning, enjoyment and escape. Cronbach's alpha coefficients were .874 for learning factor,.869 for enjoyment, and .838 for escape factors which are above of recommended level of .70. Tourist experience factors explain for learning factor 26.99%, for enjoyment factor 27.13% and for escape factor 25.33% of the variation. The eigenvalues of three factors are greater than 1.0, and, explaining 79.45% of the overall variance. The factor loading ranges between .726 and .909. The factor loading for all items exceeds the recommended level of 0.60 (Bagozzi and

Yi, 1988). Enjoyment factor is the most influential factor with a mean of 6.11. It is followed by learning factor with a mean of 5.52 and escape factor with a mean of 5.33. Factor analysis results show that the tourist experience scale is valid.

Table 3.14 Factor Analysis of Tourist Experience Scale

Items	Factor loading	Mean	Variance explained	Cronbach's Alpha
Learning		5.52	26.99	.874
I expanded my understanding of Perge	.832			
I gained information and knowledge about Perge	.909			
I learned many different things about Perge	.861			
Enjoyment		6.11	27.13	.869
I had fun in Perge	.797			
I enjoyed being in Perge	.890			
I derived a lot of pleasure from my visit to Perge	.844			
Escape		5.33	25.33	.838
I felt like I was in another world	.726			
I got away from it all	.884			
I got so involved that I forgot everything else	.895			

Total variance explained: 79.45%; Kaiser-Meyer-Olkin Measure of Sampling Adequacy: .813; Bartlett's Test of Sphericity: 1603.882.

Table 3.15 shows factor analysis conducted on satisfaction. One factor solution obtained. The Barlett's test of sphericity is significant and the value of KMO measure of sampling adequacy is .737 for satisfaction. Satisfaction factor explain 80.975% of the variation. The factor loading for all items exceeds the recommended level of 0.60 (Bagozzi and Yi, 1988). Factor analysis results for satisfaction show that the satisfaction scale is valid.

Table 3.15 Factor Analysis of Satisfaction Scale

Items	Factor Loading	Variance Explained	Cronbach's Alpha
I am satisfied with my visit to Perge	.889	80.975	.879
I am satisfied with my visit to Perge when compared with my expactations	.892		
I am satisfied with my visit to Perge when considering my invested time and effort	.918		

Kaiser-Meyer-Olkin Measure of Sampling Adequacy:.737
Bartlett's Test of Sphericity: 523.817

Table 3.16 indicates factor loading of factor analysis conducted on behavioral intention. The Barlett's test of sphericity is significant and the value of KMO measure of sampling adequacy is .790 for behavioral intention. This result showed that the sample size was sufficient for the evaluation of factor analysis. One factor solution obtained. Behavioral intention factor explains 69.722% of the variation. The factor loading for all items exceeds the recommended level of 0.60 (Bagozzi and Yi, 1988). Factor analysis results for behavioral intention also show that the scale is valid.

Table 3.16 Factor Analysis of Behavioral Intention

Items	Factor Loading	Variance Explained	Cronbach's Alpha
I will speak of this cultural heritage site to my friends and relatives	.882	69.722	.835
I would recommend this cultural heritage site to other people.	.872		
I always say positive things about this cultural heritage site to other people	.850		
If I could. I would visit this cultural heritage site again	.726		

Kaiser-Meyer-Olkin Measure of Sampling Adequacy: .790
Bartlett's Test of Sphericity: 599.769

3.4.4. Comparison of the Respondent's Experience, Authenticity, Satisfaction and Behavioral Intention

Independent sample t-test and one way anova were used to test whether there is a difference between the variables. Regarding the comparability of values, there are differences for occupation, income, and travel partner among respondents. However, gender, education, age, number of visit, sources of information, organisation of visit, and length of stay do not have differences.

Table 3.17 Comparison of Respondents according to their occupation

	Student (1);N=54	Company Employee (2);N=105	Self- employed (3);N=49	Officer (4);N=37	Retired (5);N=38	Other (6);N=38	p	Differences
Learning	5.53	5.55	5.63	5.57	5.76	5.00	.052	
Enjoyment	6.13	6.16	6.12	6.15	6.28	5.69	.068	
Escape	4.96	5.36	5.47	5.30	5.93	5.04	.001*	1<5;5>6
Authenticity	5.78	6.06	5.95	5.91	6.21	5.55	.011**	
Satisfaction	6.03	6.07	5.97	6.09	6.34	5.69	.088	
Behavioral intention	5.80	6.26	6.07	6.18	6.48	5.67	.0001*	2>6; 1<5; 5>6

* $p < .01$; ** $p < .05$

To understand how respondents' experience, authenticity, satisfaction and behavioural intention change according to their occupation variance analyses were conducted. As shown in table 3.17, for escape experience of tourist experience, there is a difference between student, retired, and other occupation. Retired respondents' escape experience is higher than students and other occupation. For behavioral intention there is a difference between a company employee and other occupation; between student and retired; retired and other occupation while $p < .05$. Company employee respondents' behavioral intention is higher than other occupation. Retired respondents' behavioral intention is higher than students and other occupation.

Table 3.18 Comparison of Respondents according to their Income

	Low (1);N=30	Average (2);N=195	High (3);N= 96	p	Differences
Learning	4.92	5.51	5.73	.002*	1<2;1<3;
Enjoyment	6.03	6.14	6.06	.657	
Escape	4.90	5.37	5.40	.080	
Authenticity	5.55	5.90	6.13	.005*	1<3
Satisfaction	5.68	6.04	6.14	.070	
Behavioural intention	5.82	6.11	6.17	.191	

* $p < .01$

As seen in Table 3.18, for learning experience of tourist experience, there is a difference between low, average, and high income. Learning experience of respondents

who have an average income is higher than respondents with low income. Also, learning experience of respondents with high income is higher than respondents with low income. For authenticity, there is a difference between low and high income. Authenticity of respondents with high income is higher than respondents with low income.

Table 3.19 Comparison of Respondents according their travel partner

	Family 187	Friend N= 103	p
Learning	5.61	5.32	.035**
Enjoyment	6.17	6.07	.394
Escape	5.43	5.21	.120
Authenticity	6.06	5.77	.006*
Satisfaction	6.14	5.97	.143
Behavioural intention	6.29	5.93	.002*

* $p < .01$; ** $p < .05$

As seen in Table 3.19, for learning experience of tourist experience, authenticity and behavioral intention there is a difference between family, and friend as travel partner. Learning experience of respondents who visit Perge with their family is higher than respondents who visit Perge with their friends. Authenticity and behavioral intention of respondents who visit Perge with their family are also higher than respondents who visit Perge with their friends.

3.4.5. The Influence of Experience and Authenticity on Satisfaction and Behavioral Intention

In general regression analysis is used to determine how a variable (dependent) is affected by other variables (independent). Therefore, the influence of tourist experience and authenticity on overall satisfaction was investigated by regression analysis where overall satisfaction was used as the dependent variable, and three tourist experience dimensions including learning, enjoyment, and escape experiences, and authenticity were used as the independent variables. The regression model created is significant at the level of 0.01. It was determined that 45 percent of the variance in overall satisfaction with the Perge visits was accounted by three experience dimensions and authenticity (Table 3.20). Accordingly, Perge Ancient City visitors' perceptions of tourist experience and authenticity have positive and significant effects on visitor overall satisfaction. According to results,

authenticity had the highest impact on overall satisfaction ($\beta = .311$), followed by enjoyment ($\beta = .261$), learning ($\beta = .219$), and lastly escape ($\beta = .112$).

Table 3.20 Satisfaction Regression Statistics

Items	B	Std. Error	Beta	t
(Constant)	.873	.274		3.191*
learning	.187	.042	.219	4.500*
enjoyment	.273	.055	.261	4.953*
escape	.093	.037	.112	2.531*
authenticity	.331	.064	.311	5.161*

$R^2 = .454$

* $p < 0.01$

Table 3.21 shows the influence of tourist experience and authenticity on behavioral intention investigated by regression analysis where behavioral intention was used as the dependent, and three tourist experience dimensions including learning, enjoyment and escape experiences and authenticity were used as the independent variables. It was determined that 53 per cent of the variance in behavioral intention with the Perge visits was accounted by three experience dimensions and authenticity. Accordingly, Perge Ancient City visitors' perceptions of tourist experience and authenticity have positive and significant effects on visitor behavioral intention. According to results, enjoyment had the highest impact on behavioral intention ($\beta = .399$), followed by authenticity ($\beta = .332$) and lastly escape ($\beta = .097$). However, learning was the only dimension ($\beta = -0.082$) which had no effect on behavioral intention.

Table 3.21 Behavioral Intention Regression Statistics

Items	B	Std. Error	Beta	t
(Constant)	1.475	.292		5.053*
learning	-.069	.044	-.082	-1.549
enjoyment	.411	.059	.399	6.987*
escape	.080	.039	.097	2.027*
authenticity	.348	.068	.332	5.088*

$R^2 = .525$

* $p < 0.01$

To sum, it has been determined that Perge Ancient City visitors' perception of tourist experience and authenticity have a positive effect on satisfaction and behavioral intentions.

CONCLUSION

There is an increasing interest in cultural heritage tourism and cultural heritage sites are of great importance all over the world. This study aims to examine the effect of authenticity and tourist experience on the satisfaction and behavioral intentions of tourists in a cultural heritage site within the context of cultural heritage tourism. In Antalya, as a mass tourism destination, Sand, Sea, Sun (3S) tourism is the primary concept used in the marketing of this destination. However, Antalya is a very rich destination with the number of cultural heritage sites it has, apart from the 3S tourism. In this study, Perge Ancient City, which has a very rich historical background, was chosen as a research area. Perge Ancient City is a suitable area for research in a cultural heritage site in terms of its qualities.

The research was conducted between November 2019 and March 2020 in Perge Ancient City with a data collection tool. As a result, a total of 321 valid questionnaires were obtained for further analysis. The convenience sampling method was used in the study. First of all, the demographic characteristics of the participants were determined. Considering the demographic structure of the participants, the study indicated that the majority of them (53%) have a bachelor degree and 28% have master and above degree education level. This result showed that heritage tourists are highly educated (Silberberg, 1995: 361; Lee and Smith, 2015: 263). Respondents were mostly male (54.8%). Silberberg (1995: 361) claimed that cultural tourists includes more women than men. The result of this study is the opposite of his claim, as most of the participants were men. However, finding most of the visitors as male is in line with the studies of Huh et al. (2006: 81) and Lee and Smith (2015: 263). Furthermore, the sample mostly consisted of 26-35 years old (29%), and most of the respondents (32.7%) were company employee, %16.8 were students. According to the distribution of income of respondents, majority of them (60.7%) had average income, 29.9% had above average income. Regarding the nationality of the respondents, most of visitors were Turkish (50.5%), and the rest consisted of many different nationalities. As a mass tourism destination, Antalya has visitors from specific countries. This result shows that Antalya has great potential for cultural heritage tourism for visitors from many different countries around the World. The most of the participants were first time visitors with 79.1%, and most of the visitors (58.9%) visited Perge with their family. On the other hand, results indicate that most visitors (55.5%) used the internet as a source of information. A remarkable result showed that majority of visitors (76.9%)

organised their visit to Perge by themselves rather than by travel agencies. Most of the visitors (45.1%) stayed in Antalya between 1-3 days. These results showed that visiting a heritage site had primary importance for cultural tourists.

Furthermore, factor analysis with varimax rotation was used to identify the dimensional structure and to assess validity of authenticity, tourist experience, satisfaction, and behavioral intention scales. Authenticity factor explained about 59.203% of the variation. Afterwards, by using factor analysis, it was revealed that the experience has three dimensions as learning, enjoyment, and escape. Tourist experience factors explained for learning about 26.99%, for enjoyment 27.13%, and for escape 25.33% of the variation. The eigenvalues of three factors were greater than 1.0, and explained 79.45% of the overall variance. Satisfaction factor explained 80.975% and behavioral intention factor 69.722% of the variation. Factor analysis results showed that the all scales were valid.

Furthermore, comparison of the respondents' experience, satisfaction and behavioral intention were analysed by independent sample t-test and one way anova test. While differences for occupation, income, and travel partner were determined, however, gender, education, age, number of visit, sources of information, organisation of visit, length of stay did not show any effect on the variables. For escape experience of tourist experience, there was a difference between student, retired, and other occupation among respondents. Retired respondents' escape experience was higher than students and other occupation. For behavioral intention there was a difference between a company employee and other occupation; between student and retired; retired and other occupation. Company employee respondents' behavioral intention was higher than other occupation. Retired respondents' behavioral intention was higher than students and other occupation. For learning experience of tourist experience, there was a difference between low, average and high income. Learning experience of respondents who have an average income was higher than respondents with low income. Also, learning experience of respondents with high income was higher than respondents with low income. For authenticity there was a difference between low and high income. Authenticity of respondents with high income was higher than respondents with low income. It was determined that for learning experience of tourist experience, authenticity and behavioral intention there was difference between family and friend as travel partner among respondents. Learning experience of respondents who visit Perge with their family was higher than respondents who visit Perge with their friends. Authenticity and behavioral intention of respondents who visit Perge with their family were also higher than respondents who visit Perge with their friends.

Lastly, to determine the influence of experience and authenticity on satisfaction and behavioral intention, regression analyses were used. Therefore, the influence of tourist experience and authenticity on overall satisfaction was investigated by regression analysis where overall satisfaction was used as the dependent variable, and three tourist experience dimensions including learning, enjoyment, and escape experiences, and authenticity were used as the independent variables. Three dimensions of tourist experience adapted from Kang and Gretzel (2012), as they are suitable to measure tourist experience in a cultural heritage site. Three factors of tourist experiences including learning, enjoyment, and escape are accepted important experiential dimensions in the tourism literature (Kang and Gretzel, 2012: 442). Learning is a very important component for visiting cultural heritage site because tourists gain knowledge about history during their visit. Enjoyment experience refers to tourist experience which is perceived to be enjoyable. Lastly, escape is an experience where tourists feel immersed in the environment. It was determined that 45% of the variance in overall satisfaction with the Perge visits was accounted by three experience dimensions and authenticity. Tourist satisfaction is a significant component for successful destination marketing as it affects the choice of destination. Results showed the tourist experience and authenticity have positive impact on satisfaction as previous studies proved (Huh et al., 2006; Chen and Chen, 2010; Kempiak et al., 2017; Ung and Vong, 2010; Chhabra et al., 2003; Park et al., 2019; Lu et al., 2015). Accordingly, Perge Ancient City visitors' perceptions of tourist experience and authenticity have positive and significant effects on visitor overall satisfaction. According to results, authenticity had the highest impact on overall satisfaction ($\beta = .311$), followed by enjoyment ($\beta = .261$), learning ($\beta = .219$) and lastly escape ($\beta = .112$). Authenticity has been playing an important role in tourists' travel decisions in recent years. It is an essential factor to satisfy tourists, especially in cultural heritage tourism. The results also verified this. Authenticity is an important factor in increasing the satisfaction of tourists in a cultural heritage site. Therefore, the concept of authenticity is a particularly vital concept in the marketing of cultural heritage sites. In this thesis existential authenticity was measured as the items of existential authenticity are suitable for a cultural heritage site. Existential visitors perceive authenticity mainly through the exhibited artifacts, emphasizing the significance of enjoyment and escape. They interest in escaping everyday life (Kolar and Zabkar, 2010: 654). Then, the influence of tourist experience and authenticity on behavioral intention investigated by regression analysis where behavioral intention was used as the dependent, and three tourist experience dimensions including learning, enjoyment and escape

experiences and authenticity were used as the independent variables. It was determined that 53% of the variance in behavioral intention with the Perge visits was accounted by three experience dimensions and authenticity. Accordingly, Perge Ancient City visitors' perceptions of tourist experience and authenticity have positive and significant effects on visitor behavioral intention. According to results, enjoyment had the highest impact on behavioral intention ($\beta = .399$), followed by authenticity ($\beta = .332$) and lastly escape ($\beta = .097$). However, learning was the only dimension ($\beta = -0.082$) which had no effect on behavioral intention. Behavioral intention is important to understand tourists' choice and future intentions. Behavioral intention is indicator for visitors to revisit and recommend to others through word of mouth. Results showed authenticity and tourist experience have positive effect on behavioral intention of visitors. The result is consistent with past studies (Kempiak et al., 2017; Park et al., 2019; Chen and Chen, 2010; Altunel and Erkurt, 2015; Bryce et al., 2015).

This study contributed to the literature by revealing the effects of authenticity and tourist experience perceptions of Perge ancient city visitors on their satisfaction and behavioral intentions. Tourist experience was measured in a cultural heritage site. There are a limited number of researches that measured tourist experience and authenticity in a cultural heritage site in Antalya. Furthermore, it was examined how the participants were distributed according to their demographic characteristics. It was also identified how tourist experience, authenticity, satisfaction, and behavioral intention differ among respondents' demographics. It has been determined that Perge Ancient City visitors' perception of tourist experience and authenticity has a positive effect on satisfaction and behavioral intentions. Authenticity and enjoyment dimension of tourist experience have the most positive impact on satisfaction and behavioral intention of visitor. Visitors' satisfaction and intention to recommend will be further increased by the application of items in learning and escape dimensions of the tourist experience. Information signs should be increased to better inform the visitors of the ancient city. Lack of an audio guide is one of the deficiencies in the ancient city. Most of the visitors stated that they enjoyed the ancient city a lot, but they could not get enough information because of the need for an audio guide. The result of the analysis that showed the learning dimension had a lower effect on satisfaction and did not affect behavioral intention verified this. An audio guide or other technological devices should be provided primarily to satisfy the tourists in the ancient city. Besides, local guides, publications, maps, and mobile applications can also be presented to the Perge Ancient City visitors to increase their knowledge and satisfaction.

Besides, Perge Ancient City and Antalya Archeology Museum are related to each other because the sculptures extracted from the Ancient City are exhibited in the museum. After visiting Perge Ancient City, Antalya Archeology Museum should also be visited. Most of the visitors do not know about this. The original appearance of the structures with statues can be animated in Ancient City. Visitors should be informed that they can see these sculptures in Antalya Archeology Museum, and visitors should be oriented to visit the Museum.

There are also some limitations of the study. The research was conducted between November 2019 and March 2020 in Perge Ancient City. In future studies, collecting data during the summer months or conducting studies in different cultural heritage sites in Antalya will contribute to the generalizability of the results obtained in this study.



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Appendix 1- Questionnaire in Turkish

PERGE ANTİK KENTİ ZİYARETÇİ ANKETİ

Değerli Katılımcı,

Bu anket, Akdeniz Üniversitesi Uluslararası Turizm İşletmeciliği bölümünde yürütülen bir yüksek lisans tezi için veri sağlamak amacıyla yapılmaktadır. Cevaplarınız toplu olarak değerlendirilecek ve kimliğiniz açıklanmayacaktır. Katkınız için teşekkür ederim.

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Cinsiyet	☐ Kadın ☐ Erkek
Eğitim	☐ İlköğretim ☐ Lise ☐ Üniversite ☐ Yüksek lisans / Doktora ☐ Diğer ()
Yaş	☐ 18-25 ☐ 26-35 ☐ 36-45 ☐ 46-55 ☐ 56-64 ☐ 65 yaş ve üzeri
Meslek	☐ Öğrenci ☐ Şirket çalışanı ☐ Serbest çalışan ☐ Memur ☐ Emekli ☐ Diğer ()
Gelir	☐ Ortalamanın altında ☐ Ortalama ☐ Ortalamanın üzerinde
Milliyet	()
Perge'yi ziyaret sayınız	☐ İlk kez ☐ ____ (kez)
Gezi partneri	☐ Yalnız ☐ Aile ☐ Arkadaş ☐ İş arkadaşı ☐ Diğer ()
Perge'yle ilgili bilgi kaynakları	☐ Seyahat Acentası ☐ Arkadaşlar ☐ İnternet ☐ Televizyon ☐ Gazete / Broşür ☐ Geçmiş deneyimler ☐ Diğer ()
Ziyaret organizasyonu	☐ Kendim ☐ Seyahat acentası ile
Antalya'da kalış süreniz	()

Lütfen her ölçekte uygun sayıyı daire içine alarak aşağıdaki ifadelerle uyma seviyenizi belirtiniz.

	Kesinlikle katılmıyorum				Kesinlikle katılıyorum		
Bu ziyaret, bu kültürel mirasın tarihi dönemine dair bana ayrıntılı bir fikir verdi.	①	②	③	④	⑤	⑥	⑦
Ziyaret sırasında ilgili tarih, efsaneler ve tarihi şahsiyetlerle bir bağ kurduğumu hissettim.	①	②	③	④	⑤	⑥	⑦
Perge'deki bu eşsiz deneyimimden zevk aldım.	①	②	③	④	⑤	⑥	⑦
Ziyaret esnasındaki sakin ve huzurlu atmosferi beğendim.	①	②	③	④	⑤	⑥	⑦

	Kesinlikle katılmıyorum				Kesinlikle katılıyorum			
Perge hakkında anlayışımı geliştirdim.	①	②	③	④	⑤	⑥	⑦	
Perge hakkında bilgi edindim.	①	②	③	④	⑤	⑥	⑦	
Perge hakkında birçok farklı şey öğrendim	①	②	③	④	⑤	⑥	⑦	
Perge’de eğlenceli vakit geçirdim.	①	②	③	④	⑤	⑥	⑦	
Perge'de olmaktan keyif aldım.	①	②	③	④	⑤	⑥	⑦	
Perge’yi ziyaret etmekten çok zevk duydum.	①	②	③	④	⑤	⑥	⑦	
Başka bir dünyadaymışım gibi hissettim.	①	②	③	④	⑤	⑥	⑦	
Her şeyden uzaklaştım.	①	②	③	④	⑤	⑥	⑦	
Başka herşeyi unutacak kadar buraya odaklandım.	①	②	③	④	⑤	⑥	⑦	

	Kesinlikle katılmıyorum				Kesinlikle katılıyorum			
Perge ziyaretimden memnunum.	①	②	③	④	⑤	⑥	⑦	
Beklentilerimle karşılaştırıldığında Perge'ye yaptığım ziyaretten memnunum.	①	②	③	④	⑤	⑥	⑦	
Harcadığım zamanı ve çabamı gözönüne aldığımda Perge'ye yaptığım bu ziyaretten memnunum.	①	②	③	④	⑤	⑥	⑦	

	Kesinlikle katılmıyorum				Kesinlikle katılıyorum			
İmkanım olursa bu kültürel miras alanını tekrar ziyaret ederim.	①	②	③	④	⑤	⑥	⑦	
Arkadaşlarıma ve akrabalarım bu kültürel miras alanını anlatacağım.	①	②	③	④	⑤	⑥	⑦	
Bu kültürel miras alanı hakkında diğer insanlara her zaman olumlu şeyler söylerim.	①	②	③	④	⑤	⑥	⑦	
Bu kültürel miras alanını başkalarına tavsiye ederim.	①	②	③	④	⑤	⑥	⑦	

Katılımınız için çok teşekkür ederim.

Appendix 2- Questionnaire in English

PERGE ANCIENT CITY TOURIST EXPERIENCE QUESTIONNAIRE

Dear Participant,

This survey is conducted in order to provide data for a postgraduate thesis in the field of International Tourism Management at Akdeniz University. Your answers will be evaluated collectively and your identity will not be disclosed. Thank you for your contribution.

Seda BAĞMEŞLİ - Master Degree Student

Akdeniz University- Faculty of Tourism Antalya

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Gender	☐ Female ☐ Male
Education	☐ Elementary ☐ High school ☐ Bachelor ☐ Master or above degree ☐ Other (_____)
Age	☐ 18-25 ☐ 26-35 ☐ 36-45 ☐ 46-55 ☐ 56-64 ☐ 65 and older
Occupation	☐ Student ☐ Company employee ☐ Self-employed ☐ Officer ☐ Retired ☐ Other (_____)
Income	☐ Below average ☐ Average ☐ Above average
Nationality	(_____)
Number of visit to Perge	☐ First visit ☐ ____ (times)
Travel Partner	☐ Alone ☐ Family ☐ Friend ☐ Colleague / Coworker ☐ Other (_____)
Sources of Information about Perge	☐ Travel agency ☐ Friends ☐ Internet ☐ Television ☐ Newspaper / Brochure ☐ Past experiences ☐ Other (_____)
Organization of visit	☐ By myself ☐ Through a travel agency
Length of stay in Antalya	(_____)

Please indicate your level of agreement with the following statements by circling the appropriate number on each scale.

	Strongly disagree				Strongly agree			
This visit provided a thorough insight into this cultural heritage site’s historical era.	①	②	③	④	⑤	⑥	⑦	
During the visit I felt connected with the related history, legends and historical personalities.	①	②	③	④	⑤	⑥	⑦	
I enjoyed the unique experience in Perge.	①	②	③	④	⑤	⑥	⑦	
I liked the calm and peaceful atmosphere during the visit.	①	②	③	④	⑤	⑥	⑦	

	Strongly disagree Strongly agree						
I expanded my understanding of Perge.	①	②	③	④	⑤	⑥	⑦
I gained information and knowledge about Perge.	①	②	③	④	⑤	⑥	⑦
I learned many different things about Perge.	①	②	③	④	⑤	⑥	⑦
I had fun in Perge.	①	②	③	④	⑤	⑥	⑦
I enjoyed being in Perge.	①	②	③	④	⑤	⑥	⑦
I derived a lot of pleasure from my visit to Perge.	①	②	③	④	⑤	⑥	⑦
I felt like I was in another world.	①	②	③	④	⑤	⑥	⑦
I got away from it all.	①	②	③	④	⑤	⑥	⑦
I got so involved that I forgot everything else.	①	②	③	④	⑤	⑥	⑦

	Strongly disagree Strongly agree						
I am satisfied with my visit to Perge.	①	②	③	④	⑤	⑥	⑦
I am satisfied with my visit to Perge when compared with my expectations.	①	②	③	④	⑤	⑥	⑦
I am satisfied with my visit to Perge when considering my invested time and effort.	①	②	③	④	⑤	⑥	⑦

	Strongly disagree Strongly agree						
If I could, I would visit this cultural heritage site again.	①	②	③	④	⑤	⑥	⑦
I will speak of this cultural heritage site to my friends and relatives.	①	②	③	④	⑤	⑥	⑦
I always say positive things about this cultural heritage site to other people.	①	②	③	④	⑤	⑥	⑦
I would recommend this cultural heritage site to other people.	①	②	③	④	⑤	⑥	⑦

Thank you very much for your participation.

CURRICULUM VITAE

Name and SURNAME	Seda BAĞMEŞLİ
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EDUCATIONAL BACKGROUND	
High School	M.İhsan Mermerci Anatolian Hotel and Tourism High School İstanbul, 2001 4,83/5
Bachelor's Degree	Akdeniz Universtiy, School of Tourism and Hotel Management, Hospitality Management Antalya, 2006 3,35/4
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Subject	Assessing Tourist Experience in a Cultural Heritage Site: Case of Perge
Language Skills	English – Well YDS - 85 (September, 2014) German – Intermediate French – Intermediate
WORK EXPERIENCE	
Internships	Ibis Gare du Midi Hotel Brussel (Belgium) 2005 Neckarburg Ost (Germany) 2003 Joy Grand Kemer Hotel, Antalya 2002 Akgün Istanbul Hotel, İstanbul 2000 Royal China Restaurant, İstanbul 1999
Work Experience	Akdeniz University Tourism Faculty – Officer 2016- Ongoing Muğla Sıtkı Koçman University – Officer 2013-2016 Grand Haber Hotel, Antalya - Reservation Agent 2013 Calista Luxury Resort, Antalya – Reservation Agent 2011-2012 SunExpress, Antalya – Cabin Attendant 2010 Mirada Del Mar Hotel, Antalya - Receptionist 2007-2010
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