

TOURISM, CONSERVATION, AND SUBJECTIVE WELL-BEING
IN WORLD HERITAGE SITES:
THE HISTORIC AREAS OF ISTANBUL

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DECLARATION OF ORIGINALITY

I, Sina Kuzuoğlu, certify that

- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;
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ABSTRACT

Tourism, Conservation, and Subjective Well-Being in World Heritage Sites:

The Historic Areas of Istanbul

This research focuses on the interrelations between subjective well-being, tourism activity and conservation efforts for residents living in Fatih, housing Istanbul's World Heritage properties. Using a modified version of Happiness Index to capture perceptions of tourism and conservation, this research utilizes a household survey with 477 residents of Fatih district of Istanbul chosen via a stratified simple random sampling. Fatih's neighborhoods in which data collection took place are categorized with respect their tourism focus, creating a spatial tourism variable. The differences according to demographic and spatial characteristics are determined on an item basis. Subsequently, using life satisfaction as a proxy dependent variable, the relationship between life satisfaction, well-being, and perceptions of tourism is investigated using binary logit regressions with respect to neighborhoods' tourism focus. Findings reaffirm previous scholarship on subjective well-being in Turkey. Furthermore, they indicate that, in Fatih, residents in tourism-focused neighborhoods have more positive perceptions of tourism which also resonates in the likelihood of their life satisfaction. In line with these findings, distinguishing residents of World Heritage Sites in urban settings, and its ramifications for future well-being research in tourism-focused regions are discussed. The findings indicate that spatial distribution of tourism to influence patterns of subjective well-being in urban tourism destinations. In this context, social policy measures that would increase residents' awareness in terms of cultural heritage and tourism are suggested.

ÖZET

Dünya Kültür Mirası Alanlarında Turizm, Koruma ve Sübjektif Refah:

İstanbul'un Tarihi Alanları

Bu araştırma, İstanbul'un Dünya Kültür Mirası alanına ev sahipliği yapan Fatih ilçesinde, turizm ve koruma çalışmaları ile yerel halkın sübjektif refahı arasındaki ilişkiyi incelemektedir. Mutluluk Endeksine ek olarak turizm ve koruma algısını da ölçen anket formu, katmanlandırılmış basit rastgele örneklem ile Fatih'te yaşayan 477 kişiye yüz yüze hane halkı anketi şeklinde uygulanmıştır. Ardından, anketin uygulandığı mahalleler, turizm odaklarına göre kategorize edilerek mekânsal bir değişken elde edilmiştir. Demografik ve mekânsal değişkenlere göre olan farklılıklar soru bazında belirlenmiş ve yaşam memnuniyetini sübjektif refahın temsili bir bağımlı değişkeni olarak kullanarak, farklı refah parametreleri ve turizm ve koruma hakkındaki görüşler ile yaşam memnuniyet arasındaki ilişki mahallelerin turizm odağına göre ikili logit regresyonla tespit edilmiştir. Bulgular, Türkiye'de yaşam memnuniyeti konusundaki literatürü desteklemektedir. Buna ek olarak sonuçlar, Fatih'in turizm ile iç içe olan mahallelerinde turizm algısının daha olumlu olduğuna ve bunun aynı zamanda yaşam memnuniyeti ile de ilişkili olduğuna işaret etmektedir. Bulgular doğrultusunda, şehirlerde yer alan Dünya Kültür Mirası alanlarında yerel halkın tespiti ve bunun turizm alanlarında yapılacak olan sübjektif refah araştırmaları için olan yansımaları tartışılmaktadır. Bulgular, turizmin mekânsal dağılımının kentsel turizm destinasyonlarında sübjektif refah dokusunu etkilediğine işaret etmektedir. Bu bağlamda, yerel halkın kültürel miras ve turizm farkındalığı artıracak sosyal politika önerileri sunulmaktadır.

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ABBREVIATIONS

ANOVA	Analysis of variance
BLI	Better Life Index
IMM	Istanbul Metropolitan Municipality
LAC	Lifelong learning, arts and culture domain of the Happiness Index
LSS	Life Satisfaction Survey
OECD	Organization for Economic Co-Operation and Development
TMCT	Turkey's Ministry of Culture and Tourism
TSI	Turkish Statistical Institute
UNESCO	United Nations Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION

Cultural heritage, aside from its historical value, is an integral asset for communities as it signifies continuity, and essentially connects different generations through material assets, as well as through shared knowledge and experience (Falser, 2015). When one observes the managerial frameworks that are not necessarily confined to national level but may be internationally coordinated, such as in the case of World Heritage Sites, they prioritize the conservation of cultural heritage assets for their continuity (United Nations Educational, Scientific and Cultural Organization [UNESCO], 1972). However, the conservation methodology employed by international institutions may not always integrate development needs of cities into their perspective and, hence, may be instrumental to socio-economic problems and conflicts among different stakeholder groups (Pendlebury et al., 2009). Such conflict may further be amplified through centralized governance structures and their interpretation of international institutions and eventually culminate social issues like displacement or gentrification (Wang, 2012). When national heritage management delegates the designation and subsequent conservation framework to a handful of experts (Smith, 2006), the local stakeholders may be excluded from the decision-making processes (Kavaratzis, 2017) with an inevitable impact on their lives.

In this context, the primary motivation for this research is Turkey's increasing presence in international arena with regard to its cultural heritage assets (UNESCO, 2018a, 2018b), and the centralized perspective that governs them which frequently exclude the local community throughout the decision-making processes

(Human, 2015; Tosun & Jenkins, 1996; Yüksel et al., 1999). Combining this with the strategic importance of cultural heritage for tourism as one of Turkey's national development priorities, the relationship between heritage governance and its social outcomes becomes more convoluted, particularly since tourism may be considered as a phenomenon that touches virtually every aspect of cities.

Despite the absence of conclusive evidence in the literature suggesting proliferation of tourism subsequent to inscription as a World Heritage Site (Jimura, 2011; Poria et al., 2013), many destinations in the world, including World Heritage Sites, attest to the negative socio-cultural, environmental, and economic impacts of tourism on the resident community (Seraphin et al., 2018). Social impacts of tourism has a long history in the literature (Pizam, 1978), and more recently, tourism's impact on residents' quality-of-life has evolved into an important area of scholarly inquiry (Faulkner & Tideswell, 1997). In Turkey, however, such inquiries are at their infancy (Ozturk et al., 2015) as are more general investigations of subjective well-being and happiness (Eren & Aşıcı, 2016). As a step towards bridging tourism and well-being research in Turkey's context, this research aims to investigate the interrelations between residents' subjective well-being, tourism, and conservation in one of Turkey's most prominent tourism destinations, the Historic Areas of Istanbul World Heritage Site.

Istanbul is the largest city in Turkey, and its historic center has been inscribed as a World Heritage Site in 1985 (Istanbul Site Directorate, 2018b). Located in a city with a continuous pursuit of development and growth, there have been profound challenges to the social fabric in Istanbul and, specifically in Fatih, the district housing Istanbul's World Heritage properties. Also called the Historical Peninsula, the district has experienced immense changes both in terms of its social

characteristics (Kocabas & Gibson, 2011) and its functional use (Ergun & Dundar, 2004). Historic Peninsula's perceived importance for the city's tourism development became official when some parts of it were designated as important tourism areas. Despite an extensive conservation framework limiting development in the Historic Peninsula, the district remains central to development projects which, in some instances, may conflict with the conservation efforts (Istanbul Site Directorate, 2015, 2017, 2018a, 2018b; UNESCO, 2018c). While tourism and conservation represent a central tenet of this research, the primary perspective employed in this research is to investigate how these phenomena resonate in the society. In this context, it puts Fatih's residents under the microscope with the intention of understanding the parameters of subjective well-being in this historical core of Istanbul, and how they interrelate with tourism and conservation frameworks.

In order to achieve this, this research essentially starts with the localization of an international subjective well-being survey, i.e., the Happiness Index, and modifies it to capture residents' perceptions of tourism and conservation in World Heritage Sites. Through the administration of a household survey, the subjective well-being, perceptions of tourism and conservation are collected from the residents of Historic Peninsula. Upon establishing the general characteristics of the residents in the Historic Peninsula in terms of their subjective well-being, and their perceptions of tourism activity and conservation efforts in this World Heritage Site, this research subsequently treats tourism activity as a spatial variable to differentiate between tourism-focused and non-tourism-focused neighborhoods in Fatih based on their land-use plans, proximity to World Heritage properties and previous scholarly research. Through these steps, this research aims to gain a deeper understanding into

the interrelations between life satisfaction, indicators of subjective well-being and residents' perceptions of tourism and conservation.

The methodological approach employed in this research provides a roadmap for subjective well-being studies in urban tourism destinations, and also for inhabited World Heritage Sites. Furthermore, this research is among the first examples of subjective well-being investigations in Turkey's cultural tourism destinations. By juxtaposing the urban characteristics of Istanbul and the residents of Historic Peninsula with social pillar of sustainable tourism, it offers a comprehensive assessment of different domains that influence life satisfaction, but also its integration with context-specific issues highlights the need to consider city or area-specific characteristics when investigating subjective well-being and rethinking the definition of residents in urban World Heritage Sites. Furthermore, the spatial categorization of urban districts on the neighborhood provides a valuable insight into how distribution of tourism activity in heritage cities may be systematically analyzed, and how tourism activity resonates different domains of subjective well-being, as well as residents' viewpoint towards tourism activity and conservation efforts. In this context, the findings of this research underlines that tourism, as a spatial and temporal phenomenon, is, in fact, one of the contextual factors that influence subjective well-being of residents in urban tourism destinations, and in World Heritage Sites. While residents do not necessarily interact with tourists in urban destinations, the proliferation of tourism in city settings are intricately linked with subjective well-being indicators of residents, and, in particular, residents' satisfaction with life.

In addition to these theoretical contributions to well-being research in urban settings, the results of this research suggest that in this tourism-driven section of the

metropolitan area of Istanbul, the residents' life satisfaction is influenced by their perceptions of tourism depending on their proximity to tourism activity in the Historic Peninsula. However, the relatively limited interaction between visitors and residents suggest that in urban areas like Istanbul, residents are not necessarily a part of the tourism experience proposition. Thus, this research not only points toward the need to reevaluate basic assumptions regarding residents' relationship with the visitors in urban areas but also highlight the importance of contextual differences in well-being research with prominent managerial implications. Drawing on the differences between neighborhoods based on their tourism focus, and their relationship with subjective well-being indicators, this snapshot of the Historic Peninsula suggests tourism may be leveraged to increase community attachment which would aid the social pillar of sustainability of Istanbul's World Heritage Site. Residents of the Historic Peninsula generally favor increasing tourism in their neighborhoods and a negative perception of tourism activity is limited, hence, there is room for future development without societal conflicts arising. Istanbul's tourism, which draws its strength from this historic site, would benefit from integrating diverse community members in the management initiatives for balanced growth in the future.

This thesis is structured as follows: In Chapter 2, a literature review on urban World Heritage Sites, conservation efforts and tourism planning, and subjective well-being in tourism destinations is provided. Chapter 3 introduces the research area Istanbul and the Historic Peninsula along with tourism and conservation's social impacts in a city-specific and a national context as well as previous research on subjective well-being in Turkey. Chapter 4 develops the conceptual framework guiding this research. In Chapter 5, i.e., Methodology, the development process of

the survey instrument, sampling and data collection, and the analysis methodology is described. Subsequently, the results are presented in Chapter 6. Chapter 7 discusses the results unearthed in this research followed by Chapter 8 focusing on the theoretical and managerial implications, limitations and future research directions.

CHAPTER 2

LITERATURE REVIEW

Residents' well-being in tourism destinations is an important inquiry in scholarly discussions since residents are first and foremost affected by direct and indirect ramifications of tourism development in their cities. Additionally, in World Heritage Sites, conservation framework imposed on cultural heritage assets through national and international institutions inevitably becomes an integrated part of their everyday lives. However, residents are not always included in the decision-making processes with regard to tourism development and heritage management, especially in contexts like Turkey's centralized governance structure (e.g., Human, 2015; Tosun, 1998). In an attempt to combine these two components of sustainable development in tourism destinations, this research focuses on subjective well-being of residents and how it relates with tourism and conservation in Historic Areas of Istanbul World Heritage Site. In this context, the following sections introduce the peculiarities of heritage management and tourism planning in urban settings, the notion of subjective well-being, and how well-being interrelates with conservation and tourism.

2.1 Conservation, tourism, and urban heritage

Cultural heritage embodies more than material attributes of a given place, rather, it is the collection of tangible and intangible assets that links generations by means of culture creation (Falser, 2015). Thus, heritage may be considered as an instrument supporting the protection and presentation of both current and historic cultural

characteristics of places. Although the recognition of an asset as part of cultural heritage is specific to national and cultural characteristics, the common understanding of cultural heritage as physical structures (e.g., monuments and buildings) is an extension of the Western mindset behind the preparation of international charters and documentation that attaches a profound importance on the tangible cultural heritage assets, which has more recently been expanded to safeguard elements of intangible cultural heritage through international conventions (Vecco, 2010).

Protection of cultural heritage is predominantly planned and executed within national contexts and, for many national governments, it is important to differentiate their cultural heritage assets with the international label of Outstanding Universal Value, and to register them as a World Heritage Sites (UNESCO, 1972). Although World Heritage Sites only represent a small fraction of humanity's heritage, the inscription of a region or a particular heritage resource in the World Heritage List is associated with international recognition which administrators leverage to improve the economic livelihood in cities, mainly through increased tourism activity and associated public and private investments. For World Heritage Sites, there is a mixed record with regard to inscription's impact on tourism activity, with specific cultural contexts exerting the most notable influence on tourism domain. For example, both Jimura (2011) and Wang (2012) observe that in Japan and China inscription as a World Heritage Site is linked to higher visitation rates, whereas Poria et al. (2013) argue that UNESCO's label, for a prominent portion of the World Heritage Sites, is unbeknownst to the visitors with the perceived tourism experience being the decisive factor in intention to visit. The awareness of World Heritage status of certain areas is not an issue confined to prospective visitors rather; there are also community

members who are unknowledgeable on their city's inscription (You et al., 2014). Regardless of this, previous research suggests that the World Heritage Site label provided by UNESCO is placed as an important constituent of their promotion strategy (Marcotte & Bourdeau, 2012) which is intimately connected with the choices a country has to refer as a potential candidate for World Heritage Site status.

The nomination of heritage sites to the UNESCO World Heritage Center is undertaken by national ministries of culture, rendering the entire process inherently political, leading Silverman and Ruggles (2007) to argue that 'UNESCO [as] a government entity itself, [...] valorizes national governments' (p. 18). In many countries, the oversight of potential and actual World Heritage Sites is undertaken by a group of experts associated with respective ministries, parallel to the authorized heritage discourse framework that suggests that contemporary approach to heritage favors tangible assets over the intangible, and a privileged group determines what constitutes heritage worthy of conserving for future generations and how to conserve it (Smith, 2006). In a comparable fashion, Rautenberg (1998) distinguishes between 'heritage by designation' and 'heritage by appropriation' (cf. Dupagne et al., 2004) indicating a top-down or a bottom-up approach, respectively, in the recognition of heritage assets in a community (Tweed & Sutherland, 2007) that delineates whether community members are involved in the process of selecting and highlighting specific cultural assets. The governance mechanisms surrounding World Heritage Sites are more aligned with the former category in which states select and subsequently nominate their heritage assets to the World Heritage Center. The primary aim of the World Heritage Convention is to ensure the conservation of cultural and natural heritage assets for future generations. However, the conservation of heritage assets as they are (or were) also indicate a tendency towards neglecting

the societal needs, especially within the contexts of urban areas (Pendlebury et al., 2009). Although sustainable development is a central tenet of World Heritage Sites, indicating continued benefit to humans, Marcotte and Bourdeau (2012) argue that the intensive integration World Heritage Site label in marketing materials is insufficient to transcend the economics pillar of sustainability framework, an important component of which is the tourism activity local managers are trying to ignite in these regions. However, tourism is not without its drawbacks.

In a theoretical approach, tourism area life cycle model suggests that a destination enjoys rapid growth in visitor numbers in early phases of its life cycle which eventually saturates and becomes prone to decline (Butler, 1980). These stages are accompanied by changing characteristics of the destination's economic, social and environmental characteristics (Buhalis, 2000). Examples to these changes are the qualitative deterioration of cultural heritage assets, the creation of a tourism-dependent economy, increasing crime rate, and labor migration. For example, evidence from the City of Pingyao in China (with a strict central governance structure) suggests that the administrative decision-making processes throughout the inscription procedure may amplify such changes by mandating or triggering a process of displacement and gentrification (Wang, 2012) in an effort to exploit the financial benefits of tourism. Based on the results of a qualitative research with the residents of an industrial World Heritage Site in Australia, Firth (2011) argues that while tourism is a potential tool to aid conservation of tangible heritage assets, its role in maintaining the intangible may be counterproductive. Similarly, a research conducted in Guimarães, Portugal also suggests tourism's perception by residents as an aide to conservation efforts (Vareiro et al., 2013). In this context, state-sponsored (or sanctioned) events, as well as managerial perspectives prevalent in World

Heritage Sites have an impact on everyday lives of the community members, particularly in countries with an overreliance on central governance. However, even in decentralized governance frameworks, inscription as a World Heritage Site may culminate in negative social impacts, an example to which is the historic center of Québec where increased tourism activity triggered an enforced community displacement (Evans, 2002).

There is ample evidence in the literature to suggest that the perception of tourism activity by the local residents is heavily influenced by association with tourism industry, e.g., whether they are financially benefiting from inflow of visitors (Haralambopoulos & Pizam, 1996; Wang & Pfister, 2008). Although policy making generally favors residents over visitors in heritage cities, globalization makes the differentiation between these stakeholders increasingly vague (Ashworth & Tunbridge, 2004). It should be remembered, however, that the policy perspective is more or less determined by the priorities of local or the national decision-makers. In any case, the varying characteristics of the areas that host World Heritage Sites is an important constituent of the resulting policy framework in which both tourism experience proposition and the management strategy are influenced by the attributes of the World Heritage Site's surrounding area. Pendlebury et al. (2009) argue that, in urban settings, the conservation methodology imposed by UNESCO is fundamentally incompatible with the local development initiatives, resulting in social polarization and conflicts among different stakeholder groups. While tourism experience is specific to each and every individual visitor (Li, 2000), the offerings in urban settings, regardless of the presence of heritage assets, are a diverse portfolio, inevitably resulting in varying motivations for visitation, and, ultimately, in different visitor characteristics (Ashworth & Page, 2011). In line with this perspective,

Wuepper and Patry (2016) argue that rural destinations inscribed as World Heritage Sites benefit more from the label provided by UNESCO as their ‘world-renowned’ status decreases the risk of disappointment for the visitors.

In cities endowed with cultural heritage assets, there rarely is a homogenous group of visitors. As observed by Alazaizeh et al. (2016) in their research on the Petra Archaeological Park in Jordan, while the existence of heritage assets is an important factor when deciding on which destination to travel to, most visitors at heritage sites do not seek an in-depth experience in these destinations. While this may be the case for relatively isolated World Heritage Sites, such as Jordan’s Petra, in urban settings, heritage assets’ importance as a motivation for visitation is blurred by different characteristics of a city since cities have the opportunity to capitalize on numerous forms of tourism, such as health tourism, business tourism, and sports tourism. Ideally, these different types of tourism experience propositions are coordinated with one another in order to implement a comprehensive and well-defined tourism planning, and important part of which is the spatial development in urban settings.

2.2 Tourism and planning in heritage settings

The juxtaposition of cultural heritage assets and an urban environment presents its own challenges. After all, both residents and visitors in urban areas utilize the same resource pool provided within urban settings (Ashworth & Page, 2011). As the population of urban areas are expected to increase significantly over the next decades (United Nations, 2005), they need to accommodate a variety of expectations for different stakeholder groups. To exemplify, Lo and Jim (2012) find demographic

variables such as age, income, and education, has an influence on the perceptions and expectations of community residents with regard to urban green area management in Hong Kong, one of the most densely populated areas in the world. Yet, as argued by (Jim & Chen, 2006), such public services are commonly associated with positive outcomes by the residents as long as the initiatives serve a practical purpose.

Contemporary cities do not exhibit continuous growth. Rather, they experience periods of growth and decline over and over again depending on the economic, cultural and social factors determining the fate of their urban fabric. While network effects between individuals (e.g., the creation of creative clusters in cities) can become instrumental in changing the demographic characteristics of a region (which, at times, may be regarded as a spontaneously initiated gentrification; for an example from Turkey, see Uzun, 2003), there exists a vast literature surrounding the concept of ‘shrinking cities’, commonly denoting the accumulation of wealth in specific urban areas and the migration this affluence triggers, eventually relocating the original inhabitants to suburban areas (for a broader discussion on shrinking cities, see Martinez-Fernandez et al., 2012). Although a continued growth of urban areas is forecasted for the twenty-first century by the United Nations (2005), such transformations in urban areas, whether they be entire cities or districts, are ultimately connected with the community members in the identity creation process within cities (Kavaratzis, 2004) and the dynamic nature of urban spaces shaped by its residents (Cresswell, 2014; Warnaby & Medway, 2013).

When planning various dimensions of cities or smaller regions, the local knowledge of the residents are not always incorporated by planners which may result in a widening gap between the expectations of the locals and the outcome of the project (Corburn, 2003). Such conflicts throughout the planning processes may

arguably be avoided by more thorough legislative measures that inform planners to integrate residents' views into the planning process (Faehnle et al., 2014).

In urban areas with historical subsections, the impact of tourism activity due to the cultural values of specific areas are viewed differently by residents in historic core and its peripheral areas (Harrill & Potts, 2003). Over time, the economic benefits accrued in the earlier stages of tourism development may culminate into an economic liability for the residents, such as increased housing costs and higher immigration (Buhalis, 2000). Especially in historic areas with conservation priorities, one may argue that urban planning needs to take both the visitors' and the residents' well-being into account as many of the elements of urban planning is equally important to both stakeholder groups (Ashworth & Page, 2011). Residents are the primary source of identity in cities that are inherently dynamic entities (Warnaby & Medway, 2013). Each and every attribute of an area needs to be incorporated into its management, and the paradigm shift from marketing to branding places underlines the role of residents in this process (Kavaratzis, 2004). Residents are of paramount importance for an urban region's development and they constitute the primary focus of the present research in terms of how they perceive the impact of development in various domains of their lives, and how these interact with their subjective well-being.

2.3 Subjective well-being of residents in tourism destinations

In an attempt to define it, (Veenhoven, 2012) suggests that happiness is the "subjective enjoyment of life-as-a-whole", implying a multitude of factors that contribute to one's actual happiness and that individual factors can merely be

evaluated as specific domains rather than the composite picture. Subjective well-being of individuals can be thought as the agglomeration of two separate components: (1) emotional quality of one's experiences (i.e., emotional well-being), and (2) one's thoughts about his/her life (i.e., life evaluation) (Kahneman & Deaton, 2010). The distinction between these two constructs surface in the example that personal income has a stronger correlation with life evaluation than with emotional well-being (Diener et al., 2010; Kahneman & Deaton, 2010). When one observes increased national income instead of the personal one, Hagerty and Veenhoven (2003) suggest that increasing national income to exert a stronger influence on citizens' happiness in the short-term than the long-term. One cross-culturally valid attribute contributing to life satisfaction is determined to be marital status where individuals with partners consistently report higher levels of emotional well-being and life satisfaction, regardless of their gender identity (Conceição & Bandura, 2008; Diener et al., 2000). In light of the intricate web of different components eventually building subjective well-being of individuals and communities, Sung and Phillips (2018) argue that subjective well-being research would benefit from adopting a broader perspective that would integrate various other investigated domains into the subject matter. Considering the diversity of the constituents of subjective well-being, the investigation of subjective well-being on a national scale and its integration into policymaking are suggested by the scholarly community (Diener, 2006). In this perspective, tourism, which draws its strength partly from the resident community in destinations, is a field that would directly benefit from integrating subjective well-being into its planning and management.

Economic force of tourism development continues to be prioritized by policymakers in their decision-making processes. In line with this point of view, the

interpretation of a panel dataset by Lee and Chang (2008) suggests that tourism is an important constituent of economic growth in terms of Gross Domestic Product, and the expansion of tourism industry should be pushed to its limits from an economics perspective. Despite the economic benefits of tourism industry on a national scale, for individuals residing in tourism-affected regions, the economic benefits and disadvantages display mixed results (Andriotis & Vaughan, 2003; Gilbert & Clark, 1997). Furthermore, the relationship between economic empowerment and well-being remains unclear in tourism areas (Pratt et al., 2016). Negative social impacts of tourism has a relatively long history in the literature (e.g., Pizam, 1978; Wang, 2012), and tourism's perceived impact on quality-of-life has been an important area of inquiry for scholarly community (e.g., Faulkner & Tideswell, 1997). However, the integration of the socio-cultural attributes in tourism planning has received limited attention in practice. There are various sustainability indicators designed to capture tourism's impact in various domains (Asmelash & Kumar, 2019; Claveria, 2016; Gössling, 2002; Hunter & Shaw, 2007), but, beyond the shadow of a doubt, the concept of individual well-being is a subjective construct, drawing strength from objective facts.

To investigate this, Kim et al. (2013) test whether the four areas of tourism impacts (i.e., economic, social, cultural, and environmental) influence residents' life satisfaction by moderating their perceived sense of four respective domains. The findings of this research suggest material and emotional sense of well-being to emanate from perceived economic and cultural impacts, respectively, which exert higher influence on residents' overall life satisfaction. Residents' perceived quality-of-life is an important parameter in their support for the continuation of tourism development (Woo et al., 2015), leading the researchers to conclude that resident

quality-of-life to be of paramount importance to tourism planners. Furthermore, a comparative case study of two Fijian villages, one with established tourism infrastructure and activity and one without, reaffirms that tourism-driven increase of economic benefits does not necessarily translate into higher life satisfaction among residents (Pratt et al., 2016). Findings with similar orientations can be found in the literature, albeit with varying empirical outcomes depending on the national and research-specific contexts (Nawijn & Mitas, 2011; Ozturk et al., 2015).

A prime example to the negative impacts exerted on residents with growing tourism activity are cities experiencing over-tourism, such as Venice, Italy (Seraphin et al., 2018). Perception of tourism is influenced not only by the personal or familial engagement with tourism industry that more or less influences the intensity of interaction between residents and visitors (Andereck et al., 2005; Lawson et al., 1998; Teye et al., 2002) but also by the perceived adequacy of visitor numbers to a given destination (Wang & Pfister, 2008). Furthermore, having a monetary income through tourism activity is also an instrumental factor in how one views tourism (Milman & Pizam, 1988). However, tourism experience propositions are commonly used with regard to visitors' expectations and experiences and residents are not always integral to crafting these propositions.

An important constituent of the relationship between a city and its residents is the 'sense of place' which is formed by the place, as well as its social and physical attributes (Campelo et al., 2013). Hence, the meaning attached to particular localities is not static; instead, there is a bilateral relationship between residents and places that perpetually inflicts changes among both sides (Cresswell, 2014). As Stedman (2003) argues, sense of place is influenced by the physical changes a place endures, and thus, is not solely a social outcome. In other words, sense of place is a construct that

is both shaped by the physical attributes of a certain area, but is also influenced by fellow community members. Florek (2011) argues, for instance, that length of residence in a particular place is a prominent component of sense of belonging, and the existence of personal material resources, such as, property ownership, is also a constituent of community attachment (Lalli, 1992). According to McCool and Martin (1994), the perceived satisfaction with fellow community members and the predilections for the area of residence compared to potential substitute localities are also embedded in an individual's place attachment. A recent research suggests that residents' sense of place, an irreplaceable asset for the resident community, is intimately connected to the biophysical environment (Eanes et al., 2018). In this perspective, macro-scale changes, such as the sea level rise as a penultimate outcome of global warming (Roberts & Andrei, 2015) or natural disasters (Silver & Grek-Martin, 2015) may have a negative impact on the residents' sense of place in affected regions. Although sense of place exists for each and every resident, when defining the characteristics of a community and throughout the decision-making process concerning a particular area, the priorities and perceptions of certain subgroups of the community are favored over their less influential counterparts (Waterton & Smith, 2010).

Given that subjective well-being is an integrated construct involving numerous domains, which, in tourism settings, are intertwined with financial benefits accrued through tourism and its social impacts, and, in World Heritage Sites, are influenced by the magnitude of conservation measures and its socio-cultural ramifications, the next chapter introduces the general characteristics of Turkey's relationship with the World Heritage Center, and the tendencies of well-being for Turkey's citizens prior to focusing Historic Areas of Istanbul World Heritage Site.

CHAPTER 3

RESEARCH AREA: ISTANBUL, TURKEY

Istanbul is a multi-faceted city, and within the context of tourism, there are numerous assets in the metropolitan fabric that need to be considered. This research, however, concentrates on a specific part of Istanbul – the area that jumpstarted the city’s growth and, back in the days, was unquestionably the center of the city’s social life. Tourism’s proliferation in Fatih is an inevitable outcome of the administrative decisions surrounding this culturally endowed area, and to convey the transformation of Fatih, one first needs to focus on the relationship between Turkey’s government and the UNESCO World Heritage Center, which is introduced in the first section. The national context of subjective well-being regarding Turkey is provided in the second section, and the third section of this chapter focuses on the Historic Peninsula, and its World Heritage Site status.

3.1 World Heritage Center and Turkey

Turkey exhibits a proactive approach in its relationship with the World Heritage Center. The debut of Turkey’s heritage assets into the World Heritage List took place in 1985 with three properties: (1) Goreme National Park and the Rock Sites of Cappadocia; (2) the Historic Areas of Istanbul; and (3) Great Mosque and Hospital of Divrigi. While Turkey had eleven World Heritage Sites and 37 properties on the tentative list in 2013 (United Nations World Tourism Organization, 2015), these

numbers have risen to 18 (UNESCO, 2018a) and 77 (UNESCO, 2018b), respectively, by the end of 2018.

The heritage assets in the list represent various historic eras of Turkey's territory and can be described as archaeological remnants (such as Hattushah and Catalhoyuk) and heritage assets in currently inhabited cities (such as Istanbul, Bursa, Edirne, and Sivas). There are two mixed World Heritage Sites (i.e., both natural and cultural) in Turkey, namely, Pamukkale and Cappadocia. While the regulatory framework regarding World Heritage Sites necessitates the preparation of management plans for five-year intervals, some World Heritage Sites in Turkey without approved management plans or have outdated management plans.

Turkey's Ministry of Culture and Tourism (*Kültür ve Turizm Bakanlığı*) (TMCT) oversees the nomination procedure to the World Heritage List. Among the list of duties of the Ministry is to appoint field managers to existing and potential World Heritage Sites. Field managers have a certain degree of autonomy in this process, yet, local administrations are heavily involved in World Heritage Sites and are the primary source for the majority of the allocated financial funds.

While there has been an effort to decentralize governmental functions in order to better accommodate regional requirements, in its current standing, virtually each administrative stakeholder is tied to the central government in a strict hierarchy, in terms of both material and immaterial resources. In most, if not all, heritage sites, Turkey commonly exhibits a heritage by designation approach (Rautenberg, 1998). Although residents constitute an important stakeholder group in heritage settings, residents' affiliation with heritage assets rarely culminate in the recognition of the area as a heritage site, thus Turkey acts in line with the authorized heritage discourse framework (Smith, 2006). Essentially, this methodology is a top-down approach

(Tweed & Sutherland, 2007) which, in Turkey's context, assumes the cooperation of the local residents in the long term. Its centralized governmental structure unsurprisingly influences tourism planning and development (Tosun, 2006; Yüksel et al., 2005) and in this state-dependent system, the residents rarely have the opportunity to influence the decision-making process in their cities (Human, 2015).

Many World Heritage Sites in Turkey (ten to be exact) are located in uninhabited areas, such as archaeological sites, which can be found in Table 1. As opposed to this, eight of Turkey's World Heritage Sites are situated in inhabited areas or within larger cities. These include Selimiye Mosque in Edirne, Divrigi Mosque in Sivas, the Fortress and Hevsel Gardens of Diyarbakır. World Heritage Sites in Bursa and Istanbul are registered through a serial inscription, i.e., a World Heritage Site composed of spatially segregated components. While in the case of Bursa the inscribed properties are spread throughout the city center (with the exception of Cumalikizik village in close proximity to center) (UNESCO, 2014), in Istanbul, the inscribed properties are all located in a single district, i.e., Fatih, known also as the Historic Peninsula (UNESCO, 1985). From this point onward, 'Fatih' and 'the Historic Peninsula' refer to the same geographical area.

Given the pressure exerted on the cultural heritage assets through increasing population and infrastructure investments made both by local administrators and by national governments in Istanbul, the integrity of the inscribed properties is considered to be, albeit not officially in danger, under threat by the World Heritage Center. These threats are attributable both to urban growth and to managerial deficiencies (UNESCO, 1985). Istanbul's cultural heritage assets are investigated in multiple disciplines (Akkar Ercan, 2011; Dinçer, 2011; Enlil et al., 2011; Ergun & Dundar, 2004; Kocabas & Gibson, 2011), and there are ongoing concerns about

Table 1. Overview of World Heritage Sites in Turkey

Name	Location	Settlement	Inhabited	Inscribed	Type
Aphrodisias	Aydın	Rural	yes	2017	Cultural
Archaeological Site of Ani	Kars	Rural	no	2016	Cultural
Archaeological Site of Troy	Çanakkale	Rural	no	1996	Cultural
Bursa and Cumalıkızık: The Birth of the Ottoman Empire	Bursa	Urban and rural	yes	2014	Cultural (Serial)
City of Safranbolu	Karabük	Rural	yes	1994	Cultural
Diyarbakır Fortress and Hevsel Gardens Cultural Landscape	Diyarbakır	Urban	yes	2015	Cultural
Ephesus	İzmir	Rural	no	2015	Cultural
Göbekli Tepe	Şanlıurfa	Rural	no	2018	Cultural
Göreme National Park and the Rock Sites of Cappadocia	Nevşehir	Rural	yes	1985	Cultural and natural
Great Mosque and Hospital of Divriği	Sivas	Urban	yes	1985	Cultural
Hattusha: the Hittite Capital	Çorum	Rural	no	1986	Cultural
Hierapolis-Pamukkale	Denizli	Rural	no	1988	Cultural and natural
Historic Areas of Istanbul	İstanbul	Urban	yes	1985	Cultural (Serial)
Nemrut Dağ	Adıyaman	Rural	no	1987	Cultural
Neolithic Site of Çatalhöyük	Konya	Rural	no	2012	Cultural
Pergamon and its Multi-Layered Cultural Landscape	İzmir	Rural	no	2014	Cultural
Selimiye Mosque and its Social Complex	Edirne	Urban	yes	2011	Cultural
Xanthos-Letoon	Antalya-Muğla	Rural	no	1998	Cultural
Adapted from UNESCO (2018b)					

Istanbul's heritage attributes. Given that the Historic Peninsula is commonly regarded to be the epicenter of tourism activity within the metropolitan Istanbul, an important stakeholder group is underrepresented throughout the administrative decision-making process, namely the residents. In this line of reasoning, this research focuses on assessing the interrelations of tourism, conservation and subjective well-being of the residents in the Historic Peninsula.

3.2 Overview of subjective well-being in Turkey

In order to investigate the interrelation between tourism, conservation and subjective well-being in Turkey's World Heritage Sites, introducing a general overview of well-being in Turkey is essential to provide a context for the present research. There are two institutions that regularly report subjective well-being in Turkey, namely Turkish Statistical Institute (*Türkiye İstatistik Enstitüsü*) (TSI) and the Organization for Economic Co-Operation and Development (OECD). Life Satisfaction Survey (*Yaşam Memnuniyeti Anketi*) (LSS) is conducted by TSI annually, and are compiled into comprehensive reports (e.g., TSI, 2018) whereas the Better Life Index (BLI) of the OECD allows individual users to compare predetermined domains. While the TSI reports provide official information collected through country-wide random sampling household surveys, the BLI is an online survey, which can be completed at will but is, at the same time, reinforces this data with objective indicators. At the same time, BLI allows one to compare the differences subjective well-being domains across different member countries. Overall satisfaction with life in Turkey is reported by TSI (2018) and OECD (2019) are 5.4 and 5.5 on a scale 0 to 10, respectively. Among OECD countries, Turkey ranks below the average in virtually all domains of

subjective well-being (OECD, 2019). The highest discrepancy between Turkey and other OECD countries is in terms of work-life balance in which 33% of respondents work ‘very long hours.’ However, the analysis of LSS data of different years provide the basis of many scholarly research for subjective well-being in Turkey (for the data sources of well-being research in Turkey, see Eren & Aşıcı, 2016, p. 651).

The investigation of subjective well-being in Turkey is primarily conducted on the basis of econometric analyses. Understandably, the inquiry into the relationship between happiness and income is an important component in this reasoning (e.g., Caner, 2014; Dumludag, 2012; Dumludag et al., 2015), but it is imperative to underline that the macro-economic conditions, e.g., economic crises, are also important parameters influencing self-assessment of life satisfaction in Turkey.

As summarized by Eren and Aşıcı (2016), the investigations of subjective well-being display mixed results in terms of numerous demographic variables. For instance, while Bozkuş et al. (2006) suggest a negative relationship between education and life satisfaction, later research indicates otherwise (Dumludag, 2012; Dumludag et al., 2015; Gokdemir, 2015). Similar discrepancies can be observed in well-being studies on Turkey with regard to gender, age, and employment status (for an overview of the literature on subjective well-being in Turkey, see Eren & Aşıcı, 2016, p. 651). The only demographic variable that reinforces life satisfaction is the marital status in which individuals with a partner consistently report higher. An exception to this is reported by Gokdemir (2015) which suggests that individuals who have never been married display higher levels of life satisfaction. As reflected by its inclusion into LSS survey, however, ‘satisfaction with marriage’ plays an important role and that having a partner, in itself, fails to account for the benefits and

hardships in individual relationships (Eren & Aşıcı, 2016). However, non-demographic factors are also influential on life satisfaction.

In a cross-sectional analysis of subjective well-being in Turkey for 1999 and 2008, Ekici and Koydemir (2013) argue that the decade in-between has resulted in new social capital indicators to become important in estimating life satisfaction. Three indicators, i.e., trust, democracy satisfaction, and religiosity surface as new dimensions with statistically significant impact on satisfaction with life, which the researchers attribute to the socio-political changes that occurred during this period towards a more conservative governance perspective. Yet, institutional trust is determined to be influential in both years. International well-being literature emphasizes governance as a prominent component of community well-being (Ott, 2009), and the analysis provided by Ekici and Koydemir (2013) underlines that the relationship between the government and the governed becomes more important in countries similar to Turkey due to low rankings in both of these domains. In a similar vein, Eren and Aşıcı (2016) argue, based on their analysis of the Life Satisfaction Survey conducted by TSI, that ‘degree of hope’ to be the most important parameter for happiness along with ‘satisfaction from housing’ and ‘friends’, whereas perception of safety is found to be trivial in small samples and having a U-shaped relationship in larger samples. Lastly, ‘*comparison to past*’ has a bigger impact than ‘*expectations from future*’ on the happiness of Turkish individuals’ (Eren & Aşıcı, 2016, p. 661).

3.3 Heritage in a metropolis: A case of Historic Peninsula's residents

The cultural heritage assets of Istanbul are spread throughout the metropolitan area. However, this research focuses on Historic Peninsula, i.e., the area housing the World Heritage Site in Istanbul. In the following subsections, firstly, the Historic Peninsula's geographic and demographic characteristics along with the area's management scheme are introduced, followed by the evolution of tourism in the Historic Peninsula and the related structural changes.

3.3.1 A brief introduction to Istanbul's Historic Peninsula

Istanbul is associated by its location, where two continents meet, which has been instrumental in the city becoming the most important strategic asset for different empires that occupied it, serving as a capital city for the better part of its history. Although the seat of the government was relocated to Ankara following the foundation of the Turkish Republic, Istanbul remained the largest city in Turkey, with an official population exceeding 15 million as of 2017 (TSI, 2017), and is the cultural, economic, and social center of Turkey. Despite the fact that Istanbul has expanded up to its limits to accommodate its vast number of residents, most of the cultural offerings of in Istanbul are concentrated in a compact area, i.e., the triangular area connecting Historic Peninsula to Beyoglu to the north and to Kadikoy to the east, dubbed as the 'Cultural Triangle' (Enlil et al., 2011). This part of the city not only accommodates the overwhelming majority of cultural heritage assets but also hosts a variety of festivals and events.

The Historic Peninsula of Istanbul is situated on the southeastern part of Istanbul's European section, connecting the Golden Horn with Marmara Sea (See

Figure 1). The border of the Historic Peninsula (and, thus of Fatih district), is determined by the ancient land walls of Istanbul, i.e., the Theodosian walls, which remain partially intact to date. Among Istanbul's numerous cultural heritage assets, there are four areas in the Historic Peninsula which are inscribed in UNESCO's World Heritage List, namely, the Sultanahmet Archaeological Park, Süleymaniye Mosque and its surroundings, Zeyrek Mosque (Pantocrator Church), and the land walls of Istanbul (see the map in Figure 1).

Within the borders of the Historic Peninsula, there has been various venues in which state-sponsored renewal efforts have culminated in negative social impacts, such as gentrification (Ergun, 2004). Important examples are Sulukule and Fener-Balat, and more recently the Süleymaniye neighborhood (Dinçer, 2010; Kocabas &

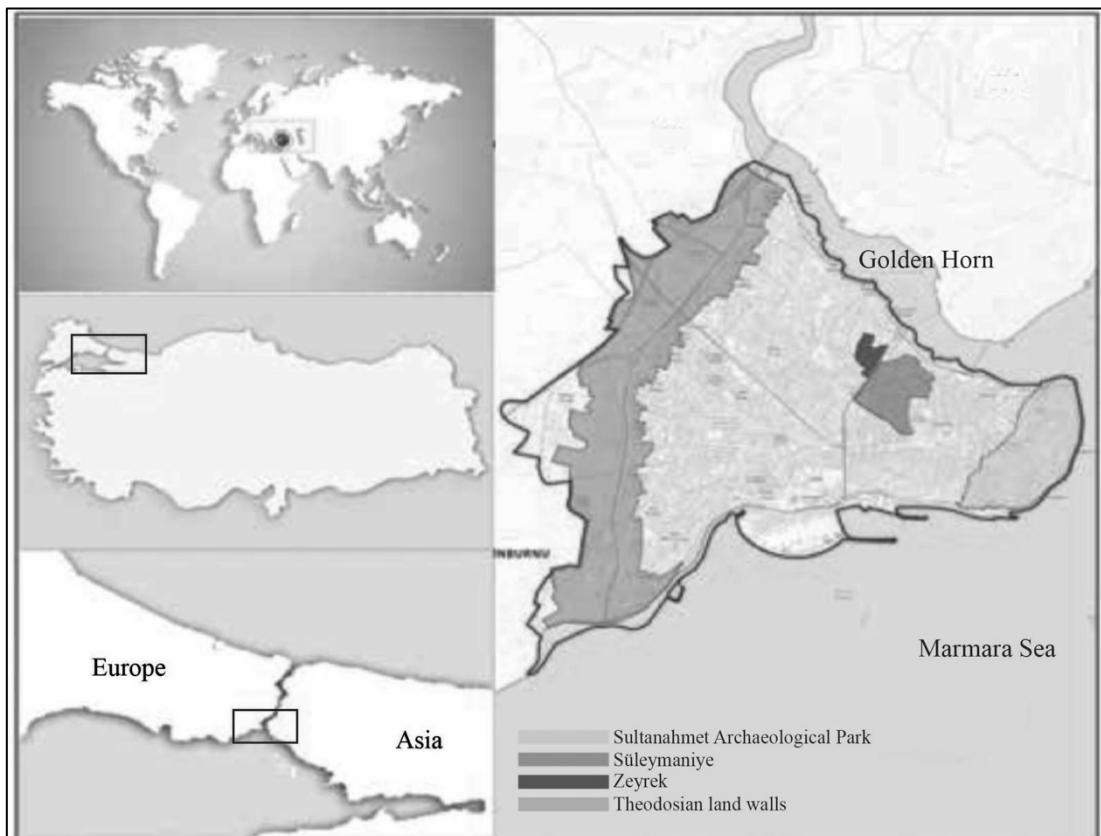


Figure 1 Historic areas of Istanbul World Heritage Site
(Source: Istanbul Site Directorate, 2018b)

Gibson, 2011), one of the core areas of Istanbul World Heritage Site. According to the site management plan, there are currently 18 urban renewal areas within the borders of the Historic Peninsula (Istanbul Site Directorate, 2018b). From a legal standpoint, the initiation of urban renewal areas is granted to administrative authorities, through the Conservation Law 5366, enacted in 2005, which allows their designation as one if the heritage assets within them are experiencing deteriorating integrity. The renewal projects undertaken in relation to this law not only exert an immense pressure on local residents, who may be forced to relocate elsewhere, but also has a negative impact on the cultural heritage assets in and around the site of the project, such as rebuilding using new materials, effectively diminishing authenticity (Dinçer, 2011). For instance, both Sulukule and Fener-Balat urban renewal areas projects contain decisions not in line with the management plan, and the renewal process is composed of a demolish-and-reconstruct framework regardless of historical value. It should be noted, however, that the urban renewal project in Fener-Balat was initiated as a joint effort between Turkey and the European Union; still, the project is regarded to be narrow in scope, unable to meet sustainable long-term outcomes (Akkar Ercan, 2011). The combination of such projects with extensive infrastructure investments made in the Historic Peninsula, such as the Eurasia Tunnel project connecting the Historic Peninsula with the Asian part of Istanbul, are regarded to be among primary threats to the World Heritage properties located in the area (UNESCO, 2018c). A negative factor for cultural heritage assets in the Historic Peninsula is the governance structure of the cultural property and the management plan (UNESCO, 2018c). Roles assigned to management plans and the inter-agency cooperation highlighted by UNESCO for managing cultural heritage are, according to the officials at the Historic Areas of Istanbul Site Directorate (*İstanbul Tarihi*

Alanları Alan Başkanlığı; henceforth Istanbul Site Directorate), inherently not compatible with the Turkey's fundamental governance mechanisms.

Istanbul Site Directorate was established in 2006, 21 years after the inscription of Istanbul to the World Heritage List. The first management plan for Istanbul is submitted to UNESCO in 2011, with an updated version approved in 2018 (Istanbul Site Directorate, 2018a). As Shoup and Zan (2013) note, the first management plan of 2011 positions institutional entities involved in Istanbul as a World Heritage Site are considered more important stakeholders than the community members living there, and the perceived low quality-of-life in World Heritage Site areas is viewed to be a weakness for the site (Istanbul Site Directorate, 2011). The community is not a central tenet in the current management plan (Istanbul Site Directorate, 2018b) but it acknowledges local community's disconnect from decision-making processes and lays an emphasis on inter-agency cooperation between local and national institutions, mostly through the subcommittees and subsidiaries of the Istanbul Metropolitan Municipality (*İstanbul Büyükşehir Belediyesi*; IMM), with Istanbul Site Directorate being primarily responsible for monitoring the progress of the specific objectives of the management plan. Although the Historic Peninsula is home to approximately 430,000 people (TSI, 2017), the coverage of community-related issues in the management plan is limited to educational programs and objective measures that are presumed to be influential in residents' well-being. Examples to this are the expansion and maintenance of green areas, parking facilities, public transportation infrastructure (Istanbul Site Directorate, 2018c).

Istanbul Site Directorate is responsible for the entirety of Historic Peninsula, and additionally, the western part of the land walls which are not located in Fatih

Municipality's administrative zone. Yet, this research focuses on the core areas of the World Heritage Site, thus its primary focus remains Fatih. The supranational definition of World Heritage Sites (through the Convention Concerning the Protection of the World Cultural and Natural Heritage of 1972) does not have a national counterpart in Turkish legislation, hence the management practices imposed on World Heritage Sites, for which the Field Management Directorates are responsible, are, technically, not legally binding for other public or private entities in the national context. The efforts of Istanbul Site Directorate successfully influence the decision-making process in the Historic Peninsula to a certain degree, such as the height of the ventilation shafts for the Eurasia Tunnel Project (Istanbul Site Directorate, 2018a) and the height of the railroad bridge on the Golden Horn (Istanbul Site Directorate, 2015). On the other hand, some of the investments made in the vicinity of the Historic Peninsula, an example to which is the 16/9 Towers in Zeytinburnu district to the south-west of Fatih that has a negative impact on the Historic Peninsula's silhouette was recently determined to be legal (Erbil, 2018) despite widespread community objection. As Sari and Dülgeroğlu Yüksel (2017) argue, the development of high-rise buildings throughout Istanbul "lack an integrated urban design at macro scale" (p. 52308), which is not always in accordance with the heritage attributes of the metropolitan area.

3.3.2 Tourism development and structural changes in the Historic Peninsula

The Historic Peninsula of Istanbul is a naturally (i.e., by the Golden Horn, the Bosphorus, and the Marmara Sea) isolated area demarcated by land walls to the west. Although the area was previously at the center of Istanbul's social life, the expansion

of the city and the consequent demographic changes in the district has created a heterogeneous distribution of livelihood elements throughout the Historic Peninsula. Certain areas of the district have experienced a significant change in their functional roles and the socio-cultural characteristics that once defined the district partly due to changes in governmental regulations and partly due to the proliferation of tourism activity within specific areas of the district (Ergun & Dundar, 2004). While residential character of many neighborhoods in Fatih district perseveres, the majority of the areas designated as World Heritage Site serve predominantly to commercial purposes, an important constituent of which is tourism-related businesses. This distinction is clearly visible when one observes the land-use plans of the Historic Peninsula, which delineates a commerce-driven core in the southeastern part of the area and a high concentration of residential areas in its remaining parts (Istanbul Site Directorate, 2018c, p. 76). In line with this information, there is vast daily traffic into the Historic Peninsula that includes daily commutes of business owners and employees, Istanbulite customers of these establishments, and, self-evidently, a heavy tourism-induced pedestrian and vehicular activity, resulting in an qualitative and quantitative imbalance in daytime and nighttime activity in the area (Istanbul Site Directorate, 2018b).

Tourism has been, and still is, regarded to be one of the primary assets for Istanbul. Tourism Encouragement Law Nr. 2834, enacted in 1982, allows TMCT to determine areas throughout Turkey in which tourism development will be prioritized (TMCT, 2018). Sultanahmet Square, in the core zone of the city's World Heritage Site, is among the first areas designated as tourism centers since the enactment of this law (TMCT, 2018). The main purpose of Tourism Encouragement Law is to attract investment from private sector and, for the case of Sultanahmet, was marked

with leasing of governmental properties for developing superstructure of tourism industry, which was, arguably, the first state-sponsored legislative action to create a tourism cluster in Istanbul. Earlier scholarly research on the transformation of the Historic Peninsula suggests that many of the buildings designed as residential spaces may be successfully modified to serve tourism purposes, such as hotels and pensions, yet they argue that this process should not force the current residents to locate elsewhere so that the district does not become ‘a “ghost town” at the end of the working day’ (Ergun & Dunder, 2004, p. 737). The commercial core of the Historic Peninsula, however, displays this perspective in a limited fashion, as such, the only 5% of the district’s population is permanent residents of this territory. In spite of the debatable causal relationship between the two phenomena, Sultanahmet district, the epicenter of tourism activity in the Historic Peninsula and of Istanbul, the number of residents has declined by half in the last decade (TSI, 2017).

While the transformation of the demographic profile in certain areas of the Historic Peninsula is surely influenced by the proliferation of tourism activity in the area, scholarly tourism research on Istanbul has predominantly focused on the pull-factors of tourism as perceived by existing or prospective visitors. For example, when evaluating the constituents of Istanbul’s image on tourists in Sultanahmet area, Sahin and Baloglu (2011) assert that visitors consider the historic character of the city, coupled with its natural beauty and its geopolitical location as a cross-over point between East and West as primary motivators for visitation. In a similar fashion, city’s cultural elements are also reflected in the user-generated content on social media, particularly when one focuses on the Historic Areas of Istanbul (Kladou & Mavragani, 2015). The importance of Istanbul’s natural and cultural attributes in terms of its international recognition and foreigners’ intention to visit is also

suggested by Üner et al. (2006) whose results also indicate that the city's cleanliness and safety is the lowest rated factor for prospective visitors. A recent research suggests that increasing the experience quality and satisfaction of the tourists is the primary objective for destinations, which, in the case of the Historic Peninsula, can be achieved through increased product differentiation and the inclusion of different facets of Istanbul's historical features into the tourism product offering (Altunel & Erkurt, 2015). In spite of the indisputable evidence suggesting the centrality of cultural heritage in Istanbul's tourism activity, social characteristics of Istanbul's residents are considered by visitors to be favorable in terms of hospitality (Cetin & Okumus, 2018). This, however, contradicts with the experiences of tourists during their shopping experience in Istanbul to a certain extent, in which the behavioral patterns of the staff in shopping venues raises the majority of complaints (Egresi & Polat, 2016).

The Historic Peninsula serves as an important tourism asset for Istanbul, and it should be remembered that its designation as a cultural World Heritage Site represents only one aspect influencing tourism development in the area. To enumerate a few, Sultanahmet area, as mentioned previously, is officially designated as a tourism center (TMCT, 2018); the manufacturing facilities that include the shipbuilding facilities (on the opposite side of the Historic Peninsula) and small shops of craftspeople located in the near vicinity of the Historic Peninsula have (forcefully) been located to other parts of the city; the areas previously assigned to press were repurposed for tourism development after 1982 (Ergun & Dundar, 2004); and the area experienced high levels of public and private investments both in terms of infrastructure improvements and urban renewals (e.g., Dinçer, 2011; Istanbul Site Directorate, 2015, 2017, 2018a). These factors are intricately linked with one another

and, as such, each decision concerning the Historic Peninsula has an impact on the residents living in and around these areas.

Subjective well-being assessment is a fairly recent area of academic inquiry in Turkey. At its infancy, well-being research in Turkey currently ranges from adapting international indices into Turkey's context (e.g., Sarıcam & Canatan, 2015) to understanding the determinants of subjective well-being on a national level (e.g., Eren & Aşıcı, 2016). Present research, however, significantly diverges from these perspectives, in which subjective well-being is investigated in the tourism hotspot of Istanbul which is (coincidentally) inscribed as a World Heritage Site.

Fatih's position as Istanbul's historic core, which not only surfaces as the accumulation of cultural heritage assets in the district but also is evident in the district's role as a social gathering area until recent times, reflects its importance for the city. While it may be thought of as a symbolic gesture, major administrative institutions of Istanbul, most notably, the governor's office and the IMM, are both located in Fatih. The district's role as a host to conservation-worthy assets has been extensively covered in the literature, yet, its connection to the local resident community has not received a comparable attention, with present scholarship providing insights into, for example, the perception of tourists in religious settings (Egresi & Kara, 2016) – a fact that can be interpreted as a foreseeable outcome of the governance perspective surrounding heritage assets in Turkey's setting. In this context, this research investigates the interrelations between subjective well-being of the resident of Historic Peninsula and their perceptions of tourism activity and conservation efforts by addressing the following research questions:

- 1) How do personal characteristics of residents influence their subjective well-being perceptions of tourism, and conservation in the Historic Peninsula?

- 2) What are the determinants of residents' life satisfaction in the Historic Peninsula?
- 3) How is the spatial distribution of tourism activity in the Historic Peninsula interrelated with life satisfaction?

The relevant strands of literature used to derive these research questions are summarized in Table 2 and the conceptual model guiding this research is introduced in the following chapter.

Table 2. Summary of Literature Strands

Literature strand	Key concepts	Reference
World Heritage Sites	<p>Conservation aspect</p> <p>Tangible assets in forefront</p> <p>Inconclusive impact on tourism activity</p> <p>Urban vs. rural sites</p> <p>Awareness of status by visitors and residents</p> <p>Authorized Heritage Discourse and centralized governance of heritage</p> <p>Incompatible conservationist stance in urban settings</p> <p>Negative social impacts, e.g., displacement and gentrification</p>	<p>UNESCO (1972)</p> <p>Firth (2011); Vecco (2010)</p> <p>Jimura (2011); Poria et al. (2013); Wang (2012)</p> <p>Wuepper and Patry (2016)</p> <p>You et al. (2014)</p> <p>Rautenberg (1998); Smith (2006); Tweed and Sutherland (2007)</p> <p>Pendlebury et al. (2009)</p> <p>Evans (2002); Wang (2012)</p>
Tourism and planning	<p>Relationship between interaction with visitors and industry association and tourism perception</p> <p>Difficulty of distinguishing visitors from residents in urban settings</p> <p>Various tourism offerings in urban areas</p> <p>Identical resource pool for visitors and residents</p> <p>Residents as primary constituent of identity in cities</p> <p>Differentiation of core and peripheral historic areas</p> <p>Participation of residents in planning-related decision-making process</p>	<p>Haralambopoulos and Pizam (1996); Wang and Pfister (2008); Andereck et al. (2005); Lawson et al. (1998); Teye et al. (2002)</p> <p>Ashworth and Tunbridge (2004)</p> <p>Ashworth and Page (2011)</p> <p>Ashworth and Page (2011)</p> <p>Cresswell (2014); Kavaratzis (2004); Warnaby and Medway (2013)</p> <p>Harrill and Potts (2003)</p> <p>Corburn (2003); Faehnle et al. (2014)</p>
Subjective well-being	<p>Parameters of subjective well-being</p> <p>Tourism's impact on subjective well-being</p> <p>'Sense of place' and community attachment</p> <p>Assessment of subjective well-being in Turkey</p>	<p>Conceição and Bandura (2008); Diener et al. (2010); Hagerty and Veenhoven (2003); Kahneman and Deaton (2010); Sung and Phillips (2018)</p> <p>Kim et al. (2013); Nawijn and Mitas (2011); Ozturk et al. (2015); Pratt et al. (2016); Woo et al. (2015)</p> <p>Campelo et al. (2013); Lalli (1992); McCool and Martin (1994); Stedman (2003)</p> <p>Dumludag (2012); Dumludag et al. (2015); Ekici and Koydemir (2013); Eren and Aşıcı (2016)</p>
Istanbul's Historic Peninsula	<p>World Heritage Site</p> <p>Functional changes</p> <p>Infrastructure investments</p> <p>Urban renewal framework</p> <p>Proliferation of tourism</p> <p>Visitors' perception of Istanbul as a tourism destination</p>	<p>(Dinçer et al., 2011); Istanbul Site Directorate (2018b); Shoup and Zan (2013)</p> <p>Ergun and Dundar (2004)</p> <p>Dinçer (2011); Istanbul Site Directorate (2015, 2017, 2018a); UNESCO (2018c)</p> <p>Akkar Ercan (2011); Dinçer (2011); Ergun (2004); Istanbul Site Directorate (2018a)</p> <p>Ergun and Dundar (2004)</p> <p>Altunel and Erkurt (2015); Cetin and Okumus (2018); Egresi and Kara (2016); Egresi and Polat (2016); Sahin and Baloglu (2011); Üner et al. (2006)</p>

CHAPTER 4

COMMUNITY WELL-BEING IN URBAN HERITAGE DESTINATIONS: A CONCEPTUAL FRAMEWORK

Present research approaches Istanbul's primary tourism resource from a resident-centric perspective. In Istanbul's case, as mentioned previously, perspectives of community members have not been investigated from a broad perspective concerning their well-being. While the promotion of the city and visitors' perceptions of Istanbul are extensively covered in the literature, one of the most important stakeholder groups, the resident community, remains an enigma in Istanbul's Historic Peninsula. There are a few characteristics surrounding Historic Areas of Istanbul World Heritage Site worth reiterating, which are essential components for developing present research's conceptual framework. Firstly, Istanbul is a metropolitan area with a population exceeding 15 million people and Fatih represents only a fraction of Istanbul's urban fabric. While some parts of the district remain primarily residential, an important portion of the Historic Peninsula is commercialized, which is not entirely tourism-related but also includes activities and businesses catering to the needs of local Istanbulites. This attribute of the Historic Peninsula is aligned with city's various functions being used by residents and tourists simultaneously and tourism may not necessarily contribute to residents' livelihood in urban settings (Ashworth, 1989, 2003; Ashworth & Page, 2011; Page & Hall, 2003). When a city's offerings attract different types of visitors at the same time (Ashworth & Page, 2011), differentiating between the constituents and consequences of tourism activity within urban settings becomes an arduous task. This difficulty in quantifying

the impact of tourism in urban areas was mentioned as early as 1964 by Stansfield when compared to rural areas. As economic benefits have a predominant impact on tourism planning and investment, the knowledge and assessment of tourism's impact in an urban area plays a significant role for the public sector's decision-making process (Ashworth & Page, 2011).

Secondly, it is essential to take the necessity of certain infrastructure elements (e.g., transportation and sanitation facilities) into account without which tourism activity would struggle to exist or essentially result in visitor dissatisfaction. In urban settings, the number of stakeholders that are affected by each decision grows exponentially. World Heritage Sites are under the constant scrutiny of both local and national authorities and of the supranational UNESCO, which may culminate into a limitation of ownership rights. In the case of Historic Peninsula, in addition to the massive infrastructure projects (e.g., the railway bridge, Eurasia Tunnel, land reclamation in Yenikapi and the construction of Yenikapi Activity Tent), one of the most widely criticized legislative measures is the Law Nr. 5366, which essentially grants governmental entities to declare areas deemed 'necessary' as urban renewal areas. This regulatory approach in Turkey renders the State one of the most important managerial stakeholder for historic properties alongside their owners— with direct and indirect impacts of governance methodology on residents' quality-of-life. In this context, the spatial parameters in the Historic Peninsula are important factors for determining how conservation and tourism activity overlap, and how they interact with the everyday lives of residents, especially when one considers the econometric approach in Turkish happiness studies that rely on nationwide well-being data to infer demographic and personal parameters of life satisfaction (Eren & Aşıcı, 2016). In a similar perspective, investments in infrastructure may increase the efficiency and

quality-of-life in different destinations with varying results for the World Heritage Site status, such as loss of status as exemplified by Dresden's Elbe Valley which was removed from World Heritage List after the construction of Waldschlösschen Bridge (UNESCO, 2009). After all, in living regions, the outcomes of the decisions regarding modifications to the infrastructure may be of paramount importance to residents while simultaneously influencing the ways visitors are experiencing the city (Ashworth & Page, 2011).

Thirdly, Istanbul, as the largest city in Turkey with a multi-millennial accumulation of cultural heritage assets, is one of the most important cultural tourism destinations in the country that also benefits from the urban opportunities provided in the city. The contradiction between conservation and development is highly visible in Istanbul's case, especially when one considers the criticism it draws from UNESCO (e.g., UNESCO, 2018c). In this equation, the role of residents, so far, has remained relatively absent in the scholarly discussions. In line with previous scholarship, residents may be in a better position to exploit economic benefits generated by tourism which may increase their living standards, thus, indirectly, their life evaluation (Diener et al., 2010; Kahneman & Deaton, 2010) and their normative attachment to their cities through enhanced material well-being (Pratt et al., 2016). However, it may also act the opposite way, e.g., increasing the cost of living for the residents eventually replacing them (e.g., Evans, 2002; Wang, 2012). Moreover, the perceived value of tourism development influences material and immaterial domains of resident well-being that determines the community's stance towards further tourism development (Woo et al., 2015). Yet, in complex urban settings such as the Historic Peninsula, it is imperative to factor in the level of exposure to tourism in different parts of historic city.

This research is guided by a resident-centric perspective with the assumption that all administrative decisions exert an unavoidable influence on the residents' well-being while acknowledging that decisions have different implications for different population subgroups. Heritage assets in urban areas are particularly difficult to categorize in relation to their perceived value by the resident community (Tweed & Sutherland, 2007). However, status as a World Heritage Site assigns a universally acclaimed value to the asset. Although the influence of this value on the tourism activity within those areas remains undecisive (Jimura, 2011; Poria et al., 2013; Wang, 2012), urban areas reportedly benefit less from embedding their World Heritage Site status into their promotional agenda as they are more easily accessible and the threat of dissatisfaction is perceived to be less as opposed to rural areas (Wuepper & Patry, 2016). Being a World Heritage Site surely has an impact on the identity of the city but the resident community's interaction with the natural and built environment in their cities, or sense of place, is of utmost importance for place identities which is in a state of perpetual change (Campelo et al., 2013; Cresswell, 2014). Hence, it is not clear how inscription as a World Heritage Site may affect the sense of place residents (have) develop(ed) with their cities or neighborhoods, leading on to argue that the management of World Heritage Sites trivializes the social pillar sustainability framework by predominantly focusing on the environmental domain (Landorf, 2009). Furthermore, community attachment surfaces as an important indicator for the demographic changes a city or a region may endure which may influence the trajectory of tourism development. In this context, this research investigates not only the general patterns of subjective well-being in Fatih and their relationship to personal characteristics (i.e., age, gender, marital status, having children, property ownership, migration status, piety, lifestyle,

and employment) but also aims to determine how it is interrelated with residents' perceptions of tourism and conservation. In this context, perceptions of tourism not only include affiliation with tourism industry but also aims to gain an understanding into residents' willingness to increase tourism, their views towards tourism's role in their quality-of-life, and their perceived safety due to the presence of tourists. Similarly, the conservation-related items focus on how residents are affected by and support conservation framework, whether they agree with the importance of conservation for future generations, and how they perceive the role of conservation on their quality-of-life. By taking the spatial parameters of Historic Peninsula which are intimately connected to tourism development and to safeguarding conservation efforts, this research starts with identifying neighborhoods of Fatih with differing tourism activity levels based on their location relative to World Heritage areas and through urban land-use plans, and subsequently integrates this spatial categorization to investigate the reflections of these perceptions on subjective well-being of residents. The conceptual framework guiding this research is provided in Figure 2.

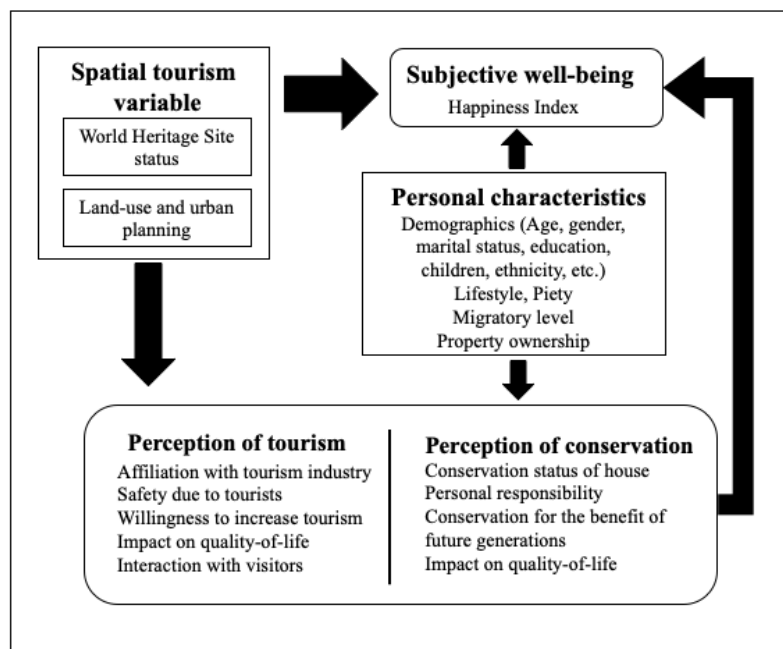


Figure 2 Conceptual framework

CHAPTER 5

METHODOLOGY

As mentioned previously, the central focus of this research is to investigate how the prevalence of tourism in a World Heritage Site with internationally inspected conservation framework influences subjective well-being of resident community. Yet, in order to gain a preliminary understanding of the interrelations between the notions of tourism, conservation, and subjective well-being is necessary to assess these factors' impact on and perception by community members. Essentially, this research uses secondary sources of information to investigate the building blocks of Istanbul's heritage identity which are then connected with a quantitative assessment of subjective well-being of residents in the district housing Istanbul's World Heritage Site. To this end, an international subjective well-being index is translated and localized for Turkey (see section 5.1) and subsequently enhanced with questions on perceptions of tourism activity, conservation efforts and community attachment (see section 5.2). This research instrument was then administered to residents of Cappadocia (see section 5.3) by Ata (2019) whose results guided the finalization of the survey instrument to be used for the present research. This finalization includes the elimination of certain items and some structural changes as well as the final additions to the survey instrument to align it with the purpose of this research which are provided in section 5.4 and detailed account of sampling and data collection procedure is presented in section 5.5.

5.1 Adaptation of the Happiness Index to Turkey

This main research instrument for assessing well-being of the residents in the Historic Peninsula is the ‘Happiness Index’ which is composed of twelve well-being domains (i.e., Cantril ladder; satisfaction with life; psychological well-being; health; time balance; community; social support; lifelong education, arts, and culture [LAC]; environment; governance; material well-being; and work) (Musikanski, Cloutier, et al., 2017), and has been adapted to different national contexts (Musikanski, Polley, et al., 2017). This research represents one of the earliest inquiries in Turkey into collecting subjective well-being data of host communities living in areas inscribed as a World Heritage Sites.

The Happiness Index is developed in English with certified translations available for various languages (for an overview of the available translations, see Musikanski, Cloutier, et al., 2017). So that it can be used in Turkey, the survey is translated into Turkish using Brislin’s (1970) back-translation methodology for cross-cultural research. Two simultaneous but independent translation and back-translation processes were compared by three reviewers. Subsequently, five researchers, all of whom are native Turkish speakers, have adapted initial Turkish version of the survey to a more colloquial wording given the potentially broad demographic spectrum of the respondents. As a last step, three researchers compared these five translations in order to select the most appropriate version on an item-to-item basis. Using a convenience sampling approach, a pilot test to establish the coherence of the wording of the translated survey was conducted with 15 participants. Happiness Index is structured around assessing subjective well-being and in order to align it with the present research’s focus, tourism and conservation-

related items are added to the survey, whose first application was conducted in Cappadocia by Ata (2019).

5.2 First iteration of the modified Happiness Index

While Happiness Index has been adapted to different countries (Musikanski, Polley, et al., 2017), at this point, the cultural compatibility of this instrument for Turkey's circumstances remains elusive. When one factors in the purpose of assessing impacts exerted through inscription, additional items regarding residents' perceptions of tourism as well as conservation frameworks and their relationship with tourism industry are included in this stage. In light of previous scholarly research pertaining to tourism's impact, 14 additional questions are added to the Happiness Index for application in Cappadocia (see Appendix A). The primary difference between the selection of these additional items and the tourism domain proposed as an extension to the Happiness Index is that the latter is based on international institutions' sustainable tourism frameworks (Musikanski et al., 2019) whereas this research is rooted in academic research in different World Heritage Sites and tourism destinations on the globe.

5.3 Feedback from survey administration in in Cappadocia

This research is partly supplemented by the first field study experience using the Happiness Index conducted by (Ata, 2019), in which a 76-item survey is administered to 178 residents of the Göreme National Park chosen via a convenience sampling approach. While revisiting the pilot study's findings is beyond the scope of

this research, the observational data collected during the survey administration in Cappadocia and its results indicate a certain cultural misalignment with Turkey and highlight some particularly useful items for survey administration in the Historic Peninsula. Distribution patterns, bivariate correlations, item non-response, the results of an exploratory factor analysis, as well as the observations, are considered in the item elimination and reconfiguration stage (for a detailed account of this process, see Kuzuoglu et al., 2020) Furthermore, the finalization of the survey instrument for Istanbul took place with close coordination with the polling company that conducted the field study.

5.4 Finalization of the survey instrument

Drawing on the Cappadocian feedback on the Happiness Index, certain modifications are made in order to bring the survey instrument closer to the purpose of this research. Moreover, the survey application method in the form of household surveys necessitated certain changes to increase the efficiency of data collection which are presented in the following subsections.

5.4.1 Item elimination and revisions

Eleven items of the Happiness Index are eliminated based on pilot study's findings and the fact that the research in Istanbul is conducted in the form of face-to-face household surveys, latter rendering the inclusion of lengthy questions difficult if not impossible to achieve (see Appendix B, Table B1). Furthermore, some of the items were reformulated to reduce the number of items for field study or to increase

reliability (see Appendix B, Table B2). Additionally, with the purpose optimizing response times in the household survey, the scale choices are simplified or changed for items in Table B3 (Appendix B). Finally, through the insights gained in the initial application of Happiness Index in Cappadocia, some of the additional items included to capture the perceptions of tourism and conservation are revised to increase reliability of the collected data (see Appendix B, Table B4).

5.4.2 Additional items

Similar to its first iteration in Cappadocia, the survey instrument used in the present research has Happiness Index at its core. Upon the results from Cappadocia and due to the challenges imposed by conducting household surveys, some modifications are made to the survey instrument. The urban character of Istanbul and the scale of Fatih neighborhood necessitates additional items, and the additional items pertaining to tourism and conservation are provided in Table 3 with their respective domains. In the survey instrument, ‘Fatih’ is used instead of ‘Historic Peninsula’ to reduce potential biases in the data collection process.

Supplementing domain-specific questions, additional demographic items are added to the questionnaire in line with the suggestions of the representatives of the polling company. In this consultation, it is suggested that the familial background (in particular, paternal demographics) is essential for individuals, hence two items are added to the questionnaire about the birthplace of respondent’s father and his educational attainment. For both the respondents and their fathers, the birthplace is asked both for a district and a city in an open-ended manner. Furthermore, Turkey exhibits high levels of domestic migration, in particular from Eastern part of the

country to the west, and Istanbul is a prominent migratory destination. To evaluate the conditions of upbringing an item inquiring where the respondent grew up (with the choices, (1) village, (2) county, (3) city, (4) metropolitan area) is included in the survey. Additionally, self-assessment of personal lifestyle (i.e., modern, traditional conservative, or pious conservative) is added. Finally, for categorization purposes, the survey form had an additional question for the pollster to fill inquiring about the type of the house respondents live in. The final survey instrument that is administered in Fatih is provided in Appendix C and Appendix D (in Turkish) in the original four-page format used in the field.

Table 3. Additional Items to the Survey Instrument

Domain	Item	Reference
Community attachment	Do you own this house you live in?	Lalli (1992)
	If I had to move away from the community in Fatih, I would be very sorry to leave. I would rather live in Fatih where I live now than anywhere else.	McCool and Martin (1994)
Involvement with and perceptions of tourism	For how long have you been living in Fatih?	Florek (2011)
	Is your job directly or indirectly connected to tourism industry?	Milman and Pizam (1988)
	More tourists should visit Fatih.	Wang and Pfister (2008)
	I don't feel safe in Fatih because of tourists.	Adapted from Kim et al. (2013)
	Increasing tourism in Fatih will increase my quality-of-life.	Adapted from Faulkner and Tideswell (1997)
	Tourism activity helps the conservation and restoration of cultural heritage assets.	Vareiro et al. (2013)
Perceptions of conservation	Which of the following sentences best describe your interaction with tourists?	Andereck et al. (2005); Lawson et al. (1998); Teye et al. (2002)
	I think that cultural assets in Fatih should be preserved for the benefit of future generations.	Adapted from UNESCO (1972)
	I feel personally responsible for helping the conservation of heritage assets in Fatih.	Adapted from You et al. (2014)
	All things considered, I think that the efforts to conserve the heritage assets in Fatih increases the quality-of-life.	Firth (2011); Joy (2016)
	Does this house has a conservation status?	Based on property ownership statistics Istanbul Site Directorate (2018b)
	How satisfied are you with the efforts to protect the cultural assets in Fatih?	Wang and Pfister (2008)
Heritage awareness	Do you know that some areas in Fatih are inscribed as World Heritage Sites?	You et al. (2014)

5.5 Empirical data collection

The data collection for the present research is conducted in the form of face-to-face household surveys on July 13, 2019. The Ethics Committee approval for this research is provided in Appendix E. In this subsection, first, a detailed account of the sampling framework is introduced, followed by the procedure in which the data collection is completed.

5.5.1 Sampling and data collection

While the World Heritage Site properties, and, by extension, the core protection areas in Istanbul are scattered throughout the Historic Peninsula, entire Historic Peninsula is included in Istanbul's Site Management Plan (Istanbul Site Directorate, 2018c). The Historic Peninsula and the administrative boundaries of Fatih district overlap, thus, the present research has residents living in Fatih as the unit of analysis. For reasons of legal simplification and ethical concerns, the survey instrument is administered only to individuals above the age of 18 which renders the use of voters' registry the starting point of the sampling process. At this point, it needs to be underlined that only Turkish citizens are included in the sampling framework, non-citizens that lawfully or unlawfully residing in Fatih are excluded. The basis for the sampling is the voter registry of 2015 general elections. Figure 3 delineates the neighborhoods of Fatih.

In Fatih, there are 301,913 registered voters, dispersed to a total of 57 neighborhoods, 27 of which have less than 1000 voters. With the exception of Cankurtaran, these neighborhoods are excluded from the sampling framework. In order to control for differences in neighborhood populations, randomly chosen sub-

neighborhood clusters of about 3000 voters were used to construct two strata of Fatih's population based on educational attainment. Mean value of education among Fatih's residents is 9.4 years. The number of voters below (i.e., low-education neighborhoods) and above (i.e., high-education neighborhoods) this mean value of 9.4 are 164,325 and 137,663, respectively. 29 neighborhoods in the sampling population are composed of 17 low-education and 12 high-education neighborhoods (see Table 4).

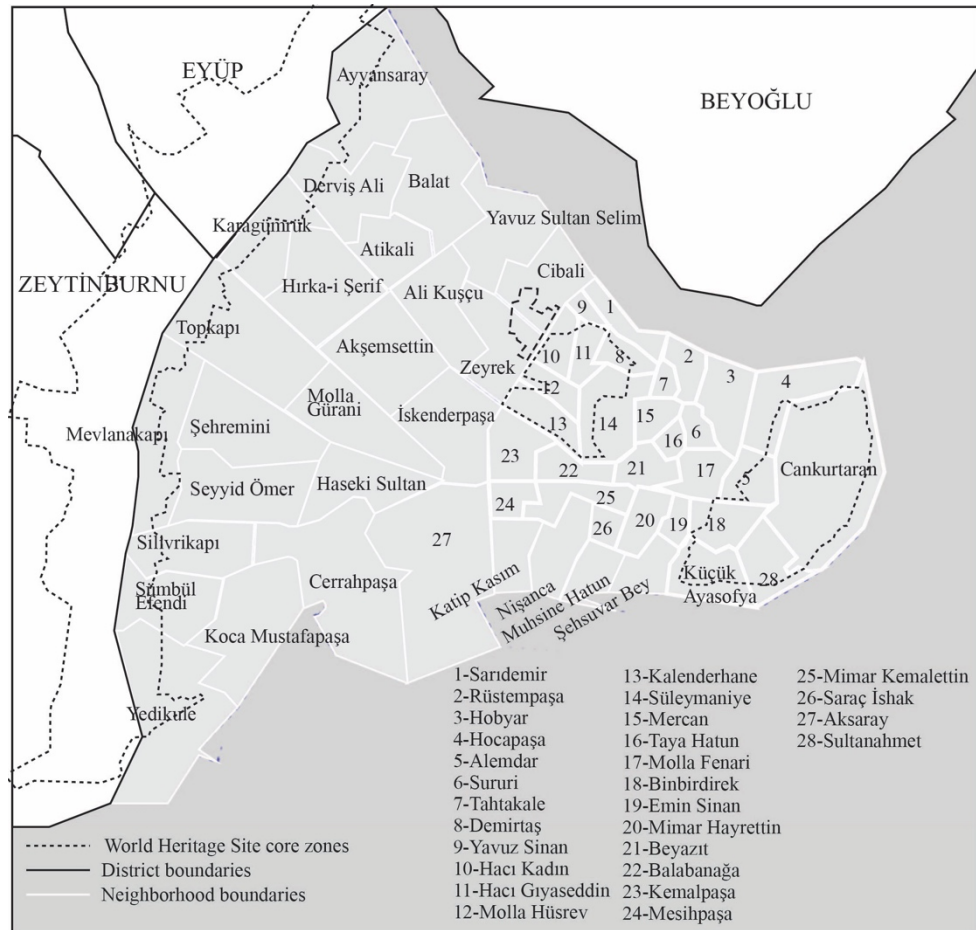


Figure 3 Neighborhood map of Fatih

(Adapted from <https://www.atlasbig.com/tr/istanbulun-mahalleleri/>)

The representative sample size for Fatih's population with 95% confidence interval and 5% margin of error is 384 (Saunders et al., 2009, p. 219). In line with the expectations of erroneous data, a target of 18 surveys in randomly selected households in each neighborhood is targeted, which is distributed in line with the principles of quota sampling based on age group (i.e., 18-32, 33-48, 49 and above) and gender. Data collection is conducted on July 13, 2019 simultaneously in all 29 districts by 29 primary and 3 substitute survey administrators and 3 field supervisors. 203 and 274 surveys are collected in high and low-education neighborhoods, respectively (see Table 4). Survey administrators are instructed to limit the number of surveys at two and four in small and large apartment buildings (i.e., more than 14 apartments), respectively. While Aksaray is included in the initial sampling, the survey administrator in this neighborhood did not complete the data collection. Instead, surveys of Muhsine Hatun neighborhood are included in the final dataset. The typical survey lasted 8-10 minutes. The control measures undertaken to minimize potential human error both in the field and in data processing are explained in the next subsection. The number of voters in each neighborhood and the number of respondents are provided in Table 4.

5.5.2 Control measures for empirical data collection

During the data collection process, there were three field supervisors each in charge of 10 neighborhoods, regularly inspecting the progress of each survey administrator. The survey administrators were instructed to compile a list of the addresses at which they conducted the interviews. In neighborhoods where field supervisors identified potential weaknesses, the addresses were revisited the following week to verify the

survey administration. In other neighborhoods, this list is used to conduct follow-up interviews with randomly selected respondents with the intention to reaffirm that the survey was actually administered to the person at the address in question. By intentionally changing some of the addresses compiled by survey administrators during data entry, the integrity of the follow-up control measures is ensured. The data collected by the primary survey administrator in Akşemsettin did not pass this phase and hence, in this neighborhood, the substitute survey administrator's data is included in the final dataset. Overall, a total of 477 surveys are collected.

Table 4. Respondent Distribution by Neighborhood

Neighborhood	Number of voters	Number of respondents	Neighborhood	Number of voters	Number of respondents
Akşemsettin ^{†‡}	15,289	15	Küçük Ayasofya	2,124	16
Ali Kuşçu [†]	7,925	18	Mevlanakapı	15,372	17
Atikali	10,829	16	Molla Gürani [†]	10,416	18
Ayvansaray	13,395	18	Muhsine Hatun [‡]	1,542	17
Balat	10,337	15	Nişanca	3,218	16
Cankurtaran	878	19	Seyyid Ömer [†]	19,843	18
Cerrahpaşa [†]	6,868	17	Silivrikapı [†]	13,164	18
Cibali	5,822	19	Sümbül Efendi	13,055	18
Dervişali	14,154	18	Şehremini [†]	17,080	18
Haseki Sultan [†]	7,504	17	Şehsuvar Bey [†]	1,318	18
Hırka-i Şerif [†]	17,835	12	Topkapı [†]	7,691	18
İskenderpaşa [†]	9,520	16	Yavuz Sultan Selim	13,711	13
Karagümrük	7,967	9	Yedikule	12,756	19
Katip Kasım	1,233	16	Zeyrek	10,441	18
Kocamustafapaşa	16,540	10	Total	287,827	477
[†] indicates high-education neighborhoods [‡] indicates neighborhoods in which the data of substitute survey administrators were used					

5.6 Preliminary preparation of the dataset

The administered survey instrument consists of multiple items to have extensive information on the demographic characteristics of the respondents. These demographic items are recoded for use in the statistical analyses, which are provided in the first subsection. The second subsection, on the other hand, focuses on the generation of a spatial tourism variable based on the neighborhoods in which the data collection took place.

5.6.1 Reviewing demographic information

In the initial stages of the data analysis, several demographic items are transformed into categorical variables. These categorical variables, as well as their constituents are as follows, and a summary table for this is provided in Appendix F.

Migratory level denotes in which stage of migration to Istanbul the respondent is in. The respondents who were not born in Istanbul are first-generation migrants. The second migratory level distinguishes individuals who were born in Istanbul whose fathers have migrated from other cities in Turkey. Finally, the third level, categorized as ‘established Istanbulites’ in this research refer to respondents whose fathers, as well as themselves, were born in Istanbul.

Age – Since age is inquired with an open-ended question, the respondents were categorized into groups used in the quota sampling approach, i.e., young (age 18-32), middle-aged (33-48), and elderly (49 and above).

Children – The questions pertaining to the respondents’ children in different age groups are recoded into a dichotomous variable of whether the respondent has any children.

Work – While a detailed demographic inquiry is made into the occupation of the respondent, for introductory analyses, this question was transformed into a dummy variable addressing whether the respondent works.

Residence – The length of residence in Fatih is asked to the respondents in an open-ended manner with the additional option of ‘since birth’. The answers to the open-ended question was grouped into five-year intervals (i.e., 1-5 years, 6-10 years, 11-15 years, 16-20 years, more than 20 years) while keeping ‘since birth’ option intact. In order to minimize errors, the respondents whose age was equal to their length of residence, who, however, did not state to live in Fatih since their birth, are recoded as ‘since birth’.

Education – The distribution of the educational attainment variable reveals two peaks, first in primary school, and second in high school. The seven choices provided in this section is recoded into three variables, namely ‘low education’ (i.e., illiterates, literates without diploma and primary school), ‘middle education’ (i.e., middle school and high school graduates), and ‘high education’ (i.e., university and post-university graduates).

Marital status – Answers provided for the marital status item are recoded as individuals without a partner (i.e., single, divorced, or widowed) and ones with a partner (i.e., engaged, and married).

Ethnicity – Since the overwhelming majority of the respondents reports to be of Turkish ethnic roots, the remaining respondents (i.e., Kurds, Zazas, Arabs, and others) are grouped under the umbrella term ‘not Turk’.

Grew up in – A relatively lower number of respondents reports to have grown up in a village or a county. Hence, these two options are recoded into a single response while keeping the other options (i.e., city and metropolis) intact.

5.6.2 Generation of spatial tourism variable

In addition to the creation of clusters based on demographic information, neighborhoods with differing levels of tourism activity are determined, whose spatial distribution in Fatih is provided in Figure 4. In order to achieve this, the land-use plans for the Historic Peninsula are used to determine the commercialized tourism-focused areas (Ergun & Dundar, 2004; Istanbul Site Directorate, 2018b), and their relative location to the core zones of the World Heritage Site. The epicenter of tourism activity in the Historic Peninsula is the area closest to Sultanahmet and Suleymaniye Mosques, however, since many of the neighborhoods located in this section have a scarce population of less than 1000, and, they were not included in the sampling framework. In this process, the neighborhoods that surround the World

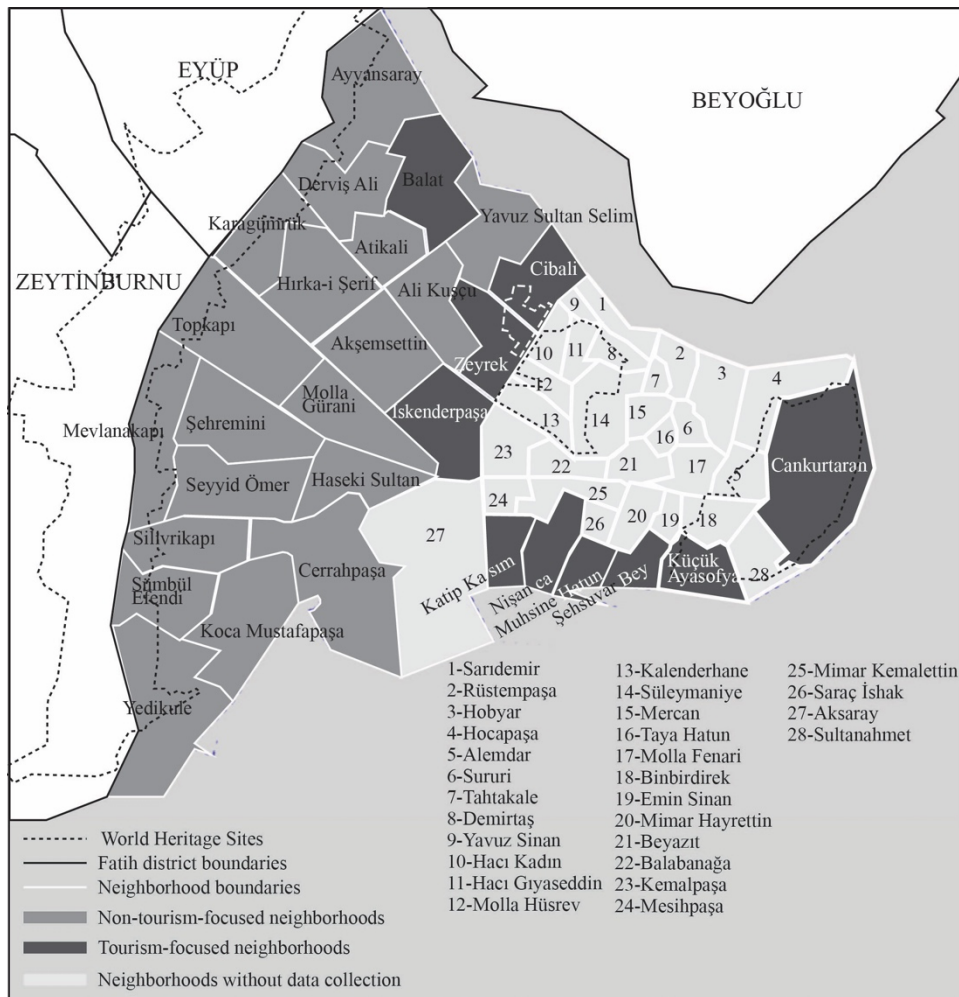


Figure 4 Categorization of Fatih's neighborhoods by tourism-focus

Heritage Sites and have tourism traffic and neighborhoods that are regenerated for tourism purposes are designated as tourism-focused neighborhoods which include the neighborhoods on the coastline and the neighborhoods that are located in the immediate west to the Suleymaniye Mosque and the Zeyrek. It should be noted, however, that the neighborhoods along the line of the land walls are not considered to be tourism-focused due to the relative scarcity of tourism traffic when compared to the main tourism attractions in the eastern part of the Historic Peninsula.

Furthermore, in line with the culture-led regeneration of Fener-Balat part of the Historic Peninsula (Dinçer, 2010), its integration of tourism prospects (Gunay & Dokmeci, 2012) led to Balat neighborhood being designated as a tourism-focused neighborhood. In this categorization, there are 10 tourism-focused neighborhoods with a total of 164 residents corresponding roughly to one-third of the entire sample (see Figure 4 and Table 4). The generation of this variable marks the end of the preliminary preparation of the dataset and the next section provides the statistical procedures conducted.

5.7 Analysis methodology

The analysis part of this research is essentially a two-stage process. In the first stage, univariate analyses are conducted to identify differences between the variables introduced in the previous subsection. And the second stage is the multivariate analysis which builds on the results of the first stage.

5.7.1 Univariate analysis methodology

In order to establish descriptive profile of the residents in Istanbul's Historic Peninsula in terms of their subjective well-being, tourism and conservation and how they vary in different neighborhoods of the area, a two-step analysis methodology is constructed to address the first research question. In the first stage of the analysis, the item-based differences with respect to both the Happiness Index and the additional questions in the survey instrument among respondents based on their demographic attributes are inquired. In order to achieve this, a series of independent samples t-tests and one-way analyses of variance (ANOVAs) with post-hoc Tukey tests are conducted for dichotomous variables (i.e., gender, marital status, children, work, whether work is related to tourism, ethnicity, piety, and being a property owner) and polychotomous variables (i.e., age, education, migratory level, and lifestyle), respectively. Subsequently, independent samples t-tests are performed using the spatial tourism variable. An overview for the univariate analysis procedure is provided in Table 5. Through the results obtained from these statistical procedures and using previous scholarship on the determinants of happiness in Turkey (e.g., Eren & Aşıcı, 2016) multivariate analysis methodology is devised.

Table 5. Summary of Univariate Analyses for Demographic Parameters

Variable	t-test	ANOVA
Gender	X	
Children	X	
Marital status	X	
Property owner	X	
Work	X	
Work related to tourism	X	
Piety	X	
Ethnicity	X	
Age		X
Lifestyle		X
Education		X
Migratory level		X
Grew up in		X

5.7.2 Multivariate analysis methodology

A primary constraint for multivariate analysis is the latent character of an all-encompassing variable for life satisfaction. As the construction of such a variable is not suggested in well-being research due to a multitude of different domains in a single integrated instrument (OECD, 2013), the item referring to life satisfaction is chosen as a proxy for overall satisfaction with life (Sharpe et al., 2010). In line with the findings of van Beuningen et al. (2014), the respondents are grouped under two categories based on their responses to this item¹:

$$Life\ Satisfaction = \begin{cases} 0 & \text{if Satisfaction with Life} \leq 7 \\ 1 & \text{if Satisfaction with Life} \geq 8 \end{cases}$$

The respondents reporting an overall life satisfaction of 8 or higher are classified as ‘satisfied’ whereas respondent reporting a life satisfaction of less than six are categorized as ‘not satisfied’, the latter category composed both of dissatisfied (1 thru 5) and of neutral respondents (6-7) (van Beuningen et al., 2014). In the initial stage, a model only with items from the Happiness Index is constructed as a base logistic regression model. Subsequently, ordered logit regressions are conducted with (1) identified additional items and (2) demographic variables (Mojon-Azzi & Sousa-Poza, 2011) to address the second and third research questions. The guiding regression equation is as follows:

$$Logit(Life\ Satisfaction = 1) = \ln\left(\frac{\pi}{1-\pi}\right) = \alpha + \beta_1 HI + \beta_2 AI + \beta_3 D + \varepsilon$$

In this equation, π represents the probability of being satisfied with one’s life; HI , AI , D are vectors of subjective well-being items, additional items and personal demographic characteristics, respectively; α represents the equation constant; β_{1-3} are the regression coefficient vectors for HI , AI , and D , respectively; ε is the error term.

¹ The item in the survey is on a 0-10 scale whereas the coding is on a 1-11 scale, hence the points are shifted by one for this categorization.

Since the relationship between tourism, conservation and subjective well-being is the main focus of this research, the same approach is also employed for tourism-focused areas and non-tourism-focused areas separately, determined through the utilization of the generated spatial variable. The reporting of the regression results uses Peng et al. (2002) as the guiding framework. The results obtained through these statistical procedures are introduced in the next chapter.

CHAPTER 6

RESULTS

Drawing on the methodology introduced in Chapter 5, this chapter presents the results obtained in this research and starts with a detailed account of respondent profile. The second section focuses on the descriptive statistics on the item basis. Subsequently, the results regarding between-group differences of Fatih's residents are introduced, followed by the multivariate analyses in the fourth section.

6.1 Respondent profile

Demographic inquiries of the survey instrument reveal a proportionate distribution in terms of gender and age groups. As expected by the quota sampling approach, respondents are composed of 237 females (49.69%) and 236 males (49.48%), and there were 147 individuals in the age group 18-32 (30.82%), 156 in 33-48 (32.7%), and 173 aged 49 and above (36.27%). The majority of the respondents had a partner (i.e., one who are married or engaged) (61.01%). When one examines the education level of respondents, the largest group is comprised of primary school graduates (26.21%) followed by high school graduates (25.79%). While the number of respondents with a university degree or higher is 98 (20.55%), it should be noted that 25 respondents (5.24%) are literate without degree, and 22 are illiterate.

As indicated by their place of birth, 54.3% of the respondents were not born in Istanbul, but, rather, migrated to the city. The most common household size was '3-4 persons' (45.7%), followed by 'more than 4 persons' (27.47%). It should be

noted that approximately one third of the respondents were employed (179 respondents) and 124 of the respondents (26%) indicated that they were homemakers. 39.2% of the respondents define themselves as traditional conservative. Hundred-fifty-seven respondents have lived in Fatih since their birth and 46 respondents (9.64%) state to live in the district for less than five years. The ethnicity of the majority is Turkish (73.38%) and they describe themselves as religious individuals trying to fulfill religious requirements (48.42%). About half of the respondents have grown up in a metropolitan area. A complete breakdown of respondents according to their demographic characteristics is provided in Table 6.

Table 6. Demographic Profile of Respondents

Variable		N	%	Variable		N	%
Gender	Female	237	49.69	Status if unemployed	Retired	73	15.30
	Male	236	49.48		Homemaker	124	26.00
Age	18-32	147	30.82		Student	41	8.60
	33-48	156	32.70		Looking for job	25	5.24
	49 and above	173	36.27		Unable to work	8	1.68
Marital Status	Single	138	28.93	Lifestyle	Modern	157	32.91
	Engaged	2	0.42		Traditional conservative	187	39.20
	Married	289	60.59		Pious conservative	119	24.95
	Widow	36	7.55	Living in Fatih	for 1-5 years	46	9.64
	Divorced	5	1.05		for 6-10 years	52	10.90
Education	Illiterate	22	4.61		for 11-15 years	30	6.29
	Literate without diploma	3	0.63		for 16-20 years	44	9.22
	Primary school	125	26.21		for more than 20 years	148	31.03
	Middle school	88	18.45		since birth	157	32.91
	High school	123	25.79	Ethnicity	Turk	350	73.38
	University	93	19.50		Kurd	67	14.05
	Master's/PhD	5	1.05		Zaza	3	0.63
Migratory level	First generation migrant	240	52		Arab	19	3.98
	Second generation migrant	120	25.2		Other	26	5.45
	Established Istanbulite	84	17.6	Piety	Not believe in religious requirements	28	5.87
Household size	1-person	29	6.08		Non-practicing believer	127	26.62
	2 persons	77	16.14		Religious, trying to fulfill	231	48.43
	3-4 persons	218	45.70		Pious, practicing all	82	17.19
	More than 4 persons	131	27.46	Grew up in	Village	65	13.63
Occupation if employed	Civil servant	26	5.45		County	43	9.01
	Private sector employee	44	9.22		City	121	25.37
	Blue-collar worker	13	2.73		Metropolis	238	49.90
	Small business owner	49	10.27				
	Businessman/merchant	14	2.94				
	Independent occupation	13	2.73				
	Other	20	4.19				

6.2 Descriptive results

The present research aims to assess the interrelations between tourism, conservation and subjective well-being. This section focuses on descriptive information to establish a baseline for the first research question. Since the primary tool used in this research is the Happiness Index, the first subsection focuses on subjective well-being items included in the survey, followed by the additional items.

6.2.1 Subjective well-being of Fatih's residents

While some questions in the original Happiness Index are amended in order to be compatible with Turkey's cultural peculiarities, in general, every domain of the Index are included in the survey instrument with the exception of Cantril ladder. Although the primary mode of presentation in this research is on an item-by-item basis in the following sections, a domain-based presentation in this subsection is deemed to be more appropriate in order to illustrate the general characteristics of Fatih's residents in terms of their subjective well-being. In each domain, the frequency distribution of the respective items is presented as bar charts, with higher values corresponding to positive assessments (including reverse-coded items), and a detailed table containing descriptive statistics organized by their respective domains is provided in Appendix G.

Community and community attachment – In general, the respondents to the survey consider their attachment to the local community in a positive way, which is indicated by both the responses to the items relating to community attachment and to the perceived level of trust in local businesses and their neighbors. However, Fatih's residents are more likely to expect monetary loss through their fellow community

members, as indicated by the general tendency to the item concerning the perceived likelihood of return of a lost wallet. The frequency distribution for each item is provided in the Figure 5.

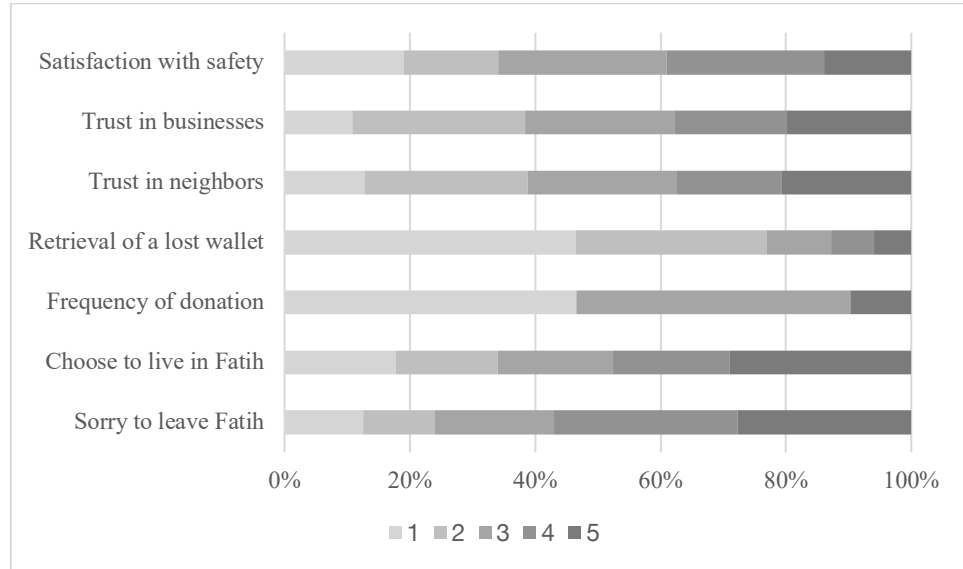


Figure 5 Frequency distribution for community and attachment domain

Environment – The results of the items concerning the environment domain of the Happiness Index indicate that the environmental quality in the Historic Peninsula is not considered to be favorable by its residents. The mean values for the items of this domain are consistently below the value assigned to indifference (a three on a 5-point Likert scale), and the frequency distribution results suggest that there is a clustering at the level of indifference for the items in the environment domain (see Figure 6).

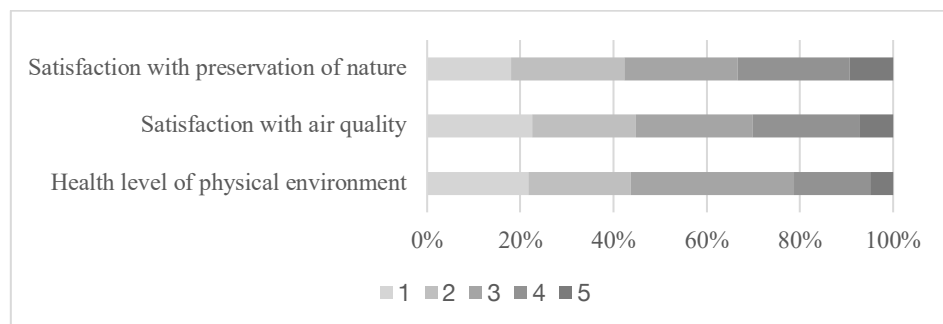


Figure 6 Frequency distribution for environment domain

Governance – Overall, the answers provided for the governance resemble the patterns of the environment domain in which the general characteristics with mean values for each item are lower than 3 as are showcased in the frequency distribution in Figure 7.

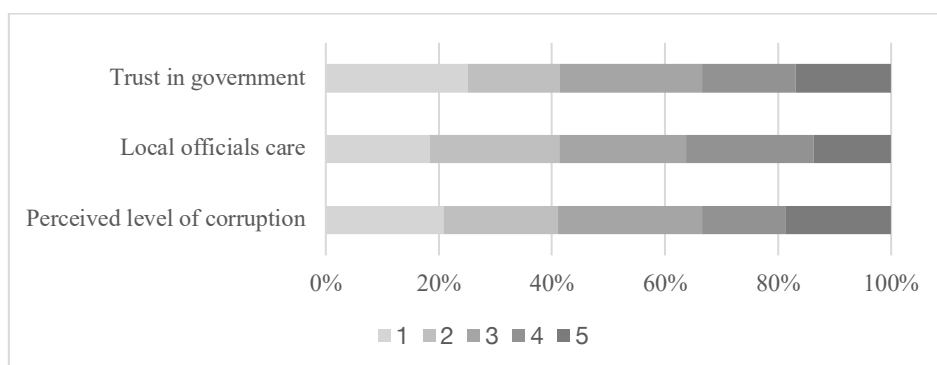


Figure 7 Frequency distribution for the governance domain

Health – Both of the items regarding the perceived health is have mean values above 3 indicating that a higher portion of the respondents are satisfied with their health and their level of energy.

LAC – The only item referring to this domain, i.e., satisfaction with access to artistic and cultural activities, has a mean value 2.647, and has two peaks at 1 (lowest satisfaction) and 3 (neutral).

Psychological well-being – As shown in Figure 8, all of the five items in the psychological well-being domain have mean values well above the neutrality. While the items referring to a life with meaning and purpose, perceived importance of daily activities, and sense of accomplishment are higher than 4 (i.e., satisfied), optimism about one's future and having positive feelings towards oneself are 3.768 and 3.911 and are clustered at the positive end of the spectrum.

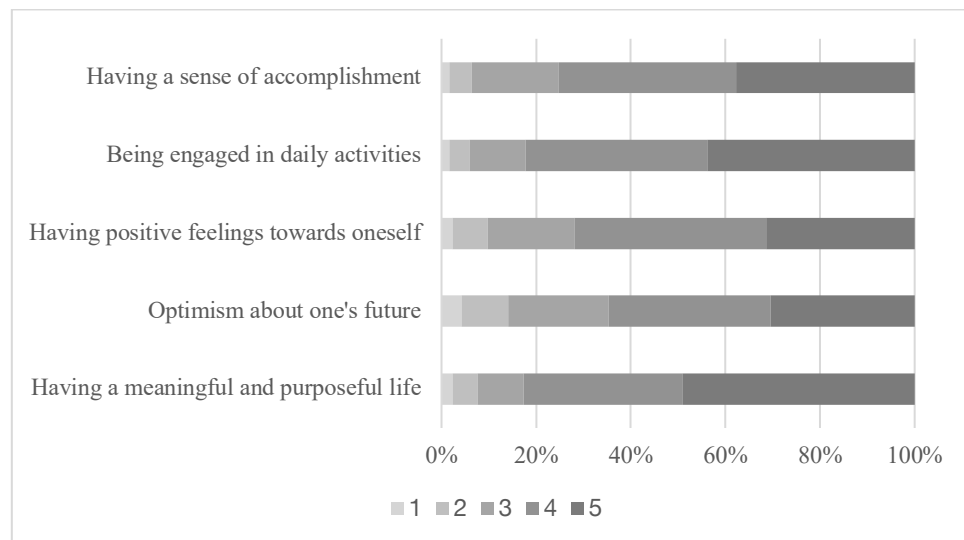


Figure 8 Frequency distribution for psychological well-being domain

Standard of living – While the responses to the Likert-scale items in the survey instrument are clustered around the mid-point (see Figure 9), a majority of the respondents stated that they had to reduce their grocery shopping due to financial constraints.

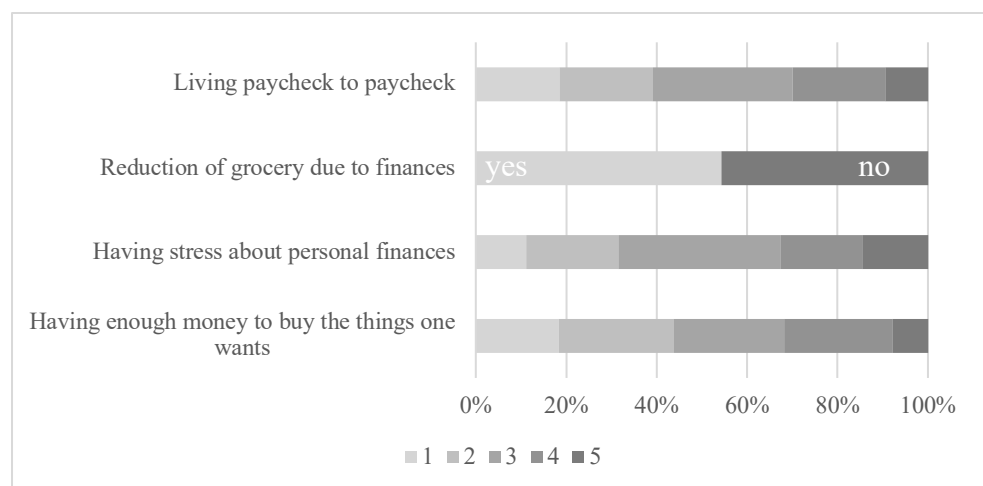


Figure 9 Frequency distribution for standard of living domain

Social support – All items in the social support domain of the Happiness Index have a tendency toward the positive when the required reverse coding of the feeling loneliness is taken into account (see Figure 10). A majority of the

respondents feel that the people in their lives care about them and are satisfied with their personal relationships (mean values 4.223 and 4.020, respectively). While the feeling of being loved and loneliness is comparatively lower than the former two items, they nonetheless are towards the positive end of the spectrum with mean values 3.492 and 3.603, respectively.

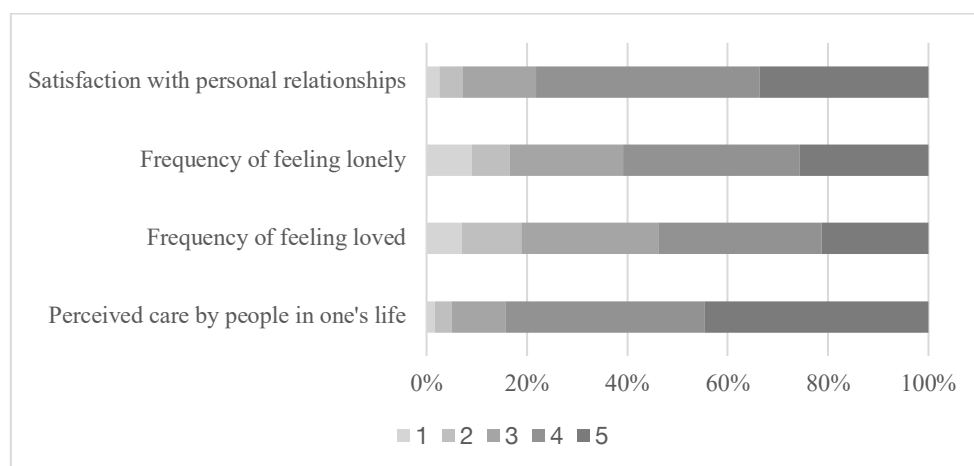


Figure 10 Frequency distribution for social support domain

Time balance – The overall tendency among the items indicate that the majority of respondents feel constrained in terms of their time balance as can be interpreted from mean values below 3 (see frequency distribution in Figure 11). The lowest mean value in this domain is the feeling of rush in everyday life, 2.3297 and is clustered at the lower end.

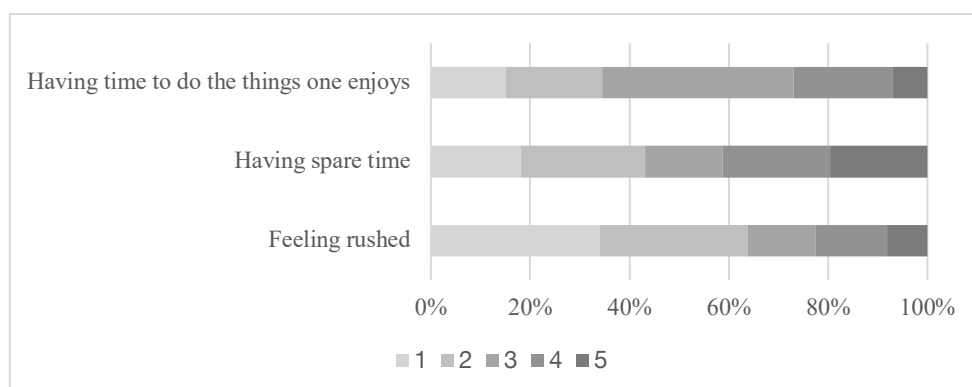


Figure 11 Frequency distribution for time balance domain

Work – As expected, the number of responses provided to items regarding the evaluation of the respondents' work life is lower when compared to the other items, which may be attributed to the employment status of the respondent. Since the number of missing responses does not correspond to the number of unemployed individuals in the respondent population, the descriptive information is only reported for the 179 respondents that indicate some form of employment in their responses to the demographics section whose frequency distribution is provided in Figure 12. The perceived adequacy of one's salary has the lowest mean value in this domain (2.8235) whereas one's evaluation of productivity and overall satisfaction with work have mean values 3.7471 and 3.4535, respectively.

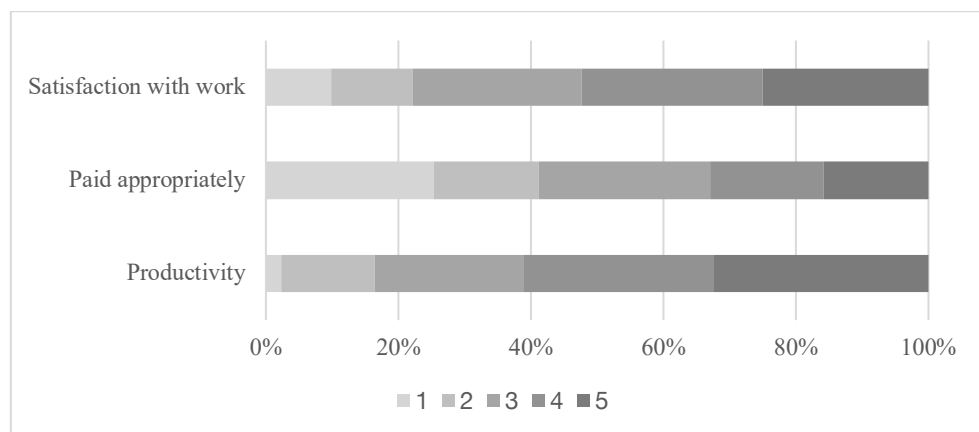


Figure 12 Frequency distribution for work domain

Satisfaction with life – In this only domain with 11-point scale items the mean values range between 7.214 and 7.786 when the item referring to anxiety is reverse coded. The item pertaining to the overall satisfaction with life has a mean value of 7.403 among the respondents of this research and the frequency

distributions are provided in Figure 13.

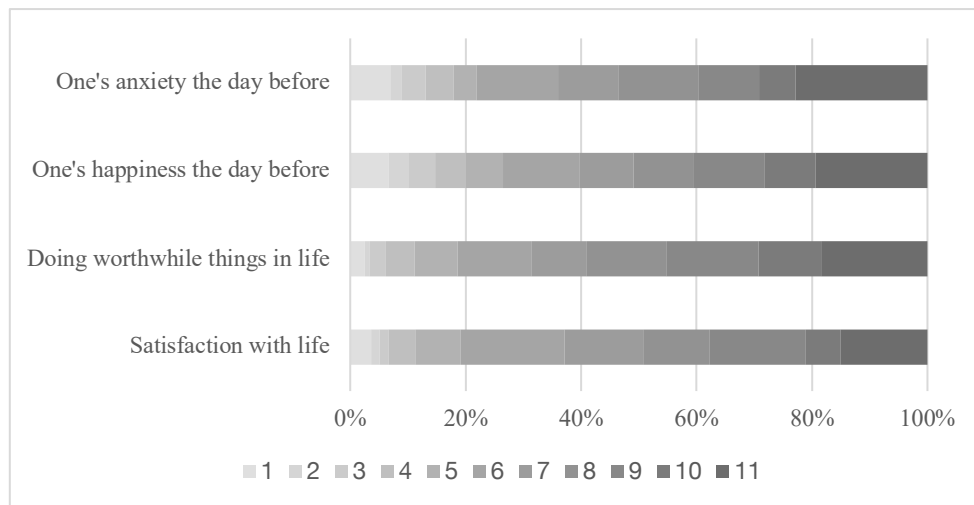


Figure 13 Frequency distribution for satisfaction with life domain

6.2.2 Fatih's residents' perceptions of tourism and conservation

There are twelve items (see Table 3) in the survey instrument to complement the Happiness Index in terms of tourism activity in and the conservation aspect of the Historic Peninsula. A full table for the descriptive statistics of tourism and conservation domains is provided in Appendix G.

Tourism – In general, the respondents of the survey are lenient towards accommodating more tourists in the Historic Peninsula and feel that an increase in tourism will be beneficial for their quality-of-life which also resonates in that they do not think that tourists pose a threat to their safety. Among the respondent who state employment in the demographics section, 59 report that their jobs are related to tourism (35.1%). Furthermore, the respondents think tourism activity aids conservation efforts. When one focuses on the residents' interaction with tourists, only 65 respondents interact with tourists as part of their jobs or in their everyday lives. 226 respondents (47.7%) report that they do not interact with tourists at all, with the remaining 183 (38.6%) only interact with tourists if they ask for directions

or an address. The frequency distribution for tourism-related items and for interaction with tourism among respondents are provided in Figures 14 and 15, respectively.

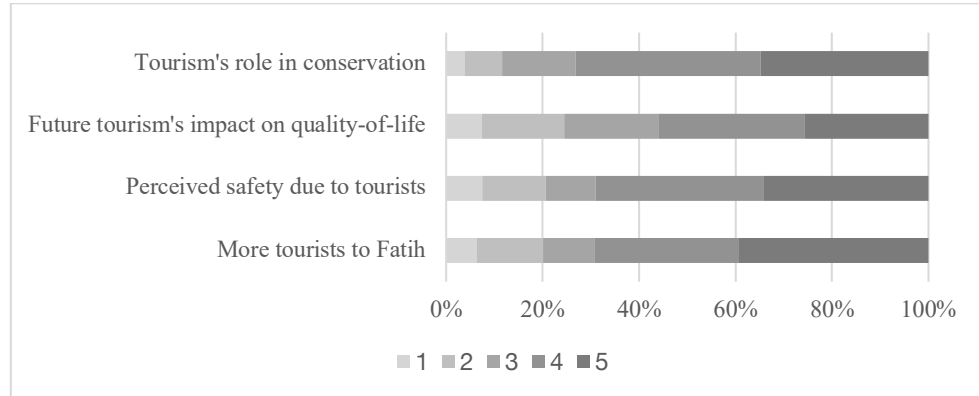


Figure 14 Frequency distribution for tourism-related items

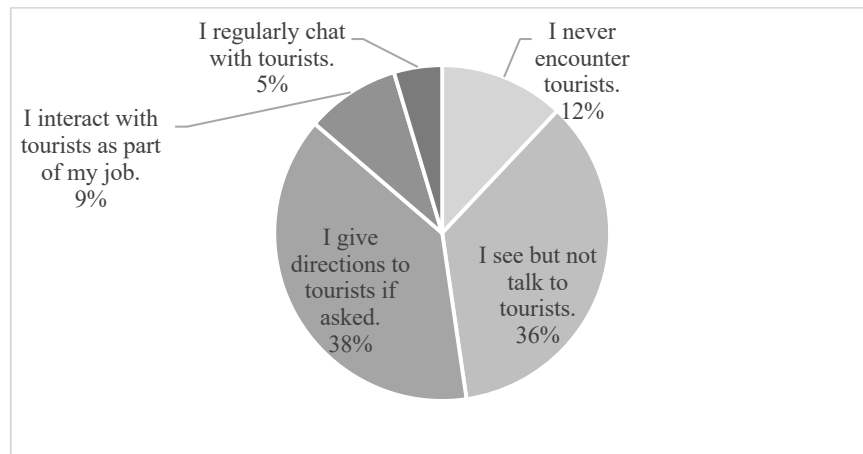


Figure 15 Respondents' interaction with tourists in Fatih

Conservation – All of the four Likert-scale items concerning the conservation efforts in Fatih are clustered on the positive end of the spectrum (see Figure 16). While this tendency is most obvious for the importance of conservation for the benefit of future generations with a mean value of 4.4163, the lowest one among these questions, i.e., 3.1416, is the level of one's satisfaction with conservation

efforts in Fatih. 59 (13.2%) respondents of the survey report to live in a house that is under protection for their cultural and historical value.

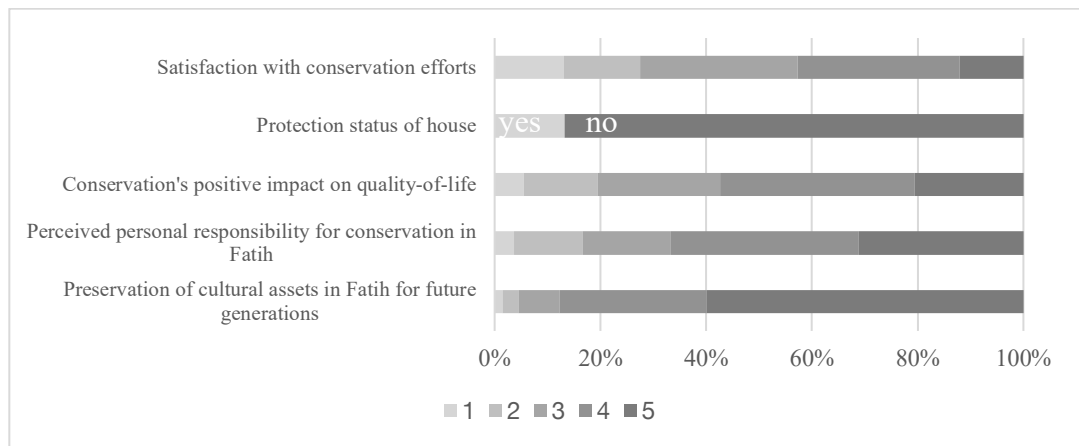


Figure 16 Frequency distribution for conservation-related items

6.3 Results of univariate analyses

In this section, the results of independent samples t-tests and one-way ANOVAs are reported to address the differences between respondent characteristics to address the first research question of this research. In the following subsections, first, item-based differences in regard to demographic characteristics are introduced, followed by the differences between neighborhoods according to their focus on tourism.

6.3.1 Differences according to demographic parameters

For the purposes of a structured overview, each demographic variable is presented separately. A summary of the results of the t-tests and ANOVAs on the item basis are provided in Tables 7 and 8 whereas a more detailed table including numerical values of mean differences and significance levels are provided in Appendices H and I.

Gender – A distinct pattern of gender-based differences are not evident in the dataset. The results of the t-tests suggest that female respondents are less satisfied with their jobs and the financial benefits accrued through it whereas they feel more loved compared to the male respondents in the sample. Gender is not a differentiating factor for tourism and conservation-related items.

Having children – Respondents that have a child rate their psychological well-being (i.e., optimism about one's future, having positive feelings toward oneself, and being engaged in one's daily activities), and their community attachment higher, and are more satisfied with the governance aspect of their lives (i.e., trust in government and the level of care expressed by local officials). However, they display less contentment with their time balance (i.e., doing the things one enjoys and feeling of rush). They are less satisfied with their ability to access cultural and entertainment activities but feel less lonely. No significant differences are identified in terms of tourism and conservation-related items.

Marital status – Having a partner enhances the psychological well-being domain (i.e., optimism about one's future, having positive feelings toward oneself, and being engaged in one's daily activities) and the time balance domain (i.e., doing the things one enjoys and feeling of rush). There is, furthermore, a small but significant difference in their overall satisfaction with life in favor of respondents with a partner. This group also possesses a higher level of trust towards government, whereas they are less satisfied with their ability to access cultural and entertainment activities. A difference in marital status is not associated with any differing perceptions in terms of tourism and conservation among the respondents.

Property owner – Being the owner of the house one resides in is associated with higher levels of standard of living (i.e., having enough money to buy the things

one wants and feeling of stress due to personal finances). Property owners in the respondent pool are also more satisfied with their personal relationships and more likely to continue residing in Fatih. Being a property owner in Fatih does not resonate in any significant differences for perceptions of tourism and conservation.

Work – Employed individuals consistently report lower values for items in the time balance domain (i.e., having spare time, doing the things one enjoys and feeling of rush). When compared to individuals who are not working, the employed reports higher values for two items in the psychological well-being domain (i.e., having positive feelings toward oneself, and having a meaningful and purposeful life) and is more content with the physical environment and donates more frequently.

Work related to tourism – A wide array of differences surface when tourism-industry-related job is added as an extra categorical variable for employed respondents. Respondents who are directly or indirectly involved in tourism industry have a more positive assessment of their satisfaction with life (i.e., satisfaction with life, perception of doing worthwhile things in their life), psychological well-being (i.e., having positive feelings toward oneself, having a meaningful and purposeful life, and sense of accomplishment), work (i.e., productivity, being paid appropriately, and satisfaction with work), social support (i.e., satisfaction with personal relationships, being cared by people in their lives), and standard of living (i.e., having enough money to buy the things one wants and feeling of stress due to personal finances). While they feel more responsible for the conservation of the cultural heritage assets in Fatih, there are no significant differences in the remaining conservation related items. They have a more positive perception of tourism activity in the Historic Peninsula, in which all tourism-related items have higher mean values

than respondents who do not work in tourism industry with the exception of tourism's role in conservation efforts.

Piety level – When practitioners and non-practitioners of religious duties are compared in terms of subjective well-being, a broad spectrum of differences surfaces. Religious and pious respondents as a group have statistically significant and more positive assessment of their satisfaction with life (i.e., satisfaction with life, perception of doing worthwhile things in their life, feelings of happiness and anxiety), governance (i.e., trust in government and the level of care expressed by local officials), social support (i.e., feeling loved, satisfaction with personal relationships), community (i.e., community attachment and trust in neighbors), and environment (i.e., air quality and the perceived preservation of nature). In terms of tourism and conservation related items, there are no significant differences between these groups with the exceptions of interactions with tourists, which are lower for practitioners, and satisfaction with conservation efforts in Fatih that is lower for non-practitioners.

Ethnicity – The ethnic identity of the respondents is not a differentiating factor for any of the items in the questionnaire with the exception of a singular time-balance item, i.e., doing the things one enjoys. Therefore, it is omitted in Table 7 and Appendix H.

Table 7. Differences Between Demographic Groups According to T-Tests

Item	Differences between demographic groups and (directions)
Sorry to leave Fatih	Having children (-); Piety (-)
Choose to live in Fatih	Having children (-); (Marital status (-); Property owner (+); Piety (-)
Frequency of donation ^d	Work (+); Job related to tourism (+)
Trust in neighbors	Marital status (+); Piety (-)
Satisfaction with safety	Job related to tourism (+); Piety (-)
Health level of physical environment	Work (+)
Satisfaction with air quality	Job related to tourism (+); Piety (-)
Satisfaction with preservation of nature	Piety (-)
Perceived level of corruption ^a	Marital status (-)
Local officials care	Having children (-); Piety (-)
Trust in government	Gender (+); Having children (-); Marital status (-); Piety (-)
Satisfaction with access to artistic and cultural activities	Having children (+); Marital status (+)
Having a meaningful and purposeful life	Work (+); Job related to tourism (+)
Optimism about one's future	Having children (-); Marital status (-); Job related to tourism (+); Piety (-)
Having positive feelings towards oneself	Having children (-); Marital status (-); Work (+); Job related to tourism (+)
Being engaged in daily activities	Having children (-); Marital status (-); Job related to tourism (+)
Having a sense of accomplishment	Job related to tourism (+)
Perceived care by people in one's life	Job related to tourism (+)
Frequency of feeling lonely ^a	Having children (-); Marital status (-)
Frequency of feeling loved	Gender (+); Piety (-)
Satisfaction with personal relationships	Property owner (+); Job related to tourism (+); Piety (-)
Having enough money to do buy the things one wants	Property owner (+); Job related to tourism (+)
Having stress about personal finances	Property owner (+); Job related to tourism (+); Piety (-)
Feeling rushed ^a	Having children (+); Marital status (+); Work (-)
Having spare time	Gender (-); Work (-)
Having time to do the things one enjoys	Having children (+); Marital status (+); Property owner (+) Work (-)
Productivity ^b	Job related to tourism (+); Piety (-)
Paid appropriately ^b	Gender (-); Job related to tourism (+)
Satisfaction with work ^b	Gender (-); Job related to tourism (+); Piety (-)
Satisfaction with life ^c	Job related to tourism (+); Piety (-)
Doing worthwhile things in life ^c	Job related to tourism (+); Piety (-)
One's anxiety the day before ^{a, c}	Piety (-)
One's happiness the day before ^c	Piety (-)
^a reverse-coded items; ^b among employed respondents Direction of the differences between the mentioned groups are provided in parentheses. The following formulae are used for determining the direction of mean differences: Gender – Female-Male Having children – No-Yes Marital status – With partner-Without partner Property owner – Yes-No Work – Employed-Unemployed Job related to tourism – Yes-No Piety – Nonpractitioner-Practitioner	

Age – Young respondents are more satisfied with their health than middle-aged individuals, yet they have fewer positive feelings towards themselves. An important difference between both these age groups and the elderly population is the community attachment domain in which both the young and the middle-aged respondents are less attached to Fatih and the community therein compared to the elderly population. Another noteworthy difference surfaces in the time-balance domain (i.e., having spare time, doing the things one enjoys, and feeling of rush), and in which the middle-aged group consistently ranks below the elderly population in Fatih. There are no statistically significant differences among different age groups in terms of tourism and conservation-related items.

Lifestyle – The individuals who perceive themselves as having a modern lifestyle rank lower on all governance-related and community attachment items when compared to pious conservatives. In fact, trust in governments declines on a lifestyle scale from modernity to piety. While traditional conservatives rank lower than pious conservatives in terms of their overall life satisfaction and their perception of doing worthwhile things in their life, individuals who describe themselves as modern do not display a significant difference compared to other lifestyle groups. In terms of tourism and conservation-related items, individuals who prescribe to a modern lifestyle are less satisfied with the conservation efforts in Fatih whereas they are more likely to prioritize the conservation for the benefit of future generations as opposed to pious individuals.

Education – With increasing level of education, the willingness to live in Fatih decreases as indicated by the significant differences between all groups. The respondents with a lower educational attainment have a more positive perception towards governance (i.e., trust in government and the level of care expressed by local

officials) when compared to their highly educated counterparts, and the perceived safety in Fatih displays a similar tendency. Yet, when one observes tourism and conservation focused items in the survey instrument, there is a significant difference between individuals with low and middle educational background in terms of their willingness for increasing visitation and tourism's role in increased quality-of-life in favor of the latter. The latter item is more agreeable to the mid-education than to the highly educated individuals, as well. The low education group has lower levels of interaction with tourists but there are no significant differences between mid- and high-education groups. When one looks at the distribution patterns of interaction with tourists, the absence of interaction with tourists declines with increasing education and an opposite tendency is visible for giving directions to tourists and regular interaction. There is, however, a U-shaped distribution for interaction as part of job although mid- and high education groups have roughly the same percentage of respondents (20%) that report to have financial income through tourism. The low-education group is also more satisfied with the conservation efforts and less of an advocate for the conservation for the benefit of future generations when compared to highly educated individuals among the respondents.

Migratory level – Differences in terms of migratory background of respondents surface only in singular items in community (i.e., trust in local businesses), governance (i.e., the care expressed by local officials), and time balance domains (i.e., feeling of rush). The first-generation migrants are more content in terms of the care expressed by local officials, yet they register lower values in terms of the other two items, when compared to second-generation migrants. However, second generation migrants among the respondents feel less rushed than established Istanbulites.

Table 8. Differences Between Demographic Groups According to ANOVAs

Variable	Item	Differences between groups and (directions)
AGE	Sorry to leave Fatih	Young-Elderly (-); Middle age-Elderly (-)
	Choose to live in Fatih	Young-Elderly (-); Middle age-Elderly (-)
	Having positive feelings towards oneself	Young-Middle age (-)
	Satisfaction with health	Young-Middle age (+)
	Feeling rushed ^a	Middle age-Elderly (-)
	Having spare time	Young-Elderly (-); Middle age-Elderly (-)
	Having time to do the things one enjoys	Young-Middle age (+); Middle age-Elderly (-)
LIFESTYLE	Sorry to leave Fatih	Modern-Traditional (-); Modern-Pious (-)
	Choose to live in Fatih	Modern-Pious (-)
	Retrieval of a lost wallet	Traditional-Pious (-)
	Satisfaction with safety	Traditional-Pious (-)
	Health level of physical environment	Modern-Pious (-)
	Satisfaction with air quality	Modern-Traditional (-); Modern-Pious (-)
	Perceived level of corruption ^a	Modern-Traditional (-); Modern-Pious (-)
	Local officials care	Modern-Pious (-)
	Trust in government	Modern-Traditional (-); Modern-Pious (-); Traditional-Pious (-)
	Being engaged in daily activities	Traditional-Pious (-)
	Satisfaction with life	Traditional-Pious (-)
	Doing worthwhile things in life	Traditional-Pious (-)
EDUCATION	Choose to live in Fatih	Low-Middle (+); Low-High (+); Middle-High (+)
	Frequency of donation ^c	Low-Middle (-); Low-High (-);
	Satisfaction with safety	Low-High (+)
	Satisfaction with preservation of nature	Low-High (+)
	Local officials care	Low-High (+)
	Trust in government	Low-Middle (+); Low-High (+)
MIGRA-TION	Local officials care	1 st generation-2 nd generation (+)
	Trust in businesses	1 st generation-2 nd generation (-)
	Feeling rushed ^a	1 st generation-2 nd generation (+); 2 nd generation-Established Istanbulite. (+)
GREW UP IN	Trust in neighbors	Village/County-Metropolis (-)
	Satisfaction with air quality	Village/County-Metropolis (+)
	Perceived level of corruption ^a	Village/County-Metropolis (+); City-Metropolis (+)
	Satisfaction with access to artistic and cultural activities	City-Metropolis (-)
	Satisfaction with personal relationships	City-Metropolis (-)
	Living paycheck to paycheck ^a	Village/County-City (-); City-Metropolis (+)
	Having time to do the things one enjoys	Village/County-Metropolis (-)
^a reverse-coded items Direction of the differences between the mentioned groups are provided in parentheses.		

Grew up in – The size of where respondents have grown up surfaces mainly as differences between the responses other choices and metropolis, in which respondents from cities are less satisfied with their access to artistic and cultural activities and their personal relationships, are financially less constrained (i.e., living paycheck to paycheck) and have a lower perception of corruption relative to their

fellow community members who grew up in metropolitan areas. The respondents who grew up in villages or counties have a lower trust in their neighbors are more time-constrained (i.e., having time to do the things one enjoys), but rate air quality and corruption higher than respondents who grew up in metropolitan areas. The only difference between village or county and city, is the financial constraints (i.e., living paycheck to paycheck), favoring the latter.

6.3.2 Differences according to the spatial tourism variable

The differences according to spatial tourism variable in terms of subjective well-being items are provided in Table 9. The residents who live in tourism-focused neighborhoods of Fatih indicate higher levels of community attachment. Yet, there is a significant difference between these groups of residents regarding the item concerning the perceived likelihood of the return of a lost wallet. Those who live in tourism-focused neighborhood find it less likely to reclaim the monetary loss through fellow community members. Moreover, the residents in touristic neighborhoods register higher level of overall life satisfaction ($p < 0.1$), doing worthwhile thing in their lives, and also perceive corruption to a lesser degree. The responses provided for the item referring to living paycheck to paycheck have a lower mean among the residents living in neighborhoods with relatively scarcer levels of tourism activity.

Table 9. Differences in Happiness Index Items According to Spatial Variable

Domain	Item number and content	(Non-tourism-focused)-(tourism-focused)
Attachment	20.14. Sorry to leave Fatih	-0.23390**
	20.16. Choose to live in Fatih	-0.51069***
Community	28. Retrieval of a lost wallet	0.34931***
Governance	20.13. Perceived level of corruption ^a	0.38175***
Satisfaction with life	34. Satisfaction with life ^b	-0.46883*
	35. Doing worthwhile things in life ^b	-0.79916***
Standard of living	32.1. Living paycheck to paycheck ^a	-0.29978**
Time balance	20.4. Feeling rushed ^a	0.22167*
Work ^c	20.8. Productivity	-0.70842***
^a reverse-coded items, ^b eleven-point scale, ^c among employed respondents * $p < .1$, ** $p < .05$, *** $p < 0.01$ indicate significance levels at 10%, 5%, and 1%, respectively		

When one observes the items concerning residents' perception of tourism and conservation (see Table 10), it becomes evident in the dataset, that residents living in neighborhoods with higher levels of tourism activity perceive tourism activity more favorably, i.e., they want higher visitor numbers ($p < 0.1$), are less likely to believe that their personal safety is threatened by the existence of tourists, and think increasing tourism will benefit their quality-of-life. Moreover, they are more likely to think that tourism is an important benefit for the conservation efforts in the Historic Peninsula. While perceptions of tourism are clearly different in different parts of Fatih, there is no significant difference among the items on perceptions of conservation with the exception of conservation's impact on quality-of-life ($p < 0.1$) which is higher among residents living in tourism-afflicted neighborhoods.

Table 10. Differences in Additional Items According to Spatial Variable

Domain	Item number and content	(Non-tourism-focused)-(tourism-focused)
Tourism	17.1. More tourists to Fatih	-0.2148*
	17.2. Perceived safety due to tourists ^a	-0.5312**
	17.3. Future tourism's impact quality-of-life	-0.31371**
	17.7. Tourism's role in conservation	-0.44783**
Conservation	17.6. Conservation's positive impact on quality-of-life	-0.20238*
^a reverse-coded items * $p < .1$, ** $p < .01$ indicate significance levels at 10% and 1%, respectively		

6.4 Results of multivariate analyses

In the initial stage, a logit regression for the entire respondent pool is conducted to determine the subjective well-being items that influence satisfaction with life, thus to address the second research question. Six items are found to be statistically significant. It should be noted, however, that due to missing data, this procedure was conducted on 89.1% of the respondents (N=431). These items (and their respective domains) that influence satisfaction with life are (1) optimism about one's future (psychological well-being), i.e., HI₁; perceived level of stress about one's personal finances (standard of living), i.e., HI₂; having spare time (time balance), i.e., HI₃; satisfaction with one's personal relationships (social support), i.e., HI₄; one's feeling of loneliness (social support), i.e., HI₅; perceived level of care expressed by local officials (governance), i.e., HI₆. The regression model has a -2 Log likelihood of 493.576 and a Nagelkerke pseudo-R² of 0.286. Hosmer and Lemeshow test indicates a good model fit and the results are provided in Table 11.

Table 11. Base Logistic Regression Model

Wald's						
Var.	β	SE β	χ^2	df	p	e^β
HI ₁	.376	.108	12.170	1	.000	1.457
HI ₂	.321	.100	10.406	1	.001	1.379
HI ₃	.139	.081	2.927	1	.087	1.149
HI ₄	.542	.133	16.616	1	.000	1.719
HI ₅	.246	.098	6.343	1	.012	1.279
HI ₆	.245	.088	7.848	1	.005	1.278
Cons.	-6.655	.798	69.539	1	.000	.001
Goodness of fit			χ^2	df	p	
Hosmer and Lemeshow			7.419	8	.492	
-2 Log likelihood = 493.576						
Cox & Snell R ² = .214						
Nagelkerke R ² = .286						
The observed and the predicted frequencies for life satisfaction by logistic regression with the cutoff of 0.50						
Predicted			Not satisfied	Satisfied	% correct	
Observed						
	Not satisfied		153	65	70.2	
	Satisfied		60	153	71.8	
	Overall %				71.0	
N = 431						

Since the main focus of this research is to identify how components of subjective well-being are interrelated with tourism and conservation, an ordered logit regression is conducted with the addition of items that indicate certain differences among tourism and conservation-related items along with four demographic variables. The additional items are as follows: (1) Willingness to accommodate more tourists in Fatih (AI₁); (2) perceived safety due to tourists (AI₂); (3) future tourism's impact on quality-of-life (AI₃); (4) perceived impact of conservation on quality-of-life (AI₄); and (5) tourism's positive role for conservation (AI₅). The demographic variables are (1) marital status (D₁); (2) education (D₂); (3) having children (D₃); and migratory level (D₄).

This ordered regression model is also conducted separately on neighborhoods that are and are not tourism-focused as indicated by the spatial variable to address the third research question. Hosmer and Lemeshow goodness-of-fit tests indicate a good model fit. In this regression analysis, the item on loneliness (H₅) loses statistical significance. In regard to additional items, the residents expect a positive impact of tourism on future quality-of-life. However, increasing expectations from tourism in terms of quality-of-life decreases the likelihood of current life satisfaction in tourism-focused neighborhoods. However, conservation efforts do not significantly improve the odds of life satisfaction in these neighborhoods, whereas in non-tourism-focused neighborhoods, there is a statistically significant positive influence of perceived impact of conservation on quality-of-life on current life satisfaction. In other words, perceived impact of tourism and conservation on quality-of-life differ when one differentiates neighborhoods by their tourism focus. The regression results for tourism and non-tourism focused neighborhoods are provided in Tables 12 and 13, regression results for entire Fatih are reported in Appendix J.

Table 12. Regression Results for Tourism-Focused Neighborhoods

Model 1 (with Happiness Index items)							Model 2 (with additional items)						Model 3 (with demographic items)							
		Wald's							Wald's							Wald's				
Var.	β	SE β	χ^2	df	p	e^β	β	SE β	χ^2	df	p	e^β	β	SE β	χ^2	df	p	e^β		
HI ₁	.544	.218	6.213	1	.013	1.723	.504	.227	4.933	1	.026	1.655	.496	.234	4.489	1	.034	1.642		
HI ₂	.362	.200	3.273	1	.070	1.436	.467	.216	4.664	1	.031	1.595	.488	.222	4.833	1	.028	1.629		
HI ₃	.295	.141	4.404	1	.036	1.343	.266	.147	3.263	1	.071	1.305	.263	.149	3.121	1	.077	1.300		
HI ₄	.610	.243	6.316	1	.012	1.841	.680	.256	7.024	1	.008	1.973	.715	.265	7.270	1	.007	2.045		
HI ₅	-.055	.176	.098	1	.754	.946	-.050	.182	.075	1	.784	.951	-.045	.188	.058	1	.810	.956		
HI ₆	.343	.159	4.651	1	.031	1.409	.394	.167	5.598	1	.018	1.483	.386	.171	5.130	1	.024	1.472		
AI ₁							.142	.226	.392	1	.531	1.152	.170	.234	.528	1	.467	1.185		
AI ₂							.037	.203	.032	1	.857	1.037	.000	.209	.000	1	.999	1.000		
AI ₃							-.458	.250	3.376	1	.066	.632	-.457	.259	3.123	1	.077	.633		
AI ₄							.377	.242	2.436	1	.119	1.458	.365	.248	2.162	1	.141	1.440		
AI ₅							.258	.295	.767	1	.381	1.295	.289	.304	.901	1	.342	1.335		
D ₁													-.360	.606	.352	1	.553	.698		
D ₂													-.020	.395	.003	1	.960	.980		
D ₃													.409	.649	.398	1	.528	1.506		
D ₄													-.154	.323	.228	1	.633	.857		
Con.	-7.311	1.561	21.945	1	.000	.001	-9.418	2.296	16.820	1	.000	.000	-9.049	2.481	13.306	1	.000	.000		
Goodness of fit			χ^2	df	p		χ^2			df	p		χ^2			df	p			
Hosmer and Lemeshow			6.267	8	.617		10.324			8	.243		5.880			8	.661			
-2 Log likelihood = 130.160						-2 Log likelihood = 123.016						-2 Log likelihood = 122.236								
Cox & Snell R ² = .254						Cox & Snell R ² = .297						Cox & Snell R ² = .302								
Nagelkerke R ² = .338						Nagelkerke R ² = .396						Nagelkerke R ² = .402								
The observed and the predicted frequencies for life satisfaction by logistic regression with the cutoff of 0.50																				
Predicted \ Observed		Satisfied				Not satisfied				Not satisfied				Satisfied						
		Not satisfied			% correct	Not satisfied				Not satisfied				Satisfied						
Not satisfied		44	16	73.3		Not satisfied		44	16	73.3		Not satisfied		45	15	75.0				
Satisfied		18	41	69.5		Satisfied		14	45	76.3		Satisfied		13	46	78.0				
Overall %				71.4						74.8						76.5				
N = 119																				

Table 13. Regression Results for Non-Tourism-Focused Neighborhoods

Model 1 (with Happiness Index items)							Model 2 (with additional items)							Model 3 (with demographic items)						
Var.	β	SE β	Wald's χ^2	df	p	e^β	β	SE β	Wald's χ^2	df	p	e^β	β	SE β	Wald's χ^2	df	p	e^β		
HI ₁	.256	.144	3.160	1	.075	1.292	.296	.152	3.813	1	.051	1.344	.307	.154	3.964	1	.046	1.360		
HI ₂	.382	.135	7.976	1	.005	1.466	.392	.140	7.884	1	.005	1.480	.396	.140	7.978	1	.005	1.486		
HI ₃	.084	.119	.492	1	.483	1.087	.086	.123	.492	1	.483	1.090	.092	.124	.546	1	.460	1.096		
HI ₄	.558	.185	9.085	1	.003	1.748	.528	.191	7.632	1	.006	1.696	.522	.193	7.283	1	.007	1.686		
HI ₅	.440	.139	10.032	1	.002	1.552	.488	.146	11.138	1	.001	1.630	.501	.148	11.431	1	.001	1.651		
HI ₆	.157	.126	1.563	1	.211	1.170	.106	.132	.643	1	.423	1.111	.094	.135	.479	1	.489	1.098		
AI ₁							-.128	.149	.739	1	.390	.880	-.136	.152	.807	1	.369	.873		
AI ₂							.028	.131	.045	1	.831	1.028	.037	.133	.077	1	.782	1.037		
AI ₃							-.082	.151	.299	1	.585	.921	-.089	.152	.341	1	.559	.915		
AI ₄							.443	.143	9.632	1	.002	1.557	.462	.145	10.164	1	.001	1.587		
AI ₅							.108	.161	.450	1	.502	1.114	.101	.161	.394	1	.530	1.106		
D ₁													.336	.392	.733	1	.392	1.399		
D ₂													-.161	.221	.534	1	.465	.851		
D ₃													-.512	.401	1.634	1	.201	.599		
D ₄													-.114	.204	.313	1	.576	.892		
Cons.	-6.715	1.082	38.475	1	.000	.001	-8.091	1.336	36.675	1	.000	.000	-7.881	1.563	25.442	1	.000	.000		
Goodness of fit			χ^2	df	p		χ^2			df	p		χ^2			df	p			
Hosmer and Lemeshow			8.932	8	.348		5.097			8	.747		7.779			8	.455			
-2 Log likelihood = 279.396							-2 Log likelihood = 268.121						-2 Log likelihood = 265.892							
Cox & Snell R ² = .232							Cox & Snell R ² = .266						Cox & Snell R ² = .273							
Nagelkerke R ² = .310							Nagelkerke R ² = .355						Nagelkerke R ² = .364							
The observed and the predicted frequencies for life satisfaction by logistic regression with the cutoff of 0.50																				
Predicted		Not satisfied	Satisfied	% correct	Not Satisfied				Satisfied				Not satisfied		Satisfied					
Observed					satisfied								satisfied							
Not satisfied		91	34	72.8	Not satisfied	88	37	70.4	Not satisfied	92	33	73.6	Not satisfied	92	33	73.6				
Satisfied		26	98	79.0	Satisfied	30	94	75.8	Satisfied	28	96	77.4	Satisfied	28	96	77.4				
Overall %		75.9							73.1						75.5					
N = 249																				

CHAPTER 7

DISCUSSION

Istanbul has amassed a vast collection of cultural heritage assets over multiple millennia and the Historic Peninsula is an indispensable part of the city showcasing the influence different civilizations and empires have exerted over the course of history. Although the cultural value embedded in the Historic Peninsula remains central to virtually all discussions surrounding the region, the continuous expansion of Istanbul has reduced the role of the region from being the economic and social hub to be a representation of the cultural diversity. In this representation, tourism has surfaced as an important component of the livelihood of the region (Dinçer et al., 2011), marked by a spike of visitor numbers and a continuous increase in tourism-related infrastructure. While tourism is an undeniable aspect of everyday life in the Historic Peninsula, it should be remembered that the area in question is still home to roughly half a million people. This implies that while the primary form of tourism is indeed cultural, Fatih is the historic core of a metropolis, and, hence, displays the peculiarities of urban tourism. Drawing on Ashworth and Page (2011), the residents and visitors are difficult to distinguish from one another in urban settings which, as a result, complicates the differentiation of tourism resources from the services designed primarily for residents. And Istanbul, with its scale is a perfect example for this. While a developmentalist perspective can be observed throughout the city, in the Historic Peninsula, the conservation status renders administrative decision-making processes especially tricky. Recent grandiose development projects, such as the construction of the railway bridge, the Eurasia Tunnel, and the Yenikapi land

reclamation and the construction of Yenikapi Activity Tent, have been criticized heavily in UNESCO Reactive Mission reports, which may be interpreted as an example of incompatibility between development prospects and conservation framework set forth by the UNESCO, particularly in urban settings. In this context, inclusion of community members in the decision-making processes, which would ideally balance development and conservation, is an important tool that would foster the realization of both agendas.

This particular historic urban setting has been investigated from various disciplines, including tourism research (e.g., Kladou & Mavragani, 2015; Sahin & Baloglu, 2011; Üner et al., 2006). Visitors in Istanbul have been the primary area of inquiry, community well-being is underrepresented in the scholarly literature and represents the core focus of the present research. In this perspective, prior to focusing on how tourism activity and conservation interrelates with residents' subjective well-being in Historic Peninsula, a general outlook of subjective well-being in the Historic Peninsula is essential to provide a context for tourism's influence.

7.1 Resident well-being in the Historic Peninsula

When one observes the descriptive results pertaining to the data collected on subjective well-being, the general tendency is a favorable perception of well-being among the residents of the Historic Peninsula. When compared to country-wide investigations of subjective well-being (OECD, 2019; TSI, 2018), the general satisfaction with life is higher among residents of the Historic Peninsula as reported by these institutions. Overall, the residents are satisfied with their lives and their psychological well-being, content with their health and the social support

mechanisms they encounter in their daily lives, and the average community attachment is high. However, the residents, in general, are indifferent towards governance-related and the environmental conditions they endure. The only domain with a negative tendency overall is the time-balance, which is aligned with the long-working hours established also by the BLI (OECD, 2019). As it can be seen in the regression results, the likelihood of a resident of Historic Peninsula to be satisfied with their lives increases with the existence of and satisfaction with relationship with others, with optimism for one's future, and the interested and engaged local officials, and, hence, are aligned with the findings of Eren and Aşıcı (2016). In other words, the results obtained for the second research question reaffirms that the predictors of life satisfaction in the Historic Peninsula are similar to predictors of well-being on the national scale. Furthermore, the ability to engage in activities one enjoys (i.e., time balance) and not being stressed about personal finances (i.e., standard of living) are statistically significant factors increasing the chances that one is satisfied with their lives. While the former may be interpreted as a ramification of the long working hours in Turkey (OECD, 2019), the latter is in line with previous happiness economics research (e.g., Caner, 2014; Dumludag, 2012; Dumludag et al., 2015).

Subjective well-being research generally considers the household income per capita to assess the impact of financial constraints on life satisfaction (Kahneman & Deaton, 2010; Sharpe et al., 2010). In Turkey, however, discussing money-related issues is a culturally sensitive issue, which is partly reflected in the missing responses to the household income item, hence indirect questions regarding the perception of financial situation are arguably more appropriate in Turkey. Information about household income, regardless of its reflection on actual income levels, reveals little, whereas the stress about finances and reduction of grocery

shopping arguably reflect the financial burden residents endure to a better extent.

While the majority of respondents states a reduction of grocery shopping in the preceding year, this fact should be interpreted carefully as Turkey has experienced a currency devaluation and a sudden inflationary pressure starting roughly a year prior to the data collection for this research. Hence, this period may be considered as a year of economic crisis which has historically led to fluctuations in overall life satisfaction (Caner, 2014). This tendency is also aligned with the purchase of less expensive household items as established by LSS (TSI, 2018).

Given the importance of personal relationships for life satisfaction, it is not surprising find marital status (i.e., having a partner) to contribute to life satisfaction and psychological well-being (Conceição & Bandura, 2008; Diener et al., 2000; Eren & Aşıcı, 2016). Yet, when one focuses on community attachment parameters, it can be observed that marriage is not a contributing factor. Instead, having children exerts more influence on this domain, which may be evaluated as a proxy emotional bond to Fatih. Furthermore, living in one's own property also increases the willingness to continue living in Fatih supporting Lalli (1992). This can be interpreted as life satisfaction's intimate connection to financial contingencies of one's life and living in one's own house increases the latter. The fact that more educated individuals and younger generations and less religious people residing in Fatih report to be less willing to continue living in Fatih, however, showcases the possible demographic transformation the Historic Peninsula may experience in the future.

An important distinction in terms of governance-related items surfaces when one looks into the self-assessed lifestyles of the respondents. In this case, the increasing trust in government from people with modern lifestyles to pious conservatives may be attributed to the ideological tendencies they share with the

government at the time of writing, which is also reflected in Fatih being a stronghold for the majority party.

An interesting finding is the divergence between modern and traditional conservatives. Whereas the results indicate that traditional conservatives report lower levels of satisfaction with life than pious conservatives, the fact that there is no significant difference between modern individuals and other lifestyle groups is difficult to explain with the available data. Lastly, the piety level, approached as practitioners and non-practitioners of religious duties, is associated with between group differences in virtually all domains of the Happiness Index and the results may be interpreted as engagement with perceived religious duties and perception of personal well-being, in Fatih's case, go hand-in-hand. The last two demographic characteristics' influence on subjective well-being are support the findings of Ekici and Koydemir (2013) in which religious attentiveness is a significant factor for Turkish nationals.

The general characteristics of subjective well-being in Istanbul's Historic Peninsula are important to establish a baseline. Yet, in order to address the primary purpose of this research, one needs to look into how perceptions of tourism, conservation and parameters of subjective well-being interrelate, which are discussed in the next section.

7.2 Tourism and subjective well-being in the Historic Peninsula

This main purpose of this research is to investigate the relationship between tourism, conservation and subjective well-being in the Historic Peninsula which is the most important cultural tourism resource of Istanbul. Level of education is the only

demographic variable that indicates a differing willingness to increase tourism in Fatih, which is more agreeable to the mid-education group than the low-education,. Furthermore, increased perceived impact of tourism on quality-of-life is also the highest for mid-education group. The low-education respondents are also the least likely group to interact with tourists. In other words, the mid-education group, i.e., the largest sample subpopulation, has the most favorable views towards tourism and its perceived impact on quality-of-life in the Historic Peninsula. While the highly educated individuals gain material benefits through tourism to the same extent in terms of their percentage as the mid-education group, their interaction with tourists in their work life is lower, which may indicate that their job description does not require the same amount of personal interaction with tourists as that of mid-education individuals. This relatively lower engagement with tourists may help explaining the influence of tourists on their quality-of-life which partially supports previous scholarship on the impact of personal engagement with tourism industry on perception of tourism (Andereck et al., 2005; Lawson et al., 1998; Teye et al., 2002). However, the results for item referring to the interaction with tourists suggest that despite the highly visible presence of tourists in the Historic Peninsula, tourism activity does not necessarily include residents in visitors' tourism experience.

When one focuses on different neighborhoods with varying levels of exposure to tourism activity in Historic Peninsula, tourism's influence on subjective well-being becomes clearer. In tourism-focused neighborhoods of Fatih, denoting the area in the vicinity of the three core areas of World Heritage Site area with the exception of land walls and including the Balat neighborhood, there is more positive stance towards increasing tourism activity and how this would impact one's quality-of-life. While differing impacts of tourism in historic cores and its peripheral areas

can be found in the literature (Harrill & Potts, 2003), the findings of this research suggest a mixed impact of residents' perceptions of tourism and conservation on their subjective well-being. The results pertaining to the third question of the present research suggest that while the willingness to increase tourism in tourism-focused neighborhoods is associated with higher likelihood of being satisfied with one's life, perceived future improvements in quality-of-life instigated by increasing tourism activity decreases the probability of current higher life satisfaction. The divergent impacts on perceived impact of tourism on quality-of-life may be interpreted as a Turkish individuals' tendency to have higher attachment to past experiences (Eren & Aşıcı, 2016). From this, it can be inferred for people living in tourism-focused areas of that increasing tourism in the future will improve the quality-of-life, but the current levels of tourism fail to increase life satisfaction, hence their support to increase tourism in Fatih. In this perspective, it may be speculated that tourism in Historic Peninsula can be successfully leveraged as a tool to increase life satisfaction among residents who are already accustomed to the presence of tourists. Furthermore, tourism may also be expanded to non-tourism-focused neighborhoods that may support community attachment in these neighborhoods. Drawing on the regression results of the present research, perceived influence of tourism and conservation on quality-of-life in tourism-focused and non-tourism-focused neighborhoods display opposing tendencies. While the probability of being satisfied with life increases with the perceived impact of conservation on quality-of-life in non-tourism-focused neighborhoods, this parameter is not an important component of well-being in tourism-focused neighborhoods. Instead, for the respondents in tourism-focused neighborhoods of Fatih, the perceived, possible future benefit of increasing tourism activity on quality-of-life decreases the odds of current life

satisfaction. In other words, in neighborhoods with differing level of exposure to tourism activity, conservation and future tourism development exert opposite influence on current satisfaction with life.

Regardless, it needs to be acknowledged that, in Fatih as a predominantly conservative neighborhood, religiosity is a distancing factor for certain community subgroups, particularly for non-religious, educated, and younger members of the community. Therefore, there is a foreseeable scenario in which the conservative stance in Fatih will continue to increase and the Historic Peninsula becomes less diverse in terms of religious attentiveness.

One important parameter capturing the residents' stance towards conservation-related items is their satisfaction with the efforts to safeguard the cultural heritage in the Historic Peninsula which decreases with religiosity and hence may decrease the pressure exerted on officials to protect the heritage assets by local community members if a demographic transformation were to happen. When one combines this with the governance domain of the Happiness Index that registers higher with increasing piety that these efforts, over time, may be distanced from the resident community by increasing the autonomy of the governing institutions.

The present research's focus on the interrelations between community well-being, tourism and conservation suggests that Fatih certainly hosts a wide array of characteristics among its resident portfolio. The methodology employed in this research and the insights it explored about the social parameters among residents in the Historic Peninsula has important implications for the scholarly community focusing on the interrelations between subjective well-being and tourism, as well as for tourism planners and policymakers which are interpreted in the next chapter.

CHAPTER 8

CONCLUSION

The concept of subjective well-being is not a well-developed area of scholarship in Turkey's context. In a similar fashion, community well-being in Turkey's tourism destinations, let alone tourism-focused World Heritage Sites, also has not been investigated thoroughly. This research's focus on one of the most prominent tourism destinations of Turkey as an expected outcome of the accumulation of cultural assets and unique geographic characteristics combines these two relatively neglected areas of scholarly attention. While the relationship between individual subjective well-being items and life satisfaction reaffirm previous scholarship (Eren & Aşıcı, 2016), the findings of this research concludes that residents' perception of tourism and conservation in Istanbul's Historic Peninsula are influential factors for their satisfaction with life and their perceived impact on quality-of-life differs with regard to tourism focus of neighborhoods. In the remainder of this chapter, first, the theoretical and managerial implications emanating from these findings are introduced, followed by limitations of the research and suggested future research directions. The final section is the concluding remarks.

8.1 Theoretical implications

While the general trends regarding subjective well-being in Turkey are monitored by TSI since 2000, this research represents one of the earliest examples of focusing on the interrelations between tourism and subjective well-being in Turkey's World

Heritage Sites. There are four primary theoretical implications emanating from the findings of this research. Firstly, geographically limiting the research area fails to suffice for understanding the relationship between tourism and well-being. Drawing on Sung and Phillips (2018), the integration of context-specific items into well-being surveys is essential to capture the parameters of well-being, which in this research, are the World Heritage Site status of the research area and its role as an important tourism asset for Istanbul. Secondly, in urban settings, the distinction between World Heritage areas and their periphery is difficult to ascertain. The concentration of core World Heritage areas and the distribution of tourism activity are determined to be useful spatial parameters for investigating their impact on subjective well-being of the residents and how this evolves in urban sub-districts, which may be particularly helpful in World Heritage Sites without serial inscription, i.e., one core area. Thirdly, the community focus of this research necessitates a definitive definition of residents which may differ in line with research purpose. Around World Heritage Sites located in urban areas, the night population best describes the resident population since, in cities like Istanbul, the daytime population of tourism areas disproportionately increases. In urban settings, residents do not necessarily interact with visitors and may not even encounter tourists despite living in a prominent cultural tourism destination. While they are surely impacted by tourism activity, the residents of World Heritage Sites are scattered throughout the metropolitan areas in cities like Istanbul which is intimately connected to the fourth, and final, theoretical implication of this research, particularly for the methodology of data collection. The complexity in defining the residents and the difficulty in assuring they comply with the definitional requirement suggest subjective well-being research would benefit from using household surveys in the data collection. This would not only limit sampling

bias, but it would also minimize inaccurate answers to potentially culturally sensitive questions.

In the earliest phases of this research, the Happiness Index (Musikanski, Cloutier, et al., 2017) is adapted to the peculiarities of Turkish culture and is initially administered to residents of Cappadocia (Ata, 2019). But, as it can be seen in the findings of this research, the added demographic variables have been instrumental in assessing the differences among Fatih's resident community, hence integration of country or region-specific demographic indicators into the survey instrument would be beneficial to capture the population characteristics into the survey. The most apparent example to this in this research is the transformed version of spirituality to piety index which is arguably more self-explanatory than the abstract construct of spirituality. While the methodological approach employed in this research, as well as its findings provide insights for conducting well-being research in cultural sites and tourism destinations and an alternate viewpoint to assessing subjective well-being under specific contextual parameters, the results of this research also point toward certain managerial implications that would integrate tourism planning with resident well-being in Istanbul.

8.2 Managerial implications

Tourism is an essential component for Istanbul's economy. A continuous, uncontrolled growth of tourism has been linked to social problems and resident opposition to tourists in numerous destinations, e.g., in metropolitan areas such as Amsterdam and Barcelona, as well as in cities with disproportionate visitor-to-resident ratio, such as Venice (Seraphin et al., 2018). However, the findings of this

research do not indicate a social barrier to further tourism development in Istanbul's historic city center. Essentially, for residents of Istanbul's Historic Peninsula as the most important cultural tourism resource of the city, the exposure to tourism in one's neighborhood increases the support for further tourism development which is expected to increase one's quality-of-life. When one combines this with higher levels of emotional attachment to Fatih and to fellow community members in areas more exposed to tourism activity, the findings suggests that different areas in the Historic Peninsula that have not been previously characterized as tourism assets may be more actively promoted to visitors. This would not only diversify the tourism offerings of the Historic Peninsula and relieve the pressure on the most popular tourism attractions around the Sultanahmet Archaeological Park, but it may also be leveraged to foster community attachment among the resident community. Yet, it is essential to remember that previous attempts to increase tourism activity in the Historic Peninsula has resulted in certain neighborhoods becoming completely commercialized and without any night population. Social ramifications of functional change in the Historic Peninsula has been discussed by Ergun and Dundar (2004), and, combining their perspective with the findings of this research, a potential diversification of tourism offering needs to take into account the importance of continued inhabitation and the well-being of community members residing in these neighborhoods.

In Fatih, as a compact district with a considerable population, instigating a participatory decision-making process is surely an arduous task, especially in terms of tourism development, especially when one considers the residents' relatively low willingness to accommodate tourists in non-tourism-focused neighborhoods. While an increase of tourism activity in the Historic Peninsula is welcome from residents'

perspective, one needs to incorporate community members in different neighborhoods of Fatih in tourism planning process. For an effective community engagement, the local administrators would benefit from increasing awareness of cultural heritage assets in the Historic Peninsula and from communicating the scale and scope of the conservation efforts undertaken. Since education seems to be the primary factor influencing satisfaction with conservation, the cultural tourism planning first and foremost needs to include individuals with low education. In light with the findings of this research delineating the differential impact on tourism and conservation's influence on quality-of-life, management framework would benefit from incorporating these differences on the basis of neighborhood characteristics in regard to coordinating conservation efforts and tourism development in its urban planning context.

Tourism industry is commonly associated with exerting added pressure on the existing infrastructure. Yet, as noted by Ashworth and Page (2011), one challenge in urban settings is the difficulty of distinguishing visitors and residents. The community perspective provided by this research suggests that tourism's impact is less likely to be felt by residents in metropolitan settings such as Istanbul. One may speculate that the intra-city mobility of residents contributes to differing levels of interaction with tourism activity, and the opportunities urban settings provide to residents allows residents to distance themselves from tourism, if desired.

Historic areas in urban areas are not enclaves, instead, they are integrated into the rest of the city, and need to be managed as such. The infrastructural modifications are beneficial for tourists and residents alike, but in order to ensure the preservation of the cultural assets and the continued growth of tourism activity in Historic Peninsula, the large-scale projects need to balance the conservation efforts

with the value they will generate. The conservation framework, approved and monitored by UNESCO, may be effective barriers against development in urban heritage sites (Pendlebury et al., 2009). Since development is not necessarily antithetical to conservation, in line with UNESCO recommendations, future projects concerning the Historic Peninsula need to integrate the conservation aspect into the decision-making process and to be managed in a manner compatible with the expectations of the local community – fostering residents’ well-being, not diminishing it.

Turkey’s proactive relationship with the World Heritage Center implies further increase in the number of inscriptions in the future. While its relationship with the proliferation of tourism is undecisive (Jimura, 2011; Poria et al., 2013), conservation frameworks that are inspected by the international community may create an added pressure for resident well-being. In the four decades of Istanbul’s inscription as a World Heritage Site, this has arguably evolved into a part of every-day life for residents, whether it be conservation framework or the cultural tourism. Yet, administrative decision-making processes would benefit from monitoring residents’ well-being and how to manage tourism activity’s expansion in the city, which are further elaborated in the next chapter discussing future research directions emanating from this research.

8.3 Limitations and future research directions

This research explores the interrelations between tourism and subjective well-being of residents in the Historic Areas of Istanbul World Heritage Site and the boundaries of the Historic Peninsula, i.e., the district of Fatih, determine the sampling

framework of the present research. Since this area is embedded in the urban fabric of Istanbul and an integral component of Istanbul's 'Cultural Triangle' (Enlil et al., 2011), the conservation framework does not solely focus on this part of the city. Furthermore, cultural tourism is not confined to the Historic Peninsula, and hence the first and foremost limitation is the focus on a single district. Future research would benefit from a holistic approaching the tourism activity in Istanbul and focus not only on areas experiencing cultural tourism activity but also on other tourism forms that concentrate in other parts of the metropolitan area, and how they affect subjective well-being to have a more thorough assessment of the impact of tourism on subjective well-being.

This research presents a snapshot of subjective well-being in the Historic Peninsula in a time period of national economic problems and, simultaneously, during political changes that take place in the city. Both of these factors may exert influence on residents' perceptions of their well-being and hence it is suggested that similar inquiries into subjective well-being and its interrelations with tourism industry to be conducted periodically. Subjective well-being is influenced by numerous intrinsic and extrinsic factors. While the administration of the Happiness Index in its modified form in Istanbul (and Cappadocia [Ata, 2019]) provide an insight into the methodological approaches to investigating subjective well-being in historic tourism areas, its use in other urban World Heritage Sites of Turkey (see Table 1) would not only help to discover the differences between cities and how residents of each perceive tourism but also to solidify the accuracy of the localization of the Happiness Index. Furthermore, longitudinal studies with the purpose of establishing the impact of inscription on residents' subjective well-being for cities on the tentative list may influence TMCT's relationship with the World Heritage Center.

A further limitation of this research is the absence of the development perspective that can be observed in the Historic Peninsula. By integrating the planning and execution of large infrastructure projects with subjective well-being, future research would be equipped to incorporate residents into the discussions about balancing conservation with development, both of which, first and foremost, impact the resident community.

There has been limited scholarly inquiries into tourism and resident community in Istanbul's case. The differential impact of perceptions of tourism and conservation on life satisfaction in different neighborhoods of Fatih warrants future inquiries into investigating the causality between these phenomena. While the quality-of-life ramifications of increasing tourism in already tourism-focused neighborhoods have a negative influence on current life satisfaction, a duality arises when considering that conservation efforts have a positive impact on quality-of-life in non-tourism-focused neighborhoods, which posits a future research direction in itself about tourism in conservation areas.

The resident-centric perspective of this research represents only one aspect of tourism in the Historic Peninsula but there are numerous other stakeholder groups that are essential in maintaining, expanding, and managing tourism. Future researchers would benefit from investigating perceptions of tourism by stakeholder groups other than residents. Given that there are numerous differences in terms of subjective well-being between individuals who materially benefit from tourism and those who do not, future studies in the Historic Peninsula that integrate this difference into their sampling framework are suggested as these differences are not included in the present research due to small number of individuals working in tourism industry.

The data collection for this research is conducted on a Saturday, which, in Turkey's context, may be considered a quasi-workday, hence may have resulted in a relatively smaller portion of employed individuals in the sample which may be addressed in future research by administering the survey on both days of the weekend. This way, a higher number of employed individuals may be interviewed and the relationship between employment (tourism-related or not) and subjective well-being may be investigated to a deeper extent. Finally, while tourists' perceptions of Istanbul are investigated in the literature, their relationship with the resident community has not received comparable attention. By understanding how the host community in Istanbul is perceived to a better extent, researchers would be better equipped to address the disconnect between visitors and residents and its ramifications for policymaking.

8.4 Concluding remarks

Tourism is generally evaluated from an economics perspective which, historically, has resulted in tourism planning to first develop tourism activity and then to deal with potential negative impacts as they arise. In a similar fashion, conservation of cultural heritage by people who do not necessarily feel the direct pressure of living in protected areas to the same extent as residents. Essentially, the findings unearthed in Istanbul's Historic Peninsula highlight the importance of social ramifications when designing the parameters of conservation and tourism in culturally endowed regions, particularly when one observes the impact these concepts on life satisfaction.

Local community is one of the most thoroughly investigated stakeholders in tourism research. Yet, as illustrated by numerous destinations all over the world that

struggle to cap tourism development, there are unforeseeable consequences of tourism, which, beyond the shadow of a doubt, take their toll, first and foremost on the residents. In the initial meeting of Istanbul's Tourism Platform, the newly elected mayor of Istanbul set forth an ambitious tourism development agenda and focused on the role a happy community plays on tourism prospects (IMM, 2019). Surely, residents are a *sine qua non* for tourism development, but the relationship between tourism and communities is bilateral. Communities influence tourism activity as much as they are influenced by it. Integration of this perspective into decision-making processes is essential to ensure a balanced growth of tourism in the long-term to ensure tourism in Istanbul does not become the very reason for deteriorating quality-of-life as it is for numerous cities battling over-tourism.

APPENDIX A

ADDITIONS TO THE HAPPINESS INDEX FOR

INITIAL ADMINISTRATION IN CAPPADOCIA

Domain	Item	Scale	Reference
Interaction with tourism industry	How frequently do you interact with tourists in your neighborhood?	5-point Likert scale (always-never)	Andereck et al. (2005); Lawson et al. (1998);
	How frequently do you interact with tourists as part of your job?	5-point Likert scale (always-never)	Teye et al. (2002)
	How satisfied are you with the number of tourists in your neighborhood?	5-point Likert scale (satisfied-dissatisfied)	
	Do you realize financial income from tourism?	Yes-No	Milman and Pizam (1988)
	More tourists should visit Cappadocia.	5-point Likert scale (agree-disagree)	Wang and Pfister (2008)
	Increasing tourism in Cappadocia will increase my quality-of-life.	5-point Likert scale (agree-disagree)	Adapted from Faulkner and Tideswell (1997)
Perception and impact of conservation	Prospects of tourism helps the conservation of historic and cultural assets.	5-point Likert scale (agree-disagree)	Vareiro et al. (2013)
	Do you know that Göreme National Park and the Rock sites of Cappadocia are inscribed as a World Heritage Site?	Yes-No	(You et al., 2014)
	I feel that the cultural assets in Cappadocia should be preserved for the benefit of future generations.	5-point Likert scale (agree-disagree)	Adapted from (UNESCO, 1972)
	How satisfied are you with the efforts to protect the historic and cultural assets in Cappadocia?	5-point Likert scale (satisfied-dissatisfied)	Wang and Pfister (2008)
	I feel personally responsible for helping the conservation of heritage assets in Cappadocia.	5-point Likert scale (agree-disagree)	Adapted from You et al. (2014)
	All things considered, I feel the conservation efforts in Cappadocia increases my quality-of-life.	5-point Likert scale (agree-disagree)	Firth (2011)
Demographics	Place of birth	Open-ended	
	Length of residence	Open-ended	

APPENDIX B

CHANGES TO THE SURVEY FOR ADMINISTRATION IN ISTANBUL

Table B1. Omitted Items

Item	Rationale
Please imagine a ladder with steps numbered from zero at the bottom to ten at the top. Suppose we say that the top of the ladder represents the best possible life for you and the bottom of the ladder represents the worst possible. If the top step is 10 and the bottom step is 0, on which step of the ladder do you feel you personally stand at the present time?	Number of words
How satisfied were you with your ability to perform your daily living activities?	Ambiguous wording
How satisfied were you with the quality of your exercise?	Limited cultural applicability, indicated by relatively high percentage of missing responses, and endpoint cluster
Volunteered your time to an organization.	Limited cultural applicability indicated by endpoint cluster
Your access to activities to develop skills through informal education?	Limited cultural understanding
How often do you feel uncomfortable or out of place in your neighborhood because of your ethnicity, culture, race, skin color, language, accent, gender, sexual orientation, or religion?	Number of words
How satisfied are you with the opportunities that you have to enjoy nature?	Exploratory factor analysis
Trust in local government	High correlation with trust in national government in pilot study
How satisfied are you with the balance between the time you spend on your job and the time you spend on other aspects of your life?	

Table B2. Revised Items of the Happiness Index

Original item	Revised version	Rationale
In general, I would say my health is ...	Overall, how satisfied are you with your health?	Observed cultural incompatibility of the choices provided.
How satisfied you are with your access to sports and recreational activities? How satisfied are you with your access to artistic and cultural activities?	How satisfied you are with your access to sports and artistic activities you may participate in your leisure time?	Pilot study observations suggest these to be viewed as the perceived quality of municipal services.
How would you describe your feeling of belonging to your local community?	If I had to move away from the community in Fatih, I would be very sorry to leave. I would rather live in Fatih where I live now than anywhere else	Adapted from McCool and Martin (1994), in tandem with additional demographic questions
How much confidence do you have in national government? How much confidence do you have in national government?	How much confidence do you have in government?	High inter-item correlation in Cappadocia, reinforced with central governance structure in Turkey
How frequently in the last 12 months did you eat less because there wasn't enough food or money for food?	In the last year, have you ever had to reduce your grocery shopping due to financial deficiencies?	Cultural sensitivity with regard to talking about money, and possible reliability issues according to the consultation with the polling company
How spiritual do you consider yourself to be?	Which of the following would you describe yourself in terms piety? (Answers: One who does not really believe the requirements of religion Believer, but one who does not really fulfill religious requirements Pious and tries to fulfill religious requirements Pious who fulfills all religious requirements	Ambiguous understanding of spirituality in Turkey

Table B3. Happiness Index Items with Modified Scales

Item	Original scale	Revised scale
In the last 12 months, how frequently have you donated money to a charity? (reformulated question: In the last year, how frequently have you donated money to a charity?)	Never At least once in the last year At least once in the last 6 months At least once in the last 3 months At least once in the last month	Never donated Donated a few times There are institutions I donate to regularly.
Do you any children under 18? (reformulated question: Do you have any children? If yes, how many children do you have in the following age range?)	Open-ended	0-2: ... 3-7: ... 8-12: ... 13-18: ... Above 19: ...
Which ethnicity do you identify as? (reformulated question: We all are citizens of the Turkish Republic but we may be of different ethnic roots? Which of the following do you know or feel about your ethnic identity?)	Black/African East Asian Hispanic Middle Eastern South Asian White/Caucasian/European Two or more Other Prefer not to say	Turk Kurd Zaza Arab Other: ...

Table B4. Omitted or Revised Tourism and Conservation-Related Items

Item	Revised version	Rationale
Do you realize financial income from tourism?	Is your job directly or indirectly connected to tourism industry? (Answers: Yes-No)	Pilot study observations suggest the initial formulation to be difficult to comprehend
How frequently do you interact with tourists in your neighborhood? How frequently do you interact with tourists as part of your job?	Which of the following sentences best describe your interaction with tourists? (Answers: I never encounter tourists. I see tourists but don't talk to them. I answer if tourists ask for address or directions. I interact with tourists as part of my job. I frequently chat with tourists)	Combination of both questions to capture the amount of interaction in different settings
How satisfied are you with the number of tourists in your neighborhood?		Omitted due to ambiguous wording
Prospects of tourism helps the conservation of historic and cultural assets.	Tourism activity helps the conservation and restoration of historic buildings.	
How frequently in the last 12 months did you eat less because there wasn't enough food or money for food?	In the last year, have you ever had to reduce your grocery shopping due to financial deficiencies?	Cultural sensitivity with regard to talking about money, and possible reliability issues according to the consultation with the polling company

APPENDIX C

SURVEY INSTRUMENT

Attention! () : Single choice symbol [] : Multiple choice symbol.

VG No:



NICE DAY SIR/MA'AM

With your permission, I would like to ask you a few questions. Our survey will take about 7 minutes of your time. Our research focuses not on individuals, but on the general tendencies in the community. We would like to have your honest opinions to our questions. We thank you for your attention and help.

MK Code (Written on the envelope):		
1. Gender of the respondent () Female () Male		
2. How old are you?		
3. What is your education level, i.e., the last school you finished?		
() Illiterate	() Literate without diploma	() Primary school () Middle school
() High school	() University	() Master's/PhD
4. What is your father's education level, i.e., the last school he finished?		
() Illiterate	() Literate without diploma	() Primary school () Middle school
() High school	() University	() Master's/PhD
5. What is your marital status? () Single () Engaged () Married () Widowed () Divorced		
6. Where did you grow up? () Village () County () City () Metropolitan area		
7. How many people are living in this house (including children)?		
8. In which district and city were you born? (For pollster: Write name of CITY and DISTRICT.) :		
9. In which district and city was your father born? (For pollster: Write name of CITY and DISTRICT.) :		
10. Did you work last week to earn money? If yes, what is your occupation?:		
11. IF WORKING:		IF NOT WORKING:
() Civil servant, supervisor, etc.	() Doctor, architect, lawyer, etc.	() Retired
() Private sector employee, supervisor, etc.	(Free occupation)	() Housewife
() Blue-collar worker	() Agricultural work	() Student
() SME owner, craftsman, driver, etc.	() If working, other:	() Unemployed, looking for work
() Merchant/industrialist/businessman		() Unable to work
12. Is your job directly or indirectly connected to tourism industry?		
() Yes () No		
13. In which one of the following groups would you consider your LIFESTYLE to be? (For pollster: Read the choices below, mark ONE choice the respondent has said)		
() Modern	() Traditional conservative	() Pious conservative
14. Do you have children? If yes, how many children do you have in the following age groups?		
0 – 2:	3-7:	8-12: 13-18: 19 and above:
15. How long have you been living in Fatih?: () Since birth		
16. What is the first 3 (three) things that come to your mind when I say Istanbul?		
1:	2:	3:

Attention! () : Single choice symbol. [] : Multiple choice symbol.

17.	Now, I will read a few statements about Fatih, would you tell me whether you agree or disagree?	1-Strongly disagree	2	3	4	5-Strongly agree
17.1.	More tourists should visit Fatih.	(1)	(2)	(3)	(4)	(5)
17.2.	I don't feel safe in Fatih because of tourists.	(1)	(2)	(3)	(4)	(5)
17.3.	Increasing tourism in Fatih will increase my quality-of-life.	(1)	(2)	(3)	(4)	(5)
17.4.	I think that cultural assets in Fatih should be preserved for the benefit of future generations.	(1)	(2)	(3)	(4)	(5)
17.5.	I feel personally responsible for helping the conservation of heritage assets in Fatih.	(1)	(2)	(3)	(4)	(5)
17.6.	All things considered, I think that the efforts to conserve the heritage assets in Fatih increases my quality-of-life.	(1)	(2)	(3)	(4)	(5)
17.7.	Tourism activity helps the conservation and restoration of cultural heritage assets.	(1)	(2)	(3)	(4)	(5)
18.	Do you own this house you live in?	() Yes, the owner is a family member. () No, it's a rental.				
19.	Does this house have a conservation status?	() Yes. () No.				
20.	Would tell me to what extent do you agree with these statements?	1-Strongly disagree	2	3	4	5-Strongly agree
20.1.	I lead a purposeful and meaningful life.	(1)	(2)	(3)	(4)	(5)
20.2.	People in my life care about me.	(1)	(2)	(3)	(4)	(5)
20.3.	I am optimistic about my future.	(1)	(2)	(3)	(4)	(5)
20.4.	Last week, my life has been too rushed.	(1)	(2)	(3)	(4)	(5)
20.5.	In general, I feel very positive about myself.	(1)	(2)	(3)	(4)	(5)
20.6.	I am engaged in my daily activities.	(1)	(2)	(3)	(4)	(5)
20.7.	Most days, I feel a sense of accomplishment from what I do.	(1)	(2)	(3)	(4)	(5)
20.8.	The conditions of my job allow me to be about as productive as I could be.	(1)	(2)	(3)	(4)	(5)
20.9.	This is a control question, don't ask, don't mark.	(1)	(2)	(3)	(4)	(5)
20.10.	Last week, I have had plenty of spare time.	(1)	(2)	(3)	(4)	(5)
20.11.	Considering all my efforts and achievements in my job, I feel I get paid appropriately.	(1)	(2)	(3)	(4)	(5)
20.12.	I have enough money to buy things I want.	(1)	(2)	(3)	(4)	(5)
20.13.	Corruption is widespread throughout the government in my city or town.	(1)	(2)	(3)	(4)	(5)
20.14.	I I had to move away from the communtiy in Fatih, I would be very sorry to leave.	(1)	(2)	(3)	(4)	(5)
20.15.	The public officials in my city or town pay attention to what people think.	(1)	(2)	(3)	(4)	(5)
20.16.	I would rather live in Fatih where I live now than anywhere else.	(1)	(2)	(3)	(4)	(5)

21. Do you know that some areas in Fatih are inscribed as World Heritage Sites?						
() Yes. () No.						
22. Which of the following sentences best describe your interaction with tourists?						
() I never encounter tourists. () I see tourists but don't talk to them.						
() I answer if tourists ask for address or directions. () I interact with tourists as part of my job.						
() I frequently chat with tourists.						
23. In general, how much stress do you feel about your personal finances?						
() Overwhelming stress () High stress () Moderate stress () Low stress () No stress at all						
24. In the last year, how frequently have you donated money to a charity?						
() Never donated. () Donated a few times. () There are institutions I donate to regularly.						
25. In the last year, have you ever had to reduce your grocery shopping due to financial deficiencies?						
() Yes, I did. () No, I didn't.						
26. How healthy is your physical environment?						
(1) Not at all (2) A little (3) Somewhat (4) Very (5) Extremely						
27. How much confidence do you have in government?						
(1) No (2) Not very much (3) A fair amount (4) Quite a lot (5) A great deal						
28. Imagine that you lost a wallet that contained 300TRY. How likely do you think it would be returned to you with all of your money if it was found by someone who lives close by?						
(1) Not at all (2) Somewhat (3) Fairly (4) Very (5) Extremely						
29. In a typical week, how much of your time are you able to spend doing the kinds of things that you enjoy?						
(1) None of my time (2) Not much of my time (3) Some of my time						
(4) Most of my time (5) All of my time						
30. How many of your neighbors do you trust?						
(1) None (2) A few (3) Some (4) Most (5) All						
31. How many of the businesses in your community do you trust?						
(1) None (2) A few (3) Some (4) Most (5) All						
32.	<i>How frequently do you experience the following situations and feelings?</i>	Never	Rarely	Sometimes	Often	Always
32.1.	How frequently do you find yourself just getting by and living paycheck to paycheck?	()	()	()	()	()
32.2.	How much of the time during the past week did you feel loved?	()	()	()	()	()
32.3.	How much of the time during the past week did you feel lonely?	()	()	()	()	()
32.4.	How much of the time during the past week did you have a lot of energy?	()	()	()	()	()

33. Now, I would like to ask you satisfaction or dissatisfaction with some situations.	1-Very dissatisfied	2	3	4	5- Very satisfied
33.1. How satisfied are you with your personal safety in your city or town?	(1)	(2)	(3)	(4)	(5)
33.2. How satisfied are you with the efforts to protect the cultural assets in Fatih?	(1)	(2)	(3)	(4)	(5)
33.3. How satisfied are you with the air quality in Fatih?	(1)	(2)	(3)	(4)	(5)
33.4. How satisfied are you with the efforts being made to preserve the natural environment in Fatih?	(1)	(2)	(3)	(4)	(5)
33.5. How satisfied are you with your access to sports and artistic activities you may participate in your leisure time?	(1)	(2)	(3)	(4)	(5)
33.6. Overall, how satisfied are you with your health?	(1)	(2)	(3)	(4)	(5)
33.7. How satisfied are you with your personal relationships?	(1)	(2)	(3)	(4)	(5)
33.8. How satisfied are you with your current work life?	(1)	(2)	(3)	(4)	(5)
34. How satisfied are you with your life nowadays? Not at all (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Completely					
35. To what extent do you feel the things you do in your life are worthwhile? Not at all (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Completely					
36. How happy did you feel yesterday? Not at all (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Completely					
37. How anxious did you feel yesterday? Not at all (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Completely					
38. We all are citizens of the Turkish Republic but we may be of different ethnic roots. Which of the following do you know or feel about your ethnic identity? () Turk () Kurd () Zaza () Arab () Other:					
39. Which of the following would you describe yourself in terms of piety? (For pollster: Read the answers below and mark the first answer of the respondent.) () One who does not really believe in the requirements of religion () Believer but one who does not really fulfill religious requirements () Pious and tries to fulfill religious requirements () Pious who fulfills all religious requirements					
40. Finally, how much is the total monthly income of people living in this house? Including every type of income of everyone, how much money enters the house? Turkish Lira					

41. SURVEY COMPLETED ON : : (Don't leave blank, but if you forget, don't fill it afterwards.)

42. Type of the house: (For pollster: Mark one of the answers without asking the respondent.)

() Shanty house () Apartment building without coating () Detached, traditional house
() Apartment building () Gated community () Luxury building or villa

Pollster's name and surname:

APPENDIX D

SURVEY INSTRUMENT (TURKISH)

Dikkat! () : Tek seçenek sembolü [] : Çoklu seçenek sembolü.

VG No:

KONDA

İYİ GÜNLER EFENDİM,

İzinizle size birkaç kısa soru soracağım. Anketimiz yaklaşık 7 dakikanızı alacaktır. Araştırmamız, tek tek kişilerin değil, genelde halkın ne düşündüğünü belirlemeyi amaçlayan bir çalışmadır. Sorularımızla ilgili samimi fikirlerinizi rica ediyoruz. İlginize ve yardımlarınıza çok teşekkür ederiz.

MK Kodu (Zarfın üzerinde yazılıdır):		
1. Konuşulan kişinin cinsiyeti () Kadın () Erkek		
2. Kaç yaşındasınız?		
3. Eğitim durumunuz, yani son bitirdiğiniz okul nedir?		
() Okuryazar değil	() Diplomasız okur	() İlkokul mezunu () İlköğretim / Ortaokul mezunu
() Lise mezunu	() Üniversite mezunu	() Yüksek lisans / Doktora
4. Babanızın eğitim durumu, yani son bitirdiği okul nedir?		
() Okuryazar değil	() Diplomasız okur	() İlkokul mezunu () İlköğretim / Ortaokul mezunu
() Lise mezunu	() Üniversite mezunu	() Yüksek lisans / Doktora
5. Medeni durumunuz nedir? () Bekar () Sözlü/Nişanlı () Evli () Dul () Boşanmış		
6. Nerede büyüdünüz? () Köy () Kasaba / İlçe () Şehir () Büyükşehir / Metropol		
7. Bu evde / hanede kaç kişi oturuyor (çocuklar dahil)?		
8. Hangi ilçede ve şehirde doğdunuz? (ANKETÖRE: İL ve İLÇE adı yazınız.) :		
9. Babanız ilçede ve şehirde doğmuştu? (ANKETÖRE: İL ve İLÇE adı yazınız.) :		
10. Geçen hafta para kazanmak için bir işte çalıştınız mı? Çalıştıysanız mesleğiniz nedir?:		
11. ÇALIŞIYOR İSE:		ÇALIŞMIYOR İSE:
() Devlet memuru, şef, müdür vb.	() Doktor, mimar, avukat vs.	() Emekli
() Özel sektörde memur, müdür vb.	(Serbest meslek)	() Ev kadını
() İşçi	() Çiftçi, ziraatçı, hayvancı	() Öğrenci
() Küçük esnaf / zanaatkar / şoför vb.	() Çalışıyor, diğer:	() İşsiz, iş arıyor
() Tüccar/sanayici/iş insanı		() Çalışamaz halde
12. Çalışma alanınız doğrudan veya dolaylı olarak turizm sektörüyle bağlantılı mı?		
() Evet () Hayır		
13. Kendinizi, HAYAT TARZI bakımından aşağıda sayacağım üç gruptan hangisinde sayarsınız? (ANKETÖRE: Aşağıdaki cevapları okuyunuz, deneğin söylediği TEK seçeneği işaretleyiniz)		
() Modern	() Geleneksel Muhafazakâr	() Dindar Muhafazakâr
14. Çocuğunuz var mı? Varsa, bu yaş aralıklarında kaçar çocuğunuz var?		
0 – 2:	3-7:	8-12: 13-18: 19 ve üzeri:
15. Kaç yıldır Fatih'te yaşıyorsunuz?: () Doğduğundan beri		
16. İstanbul denilince aklınıza gelen ilk 3 (Üç) şey nedir?		
1:	2:	3:

17.	<i>Şimdi size Fatih ile ilgili birkaç cümle okuyacağım, bunlara katılıp katılmadığınızı söyler misiniz?</i>	1-Kesinlikle Katılmıyorum	2	3	4	5-Kesinlikle katılıyorum
17.1.	Fatih'i daha çok turist ziyaret etmeli.	(1)	(2)	(3)	(4)	(5)
17.2.	Fatih'te turistler yüzünden kendimi güvende hissetmiyorum.	(1)	(2)	(3)	(4)	(5)
17.3.	Fatih'te turizmin artması yaşam kalitemi yükseltecek.	(1)	(2)	(3)	(4)	(5)
17.4.	Fatih'teki kültür varlıklarının gelecek nesillerin yararı için korunması gerektiğini düşünüyorum.	(1)	(2)	(3)	(4)	(5)
17.5.	Fatih'teki kültür varlıklarını koruma konusunda kendimi kişisel olarak sorumlu hissediyorum.	(1)	(2)	(3)	(4)	(5)
17.6.	Her şeyi göz önünde bulundurunca, Fatih'teki kültür varlıklarını koruma çalışmalarının günlük hayatımı olumlu etkilediğini düşünüyorum.	(1)	(2)	(3)	(4)	(5)
17.7.	Turizm faaliyetleri, tarihi binaların korunması ve restorasyonunu destekliyor.	(1)	(2)	(3)	(4)	(5)
18.	Oturduğunuz bu evin sahibi misiniz?	() Evet, sahibi bir aile ferdi.		() Hayır, kiracıyız.		
19.	Yaşadığınız bu ev koruma altında mı?	() Evet.		() Hayır.		
20.	<i>Şimdi okuyacağım cümlelere ne derece katılıp katılmadığınızı söyler misiniz?</i>	1-Kesinlikle Katılmıyorum	2	3	4	5-Kesinlikle katılıyorum
20.1.	Hayatımın bir anlamı ve amacı var.	(1)	(2)	(3)	(4)	(5)
20.2.	Hayatımdaki insanlar beni önemserler.	(1)	(2)	(3)	(4)	(5)
20.3.	Geleceğim konusunda iyimserim.	(1)	(2)	(3)	(4)	(5)
20.4.	Geçen hafta koşuşturmakla geçti.	(1)	(2)	(3)	(4)	(5)
20.5.	Genel olarak kendimle ilgili olumlu hislerim var.	(1)	(2)	(3)	(4)	(5)
20.6.	Gündelik işlerimi önemserim.	(1)	(2)	(3)	(4)	(5)
20.7.	Çoğu zaman, yaptığım işlerde başarılı olduğumu hissediyorum.	(1)	(2)	(3)	(4)	(5)
20.8.	İşimin şartları ola bildiğince üretken olmama izin veriyor.	(1)	(2)	(3)	(4)	(5)
20.9.	Bu kontrol sorusudur, sormayın, işaretleme yapmayın.	(1)	(2)	(3)	(4)	(5)
20.10.	Geçen hafta kendime ayırabileceğim çok zamanım vardı.	(1)	(2)	(3)	(4)	(5)
20.11.	İşimdeki bütün çabalarımı ve başarılarımı düşündüğümde, aldığım ücretin uygun olduğunu düşünüyorum.	(1)	(2)	(3)	(4)	(5)
20.12.	İstediğim şeyleri almak için yeterli param var.	(1)	(2)	(3)	(4)	(5)
20.13.	Yolsuzluk ve rüşvet, yaşadığım yerdeki yönetimde yaygındır.	(1)	(2)	(3)	(4)	(5)
20.14.	Eğer yaşadığım yerdeki insanlardan uzaklaşmak zorunda kalırsam, ayrıldığım için çok üzülürüm.	(1)	(2)	(3)	(4)	(5)
20.15.	Yaşadığım yerdeki kamu görevlileri insanların düşüncelerine önem verir.	(1)	(2)	(3)	(4)	(5)
20.16.	Başka bir yere gitme imkanım olsa bile (varsa bile) yine de Fatih'te yaşamayı seçerdim.	(1)	(2)	(3)	(4)	(5)

21. Fatih'teki bazı bölgelerin Dünya Kültür Mirası olarak tescillendiğini biliyor musunuz?						
() Evet. () Hayır.						
22. Turistlerle olan iletişiminizi aşağıdaki cümlelerden hangisi en iyi biçimde açıklıyor?						
() Turistlerle hiç karşılaşmıyorum. () Turistleri görüyorum ama hiç konuşmuyorum.						
() Turistler adres, yol sorarsa cevaplıyorum. () İşim gereği turistlerle iletişim içerisindeyim.						
() Turistlerle sık sık sohbet ediyorum.						
23. Genel olarak, para durumunuzla ilgili ne kadar endişelisiniz?						
() Aşırı endişeliyim () Çok endişeliyim () Biraz endişeliyim () Az endişeliyim () Hiç endişeli değilim						
24. Son bir sene içerisinde, hangi sıklıkla bir hayır kurumuna para bağışladınız?						
() Hiç bağış yapmadım. () Birkaç kez bağış yaptım. () Düzenli bağış yaptığım kurumlar var.						
25. Son bir sene içerisinde, maddi yetersizliklerden dolayı mutfak alışverişinizi azalttığınız oldu mu?						
() Evet oldu. () Hayır olmadı.						
26. Yaşadığınız çevre ne kadar sağlıklı?						
(1) Hiç değil (2) Az biraz (3) Bir miktar (4) Oldukça (5) Çok sağlıklı						
27. Hükümete ne kadar güveniyorsunuz?						
(1) Hiç (2) Çok az (3) Biraz (4) Epey (5) Tamamen						
28. İçinde 300 lira olan cüzdanınızı kaybettiğinizi varsayın. Yakınlarda yaşayan birisi tarafından bulunursa içindeki tüm paramızla beraber size iade edilme olasılığı nedir?						
(1) Hiç olası değil (2) Az ihtimalle (3) Oldukça (4) Kuvvetle muhtemel (5) Çok yüksek ihtimalle						
29. Normal bir haftada, keyif aldığınız şeyleri yapmak için ne kadar zaman ayırabiliyorsunuz?						
(1) Hiç zaman ayıramıyorum (2) Pek zaman ayıramıyorum (3) Biraz zaman ayırabiliyorum						
(4) Zamanımın çoğunu ayırabiliyorum (5) Zamanımın tamamını ayırabiliyorum						
30. Komşularınızın ne kadarına güveniyorsunuz?						
(1) Hiçbirine (2) Birkaçına (3) Bazılarına (4) Çoğuna (5) Hepsine						
31. Mahalle esnafının ne kadarına güveniyorsunuz?						
(1) Hiçbirine (2) Birkaçına (3) Bazılarına (4) Çoğuna (5) Hepsine						
32.	<i>Şimdi okuyacağım durumları ve hisleri ne sıklıkla yaşıyorsunuz?</i>	Hiçbir zaman	Nadiren	Bazen	Sık sık	Her zaman
32.1.	Ne sıklıkla kendinizi parasal olarak ancak günü kurtarır ve maaştan maaşa yaşar halde buluyorsunuz?	()	()	()	()	()
32.2.	Geçen hafta içerisinde, zamanınızın ne kadarında sevdiğinizizi hissettiniz?	()	()	()	()	()
32.3.	Geçen hafta içerisinde, zamanınızın ne kadarında kendinizi yalnız hissettiniz?	()	()	()	()	()
32.4.	Geçen hafta içerisinde, zamanınızın ne kadarında kendinizi enerji dolu hissettiniz?	()	()	()	()	()

33. Şimdi bazı konularla ilgili memnuniyetinizi veya memnuniyetsizliğinizi sormak istiyorum.	1-Hiç memnun değilim	2	3	4	5- Çok memnunuz
33.1. Yaşadığınız yerde kişisel güvenliğinizden ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
33.2. Fatih'te kültür varlıklarını koruma faaliyetlerinden ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
33.3. Fatih'teki hava kalitesinden ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
33.4. Fatih'teki doğal ortamı koruma çabalarından ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
33.5. Boş zamanlarınızda katılabileceğiniz spor veya sanat etkinliklerine erişim olanağınızdan ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
33.6. Genel olarak sağlığınızdaki ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
33.7. Kişisel ilişkilerinizden ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
33.8. Şu anki iş hayatınızdan ne kadar memnunuz?	(1)	(2)	(3)	(4)	(5)
34. Bu günlerde hayatınızdan ne kadar memnunuz?					
Hiç memnun değilim (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Çok memnunuz					
35. Yaptığınız şeylerin ne derecede kayda değer olduğunu hissediyorsunuz?					
Hiç kayda değer değil (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Çok kayda değer					
36. Dün kendinizi ne kadar mutlu hissediyordunuz?					
Hiç mutlu değildim (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Çok mutluydum					
37. Dün kendinizi ne kadar endişeli hissediyordunuz?					
Hiç endişeli değildim (0) (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) Çok endişeliydim					
38. Hepimiz Türkiye Cumhuriyeti vatandaşlarıyız, ama değişik etnik kökenlerden olabiliriz; Siz kendinizi, kimliğinizi ne olarak biliyorsunuz veya hissediyorsunuz?					
() Türk () Kürt () Zaza () Arap () Diğer:					
39. Dindarlık açısından kendinizi aşağıda okuyacaklarımdan hangisiyle tarif edersiniz? (ANKETÖRE: Aşağıdaki cevapları okuyunuz, deneğin söylediği ilkinin işaretleyiniz)					
() Dinin gereklerine pek inanmayan biri					
() İnançlı ama dinin gereklerini pek yerine getiremeyen biri					
() Dinin gereklerini yerine getirmeye çalışan dindar biri					
() Dinin tüm gereklerini tam yerine getiren dindar biri					
40. Son olarak, bu evde yaşayanların aylık toplam geliri ne kadardır? Herkesin her türlü kazancı dahil evinize ayda ortalama kaç para giriyor? Türk Lirası					

41. ANKETİ BİTİRME SAATİ : : (Boş bırakmayın, ama unuttuysanız da sonradan doldurmayın.)

42. Oturulan evin tipi: (ANKETÖRE: Aşağıdaki şıklardan birisini, deneğe sormadan, siz işaretleyiniz.)

() Gecekondu () Dış sıvasız apartman () Müstakil, geleneksel ev
() Apartman () Site içinde () Çok lüks bina, villa

Anketör Adı Soyadı:

Fatih Araştırması / 13-14 Temmuz 2019

Sayfa 4

APPENDIX E

ETHICS COMMITTEE APPROVAL

T.C.
BOĞAZİÇİ ÜNİVERSİTESİ
Sosyal ve Beşeri Bilimler Yüksek Lisans ve Doktora Tezleri Etik İnceleme Komisyonu

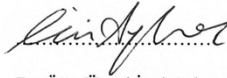
Sayı: 2019 - 43

18 Nisan 2019

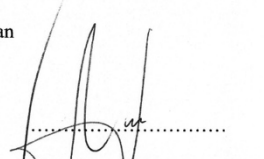
Sina Kuzuoğlu
Sürdürülebilir Turizm Yönetimi

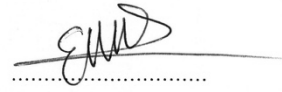
Sayın Araştırmacı,

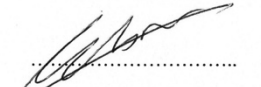
"Metropolis for centuries: Rethinking the role of heritage assets in Istanbul's tourism offering and image" başlıklı projeniz ile ilgili olarak yaptığınız SBB-EAK 2019/41 sayılı başvuru komisyonumuz tarafından 18 Nisan 2019 tarihli toplantıda incelenmiş ve uygun bulunmuştur.


Dr. Öğr. Üyesi İnci Ayhan


Prof. Dr. Feyza Çorapçı


Doç. Dr. Mehmet Yiğit Gürdal


Doç. Dr. Ebru Kaya


Dr. Öğr. Üyesi Şebnem Yalçın

APPENDIX F

RECODED VERSIONS OF THE DEMOGRAPHIC INFORMATION

Variable	Original data	Regrouped as
Migratory level	Respondents' and their father's place of birth	1=First generation migrant 2=Second generation migrant 3=Established Istanbulite
Age	Open-ended	1=Young (ages 18-32) 2=Middle age (ages 33-48) 3=Elderly (ages 49 and above)
Children	Number of children in different age groups	0=does not have children 1=has children
Work	Detailed work information	1=Does work 2=Does not work
Length of residence	Open-ended for years residing in Fatih, and a 'since birth option	1=1-5 years 2=6-10 years 3=11-15 years 4=16-20 years 5=More than 20 years 6=Since birth
Education	1=Illiterate 2=Literate without diploma 3=Primary school 4=Middle school 5=High school 6=University 7=Master's/PhD	1 thru 3 as 1=Low education 4-5 as 2=Middle Education 6-7 as 3=High education
Marital status	1=Single 2=Engaged 3=Married 4=Widowed 5=Divorced	1, 4, and 5 as 1=Without partner 2-3 as 2=With partner
Ethnicity	1=Turk 2=Kurd 3=Zaza 4=Arab 5=other	1=Turk 2 thru 5 as 2=Not Turk
Piety Level	1=One who does not really believe the requirements of religion 2=Believer, but one who does not really fulfill religious requirements 3=Pious and tries to fulfill religious requirements 4=Pious who fulfills all religious requirements	1 and 2 as 1=Non-practitioner of religion 3 and 4 as 2=Practitioner of religion

DESCRIPTIVE STATISTICS

						Frequency distribution												
Domain	Item number and content		N	Mean	SD	1	2	3	4	5	6	7	8	9	10	11		
Attachment	20.14.	Sorry to leave Fatih	463	3.4816	1.33679	58	53	88	136	128								
	20.16.	Choose to live in Fatih	468	3.25	1.47044	83	76	86	87	136								
Community	24.	Frequency of donation ^a	453	1.6313	0.65418	211	198	44										
	28.	Retrieval of a lost wallet	471	1.9533	1.17326	219	143	49									32	28
	30.	Trust in neighbors	469	3.0661	1.32928	60	122	111									79	97
	31.	Trust in businesses	471	3.0849	1.29697	51	130	112									84	94
	33.1.	Satisfaction with safety	469	2.9979	1.31152	89	71	126									118	65
Environment	26.	Health level of physical environment	471	2.6072	1.13769	61	67	139	143	56								
	33.3.	Satisfaction with air quality	467	2.7002	1.24476	102	104	165	77	23								
	33.4.	Satisfaction with preservation of nature	461	2.8243	1.24479	105	104	117	108	33								
Governance	20.13.	Perceived level of corruption ^b	448	2.904	1.38776	93	91	114	66	84								
	20.15.	Local officials care	460	2.9022	1.31739	85	105	103	104	63								
	27.	Trust in government	466	2.8391	1.41035	117	76	117	77	79								
Health	32.4.	Frequency of feeling energetic	468	3.2735	1.25624	48	76	143	99	101								
	33.6.	Satisfaction with health	467	3.5846	1.17321	35	53	89	184	106								
LAC	33.5.	Satisfaction with access to artistic and cultural activities	445	2.6472	1.26776	112	93	114	92	34								
Psychological well-being	20.1.	Having a meaningful and purposeful life	473	4.2178	0.98136	11	25	46	159	232								
	20.3.	Optimism about one's future	470	3.7681	1.11371	20	46	100	161	143								
	20.5.	Having positive feelings towards oneself	462	3.9113	1.00039	11	34	85	187	145								
	20.6.	Being engaged in daily activities	466	4.1824	0.92224	8	20	55	179	204								
	20.7.	Having a sense of accomplishment	469	4.049	0.94944	8	22	86	176	177								

APPENDIX H

RESULTS OF T-TESTS

	Item in the survey and content	Gender (Female- Male)	Children (No-Yes)	Marital status (No-Yes)	Property owner (Yes-No)	Work (Does work-does not work)	Job related to tourism ^b (Yes-No)	Piety (nonpractition -practition)
Attachment	20.14. Sorry to leave Fatih		-0.22196*					-0.41235***
	20.16. Choose to live in Fatih		-0.3807***	-0.50994***	0.34598**			-0.69135***
Community	24. Frequency of donation ^d					0.17114***	0.26805**	
	30. Trust in neighbors			0.43505***				-0.49304***
	33.1. Satisfaction with safety						0.37101*	-0.42621***
Environment	26. Health level of physical environment					0.23467**		
	33.3. Satisfaction with air quality						0.40859**	-0.32478***
	33.4. Satisfaction with preservation of nature							-0.34458***
Governance	20.13. Perceived level of corruption ^a			-0.34406**				
	20.15. Local officials care		-0.25066**					-0.70157***
	27. Trust in government	0.24294*	-0.27448**	-0.28892**				-0.90654***
LAC	33.5. Satisfaction with access to artistic and cultural activities		0.3192***	0.3009**				
Psychological well-being	20.1. Having a meaningful and purposeful life					0.30917***	0.49521***	
	20.3. Optimism about one's future		-0.28463**	-0.3201***			0.62329***	-0.29632***
	20.5. Having positive feelings towards oneself		-0.24699**	-0.25**		0.18613**	0.60351***	
	20.6. Being engaged in daily activities		-0.21192***	-0.20943**			0.27123*	
	20.7. Having a sense of accomplishment						0.35707**	
Social support	20.2. Perceived care by people in one's life						0.42554***	
	32.3. Frequency of feeling lonely ^a		-0.31316***	-0.38712***				
	32.2. Frequency of feeling loved	0.43058***						-0.24629**
	33.7. Satisfaction with personal relationships				0.18147**		0.29073*	-0.30702***
Standard of living	20.12. Having enough money to do buy the things one wants				0.32283***		0.56928***	
	23. Having stress about personal finances				0.22356**		0.43754**	-0.35065***

	Item in the survey and content	Gender (Female- Male)	Children (No-Yes)	Marital status (No-Yes)	Property owner (Yes-No)	Work (Does work-does not work)	Job related to tourism ^b (Yes-No)	Piety (nonpractition- practition)
Time balance	20.4.	Feeling rushed ^a	0.2855**	0.2791**		-0.40047***		
	20.10.	Having spare time	-0.21743*			-0.64622***		
	29.	Having time to do the things one enjoys		0.31022***	0.43505***	0.26167**	-0.42484***	
Work	20.8.	Productivity ^b				N/A	0.44855**	-0.32857*
	20.11.	Paid appropriately ^b	-0.39722*			N/A	0.46827**	
	33.8.	Satisfaction with work ^b	-0.28679**			N/A	0.46519**	-0.51249***
Satisfaction with life	34.	Satisfaction with life ^c					1.16818**	-0.90457***
	35.	Doing worthwhile things in life ^c					0.91087**	-0.87939***
	37.	One's anxiety the day before ^{d, c}						-0.66986**
	36.	One's happiness the day before ^c						-1.54312***
^a reverse-coded items, ^b among employed respondents, ^c 11-point scale, ^d 3-point scale, * $p < .1$, ** $p < .05$, *** $p < 0.01$ indicate significance levels at 10%, 5%, and 1%, respectively								

APPENDIX I

RESULTS OF ONE-WAY ANOVAS WITH POST-HOC TUKEY TESTS

Domain	Item number and content	df	F	p	(1)-(2)	(1)-(3)	(2)-(3)
<i>Variable: Age := (1) Young, (2) Middle age, (3) Elderly</i>							
Attachment	20.14. Sorry to leave Fatih	2	5.798	0.003		-0.39033**	-0.46929***
	20.16. Choose to live in Fatih	2	6.311	0.002		-0.55932***	-0.402**
Psychological well-being	20.5. Having positive feelings towards oneself	2	3.512	0.031	-0.28305**		
Health	33.6. Satisfaction with health	2	9.948	0	0.55034***		
Time balance	20.4. Feeling rushed ^a	2	5.513	0.004			-0.47676***
	20.10. Having spare time	2	13.72	0		-0.63591***	-0.73916***
	29. Having time to do the things one enjoys	2	10.912	0	0.31136**		-0.57755***
<i>Variable: Lifestyle := (1) Modern, (2) Traditional, (3) Pious</i>							
Attachment	20.14. Sorry to leave Fatih	2	6.819	0.001	-0.35454**	-0.58711***	
	20.16. Choose to live in Fatih	2	7.47	0.001		-0.68527***	
Community	28. Retrieval of a lost wallet	2	6.646	0.001			-0.5088***
	33.1. Satisfaction with safety	2	4.851	0.008			-0.48834***
Environment	26. Health level of physical environment	2	4.003	0.019		-0.38287**	
	33.3. Satisfaction with air quality	2	6.436	0.002	-0.32656**	-0.52664***	
Governance	20.13. Perceived level of corruption ^a	2	6.756	0.001	-0.39572**	-0.61225***	
	20.15. Local officials care	2	6.587	0.002		-0.57026***	-0.40084**
	27. Trust in government	2	24.378	0	-0.53261***	-1.14347***	-0.61086***
Psychological well-being	20.6. Being engaged in daily activities	2	3.197	0.042			-0.27642**
Satisfaction with life	34. Satisfaction with life ^b	2	3.171	0.043			-0.73345**
	35. Doing worthwhile things in life ^b	2	3.104	0.046			-0.73712**

APPENDIX J

REGRESSION RESULTS FOR FATIH

	Model 1 (with Happiness Index items)						Model 2 (with additional items)						Model 3 (with demographic items)					
Var.	β	SE β	Wald's χ^2	df	p	e^β	β	SE β	Wald's χ^2	df	p	e^β	β	SE β	Wald's χ^2	df	p	e^β
HI ₁	.366	.118	9.558	1	.002	1.442	.377	.123	9.421	1	.002	1.458	.376	.124	9.213	1	.002	1.457
HI ₂	.344	.108	10.132	1	.001	1.411	.361	.112	10.401	1	.001	1.435	.362	.113	10.295	1	.001	1.436
HI ₃	.185	.090	4.258	1	.039	1.203	.173	.092	3.537	1	.060	1.189	.178	.093	3.690	1	.055	1.195
HI ₄	.542	.146	13.878	1	.000	1.720	.557	.150	13.793	1	.000	1.746	.558	.151	13.721	1	.000	1.748
HI ₅	.231	.104	4.903	1	.027	1.260	.270	.108	6.303	1	.012	1.310	.271	.109	6.250	1	.012	1.312
HI ₆	.251	.096	6.897	1	.009	1.285	.238	.098	5.865	1	.015	1.269	.226	.100	5.092	1	.024	1.253
AI ₁							-.067	.119	.314	1	.575	.936	-.064	.120	.280	1	.597	.938
AI ₂							.022	.106	.042	1	.837	1.022	.024	.107	.050	1	.823	1.024
AI ₃							-.169	.124	1.857	1	.173	.845	-.162	.125	1.685	1	.194	.850
AI ₄							.417	.117	12.653	1	.000	1.517	.418	.117	12.694	1	.000	1.519
AI ₅							.078	.129	.367	1	.545	1.081	.071	.130	.296	1	.586	1.073
D ₁													.147	.315	.216	1	.642	1.158
D ₂													-.087	.180	.233	1	.629	.917
D ₃													-.206	.326	.399	1	.528	.814
D ₄													-.109	.165	.434	1	.510	.897
Cons.	-6.733	.861	61.151	1	.000	.001	-7.986	1.090	53.674	1	.000	.000	-7.750	1.269	37.279	1	.000	.000

Model 1 (with Happiness Index items)				Model 2 (with additional items)			Model 3 (with demographic items)				
Goodness of fit	χ^2	df	p	χ^2	df	p	χ^2	df	p		
Hosmer and Lemeshow	7.166	8	.519	6.819	8	.556	9.327	8	.315		
-2 Log likelihood = 399.487				-2 Log likelihood = 401.586			-2 Log likelihood = 400.514				
Cox & Snell R ² = .215				Cox & Snell R ² = .255			Cox & Snell R ² = .258				
Nagelkerke R ² = .293				Nagelkerke R ² = .341			Nagelkerke R ² = .344				
The observed and the predicted frequencies for life satisfaction by logistic regression with the cutoff of 0.50											
Predicted \ Observed	Not satisfied	Satisfied	% correct	Not satisfied			Satisfied				
Not satisfied	130	55	70.3	Not satisfied	127	58	68.6	Not satisfied	133	52	71.9
Satisfied	50	133	72.7	Satisfied	45	138	75.4	Satisfied	43	140	76.5
Overall %			71.5				72.0				74.2

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