CULTURAL ROUTE STUDY WITHIN THE SCOPE OF ECO TOURISM DEVELOPMENT: AN EXAMPLE OF CENTRAL DISTRICTS OF ADIYAMAN

Eda Rukiye Dönbak

(Asst. Prof. Dr.), Adiyaman University, Adiyaman, Turkey,
e-mail: edonbak@adiyaman.edu.tr
iD ORCID *0000-0002-1752-0390*

1. Introduction

According to a rumor, Hısnîmansur, the old name of Adıyaman, comes from the name of the Abbasid Caliph Ebu Cafer-el Mansur (Halaçoğlu, 1988, 377; Kopar, 2015, 13). In the end, the name Hısnımansur was changed in 1928 and the name Adıyaman was used instead of it (Kopar, 2015). Adıyaman has preserved its place in every stage of history since the Upper Paleolithic/Epipalaeolithic period. Today Adiyaman name is known outside the borders of Turkey. The biggest reason for this is that Adıyaman is home to the Nemrut Mountain Tumulus, which is on the UNESCO World Heritage List (Güçhan, 2018, s:23). Table 1 summarizes the historical periods in Adıyaman.

Table 1. Historical Periods of Adıyaman

Period	Date of Period
Paleolithic	40.000 BC. - BC 7.000
Neolithic	7,000 BC. - BC.5.000
Chalcolithic	5,000 BC. - BC. 3.000
Hittites	3000 BC. - BC. 1.200
Assyrians	1200 BC. - BC. 750
Phrygians	750 BC. - BC. 600
Persians	600 BC. - BC. 334
Macedonians	334 BC. - BC. 69
Kingdom of Commagene	69 BC. – AD. 72
Roman Empire	72 AD. - AD. 395

Eastern Roman Empire	395 AD. - AD.670
Umayyads	670 AD. - AD.758
Abbasids	758 - 926
Hamdanis	926 - 958
Byzantines	958 - 1114
Eyyubes	1114 - 1204
Anatolian Seljuk State	1204 - 1298
Mamluks	1298 - 1516
Ottoman Empire	1516 - 1923

Source: Adıyaman Provincial Directorate of Culture and Tourism

Tourism potentials of Adiyaman, has been identified according to the criteria situated in the Tourism Strategy in Turkey 2023 (TST 2023) prepared by the Ministry of Culture and Tourism. According to these criteria, Adıyaman is located both in the GAP Culture and Eco-tourism Development Zone and in the Eastern Mediterranean and Southeastern Faith and Gourmet Tourism Corridor (TST 2023, p.32). It is suggested that the most reasonable action plans in Adıyaman tourism plan, which is located between the said development corridors and regions, should be based on eco-tourism, trekking and bird watching. Within the scope of the same program, in order to protect, develop and use Anatolian village life culture, unique villages will be addressed within the scope of the "Culture Villages" Project and financial and technical support will be provided for the promotion of guesthouses in the region.

With the help of these data, this study aims to determine the cultural routes of Adıyaman within the scope of eco-tourism development. Also, according to Aykaç & Öztepe (2017), the number of tourists visiting Nemrut is very low compared to similar World Heritage Sites. In order to eliminate the negative consequences of their determination, it is expected that the results of this study will contribute positively to the development of tourism products.

2. Conceptual Framework
2.1. Eco-Tourism

Blamey (2001) points out Hetzer (1965) as the founder of four main principles and laws of ecotourism, and summarizes these principles include minimizing environmental impacts, respecting host cultures, maximizing benefits to local people and maximizing tourist satisfaction. Hetzer (1965), in his study, focused on the complex relationship between tourists and the

cultural environment and the natural environment, and explained that there are four types of interaction between tourists and the environment. These;

"*Lowest environmental impact*",

"*The highest respect for the welcoming culture, the lowest effect*",

"*Welcoming environment provides the highest economic benefit*",

"*The highest level of benefit for the tourist in recreational terms*".

As can be understood from these principles, eco-tourism focuses on environmental protection, poverty reduction and economic development (Anup, 2017). In line with this definition and principles, eco-tourism is also within the characteristics of rural tourism. For example, Bramwell and Lane (1993) argued that rural tourism provides visitors with a tourism experience by protecting the natural environment, taking into account sustainable development and local economic benefits.

It is possible to mention two different views on the etymological origins of eco-tourism in the literature (Fennell, 2020): While Higgins (1996) shows the pre-1970s as the beginning of the conceptual use of "eco-tourism", Orams (1995) and Hvenegaard (1994) pointed out the last years of the 1980s. According to Fennel (2020), it can be said that the first conceptual use of eco- tourism dates back to the work of Hetzer (1965) (Fennell, 2020). According to Weaver and Lawton (2007), this niche market product, which started to take place in the academic literature towards the last years of the 1980s, took its place as a special study subject in both industry and academic studies in the next twenty years, and this was a situation that no one could predict at the beginning.

Eco-tourism is one of the important tourism types in the sustainable tourism industry that focuses on preserving biodiversity, protecting the environment, reducing poverty and economic development (Anup, 2017). Eco-tourism aims to benefit local communities, promote environmental education and enhance appreciation of nature understanding by making the protection of ecological environments and local cultures a priority (Linsheng & Limin, 2017). Eco tourism is one of the trends of our time, embodying the common desire of the international community to advance the sustainable development of human society (Zhong & Chen, 2013; Linsheng & Limin, 2017).

Since eco-tourism aims at the sustainable and low-impact consumption of local resources, it prioritizes ecological resource integrity, protection of the environment, development of the local community and economic development (Anup, 2017). For example, the "organic" or "biological" - agriculture model proposed by ecologists within the framework of sustainable agricultural development has found its application in eco-tourism (Ahmadova & Akova, 2017). There are

different forms of eco- tourism developed around the world as community-based eco-tourism, ecosystem eco-tourism, cultural eco-tourism, nature-based ecosystem, protected area eco-tourism and rural eco-tourism (Anup, 2017). Fennell (2020) emphasized that eco-tourism should continue to exist as a separate type of tourism, instead of distinctions such as adventure, cultural, and eco-tourism. According to Weaver (2001), there are many situations in which it is almost impossible to make a meaningful distinction between the three components; For example, distinctions are unlikely to be made by tourists as they engage in cultural, nature-based and adventurous activities at the same time. Secondly, such a synthesized tourism product can be popular with consumers seeking a diversified and more holistic tourism experience as opposed to someone with a unidirectional perception and extreme specialization. Tourists benefit from the cultural, social and economic values of the places they visit (Merdan & Okuroğlu, 2016, Işık, 2017). While nature walks express differentiation in activity types, they also contribute to the promotion of the relevant area (Işık, 2017). When the definitions of eco-tourism are evaluated, it can be stated that the main field of activity of eco-tourism is nature represented by culture and tradition (Uçar et al., 2017.41). Figure 1. explains that walking activity takes place in the common area of eco, adventure and culture tourism.
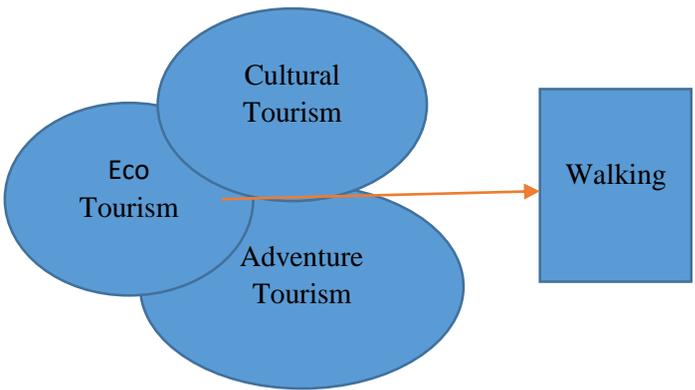

Figure 1. Walk and Eco-Tourism (Weaver, 2001)

2.2 Cultural Routes

Unlike mass tourism, cultural routes can be defined as attraction centers created with a focus on local culture, local life and local development in accordance with the principles and principles of eco-tourism. However, cultural routes are created not only to respond to the touristic demands of travelers, but also to promote and sustain natural, cultural, historical, national or international values. Cultural routes defined by international organizations include routes developed for touristic

purposes, unlike transportation routes used for commercial and social purposes, and contribute to the preservation and promotion of cultural and natural heritage (Çekül, 2015, p: 12).

The program put forward by the Council of Europe under the name of "European Cultural Routes Program" in 1984 was the reason for the emergence of the first studies on the Cultural Route concept (Karataş 2015, 14, Saka, 2017). "Santiago de Compostela Pilgrimage Road" is the first cultural route to be included in UNESCO's World Heritage List since 1985 (Çekül 2015, Saka, 2017). The registration of this route has enabled the representation of the history of Europe, the increase of cultural pluralism in Europe, and the development of European cultural identity (Grabow, 2010; Gültekin & Çetin, 2019). The Association of Turkey Cultural Routes disclose the cultural routes in Turkey as in Table 2 below.

Table 2. Cultural Routes in Turkey

Route Name	Region of Location	Route Name	Region of Location
Likya way	Aegean-Mediterranean	Mount Ararat	Eastern Anatolia
St Paul Trail	Mediterranean	Küre Mountains	Black Sea (West)
Evliya Çelebi Road	Marmara-Central Anatolia	Independence Road	Black Sea, Central Anatolia
Carian Way	Aegean	Idyma Road	Aegean
Kackars	Black Sea (East)	Sarıkamış Routes	Eastern Anatolia
Troy Culture Route	Aegean-Marmara	Yenice Forest Roads	Black Sea (West)
Phrygian Way	Marmara-Central Anatolia-Mediterranean	Fethiye Hiking Parks	Aegean-Mediterranean
Sultans Road	Marmara and Europe	Between Two Seas	Marmara-Black Sea
Prophet Abraham Path	South D. Anatolia and the Middle East.	Ephesus Mimas Road	Aegean
Via Egnatia	Marmara Balkans	The Way Tolerance	Marmara
Hittite Road	Black Sea (Middle)	Gastronomy Route	Black Sea (Middle)
Sufi Way	Marmara-Central Anatolia		

Source: Association of Turkey Cultural Routes

Turkey's Cultural Routes located in Table 1, have been created according to a classification made by the Association. Accordingly, the routes are classified as international, coastal, nature, historical, cycling, horse riding, spring, autumn and summer routes. Lycia, Caria, St. Paul, Troy, Hittite, Phrygian, Gastronomy, Istiklal, Sarıkamış and Yenice Forest Roads constitute historical routes. The nature routes are Kaçkars, Küre, Mount Ararat, St. Paul, Sarıkamış Trails, Yenice Forest Roads. When we examine the coastal routes class, it is seen that there are Carian and Lycian roads in this class. Hz. İbrahim, Sultans and Via Egnatia are included in the class of international routes.

Cultural routes, together with cultural heritage awareness, present intangible and tangible cultural heritage to the experience of tourists, and encourage the participation of the society in cultural activities (Boz, 2018, p; 388). Meyer (2004) and Lourens (2007) explain the contributions of tourism routes to tourism and local people with the following items (Kervankıran & Çuhadar, 2014);

"Tourism routes bring together a wide variety of activities and attractions on a route / in a region",

It contributes to the marketing of small towns and villages that do not represent a significant attraction alone and cannot carry out marketing activities due to insufficient resources ",

"Encourages the entrepreneurs in the region to develop various products and services",

"It extends the duration of stay in the region and increases tourist spending. With the development of routes, touristic activities are also increasing, tourists taking a break in restaurants and retail stores selling various products are shopping",

"Ensures the sustainability of the tourism product",

"It helps the tourism region gain an identity and create an image",

"Increases the attractiveness of destinations",

"It ensures that little-known attractions are recognized by tourists and used as tourism products",

"It contributes to the development of the people of the region and to increase the quality of life in rural areas in terms of economic, social and cultural aspects",

"It creates direct and indirect employment increase in the region".

In a study conducted by the European Cultural Routes Institute (EICR), the contributions of cultural routes for a destination are explained as follows (Richards, 2011);

"To help the development of cultural contributions of European capitals",

"To assist the visitor development of the regional museums and scientific museums"

"To help preserve historical and social memory areas",

"Helping the conservation and promotion of natural and historical parks",

There should be some equipment and spaces on the walking routes, information signs showing the starting and ending points, clearly showing the distance and "you are here" information, giving information about the direction to go, conveying the slope of the route and clearly expressing the nodal points and resting places on the route. (Sağlık et al., 2020). In creating the route, the contribution of the route to the cultural, economic and sociological elements of the region should be designed (Saka, 2017).

3. Methods

Based on the assumption that will contribute to development of Adiyaman's the eco-tourism, it is aimed to determine suitable cultural routes in terms of culture and nature walk in this study. For this purpose, document analysis method was used.

The documents analyzed are the Immovable Cultural Property Inventory of Adıyaman (Altinöz & Güçhan, 2018) and the Commagene Nemrut Management Plan (Güçhan, 2017). The cultural assets included in the documents have been evaluated with the conformity criteria in terms of their relation with the natural environment, the urban and rural settlements to which they are related, the places that show historical / archaeological integrity, the relationship with the historical / archaeological sites and structures, and the relationship with the social environment. The research was limited to the central districts of Adıyaman with rural characteristics.

4. Findings

As a result of the content analysis of Adıyaman's Immovable Cultural Property Inventory (Altinöz & Güçhan, 2018) document explained in the method section, the criteria of the places in the document are compared in terms of compliance with eco-tourism principles and are explained in Table 3.

Table 3. Potential Cultural Route Locations of Adıyaman Central District

Place	Arılı Village	Pirin Bridge	Haydaran Village and Rock Monument	Yazlıca Village
Strong visual relationship with a qualified natural environment (having views and vantage points)	+	-	+	+
Local lifestyle example	+	+	+	+
Rural settlement	+	Pirin Village	Tasgedik Village	Bağpınar and Bozhöyük Village
Does it have places that show historical / archaeological integrity?	+	Perre Rock Tombs, Roman Fountain and Pool	Palanlı Valley, Taşgedik Village	+
Does it have a relationship with archaeological sites and structures?	+	+	+	+

When Table 3 is examined, it is seen that all venues in the table have basic criteria in accordance with eco-tourism principles and rules. Pirin Bridge, in the second column of Table 3, is reported as it is in the cultural inventory, it does not have the criterion in the point of strong relationship with the natural environment as determined there.

Pirin Bridge is located on the eastern outskirts of Karadağ, 5 km northeast of Adıyaman city center. Together with the Pirin Bridge, Perre Rock Tombs, Pirin Roman Fountain and Pool, it forms the remains of Perre Ancient City.

However, there is a proximity relationship between Perre Rock Tombs, and Pirin Bridge. Perre Rock Tombs provide a strong relationship

criterion with the natural environment in terms of having a view and a viewpoint, and it has been determined that the local government has made physical arrangements for viewing the landscape.

In Commagene Nemrut Management Plan (Güçhan, 2017, p; 260), it is emphasized that Haydaran Rock Monument and Tombs have the potential to increase the average overnight stays in insufficient condition in the region. In addition, in this plan, it is emphasized that Haydaran Rock Relief, together with Zey (Indere), Pirin and Palanlı Caves, joined the Nemrut Action Zone.

5. Results

In this study, it is aimed to determine the cultural routes of Adıyaman within the scope of eco-tourism development. For this purpose, Commagene Nemrut Management Plan compiled by Güçhan (2017), and the Immovable Cultural Heritage Inventory of Adıyaman compiled by Altınöz & Güçhan (2018) were included in the content analysis. As a result of the descriptive content analysis of the criteria based on strategic planning and location determination in these documents, it has been determined that Arılı Village, Pirin Bridge, Haydaran Village and Kaya Monument, Yazlıca Village are in accordance with eco-tourism principles and principles and have the potential to be evaluated within the cultural routes.

The method followed in this study differs from some similar studies. The reason for this is that the criteria for developing cultural routes within the scope of eco-tourism are included in the studies prepared by Adıyaman Provincial Directorate of Culture and Tourism in great detail.

For example, in the study of Nemutlu (2018), Adobe Photoshop CS6 program was used in the visual determination of the area, information about archaeological values, historical buildings, traditional life process, agricultural opportunities and land use was prepared and filled with information from local people and public institutions. Selim (2019) used a GIS-based method to introduce the natural-historical and cultural values of the region, and analyzes were made with this method.

This study is expected to provide views and content to both public and private sides of the industry for the development of sustainable tourism types in Adıyaman. Future research can be carried out to cover different districts of Adıyaman.

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