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ON SUSTAINABLE TOURISM MANAGEMENT IN THE HITTITE ROAD

Nida Özbek
BM Aktif Mimarlik
tnidaaa@gmail.com

Nevin Turgut Gültekin
Gazi Üniversitesi
Ankara, Turkey

Abstract

Cultural routes are communication networks that are classified as land, water, or some other type of physical destination, with cultural and historical functionality, bearing their own dynamics and showing the compatibility/contrast of these dynamics with nature. These routes of this quality are evaluated within the scope of thematic areas determined by UNESCO in 2010 and taken to the World Heritage List with the aim of providing sustainability. Cultural routes used for different purposes in the past are important destinations for tourism today. The recognition of these destinations in the tourism market is ensured by the themes determined by the attributes of the values on the route. However, with the gains from the tourism-oriented use of cultural values, various vital factors such as the cultural heritage and the sustainability of the eigenvalues of the local people are often neglected. Since the Hittite Road, which is focused on the ancient capital Hattusha, is not yet an attractive destination for popular tourism, there is a hope to maintain a conservation-use balance managed by a sustainable conservation and tourism approach. For this purpose, the principles to guide the management plan of the Hittite Road have been determined according to the sustainable cultural tourism.

Key words: Cultural Route, Heritage Management, Sustainable Tourism, Hittite Road, Turkey

Introduction

The relationship between cultural and natural heritage and tourism is two-sided. Heritage values are an important source and destination for tourism sector. Tourism mediates realization of social, cultural and economic benefits while presenting these values. On the other hand, this relationship is critical since tourism has a high potential to damage these values. If tourism is not well managed, it poses a threat to cultural and natural values. This problem is tried to be overcome by national and international policies that will provide a consensus between World Heritage (WH) and tourism which have been accepted at 34th Session (2010, Brasilia) of World Heritage Committee (WHC) at the international workshop on the subject Advancing Sustainable Tourism at Natural and Cultural Heritage Sites (2009, China)(WHC, 2010). Sustainability of cultural values together with demands of tourism may be provided by tourism and heritage management.

Sustainability is the prerequisite of culture tourism which composes the basic dynamics of culture industries as the alternative to the de-industrialization that has been forced by globalization. Having cultural heritage in the heart of cultural tourism also provides an advantage in urban competition. The European Capitals Project and the efforts of Association of Historical Cities and even local initiatives, to build cultural memory and image-based city brands, support the competition and consequently tourism. United Nations Educational Scientific and Cultural Organization -The thematic studies that UNESCO has registered and introduced cultural heritage since the 1970s and increased the recognition

of cultural values with the years of 2010 that give momentum to culture tourism. The definition of cultural routes (CR) and concrete and non-tangible cultural values, which are registered as WH within the thematic area, constitute the necessary infrastructure and dynamics for cultural tourism.

In 2000's, the activities of determining and registering historical roads and routes in Anatolia as cultural roots have been in progress. The Hittite Road, which is based on Hattusa, the capital of the Hittite Empire, taken in the World Heritage List (WHL) in 1986, has not have CR status yet. However, the fact that this road is not yet an attractive destination for popular-consumer tourism, is an advantage for sustainable cultural tourism heritage and tourism management. The purpose of this study is to determine the principles that will guide Hittite Road management process in line with CR registration criteria and sustainable tourism principles. Thus, outstanding universal value (OUV) of this destination will be defined with "value-focused area definition" approach and thus WH characteristics will have been assessed.

Sustainable Tourism and Heritage Management in Cultural Routes

Renewed and/or innovative initiatives in cultural heritage and conservation approaches in 2000's to determine and heritage management principles of the Hittite Road are explained below.

Cultural Routes as cultural Heritage

In the 1960s, the concept of CR began to be discussed by Continuous Europe, a group of experts from the Council of Europe (COE), to promote European cultural awareness through cultural visits. With Cultural Routes of the Council of Europe Programme in 1984, "Pilgrim's Route to Santiago de Composa tela" in Spain had been announced as the first CR of WH in 1993. Routes as Part of our Cultural Heritage which had been published at the end of WHC meeting in Madrid in 1994 was the first international document about CH. For the WHL nomination, the main features of these routes are defined as spatial, cultural, time and purpose characteristics (UNESCO, 1994).

In the 1990's with the implementation of European Institute of Cultural Routes (EICR), International Scientific Committee on Cultural Routes (CIIC), ICOMOS-International Cultural Tourism Committee (ICTC) and UN-Sustainable Development Goals (SDGs) 2030, acceleration occurred in culture tourism. These organizations develop and support local, national and international policy recommendations for the sustainability of the CR. In the same period, UNESCO initiated regional projects such as slaves' route and silk route. Information and experiences related to CR management and awareness are shared with congresses, conferences, seminars, workshops and meetings and global networks held in 2000s (2001-Making Tracks From Point to Pathway: the Heritage of Routes and Journeys, 2012-Cultural Tourism for Community Development: 40 Years of the World Heritage Convention, Vigan-Philippines, 2014 – Creative Cities as World Heritage Tourist Destinations, Florence-Italy, 2015- Timber Heritage and Cultural Tourism: Values, Innovation and Visitor Management, Bangkok- Thailand, 2016 – Who benefits? Who cares? From the Fairy Chimneys to Fairy Tales and Consuming Passions, Cappadocia-Turkey, etc.).

Since 1975, when the World Heritage Convention entered into force, the concept of cultural heritage has been expanded and diversified, including the cultural significance of natural features. This diversity was classified by the three categories (Typological Framework based on categories, Chronological-Regional Framework and Thematic Framework) that ICOMOS identified for the typological analysis of WH at WHC's 27th meeting held in 2003. CH was taken in the category of (pilgrim age routes, trading routes, roads, canals, railways, etc.). After this development, the awareness of this heritage increased with the adoption of the CH among the specific cultural heritage types that were assessed by the 2005 Operational Guidelines for the Implementation of the World Heritage Convention and WH candidates (UNESCO, 2005). In 2008, under the leadership of ICOMOS-ICTC, the first reference source on the issue ICOMOS-Charter on Cultural Routes had been published. According to this regulation, CH, the

innovative heritage type, reveals the heritage of human mobility and change, which has been developed in ways that have their own unique functions and dynamics. These are routes that live and survive among countries, regions, or continents, where multidimensional ideas, knowledge and values are constantly and reciprocally exchanged. A route with these characteristics is a system that will not conflict or intersect with cultural assets (monuments, cities, industrial heritage etc.) and will increase the importance of all these assets. Thus the whole of the route is an indication of the interaction between countries, regions or cultures, the expression of the value set which gives greater meaning than the sum of its parts.

CR is dynamic, complex, versatile and multi-purpose (sports, entertainment, discovery etc.) dynamic schemes that promote the cultural values of destination, not only the roads to guide the visitors. Historical and symbolic features, functions, forms, social, economic and cultural values of CH differ according to their geographical location. These differences have been grouped due to their regional scopes, purposes, historical value and structural shape (linear, circular, radial) and natural environments (ICOMOS, 2008). It is seen that CR in WHL are transport destination (rail; Semmering Railway in Austria, channel; Du Canal du Midi in France), historical routes (pilgrimage route; the Camino de Santiago-Spain), cultural and natural routes (Olive Tree Routes-Turkey), linear monuments-structures (Chinese Great Wall).

With the Colmar Declaration: 25 years of Council of Europe cultural routes, which was published under UNESCO and COE leadership in 2012, it is foreseen to use creative and innovative tools in a way that will highlight CH's education and participation potentials and provide its visibility, along with the current improvements about CR. In the same year, the "Crossroads of Europe" initiative was created so as to promote the different CR of Europe to stakeholders, increase awareness and co-operation. Also, with the COE's Cultural Itinerary, many CR (such as Megalithic Culture's European Route and Huguenot and Waldensian Route-2013, Roman Emperors and Danube Wine Route-2015, Grande Region's Villages-2016) are being certified and meetings of the European Silk Road Project (June 2018 - Venice) are conducted.

Sustainable Conservation, Tourism and Culture Tourism

Sustainable protection expresses the comprehensive and attended, rational and integrated protection along with strategic spatial planning approach on realizing the transfer of the cultural and natural values, without destroying and consuming together with the development targets. This approach includes spatial conservation and development strategies that include socio-cultural, economic and managerial-institutional sustainability along with heritage values (Gültekin, 2010).

The 2002 World Summit on Sustainable Development (Johannesburg, South Africa) is considered to be an interdependent and mutually reinforcing environmental, social and economic basis for sustainable development (UN, 2002). WHC has started the World Heritage and Sustainable Tourism Program and its initiative in 2007 to develop common policies, strategies and tools with innovative approaches and co-operation to promote sustainable development through appropriate tourism in these areas and to facilitate sustainable tourism management and development linked to WH. It has been proposed to create thematic routes to promote sustainable tourism development, which is focused on heritage values (WHC, 2007).

With WHC's May 2012 decision, on protection and presentation of WH with the World Heritage Tourism Program, a new paradigm, it is favoured that the usage and difficulties of potential opportunities in the name of tourism (UNESCO, 2012). The Rio + 20 Conference on Sustainable Development conducted in June 2012 for the global vision for sustainable development and the later

the special objectives of the United Nations' Transforming our World: the 2030 Agenda for Sustainable Development of United Nations dated September 2015it the sustainability of the entire cultural and natural heritage on the world (UN, 2015). The policy adopted for the integration of a sustainable development perspective into the World Heritage Convention in the 20th General Assembly of the United States in November 2015, is to increase the contribution of the WH's potentials to the sustainable development (WHC, 2015). The WHC has foreseen sustainable tourism as the most effective implementation tool of this common policy.

Sustainable tourism is the tourism activity that considers current and future economic, social and environmental influences of tourism, as well as the needs of host communities' and visitors as a whole. On the other hand, cultural tourism consists of tours to get to know natural and historical cultural assets and different cultures, so as to gain knowledge and experience and to raise cultural level and participate in cultural events (Doğaner, 2013: 2-6; Pekin, 2011: 22-30). Usage of cultural destinations in the tourism sector by the innovative and cultural industries to increase the competitiveness makes the sustainability and management of cultural values important. Charter for Sustainable Tourism, created in 1995 at the World Conference on Sustainable Tourism in Spain, was developed for different types of tourism. The International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance was adopted by the ICOMOS 12th General Assembly (1999, Mexico). The objectives of this regulation are to respect to the host communities' heritage and culture and develop them and to improve the dialog between the protection benefit and tourism industry (ICOMOS; 1999).

Heritage Management and Value-Driven Field Definition

Since the 1980s, the strengthening of local government and the increase in the effectiveness of cultural heritage in sustainable development have provided for a sustainable, integrated and rational approach to protection of natural and cultural heritage (Thomas, Middleton, 2003: 18-22). With this vision, heritage management took place for the first time in the Guidelines for the Management of World Heritage Sites published by the International Centre for the Study of the Preservation and Restoration (ICCROM), prepared in 1993 and revised in 1998 (Feilden, Jokilehto, 1993: 2-6). Following this guidance, the International Charter for the Conservation of Places of Cultural Significance (Burra Charter) of The Australia ICOMOS, 1999, has been pioneering and encouraging.

Cultural Heritage Management (CHM) is a comprehensive system related to the conservation, usage and activities affecting cultural resources. The aim of this system is to ensure sustainability of heritage values in ways that will increase social, economic and environmental benefits even beyond their limits. In the management process, protection-use balance, development, cooperation and control should be provided with the participation of all stakeholders (Gültekin, 2010). The components of this system are complex and multidimensional, intertwined according to the country's conservation policies and heritage values. For this reason, the first stage of the process is to describe-understand-describe all the components and attributes of the heritage site with the "value-driven field definition" described in the Burra's Charter. The other stages are to develop protection policies in line with heritage values and to manage the process with the management plan that will be created with these policies. The first phase is also the determinant of the policies and strategies of the heritage management (UNESCO, 2017), as the interaction of the first phase is necessary at this stage. The physical field limit, which is the primary parameter in the field definition, must also include the buffer zone or domain. This limit is narrowed or broadened according to different and complex factors such as the level of control of the physical field, the knowledge, accumulation and cognitive properties of tangible and non-tangible cultural heritage values (UNESCO-WHC, 2013; Gültekin, Uysal, 2018). The implementation tool of the CHM is the Strategic Plan Heritage Management Plan, which serves as a strategic plan. This plan should be structured with vision, targets and applicable methods determined by stakeholders for protection-

restoration, visitor-tourism, education-awareness, and recognition-awareness-promotion. It should also include action plans that can be revaluated according to changes in the scene or periodic audits. CHM is trying to implement in accordance with the management systems of the countries in the framework determined by UNESCO in 2002. This system is being applied in Turkey with the Located "area management" taking place in protection legislation in 2004.

Immovable Cultural Heritage Values of Hitit Road

The focus of the route known as Hittite Road where dated to the Hittite Empire period in the curve of Kızılırmak River in the tourism sector has been the Hattusha, the capital of the Hittites between 17-13th centuries BC. This route also includes traces and remains of areas settled from the end of the Early Bronze Age (3000 BC). In the limited frame of this declaration, the values of cultural heritage in this route are being tried to be introduced.

Hattusha: The Hittite Capital

Hattusa has been located in the Northern Central Anatolian Mountain Region in Çorum city, in the province of Boğazkale, at the southern tip of Budakozu Plain, 300 meters high from the plain. The city and monumental structures (temples, royal residences, fortifications), remains of the city gates and rock art examples have reached today. Hattusa was taken to the WHL (World Heritage List) in 1985, Hattusha cuneiform tablets archive has been taken to the Memory of the World List in 2001. According to national legislation, Hattusa is the 1st degree archaeological site and located in Alacahöyük Historical National Park Area, and the area surrounding this area in the east and north-east and including Yazılıkaya is the 2nd degree archaeological site. The area that surrounds this area from south-west to south-east and covers Kayalı Boğaz is registered as 3rd degree archaeological site.

To the north of the city lies the Rock Sanctuary of Yazılıkaya, south of Ibikcam Forest and more than 8 km long monumental enclosure walls and five city gates. The city is composed of different regions dated to different periods (Figure 1).

Büyükkale (Big Castle); It is the first acropolis and Hatti settlement dated to 2000-1700 BC, located on the north slope of the city. it is the area where the ramparts that are descending from the slope to the valley, are built during the period of the Old Hittite (1650-1600 BC) and Middle Hittite (1600-1400 BC) Empire. During the Great Imperial Period (1350-1200 BC), a large structure complex of large palaces, reception halls, courtyards and eleven underground silos connected with peristilliums, was created. Along the demolition of the Empire (1180 BC) the city and this area were abandoned.

Lower city; It is the building area in the Assyrian Trade Colonies Period to the south of the Karakayası creek (19th-18th centuries BC). This region consists of different -archaeological- units.
- The Great Temple: BC. 14th-13th. It is the biggest structure of the city (the floor area: 14,500 m^2) with the cult chambers and 200 warehouses on the artificial hill as high as the 8 meters. Lion Stone Boat and Green Stone on the entrance to the temple, a large warehouse, cult chambers, workshops and the Fountain structure are located to the south of the road. There is a wastewater network under the road between the warehouses and the south gate.
- Slope House: The slope extending from the Great Temple to the palace in Büyükkale (16th century BC) is an official structure consisting of large halls and warehouses.
- Kesikkaya: It is the remaining of building and stone pit remain on the road extending from the south of the Great Temple to the Upper City.
- There is a rampart (8th century BC) extending from the back of Kesikkaya to the Palace on the valley and 8 poterns.

- Grain Depot: Consists of 16 bilamellated and 118 x20-40 meters sized rooms belonging to the Old Hittite Period. This depot, which is in the capacity to meet the annual needs of 20,000 to 30,000 people, shows the power of the state. It is the largest archeo-botanical discovery of the Near East.
- Inner wall: It constitutes the northwest border of the Great Temple and the settlement on the 200 m. of the east of the poterned outside wall. The wall that is dated to the Great Imperial period is reconstructed.
- Neighbourhood: It was formed from congested, yard-type houses divided by channelled streets.

Figure 1. The city structure of the Ancient Capital Hattusha

Prepared based on the data from Republic of Turkey Ministry of Culture, Directorate General of Cultural Assets and Museums, Branch Office of World's Heritage Areas Archive and Construction Plan with Protection Purpose.
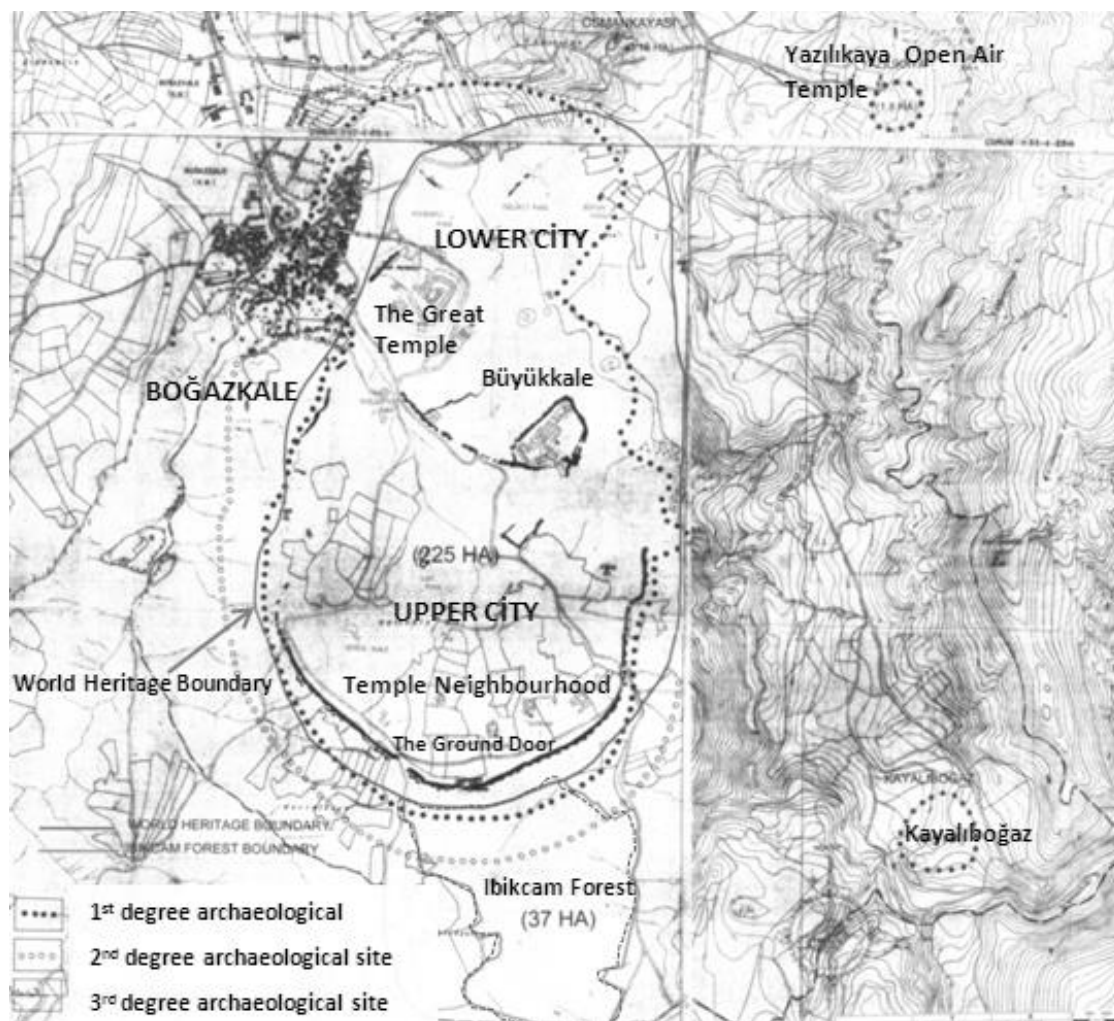
Upper city; It consists of five-archaeological units on sloping area that is more than 1 km², in the south of the Kızlarkayası creek.

- Temple Neighbourhood: The area where 24 temples that are protected by walls in the south during the Great Imperial period.
- On the outer wall, the King, the Lion, the Lower West and the Upper West Gates, the gate room and the towers on both sides and the inside and an outside doorway between them and the Hittite Doors are the plan type. Yer kapı (The ground door) is a different type that requires getting in with potern on the artificial hill. The Sphinx Gate is the most famous monumental structure.
- Yenicekale, Sarıkale were created by processing natural rocks during the Great Empire period. The Southern Fortress (7th-6th centuries BC) is the Phrygian Fortress.
- On the walls of Nisantepe, a rock mass was discovered with Luwian hieroglyphic structure on its walls.
- To provide water to the city, East pools consist of two pools, and Southern pools consist of five pools.
- 2 rooms that have royal reliefs and inscriptions on their walls and that are symbolic entrance to the underworld, were built.
- North, South and Western Buildings and Palace Archives that belong to the royalty are official buildings. There were 3300 bullas and 30 cuneiform written tablets in two basements of the archive building.

Yazılıkaya Open Air Temple; hidden between the rocks, is the largest and most impressive sanctuary of the city. More than 90 gods, goddesses, animals and imaginary creatures were processed on the rock surface in the temple, creating the cortege of the empire's god of storm and the goddess of sun. This temple is the "festival house" in new year ceremonies and "the house of the god of the storm" in spring ceremonies. In these ceremonies, the god sculptures of all the temples were moved to this temple with special rituals.

Immovable Cultural Heritage within the immediate vicinity of Hattusha and the Arch of Kızılırmak

Arrival date and direction of the Hittites, who are not native people of Anatolia, while coming to Anatolia are not known for sure. The empire (B.C. 1650-1180) founded by Hittites who existed in Anatolia as of Assyrian Trade Colonies (B.C. 1950-1750) is recalled with the cities within the Arch of Kızılırmak until the period of Late Hittite States (B.C. 1200-750/700). In the Big Empire Period (B.C. 1350-1180) there are intervals of 20-35 km. between the dwelling units on the sides of plateau generally. The intervals between walled centres locating on the natural road routes are also one-day distance (Ökse 2000; Sevinç, 2008). Though this geography has not changed much, as researches and excavations suitable to the methods of modern archaeology and prehistory are not made, most of them still unrecognised. Although many dwelling units were destroyed because of reasons such as wars, famine, new migrations, epidemics etc., the fact that the names of the places were changed by the tribes ruled there and the difficulties of researching at mountainous and forested areas make it difficult to identify these dwelling units.

According to written documents, despite there are place names over 2000 in Anatolia of B.C. 2nd millennium, the places of most of these are unknown. The total number of Hittite dwelling units at this wide region roughly passing from north of today's Polatlı, Kırıkkale, Yerköy, Şarkışla line and spreading over the Black Sea's coasts (Zalpa State where the Kızılırmak flows into the sea) and also covering the core and capital Hattusha of the Hittites State is approximately 116 (Figure 2). Considering that the Hittite texts did not mention about the place names that did not battle and revolt and were not important in terms of religion, administration, and economy, it can be said that this number can be

doubled or tripled with a rough estimation though most of them unexplored or destroyed (Ünal, 1981; Erkut, Otten, et al., 1992).

Figure 2. Hittite Road antique settlements within the arc of Kızılırmak River

Karauğuz, G. 2016. On Yozgat and Its Environment in Hittite Period; Genz,H., Mielke, D.P. 2011. Insights into Hittite history and archaeology; Alp, S. 1992. Prepared according to the data of Anatolian Cities In the Age of Hittites.

1 Boğazköy /Hattusa
2 Alaca Höyük
3 Hüseyindede Hill
4 Kayalıpınar
5 Kusaklı
6 Alisar Höyük
7 Kaman Kale Höyük
8 İnandıktepe
9 Hacıhamza Town
10 Sirkeli Höyük
11 Zalpa

The Management of Hittite Road as A Culture Route

The Potential of the Hittite Road as a Culture Route

The fact that the Hittite cities, dated back to the period of Big Empire in the arch of Kızılırmak, are on the caravan and army road allowed by the natural structure shows that this route was really used. Archaeologic data belonging to Hittite cities and sacred places within this geography is tangible data of cultural heritage. In addition, the samples (such as Çorum-Kargı District's Hacıhamza Town) applying the dwelling style and house planning typology of Hittite Period to today (traditional and vernacular architecture) are also available (Ufuk, Eyüpgiller, 2008; Neve, 1996). On this road, the examples of monumental sculptures and scriptures starting with Hittites in Anatolia are extant cultural values.

Culture routes should also have the immovable culture heritage belonging to the routes used in the past and had different functions and the intangible cultural values. Such cultural heritage values are sustained within the arch of Kızılırmak. For example, although its meaning to the Hittite world is not known for sure, it is known that the granite (green) was used in rain prayer rituals in Hattusha and at the backyard of Çorum-Sorgun-Aşağı Karakaya Village Mosque and thus conveyed to today. The theatrical plays told on a scripture in Maşathöyük and its vicinity are still played. The bread (loaf, filo pastry bread, and hardtack) consumed and presented to the gods in the Hittite world is still produced and consumed in the same way today. And again, the name and the cooking and eating methods of the food called "arabaş" today dates back to Hittites. The natural beauties in this geography are also among the items enriching the Hittite Road. Consequently, it is understood from these values that the Hittite Road carries a characteristic of Cultural Route.

Management of Tourism and Heritage on the Culture Route

The first stage of registration-recognition and sustainable management of Hittite Road as a cultural route is to make its value-driven field definition. In this definition, all compounds belonging to the route area and the attributes of cultural heritage should be defined with interdisciplinary (history, art history, archaeology, socio-cultural anthropology, epistemology, ethnology, architecture, etc.) researches regarding human and locations. Although the border of a physical location is the first parameter, the values of intangible cultural heritage must be evaluated with the context of the spirit of the place (social, economic, traditional, etc. vital connections) definitely. The route border, designated so, should include the buffer zone in order to ensure its sustainability with the interaction area of the route from past to today. This border is in the quality of the area border that should be sustained, thus, both of the borders of heritage management area and the cultural tourism area. Above, the information given in chapter 3 is given only for highlighting the importance of the route and for promotional purposes; it is not the route border and is inadequate for its management.

The next stage of management is to develop protection policies in accordance with heritage values. Sustainable culture tourism is envisaged with today's protection approaches in the sustainability of cultural routes. However, as the sustainability of cultural values and ensuring effective participation of the local community in the process are prioritised, protection policies are also changeable over these priorities according to the attributes of CR. So, only the basic principles of protection policies can be mentioned briefly in this study. That is to say:

- Mutually interdependent tourism/travel and development/natural and cultural protection should support each other and be integrated;
- To care for the principle of equality between generations;
- To improve the living standards of the local community, to know, support and develop its identity, culture, and interests;
- To ensure social and cultural integration of the societies;
- To provide a high quality experience to the visitors.

The process should be managed according to short-medium-long term management plan of process management with a management plan to be established with these policies. The flexibility and alternatives of the plan should be estimated beforehand according to audits or possible changes. Effective participation and the being shareholders in the favours to be gained of the local community at every stage of the process should be ensured.

Conclusion

Being an attraction-appeal destination of culture tourism in a geography where it exists as a type of a new-innovative cultural heritage, which is a kind of cultural background-consumption and an experience, CR allows different cultures to be known by reaching growth of economic effects and large masses. CR contributes cultural and economic wealth to the geography in which it takes place via tourism according to its attributes and contact designated with the value-driven field definition. Although Turkey is a party to several agreements on the sustainability of natural and cultural heritage, as the CR belonging to it according to the national protection legislation cannot be registered, the recognition of these values cannot be ensured. Therefore, at this notification, it is highlighted that current protection approaches should be also considered in practise notably in legislation by highlighting CR quality of the Hittite Road.

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