

NATURAL AND CULTURAL HERITAGE TOURISM POTENTIAL AND SUSTAINABLE PLANNING PROPOSAL FOR ELMALI, ANTALYA

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Abstract: - In Turkey's tourism centre, Antalya, within the framework of country's tourism policies, other than Sun-Sea-Sand trilogy, encouragement of alternative tourism possibilities has been brought to the agenda.

Concepts like eco-tourism, upland tourism, congress tourism have been developed, however as country and province, Cultural heritage tourism has remained as a potential which cannot be used efficiently.

The purpose of this announcement is to put forward the proposal in order to bring in one of Antalya's rural settlement areas, Elmalı, in the context of Natural and Cultural Heritage wealth.

Being established in the proximity of Elmalı Mountain and reflecting the culture of Anatolia, Elmalı is an old settlement place with its historical houses, narrow streets and old Ottoman markets. The region carries the magnificence of the past to our recent days and it assumes a great tourism potential with its climate, natural beauties and Cedar Forests. Elmalı takes place in the rural region and to the question of "How should Sustainable Planning be?" in the context of tourism and protection, application of the relevant international codes have been used as the method with the Presentation of Cultural Tourism and Cultural Heritage by making the assessments of powerful and weak sides of the region.

The tourism sector which has economic importance all over the world is dependent on natural, historical and cultural resources and at the same time is a means connecting culture, heritage and economy one another. In order to enable sustainable tourism it is necessary to plan the tourism in a conscious way and to handle it in an integrated way with the management of cultural heritage which functions as a resource for tourism.

In Elmalı, not having adequate number of touristic facilities such as the ones for accommodation and vacation, inadequate publicity, transportation difficulty from the main tourism centre and not being able to present the possessed natural, historical and cultural heritage assets within the framework of a concept have prevented the development of natural and cultural heritage in terms of tourism. Tourists come here on daily basis and they mostly continue their ways without accommodating here. With a sustainable planning to be prepared, nature, history and cultural protection, regional progress, social development and economy will be influenced positively in the result of publicity of the region, its application to tourism within the framework of protection, protection of authenticity, formation of a self-sufficient economical cycle, formation of sustainable presentation interpretation and by building up accommodation and social facilities.

Key-Words: - Culture Tourism, Cultural Heritage, Protection, Tourism, Presentation, Elmalı

1. INTRODUCTION

In terms of tourism, Antalya is the most important destination of Turkey with regard to investment and visitor potential as well. However, tourism movement in the region, as started during the years of 1980s and increased towards the end of 1990s by gaining great acceleration, is manipulated only in the framework of Sun-Sea-Sand trilogy because of commonly having cheap investment possibilities and returns in the short run. Specially, the regions having considerably rich assets and artworks in terms of historical and cultural values have remains as the centers that are visited only by the concerned Tourist groups. With the purpose of diversifying tourism and to expand it to four seasons, encouragements of different approaches such as eco-tourism, upland tourism, congress tourism, etc have been brought in the agenda during the last years. In this structure, there have been incentives provided by the Ministry of Culture And Tourism in the orientation of protecting historical and cultural assets as well as opening them for the usage.

In general, recently there are archeological areas with certain parts brought to daylight and partially restored historical structures to be visited within certain time limits is the approach taking place in the existing Cultural Heritage Tourism policies. Nowadays, only a few historical amphitheatres like Aspendus and Ephesus are presented for usage with the purpose of visiting and for the concerts. However, this usage does not assume informing and educating about the time period of these structures. In other words, harboring the attitude for an active program in making the presentation of the region and "living" historical-cultural values can not be mentioned in terms of presenting these values to the visitors by being in interaction with them. In this sense, as a trial proposal for requirement of comprising the new usage framework for the concept of Natural and Cultural Heritage has been searched for Elmalı Borough which takes place within the region 120 kms away from Antalya and defined as Lycia [2] in the Antique Literature [2] and established as the settlement centre on Teke Plateau having the elevation of 1150 meters.

Program model has been formed in the study by targeting not only to have the purpose of visiting the nature and a historical site, but to have the approach of getting to know the culture of the structure by "living and using the site"

and also by getting to know the time period.

2. CULTURAL HERITAGE AND TOURISM

The background of tourism goes back to the Sumerians who invented the money and the wheel. In modern terms, the tourism and the touristic movements have become mass movements only after world wars by gaining momentum. [3] Our country which used to be located on the trading routes in the past was regularly visited by those coming with the aim of trade. During the Ottoman times, the caravansaries were built in order to accommodate at certain points along the movement axis. In this way, the journeys which were made to obtain information became easier and our country was able to be visited by a number of foreign travelers. Besides, the tourism was ensured to be continuous in the course of time thanks to our country's being surrounded on three sides by the sea, having strategic harbors from time to time and commercial trade.

The tourism sector which has economic importance all over the world is dependent on natural, historical and cultural resources and at the same time is a means connecting culture, heritage and economy one another.

All over the world, local communities and national organizations have developed particular cultural and heritage tourism products that attract increasing tourists' visitation each year. As a consequence, during the past 10 years, cultural tourism has registered a growing economic impact [4]. In economic terms, tourism has resulted in participation by almost 12% of gross world product and about 8% of jobs, is also considered the most important component of international trade. [5]

A negative development affecting these resources will inevitably affect the tourism directly. Therefore it is important that the sustainability of these resources is protected. The mission of undertaking the protection of natural, historical and cultural values within the sustainability enables that both disciplines advance in a positively accelerated way and that these disciplines are integrated. In order to enable sustainable tourism it is necessary to plan the tourism in a conscious way and to handle it in an integrated way with the management of cultural heritage which functions as a resource for tourism. When the issue is handled in terms of tourism and its protection, as it is expressed in its definitions, the consciousness concerning the use of tourism resources today and in the future underlies the sustainability. In this context any kind of territorial, regional, local and environmental value should be known, recovered, developed and should sustain the tourism attractions by serving within the protection- usage balance. The environmental values underlying the tourism concept are natural environment and its living conditions, historical cultural heritage, the life in which the heritage exists and the spatial places it forms. In this respect the protection of historical environment by the sustainable tourism is not only physical but also a phenomenon including socio-culturally different dimensions and having a wide point of view.

Antalya is tourism city which is widely accepted from global scale to national scale and is a trademark in terms of this issue. In sectoral terms, it is not possible to ignore the considerable benefits it provides for the economy. Therefore in terms of transferring the natural and cultural values and the culture it has to the future in a healthy way,

it is necessary to carry out the tourism activities based on sustainability concept.

Various activities organized at the Historical Aspendos Theatre form the basis of the Antalya Golden Orange Film Festival which contributes to the culture and promotion of tourism city Antalya today at the international level. [6]

The population increasing with the immigration and urbanization movements starting in 1950s negatively affects the economy of Antalya and putting the highly-equipped Mersin Harbour into service at the end of 1960 causes Antalya, which does not have a railway and the city harbor of which is not efficient enough, to lose its importance. [7]

Culture tourism is developed as an alternative tourism with the curiosity for the local values such as the observation of traditional cultural values, the live styles of the people living at the visited places, living environments, ways of entertainment, food & beverage cultures and authentic handicrafts. It also constitutes a part of the eco-tourism. The structures belonging to the cultures of past, the places these communities live and any kind of authentic object/product/event belonging to them are among the cultural attractions. For this reason, the historical fabric patterns and architectural structures are one of the means for transferring the process they witness and their past life.

In the educated and conscious communities, by putting forward the cultural incentives, this tourism type becomes a part of any kind of tourism made. It can be observed that those travelling for the sea, sand and sun oriented tourism also allocate time to know the cultures at the place they visit.

Cultural tourism is a form of tourism motivated by interest in historical, artistic, scientific or heritage offering of a community, region, group or institution [8]

In the usage of the artworks forming the Cultural Heritage in the World, historical objects such as archeology, ethnography, ... etc are presented together with the function formations in the presentations of the previous time periods, function approaches for the presentations of the current modern artwork objects within the historical buildings, approaches giving direction to communal cultural development with the applied training (training of the children, training of the art, ... etc), audio and visual function approaches such as the presentations of concerts-operas within the religious buildings, scientific-art activities in the historical university sites, ... etc are observed as the samples. These approaches take their places in the minds of the communities and on the other hand, it is known that used sites become the most preferred activity sites by the community as well. The process is later defined as "Cultural Heritage Tourism" within tourism activity and the enterprises have become the ones obtaining incomes when the sites are visited and establishing their cycles when serving for the community.

As for our country, "Cultural Heritage Tourism" is not yet used as widespread as explained above and it is not actively marketed as well. Today in Turkey, the usage of Cultural Heritage artworks is mostly in the format of making the continuation of functionalities of the monumental and registered structures which take place under the possession of the public or they only have the functionality of the museum. As for the structures taking place under private ownership, these are also used with the attribution of continuing their main functions or they are met with

touristic purpose to do accommodation or dining functions (boutique hotel, lodging house, restaurant, bar, cafe, ... etc). The question of what is the value to be protected before the protection application is answered by the Law on Ancient Arts No. 1710 which was put into practice in 1973 within the legal frameworks. The definition of the Law was cited by Bektas (2001) [9] as follows; "any structure which belongs to prehistoric and historic times and which is related with science, culture, religion and fine arts and which exists on and under the surface or under water is called as an ancient art".

The definition in the Law No. 2863 which was out into practice in 1983 is cited as follows by Bektas (2001) [9]; "Cultural assets are all of the movable and immovable assets which belong to prehistoric and historic times and are related with science, culture, religion and fine arts and which exist on and under the surface or under water"

In order for the cultural assets which are defined within the legal framework and worth protection to be included within the protection scope, they have to bear certain qualities. Madran and Ozgonul (2005), [10] listed these qualities as follows, these are; "Continuity, historical value, memory value, mythological value, artistic and technical value, authenticity value, uniqueness value, group value, homogeneity value, plurality value, economic value, functional value, traditional value, educational value and document value".

When the principles of protection are considered in order to synthesize the trio of tourism-protection-usage and make it a model, examining the current and institutional cases in a scientific framework based on certain regulation which are accepted on international platforms and on various articles of the principle decisions and first applications in which tourism was a means for the aim of protection is necessary. Along with the perceptions supporting the opening of cultural and historical values to tourism within the context of display and usage, the principal factors which need attention for protection are also evaluated in this context.

The protection principles that can be related with tourism and protection applications attract the attention for the first time in Carta Del Restauro which was published in 1931 by the Higher Board of Ancient Arts in Italy;

(Article 4) For the alive, namely standing monuments, only new usages which are not far different from the assets' original function and which do not cause substantial damage in the building can be accepted.

(Article 6) The environment of the monument should be respected besides the monument itself and the periods it went through. It should not be allowed that the structures around the monument are left in an inappropriate way and the monument is surrounded by disturbing structures in terms of quality, volume, colour and style.

(Article 8) "Additions should be clear and accurate and a restoration should in no way mislead those examining it or change a historical document"(Ahunbay, 1996, p. 148). [11]

In the Venice Regulation signed in 1964, the historical monument concept was redefined and Protection Concept was handled in various terms. These articles are as follows;

(Article 1) Historical monument concept does not only include one architectural structure, it also includes an urban or rural settlement that witnessed a certain civilization, an important development or a historical event. This concept does not only include substantial art works but it also

includes more simple works which gained cultural meaning in the course of time.

(Article 4) The basic attitude in the protection of the monuments is to ensure sustainability and that the protection is permanent.

(Article 5) Protection of the monuments can be made easier by using them for any kind of beneficial aim. For this, such a usage is desired however for this reason the plan or the decorations of the structure should not be changed.

However within these boundaries, changes required by the new function can be designed and this is permissible.

(Article 12) When the lacking parts are being completed, they should be completed in a matching way with the whole but in order for the restoration not to reflect the historical and artistic evidence in the wrong way, this should be done in such a way that it can be distinguished from the original.

(Article 13) "Additions can only be allowed on condition that no harm is caused in the attractive parts, traditional position, composition, balance of the structure and its relation with the environment. "[11]

In Venice Regulation the structural interventions and additions except from the restoration take place as follows under article fourteen;

(Article 14) "The places where the monuments exist should be given special attention for the protection of integrity. For the protection and restoration works to take place at such places, the principles explained in the previous articles should be taken into account" [11].

In the Agreement on the Protection of World Heritage which was accepted in 1972 it was emphasized that the historical structures should be protected to transmit them to the future generations and this could be done by including them in the social life and making them functional and this should be remembered in any decision the surveillance is made for the common good. Some of the provisions are cited in Madran's article (2005) [10] as follows;

"A traditional policy should be adopted aiming to give a function to the cultural and natural heritage in the social life and to include the protection of this heritage in a planned and detailed way; Intervention methods, which will enable that scientific and technical studies can be developed and the state can take action on condition that threats directed at the cultural and natural heritage emerge, should be developed; Appropriate legal, scientific, technical, administrative and financial measures required for the protection, assessment, maintenance, display and renewal of this heritage should be taken and common good should be taken into account in any decision" .

Following the acceptance of 1975 as the European Architectural Heritage Year, a campaign was launched by the European Council with the main theme of "A future for our past" and as a result Declaration of Amsterdam was published. In this declaration it was emphasized that the protection by keeping alive would instill a cultural consciousness to the society and that the main goal of the protection should be "integrated protection" concept which brings the socio-cultural values together. The protection of architectural structures should be the main goal in the plans made for the city and the country and the planners should handle the problems regarding the protection and keeping alive within the specific framework for each field.

In 1976 at the UNESCO meeting organized at Nairobi, the views regarding the protection and decisions were taken into wider dimensions in the Recommendations on the

Protection of Historical Areas and Their Contemporary Roles.

In addition to the principles supporting the efficiency of protection of the structure against any kind of damage and endangering activities and integrity of protection, the importance of the relationship between the historical environment - close environment for the protection of integrated character was emphasized and the new structuring around the close environment was considered.

In the Agreement on the Protection of European Architectural Heritage which was accepted in 1985, decisions supporting the previous decisions were taken. The importance of uniting the protection of historical values with their environment was discussed. It was mentioned that the approach regarding the evaluation of the historical heritage with its close environment should be the main goal in the field studies, urban and rural plans. Especially opening them to the society and taking every kind of measure in this process and protection-usage balance were discussed. These articles which are important in terms of tourism-protection were cited by Madran and Ozgonul (2005), [10] as follows;

(Article II) "When the architectural and historical characteristics of the architectural heritage are taken into account, the use of this heritage by considering the requirements of the contemporary life,

(Article I2) "Allowing that protected assets are visited by the public and ensuring that this does not harm the assets and their environments and their architectural and historical characteristics".

On the international scale, the most important decision regarding the relationship between the tourism and cultural asset is the recommendation titled "Importance of Tourism in the Protection of Cultural Heritage Which is one of the Components of Sustainable Development". Here besides emphasizing the importance of tourism as a resource, the studies which should be made in order for the tourism-cultural asset relationship to develop in a positive way were also defined in this context [10].

During this process, various principle decisions are taken which were accepted on the international platforms and came to our day since the Venice Regulation in line with the changes in the international protection concept.

Countries used them as basis in line with their own initiatives. In our country the protection of historical values is supported in line with such laws as "Law on the Protection of Cultural and Natural Assets" within these basic theories.

The general attitude in the protection community is the protection of architectural heritage in an integrated way with socio-cultural environments. And also, any development in the physical environment these textures contact with is considered among the factors affecting this area. The historical values which lost both its function and user can only be realized by including the user in the life cycle of the structure. In this context it is essential to prevent that the structure is damaged neither during the restoration works nor the period it spends with the user. The main objective of the sustainable tourism mentioned in the first part of the thesis is to protect the values that serve as a resource for itself. The balance between two factors takes place in the contexts of protection regulation and decisions within the principles of sustainability context.

3. NATURAL AND CULTURAL HERITAGE OF ELMALI ORIENTED IN TOURISM

According to Immovable Culture and Nature Assets Legislation, Natural Heritage; is the natural views created by physical, biological evolutions having aesthetic value from aesthetic and scientific point of views with the areas sheltering geological structures and geographical formations with endemic plants and animal kinds with the areas having universal importance in terms of science, protection and natural features. As for Cultural Heritage; it is defined as the architectural structures, monuments, statues and painting works, elements of the structures such as caves, ... etc or the artworks formed together by these having universal value in terms of history, art; or structure groups, natural protected areas structure groups-architecture, genuineness or landscape having universal values in terms of history, art or shape. [1]

3.1.1. UPLAND TOURISM

Tableland tourism is the kind of tourism made because of high temperature on the coastal regions during summer months with the purpose of vacation, entertainment and sports at places with a rich flora and natural beauties. These places are favorable for animal breeding and away from the hasty lives of the cities. Tablelands became attraction centers as summer places thanks to the opportunities they provide such as nature walks, winters sports, hunting, rafting and other sports activities and thanks to the activities such as tableland fests at which authentic local values such as handicrafts stand out. [12]

Ördübek, Tekke, Dokuzgöl (Nine Lakes), Çam Kuyuları (Pine Wells) forest regions are borough's resting and picnic places. Additionally, Çıglıkara taking place in the region have giant cedar trees – which are very rare in the world and met in very little areas and have the attribution of being the monument tree – maple trees, aspen trees and pines and this area has been evaluated as a very valuable place by the dendrologists because of showing rare eco-system characteristic (Photo. 1). Among the other features, we can name interesting forest landscapes the existences of about 400 plant types having endemic plant samples such as Gallnut (*Erica Bocouetti*) – which grows only in Turkey – and rich fauna types. In Çıglıkara Nature Protection Area, there is also a guesthouse other than the existing camping option.

3.1.2 LAKE TOURISM

Avlan Lake takes place on the south of Elmalı Lowland (Photo. 1). These areas were the wetlands during antique period and it has formed the eco-systems which provided most of the required resources for the development of a civilization. Fishing, hunting, animal breeding and agriculture providing the possibilities of growing different products according to the humidity have been the sources of income.

3.1.3 MOUNTAIN SPORTS TOURISM

Bey Mountains take place in the borders of Antalya province and these are one of the west extensions of Toros Mountains and the heights of this mountain range group change between 600-3086 meters and they spread by being parallel to Antalya Gulf. One of the most famous and highest summits of Bey Mountains is Kızlar Sivrisi (Girls Pungent).

3.1.4 THERMAL TOURISM

Since lime ratios of Cemre Pınar (Spring) and Ilık Pınar (Spring) are very low, these are used as the drinking water by the persons who have sand and stone in their kidneys. Aksivri Pınarı (Spring) on the west foothill gives the same healing.

3.2 CULTURAL HERITAGE IN ELMALI IN THE ORIENTATION OF TOURISM

3.2.1 ARCHEOLOGICAL ARTWORKS

In Elmalı, Beyler, Semahöyük and Müren mounds belonging to pre-historical period are the most important ones. Semahöyük is the oldest settlement centre of the region after Karain and Beldibi Caves. Scientific excavations have been done since the year of 1961. In the result of the archeological excavations done in Semahöyük-Karataş region, settlement remains belonging to 2000-2500 B.C. have been brought to daylight.

Currently, repair and protection works of Karaburun and Kızılbel King Graves are continued. It is estimated that this grave was built in 450 B.C. and inside of it's rooms are ornamented with mosaics and frescos depicting hunting and war themes and they have reached to our recent days by maintaining their colors and livelinesses.

3.2.2 GILEVGI CASTLE

Gilevgi Castle is in the appearance of a city surrounded with the city walls. The city is entered with a door taking place on the north-east. The city walls are supported with the towers on the west front and with it's bossaged cut stone masonry walls, materials and technical characteristics show it's belonging to Roman Period. Alongside with Late Rome-Early Byzantine red coated and terra sigillata ceramics, intensive unglazed jug body handles belonging to Byzantine Period, cup or jug bases are the relevant data of city's usage in Byzantine Period.

3.2.3 OTTOMAN PERIOD'S ARTWORKS

Ömer Pasha Mosque take place in the centre of Elmalı and it has been built by Ketenci Ömer Pasha in the year of 1602 (Moslem Calendar Year: 1016). Kesik Minaret takes place as the single minaret in the Market Square and in the opposite of Ömer Pasha Mosque. Minaret is the artwork of Seljuk.

Madrasas are the cultural centers starting from those ages because of having Elmalı as the centre of Teke Emirate. In the period of the Ottomans, it is known that there were 7 madrasas in the city. The most famous ones of these are Sinan-ı Ümmi, Vahabi-Ümmi-Hatıpzade, Babazade and Ömer Pasha Madrasas. Ömer Pasha Madrasa of these has been built by Ketenci Ömer Pasha in the year of 1602 (Moslem Calendar Year: 1016) together with the mosque and it is commemorated as , "Ömer Pasha Madrasa" because of it's constructor. Besides, these madrasas have their own libraries.

Tombs; Abdül Vehhat (Vahab-ı Ümmi) takes place on the north of the city. In addition to this, one of the most visited tombs is "Abdal Musa Tomb" taking place in Elmalı Tekke Village. Construction date of the structure is not known, in despite of this, it is thought that it was constructed in XIIIth century. Islamic-Ottoman Social Complexes; are composed by Sinan-i Ümmi Complex, Mosque and Tomb.

Libraries; Elmalı Public Library, madrasas as the basis of old education and culture, the libraries of Sinan-i Ümmi, Hatıpzade, Babazade Madrasas have been combined in the year of 1926 and the basis of today's Elmalı Public Library has been created and recently it provides it's services in the building constructed by Ketenci Ömer Pasha in XVIth century. It has 595 Written Works and total of 1938 books. Bey Hammam takes place on the west of Ömer Pasha Mosque and it is thought that it was built during the classical period. This hammam was mentioned by Evliya Çelebi and it must have been built in the end of XVIth century and in the beginning of XVIIIth century. Çatalçeşme; is the fountain taking place in Elmalı market-place and built during Seljuks and from it's tablet taking place just behind the Kesik Minaret and mentioned as Çatalçeşme, it is understood that it was built in the year of 1284..

3.2.4 HISTORICAL ELMALI HOUSES

Elmalı reflects Anatolian culture and it is an old settlement place with it's traditional houses, narrow streets and Ottoman bazaars (old market-places). It has wooden Elmalı Houses with double bay windows and they have the structure as being at least authentic as the Houses of Safranbolu and they have succeeded to maintain their characteristic features to present days [3] (Photo. 2).

With their bay windows, old type windows and shining colors, they decorate Elmalı and they resist against time. These houses are least 500 years old and cedar trees – as the wealth of the region - have been used to build them. Stylized trees, flower motives and hexagonal stars reflect Anatolian Culture. The best sample among the Houses of Elmalı, is the Yeşil Kapı (Green Door). It was built in the year of 1600 and it's wooden craftsmanship is the kind of artwork to astonish the people.

Elmalı is surrounded with the forests and the most spectacular ones among the structures used wood as the architectural material are Elmalı's Tahtamescit District and the houses taking place in Aylar Street which evidence the history step by step. Restoration works of Elmalı's historical houses are continuing recently. When these restorations are completed, Elmalı will be an important alternative tourism centre just like Safranbolu.

3.2.5 TRADITIONAL ELMALI FESTIVITIES

Each year during the first week of September, a liveliness attracts the attentions being similar to street fair because of Historical Yeşil Yayla (Green Upland) greased wrestling of the wrestlers. The purpose of wrestling tradition is to raise a healthy, sportsman and well-behaving generation. Elmalı is one of our regions to sustain this tradition with the best way. Recently, wrestling is still done in the weddings, in the festivities of old-Turkish celebration of spring. It is known that the history of Elmalı Yeşil Yayla (Green Upland) greased wrestling goes back to very old years is the first in our country; however it takes the second place after Kırkpınar in terms of organization.

Elmalı Wrestling continues as a culture and art festivity. People of the borough and the ones who come from the villages used to fill Republic Square especially until the year of 1975 to be able to watch "Janissary Band" and "Hart Hart Camel" which is worth watching. On the other hand, recently symposiums, exhibitions are organized two days before the beginning of the wrestling and public

concerts are given during the nights.

Alongside with the wrestling, festivities for the old-Turkish celebration of spring are done in region's Tekke Village during the first week of June and the same festivity is done during the second Sunday of May in Abdal Musa and Semahöyük Villages. This festivity is the messenger of spring and one of its main purposes is to provide peoples' cohesion. In the festivities, there are also theater in-the-round, running for the man of 20- 40 and 60 years old, relay and sack races are also done.

4. SUSTAINABLE PLANNING PROPOSAL IN THE ORIENTATION OF NATURAL AND CULTURAL TOURISM

Borough's economical structure is more based on agriculture and livestock. Especially in the rural regions, agricultural products and animal breeding are done in the form of family enterprises. Due to drought encountered in the borough during the last 10 years, economical returns of agriculture and livestock have been decreased [6].

In terms of tourism potential, there is not much of vitality observed in the borough. Tourist groups of 100 persons brought by the tourist operators and they visit the borough on daily basis. For the tourists to come from the outside, borough only has the status of being a passageway. As for the domestic tourists; summer house vacationists from the settlement places such as Finike, Kaş and Kumluca come here during the summers because of borough's upland climate characteristic and coolness of the summer months. Mentioned particularities mean very little economical value in the meaning of tourism [6]. In order to vitalize natural, historical and cultural tourism, evaluation and proposals are presented as follows.

Accessibility and recognition level of a tourism area are the important factors in terms of tourism. Elmalı takes place on a mountainous region and its transportation is possible only by the land route. In despite of the fact of having more comfortable accession due to developments of the land route during the recent years, it takes place on a distance of about 2 hours to the closest tourism centre – Antalya. For this reason, daily tourism should be enriched and transforming it to accommodated tourism gains importance. Antique values of the antique cities taking place in the surrounding must be included in the excavation programs and their values should be brought forward as the part of the cultural heritage, environmental arrangements must be done and transportation possibilities must be developed.

Because of the natural and cultural richness of Elmalı, it has become the focus of interest for the academic researchers. Intellectuals of the region have given support to individual and academic works during the last years and the concerns of the people have increased for the historical artworks in the result of the works carried out.

Regardless of the fact that there are adequate number of researches and scientific publications belonging to the region, their efficient usages are not observed. Written, visual and artificial medium publications of the region are inadequate. Visual, printed press must specially be defined in tourism magazines with the historical and touristic photographs of Elmalı. A suitable slogan must be selected by being in compliance with the tourism concept of the region and a campaign should be prepared in the orientation of region's natural and cultural heritage values.

Region's natural, historical and cultural values as well as its traditional hospitality must be presented dynamically and continuously in the national and international tourism fairs for the tourism marketing.

Living traditions must be announced to the public with the scientific and educational methods and differentiations must be created in a way to attract the concerns of the community.

Such a rural settlement having historical and cultural past must not be perceived as the only option to attract potential tourists to the region. In order to transform region's unique values to a fact to provide economical input, efficient and continuous inland and overseas publications and advertisements must be done by tending towards the usage with the purpose of tourism.

Tourist profile oriented to here must be determined and it is also important to have the arrangement of accommodation facilities to meet the demand of tourism.

Special tours to be arranged with the package programs to be based on the concerns will make the region more attractive and demand will be increased in the course of the events.

Initiatives must be taken so that travel agencies and tour operators will include Elmalı to their tour programs.

Museum to exhibit Elmalı Treasury (which is considered as one of the world's most important historical assets) must be opened as soon as possible.

The region takes place at the starting point of cultural tourism and it is required that it should be adapted to tourism within the framework of protection rudiments. In the context of social, culture, history and nature, tour route must be determined.

Natural and cultural environment must be protected with material and moral values in a way to contain social traditions in it as well.

In this context, it must be aimed to make it possible to use historical houses again as one of Elmalı's urban identity items and boarding house keeping must be brought in the region's tourism. Partial remedy can be obtained for the unemployment with boarding house keeping and contributions to country and house economy can be targeted.

There should be decisions taken to protect region's possessed authenticity after its opening for tourism.

By maintaining the existing status, sustainability of traditional festivities must be provided alongside natural and cultural environment.

There must be measures taken in order to have protection for the natural and cultural environment from the pressure of the visitors and from unsuitable protection interpretations.

The region must be supported with touristic facilities such as cafeterias and restaurants in a way not to contradict with the historical assets by implementing environmental arrangements of them taking place in the region.

The region has 500 years old houses, mansions and region's unique folkloric values and festivities reflecting our history and culture and due to these values, Elmalı has extraordinary beauty and attraction area for the package tours to be arranged. In the event of providing regional authentic tourism and in the result of social progress, the people of the region will protect this place.

Together with Elmalı's natural, historical and cultural richness, it is thought that its people's unique traditional

and generous hospitality will provide great contributions for the development of region's tourism.

By developing community's protection understanding within natural and cultural environment, participation must be provided and this must become a sustainable planning for continuous protection.

Income resources must be provided in order to achieve region's development and to provide it's protection fact and to give contributions to region's own cycle.

Facilities such as the walking tracks by the lakeside, countryside coffee houses and children's play grounds must be increased in the orientation of natural tourism.

Avlan Lake; Water birds and Wildlife Protection Area must be opened to "Ornithological Tourism". Facilities like bird observation centre must be done in order to observe the bird kinds taking place in Avlan Lake.

Efforts must be given in order to develop Elmalı upland tourism, mountain sports and winter sports. Ski houses and facilities like chair lifts and tele-ski must be established and these must be brought in for winter tourism. Additionally, there must be works done in the orientation of upland tourism other than the ski-centre.

In order to provide sustainability and continuation of the natural and cultural heritage taking place in Elmalı and in it's surrounding, a model can be developed with strategically planning. For this purpose, alongside of the rehabilitation in the orientation of the environmental elements belonging to Elmalı Houses – which have protected their unique texture to a great extent - it is also required to develop protection strategies.

Elmalı has limited number of accommodation facilities and beds, for this reason historical mansions and famous Elmalı Houses must be restored by protecting their historical and cultural values and they must be brought to better levels and then they must be opened for the usage in tourism. This must be done just like in the samples of Safranbolu, Şirince, Beypazarı, Side and Gökçeada. Adaptation is gaining recognition as an effective strategy to improve the sustainability of cultural and historical heritage and historical and existing buildings [13]

In addition to this, other than reflecting authenticable characteristics of the rural settlement, meeting the need of accommodation requirement is also important in the sense of providing contributions to the economy of the family.

Elmalı borough of Antalya is the sample of civil engineering forming the aesthetical texture of a city and in this city, there are historical houses from the 16th century and these must be brought in the culture tourism. In this context, Elmalı Municipality has decided to apply rural transformation project in Tahta Mescit (Wooden Small Mosque) and Aylar Streets together with the houses taking place within the borough. Thus, authentic texture will be protected in which historical Elmalı Houses take place, and it will be possible to take domestic and foreign tourists coming to the borough to a journey of 500 years ago.

With urban design applications, preservation, sanitation and re-functioning of the assets that have the qualifications of being a cultural heritage will be possible. Therefore, they will be transmitted to future generations. In this process, urban design approach has to reach a synthesis that is appropriate to national conditions, local characteristics, diversity, possibilities and potentials. [14]

Through the instrument of tourism, it is possible to carry Cultural wealth to the agenda of the world and to provide a

time journey in the 16th century for the coming guests in the protected historical houses having bay windows. It is a duty to leave these beauties to the generations of the future with their most beautiful forms.

In this topic, it is required to have the participations of the relevant public and private sector by encouraging them.

Since protection contains economical dimension, technical and monetary support must be provided to the ones who want to repair their structures. Currently, Municipalities and Special Provincial Administration transfer resources from their budgets to the projects oriented for the protection but this is not enough and for this reason, this must be supported also by the relevant Ministries.

Supports must be provided for the researches in the orientation of nature, historical and cultural heritage possessed by the region and obtained scientific results must be transformed to popular information and then these must be presented to the public. Training possibilities must be prepared in the form of workshops for different age groups and in the topic of nature and cultural heritage. Additionally, support must be done with the tours having educational purpose.

In order to provide sustainability for the presentation of natural and cultural heritage, basic lines of the interpretation must be improved in technical and professional sense and in order to be used.

An inventory must be prepared in introducing Elmalı's unique folkloric, ethnographic values and handicrafts with the dining culture to the next generations and to make all of these loved by them.

People living in the rural settlement areas must be made aware in the topic of natural and cultural environment's protection. Also with the supports of Non-governmental Organizations (Foundations, Association, etc) natural and cultural wealth must be taught and endeared to the people of the region starting from the little ages.

5. CONCLUSION

In despite of the fact of having wealth of potential for the natural and cultural heritage in Elmalı, in our recent days, it cannot be said that these values are put into good use in the context of tourism. Because, natural and cultural heritage of Elmalı are not advertised adequately. Researches and scientific publications of the region must efficiently provide popular usage. Region's distance to tourism centers and it's farness in terms of tourism enterprise, it requires full day or accommodated tourism. Region takes place in the beginning point of cultural tourism and touring routes must be ascertained within the framework of protection in the orientation of social, cultural, historical and nature, must be diversified with publicity billboards, digital publicity possibilities and with the elements such as the museum. Sustainable rudiments must be determined in the orientation of region's protection after having the opening of region's authenticity to the tourism.

Income resources must be created to provide contributions to the development, protection fact and region's own cycle. Since the protection contains economical dimension, technical and monetary support must be provided to the ones who want to repair own structures.

Support must be given for the researches to be done in the orientation of the nature, historical and cultural heritage possessed by the region. And obtained scientific results must be transformed to popular information and then, these

must be presented to the public. For the sustainability of natural and cultural heritage, rudiments must be determined to be used with their technical and professional meanings. Nature, history and cultural protection, regional development, social progress and economy will be influenced positively with a sustainable planning to be formed.

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Photo. 1- Çığlıkara Sedir (from www.tatilucuz.net)



Photo. 2- The Lake of Avlan (from www.elmali.bel.tr/)



Photo. 3- The Mountain of Kızlar Sivrisi (from www.elmali.bel.tr/)



Photo. 4- Ömer Paşa Mosque (from www.elmali.bel.tr/)



Photo. 5- The Tomb of Abdal Musa (from www.elmali.bel.tr/)



Photo. 6- The Historical Houses of Elmali (from www.elmali.bel.tr/)