Istvan Egresi *Editor*

Alternative Tourism in Turkey

Role, Potential Development and Sustainability

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To my wife, Florentina, for her priceless and unconditional support.

Preface

This edited book seeks to inventory and evaluate the available resources for the development of alternative tourism in Turkey. We will also examine the role of alternative tourism in future tourism development plans and will propose public policies necessary to assure sustainability. We do not mean to argue for the replacement of mass tourism with alternative tourism. Mass tourism has played an important role in the development of the country and, given its scale, cannot be replaced by alternative tourism operations which, by definition, are much smaller in size. We see alternative tourism not as an "alternative" to mass tourism but rather as "complementary" to the mass tourism system, a way to reduce the effects of seasonality, to bring more benefits to the local communities and to expand tourism to areas which possess considerable tourism resources that are currently underutilized.

The main objectives of this edited book are as follows:

- To highlight the challenges of rapid mass tourism development.
- To argue for the development of alternative forms of tourism in order to reduce over-reliance on mass tourism with documented impacts on the environment and on local communities.
- To document the development of alternative forms of tourism and how they have contributed or could contribute to reducing the negative effects of tourism development in the country and amplifying the positive effects.
- Using a geographical perspective, to examine the potential for (further) development of alternative types of tourism.
- To examine the sustainability of alternative forms of tourism.

To our knowledge, this is the first book to map and evaluate the potential for development and the sustainability of alternative tourism in one of the top ten destination countries in the world. The analysis is an interdisciplinary one as the contributors come from various scientific interests, such as: Geography, Political Science and International Relations, Planning, Management, Marketing, Tourism, and Hospitality. The book is divided into three parts and 22 chapters. Each part starts with an introductory chapter in which concepts and ideas linked to the topics discussed in the other chapters of the part are defined and explained.

A number of people have contributed significantly to the realization of this book and must be acknowledged. Firstly, I am grateful to all those who believed in this project and contributed with chapters or advise. Without your contribution, this book would have never materialized. Secondly, I have benefited from the invaluable professional support of Stefan Einarsson, Mireille van Kan, Naga Kumar Natti, and the entire team at Springer. Thirdly, I am indebted to my colleagues at Fatih University for their support and encouragement throughout my long struggle to put this book together. A research grant offered by the university in 2012 also provided the opportunity to learn more about alternative tourism in Turkey for which I want to express my deepest thanks and appreciation.

Istanbul, Turkey   Istvan Egresi

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Editor and Contributors

About the Editor

Istvan Egresi (Ph.D. University of Oklahoma) was, at the time of writing this book, an Assistant Professor at Fatih University, Istanbul, Turkey, where he taught (among other courses): Tourism Geographies, Economic Geography, Political Geography, Globalization, and Local and Regional Development. He published a book and over 20 articles in international journals. His main research interests are in the area of alternative tourism, foreign direct investment, and housing.

Contributors

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Part I
Setting the Context

Chapter 1
Globalization, Mass Tourism, and Sustainable Development

Istvan Egresi

1.1 Introduction

By European standards, Turkey is a large country, situated at the crossroads of many historical and contemporary civilizations. Being blessed with great geographical variation and numerous natural, historical, and cultural resources, Turkey also has the advantage of being located close to the European, Russian, and Middle Eastern tourism markets. Although tourism started later in Turkey than in other European countries, the industry developed very fast (Akkemik 2012; Tosun et al. 2003). Today, Turkey is fourth in Europe and third in the Mediterranean region for international arrivals (Table 1.1). It is also among the top 10 countries in the world in terms of international tourism receipts (Table 1.2).

Development of mass tourism in Turkey, as in other parts of the world, could be seen as the result of a general move toward free market economics and carries the perception that tourism can be used as a political tool for development (Marson 2011). Turkey decided to focus on tourism as an alternative to other development strategies because it brought the necessary foreign currency into the country, created jobs, and promised to generate a more favorable image of Turkey as a country open for international exchange (Tosun et al. 2004). Tourism was also employed as a tool to encourage Europeanization, especially in light of Turkey's application for full membership in the European Union (Tosun and Jenkins 1996).

There is evidence that the development of the tourism sector has been, indeed, critical for Turkey's economic development. A number of studies found that tourism receipts represent an important contribution to foreign exchange earnings,

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Table 1.1 International tourist arrivals

Rank	Country	International tourist arrivals (in millions) (2014)
1.	France	83.7
2.	USA	74.8
3.	Spain	65.0
4.	China	55.6*
5.	Italy	48.6
6.	Turkey	39.8
7.	Germany	33.0
8.	UK	32.6
9.	Russia	29.8
10.	Mexico	29.1

* Not including Hong Kong and Macau
Source UNWTO (2015)

Table 1.2 International tourism receipts*

Rank	Country	International tourism receipts (in billions USD) (2014)	Average spending by international tourist (in USD) (2014)
1.	USA	177.2	2371
2.	Spain	65.2	1002
3.	China	56.9**	1023
4.	France	55.4	662
5.	Italy	45.5	938
6.	UK	45.3	1388
7.	Germany	43.3	1312
8.	Thailand	38.4	1551
9.	Australia	32.0	4662
10.	Turkey	25.5	742

* The list does not include Hong Kong (USD 38.4 billion) and Macau (USD 50.8 billion)
** Not including Hong Kong and Macau
Source UNWTO (2015)

gross domestic product (GDP), employment generation, and economic growth (Okumus et al. 2012; Tosun 1999; Gunduz and Hatemi 2005; Zortuk 2009; Kaplan and Celik 2008). However, most of this tourism development has been in the mass tourism sector, or the so-called sun–sea–sand tourism (Alvarez and Korzay 2011; Tosun et al. 2008; Okumus et al. 2012; Tosun and Timothy 2001). Mass tourism development, in the absence of proper planning, has happened in a haphazard manner leading to numerous environmental and sociocultural problems (Tosun 1998), and many have argued that the environmental and sociocultural impacts outweigh the economic benefits of mass tourism (Marson 2011).

   This first chapter will introduce the reader to some of the primary concepts recurring throughout this book such as "sustainable development," "sustainable

tourism," and "mass tourism." First, we will define the concept of mass tourism and will provide a short account on the development of mass tourism in the Mediterranean Basin. Then, we will explain the concept of globalization and examine the main drivers and facilitators of globalization. We argue that the rapid development of mass tourism in Turkey, starting with the 1980s, can be best understood in the context of global changes. We explain how processes of globalization have enabled the rapid growth of the industry, especially in its mass form. Next, in light of discussions in this book over the sustainability of mass and alternative forms of tourism, we proceed to conceptualize and frame "sustainable development," "sustainability," and "sustainable tourism." Finally, in the last part of the chapter, we shortly introduce the two chapters that are included in Part I.

1.2 Mass Tourism

Although in the beginning it seems to be an easy-to-understand concept, in fact, a precise definition of mass tourism is problematic (Robinson and Noveli 2005). Mass tourism generally refers to the large-scale packaging and selling of rigidly standardized tourism products, at relatively low prices, to a broad range of customers (Poon 1993; Vanhove 1997). Mass tourism is controlled by very large and oligopolistic tour operators that are able to obtain such low, mass-friendly prices by bundling together transportation tickets, as well as accommodation, restaurant, and entertainment services. Scale economies are also created by using large aircraft and by clustering together a range of hotels, restaurants, and different forms of entertainment and tourist attractions. Finally, low prices are also backed up by strong branding, as well as mass marketing and advertising (Robinson and Noveli 2005).

The first form of mass tourism may have been the religious medieval pilgrimages (Digance 2006). Modern-time mass tourism started after World War II, when a growing number of tourists from northwestern Europe started to spend their holidays at the Mediterranean Sea, first in Spain, Italy, and France, and later in Malta, Greece, and Cyprus, before arriving to Turkey in the 1980s. The Mediterranean coast offered the advantage of a more pleasant climate compared to the resorts in northwestern Europe. Today, the Mediterranean Basin is the most important tourist destination in the world. More than a quarter of all international tourists in the world visit this region (Obrador Pons et al. 2009). Following this assault of tourists, the Mediterranean coast, which was fairly undeveloped until then, has since seen a tremendous transformation (Bramwell 2004).

This mass movement of tourists to the Mediterranean was made possible by the rising incomes of the population in the postwar period, guaranteed and paid holidays, and innovations in transportation technologies, particularly mass accessibility to commercial jet airliners (Williams 2009). Moreover, certain jobs require longer working hours, leading to an increased need to rest and relax during holidays (Marson 2011). Increasing life expectancy and paid retirement are two other important factors. Life expectancy in developed countries is close to 80 and the

retirement age around 65 (with the additional option of early retirement). This means that an individual from a Western country has about 15 years that he or she could dedicate to travel, provided that he or she is enjoying good health. All these factors have jointly contributed to the expansion of mass tourism.

Mass tourism is also characterized by (Obrador Pons et al. 2009):

- Democratization of leisure, with the participation of broader segments of the population.
- "Industrialization of leisure," with the application of Fordist principles resulting in standardized tourism products, low cost, mass consumption, and spatial and temporal concentration.
- Mass tourism is also associated with warm climate, water, parties, and hedonism. For this reason, it is also known as the 3S tourism (sun, sea, and sand). Some commentators will also add sex and spirits (alcohol).

1.3 Tourism and Globalization

The rapid development of mass tourism, starting with the 1980s, can best be understood in the context of global changes. Globalization has been defined in many different ways. Just like other contemporary buzzwords, it could mean many things to many people. A very short definition for globalization focuses on the "increased interdependence and interconnectedness between different economies and societies." In other words, what happens in Patagonia may influence the lives of people living somewhere in Iceland, and jobs in Kansas, USA, may depend on the developments in Vietnam.

People, communities, societies, and economies separated by increasingly large distances interact with each other and depend on each other, situation for which Giddens (1990) coined the term "time-space distanciation." This has led some to conclude that we live in a "global village," in which, due to the development of new communication technologies, interpersonal communication has progressively been extended to include the entire world (McLuhan 1964). The new communication technologies jointly with the new transportation technologies have worked to shrink the apparent distances between communities, leading to what we call "time-space convergence" (Murray 2006). The topic has been very important for geographers "because it emphasizes the way in which economic, cultural, and environmental relationships have been stretched and interwoven across the globe" (Mowforth and Munt 2009: 12–13). In the context of tourism, processes of globalization have enabled the rapid growth of the industry, both geographically and in terms of its economic, social, and cultural impact. The number of international tourists has exceeded 1 billion in 2013, and new destinations are added every year (UNWTO 2014).

But what are the leading causes of globalization? Opinions on this issue are split, many arguing that there are many drivers of globalization (technological, economic,

political, social, cultural, etc.) (among them, Cooper and Hall 2008; Parker 1998 cited in Cooper and Wahab 2001), but we tend to agree with Harvey (1989) that globalization is simply the result of capitalism's need to produce more profits faster, which he summarized as "time-space compression." The changes in the technological, financial, political, and other areas only constituted the vehicles which have facilitated the reduction in the turnover time of capital. These vehicles include the following:

1. **Technology**

   a. Transportation technologies have reduced both the time and the cost of travel. Development of the rail infrastructure has led to the initial development of mass tourism in British and other Western European coastal resorts. The mass production of cars had the same effect in North America. Passenger jets have extended mass tourism to the Mediterranean Sea, the Caribbean Sea, and other such hot spots. New transportation technologies have also contributed to the rise of alternative forms of tourism, as newer and bigger airplanes have made air transportation cheaper, faster, and more ubiquitous. Privatization and deregulation of air transportation has also made it cheaper and has opened new routes for tourism, while charter flights have increased accessibility further and further afield (Page 2009).

   b. Both mass tourism and alternative tourism have benefited from the development of information technology (Conway and Timms 2010; Poon 1993). Tour operators initially used phones to book and bundle together flights, hotels, local guides' services, rental cars, and other auxiliary tourist services. Later on, the development of the computer reservation system (CRS) or the global distribution system (GDS) has further contributed to the development of mass tourism by directly connecting tour operators to airlines and to other suppliers (Goeldner and Ritchie 2009).

2. **Economic factors.** Among these are worth mentioning:

   a. International financial institutions facilitating 24-h trading and easy transfer of money and investments (Telfer and Sharpley 2008). Of course, this was made possible with the help of new communication and information technologies. Some of the innovations in this area have greatly impacted the development of tourism (both mass and alternative forms): credit cards, ATM machines, etc. Today, tourists do not have to carry large amounts of cash or worry about currency exchanges.

   b. Homogenization of economic systems and the spread of neoliberal ideas. Much of the post-WWII period was dominated by the antagonism of the bipolar world. After the fall of the Soviet Union, capitalism (in its neoliberal form) spread worldwide, ideologically uniting the globe. Neoliberalism represents a set of ideas based on laissez-faire economics and was officially adopted at the end of the 1970s and the beginning of the 1980s by Margaret Thatcher in the UK and President Ronald Reagan in the USA. It recommended the withdrawal of the state from the economy and the introduction of

economic liberalization policies such as privatization, deregulation, and support for free trade and foreign direct investment. Then, the global financial and economic institutions (such as the International Monetary Fund, the World Bank, and the World Trade Organization), dominated by the USA, pushed for the implementation of these policies around the world. This has led to the removal of trade barriers and to the economic domination of transnational corporations (TNCs). In many developing countries, it is argued that TNCs are stronger than governments, which depend on them for capital and technical expertise (Reisinger 2009). The privatization of airlines and the deregulation of the air transportation sector have increased competition on the most circulated routes (reflected in lower prices for the consumer) and eliminated other routes which were not profitable, thus impacting the tourism geography of the world (Goeldner and Ritchie 2009). The period after 1980 is also characterized by the consolidation of business in the tourism industry, with numerous mergers and acquisitions leading to quasi-oligopolies (Reid 2003). For example, a small number of tour operators (TNCs) dominate the European tourism market (Holden 2008). Due to their size, they have a huge bargaining power, with the tourism service providers seeking increasingly larger discounts and longer terms on payment for the services delivered (thus eating into their profits). They could also easily exclude destinations and include new ones, putting further pressure on local tourism providers to squeeze their profits (Telfer and Sharpley 2008). Strong TNCs are also present in the airline industry, international hotel chains (Hilton, Sheraton, etc.), restaurant chains (McDonalds, Burger King, Pizza Hut, etc.), theme parks (Disney), and other providers of tourism and hospitality services. They have not replaced small local companies but rather coexist with them (Williams 2009).

c. Fordism (named after Henry Ford who first mass-produced automobiles in the early twentieth century) is based on the use of assembly lines and a very strict division of labor to manufacture standardized products in very large volumes. It also relies on mass consumption and on heavy use of advertising to create economies of scale (Stutz and Warf 2012; Dicken 2011). Fordism is visible in the mass-standardized tourism packages put together by tour operators and offered to mass tourists (Ioannides and Debbage 1998; Telfer and Sharpley 2008). Fordism is, however, very rigid, as any shift to a new product can be done at a very high cost in terms of time and money.

d. Deindustrialization. By the 1970s, it became evident in the developed (industrialized) countries that profits were continually diminishing in the manufacturing sector, as they were losing competitiveness to some of the newly industrializing countries (NICs). Eventually, most of the labor-intensive industrial jobs were transferred to a number of NICs (especially in East, Southeast, and South Asia). The remaining industrial jobs are those in the more capital-intensive and more knowledge-intensive industries, but even there, many jobs have been replaced by computers (the new communication and information technologies helped these countries to maintain

their global competitiveness at the expense of jobs). By 2010, more than 20 million industrial jobs had been reduced in the developed countries (the new transportation and communication technologies made this possible; for example, the use of containers cut transportation costs by as much as 90 % in some situations, and the widespread use of computers, the invention of barcode readers, and the new communication technologies, such as Internet, messenger, Skype, and live cameras, enabled the management of the different operations of the same TNC spread around the world) (Stutz and Warf 2012). Most of the manufacturing jobs in developed countries were replaced by jobs in services. Tourism has become a very important development tool for many countries, not least because it is capable of generating many (albeit low-paying) jobs. Many industrial cities and towns (e.g., Baltimore in the USA and Birmingham in the UK, among many others) had to reinvent themselves in order to attract tourists. Billions of dollars have been invested to transform these industrial cities into service-oriented tourism destinations. Similarly, the development of rural-based tourism is perceived as an important economic tool for the revival of rural communities and economies (Williams 2009).

e. International division of labor. Most manufacturing jobs have migrated from the developed countries to a small number of developing countries (with China on top of the list). In developed countries, tourism, which is a labor-intensive industry, has become a very important tool for economic growth. Tourism has played the same role in the majority of developing countries where industrialization has not been successful.

3. **Political factors.** A number of political changes have also increased the degree of globalization and have contributed to the development of tourism around the world. Here, we must include the following:

a. Creation of the World Trade Organization (WTO) which replaced the General Agreement on Tariffs and Trade (GATT). Together with the International Monetary Fund (IMF) and the World Bank, WTO has pushed for the complete removal of barriers to international trade and investment.

b. Movement of people has also become easier, as many countries have removed visa requirements or have made them easier to obtain.

c. Erosion of the power of the state. Partially, authority, which had been traditionally exercised by the state, has been voluntarily transferred upward, to supranational organizations [such as the European Union (EU), North American Free Trade Agreement (NAFTA), and United Nations (UN)], and downward, to local and regional governments. This has had major implications on the development of mass tourism. The creation of economic and political blocks came with the removal of many travel barriers. For example, the Schengen Agreement established free, unrestricted movement of people within much of the European Union. The creation of Euroland removed all problems related to currency exchange. Generally speaking, the creation,

consolidation, and expansion of the EU have contributed in a significant way to the development of tourism in Europe.

d. Through privatization and deregulation, states have also transferred decisions that were previously made by governments to TNCs. As a result, governments are now in a much weaker position to take action, even in strategic areas, such as labor and environmental legislation (Reid 2003). To please corporations, governments in many poor, developing countries have depossessed indigenous people of their land and resources and turned them to corporations depriving them of the resources which sustained their traditional lifestyles (Sindiga 1999). At the same time, to attract tourists organized by the leading tour operator TNCs, states are forced to engage in bidding wars with countries with similar tourist offers, which minimizes the benefits that developing countries can accrue from tourism (Reid 2003).

4. **Cultural factors**. There have also been a number of cultural developments that are worth discussing in the context of globalization and tourism, the most important of which being the emergence of a global culture based on consumerism, mainly reflecting the Western lifestyles (Burns and Holden 1995). This has led to "McDonaldization" (Ritzer 1993) or cultural homogenization. This cultural inauthenticity generally characterizes mass tourism operations.

5. **Environmental factors**.

   a. In a market-based economy, externalities, such as the pollution generated by mass tourism development, are rarely addressed by companies (Cooper and Hall 2008) and governments are too weak in relation with multinational companies and organizations at regulating pollution.

   b. The worst type of environmental degradation is global in scale, and international environmental organizations do not have the power to enforce new rules and regulations globally. Only national governments can do this on a voluntary basis. However, the greatest global polluters, USA and China, are not willing to adopt any environmental legislation that could slow growth of or decrease their industrial competitiveness.

   c. Often, environmental problems in one country can affect neighboring countries. For example, industrial pollution in one country could cause acid rain in other countries. Also, deforestation in one country could lead to devastating floods in the neighboring countries.

We need to make it clear that world tourism has not only been impacted and shaped by globalization, but it has also enabled and accelerated globalization (Reid 2003). According to Fayos-Sola and Pedro Bueno (2001: 47), contemporary tourism is characterized by three essential elements:

1. Global extension of tourism demand. An increasing number of tourists are taking interregional and intra-regional trips. At the same time, there are still many who do not engage in tourism or who only take local trips.

2. Convergence of consumer preferences, tastes, and lifestyles has led to similarity of tourism demand. Nonetheless, the type of travel is fragmented.
3. The process of privatization and deregulation of the industry, as well as the mergers and acquisitions that followed, has led to concentration and similarity of tourism supply. Still, new specialist agents are springing and offering more personalized tourism products.

1.4 Sustainable Development, Sustainability and Sustainable Tourism

Since concepts such as sustainable development, sustainability, and sustainable tourism are used extensively throughout this book, it may be a good idea to clarify their meaning before we proceed further. Many scholars, when writing in a tourism context, make the mistake to refer to these three concepts as if they could be used interchangeably. They should not, because these concepts are not synonymous. Next, we will proceed to define and discuss these three concepts.

Sustainable development is a relatively new concept. Although some scholars argue that the concept of sustainable development appeared much earlier, perhaps during the 1970s or even the 1960s (Weaver and Lawton 1999; Hardy et al. 2002; Saarinen 2006), it gained popularity in 1980, when the International Union of Nature and Natural Resources (IUCN) presented its World Conservation Strategy; however, their view of sustainability was limited to ecological sustainability (IUCN 1980). The definition elaborated later by the World Commission on Environment and Development (WCED) is brief but more comprehensive: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED 1987: 43). If the reader is not clear on what the authors of the document mean by this rather laconic definition, the "critical objectives" of sustainable development are detailed a few pages down the road:

- Reviving growth;
- Changing the quality of the growth;
- Meeting essential needs for jobs, food, energy, water, and sanitation;
- Ensuring sustainable level of population;
- Conserving and enhancing the resource base;
- Reorienting technology and managing risk;
- Merging environment and economics in decision making. (WCED 1987: 46).

This definition remained very popular over the next four decades, and most international environmental and developmental agencies, as well as the leading world financial and trade organizations, conceptualize "sustainable development" along these lines.

This very simple definition has been adopted rapidly by all stakeholders because it is an ideologically loaded concept that could be interpreted in many different ways (Hopwood et al. 2005). As a matter of fact, Lélé (1991) argues that its main value resides precisely in its vagueness. It allows everyone, even actors apparently on opposite, irreconcilable positions (such as environmentalists and TNCs), to claim that they are preoccupied with sustainability (Giddings et al. 2002; Redclift 2005). Consequently, it is used to legitimize a range of policies and practices that have nothing to do with "sustainability" (Hopwood et al. 2005) but may benefit from "rebranding" (Redclift 2005). Gösling et al. (2009) have referred to this type of situations in which parties adopt the sustainability label to gain some type of ethical standing as "greenwash."

The initial confusion partly stemmed from the interpretation of the two component terms: "sustainable" and "development." By "sustainable," even to this day, many people actually understand "ecologically sustainable" or "environmentally sustainable" (and by "sustainable," they mean "able to be maintained at the same level"), whereas by "development," they understand "growth." As such, for some, "sustainable development" is, in fact, a contradiction of terms, since growth happens at the expense of the environment (O'Riordan 1985; Daly 1989). On the other hand, actors on the economic side use the term "sustainable development" to mean "sustained growth," or a rate of economic growth that could be maintained for a long time in the future (Idachabe 1987 cited in Lélé 1991).

Here, we could also take issue with the understanding of the concepts of "growth" and "development." Both terms refer to change, but while "growth" refers strictly to a quantitative change ("more"), "development" also implies a qualitative modification ("better"). For example, an increase in the gross domestic product (GDP), or even the GDP per capita, shows that the economy is producing more. It does not mean, however, that people live better. Their quality of life may have actually worsened, as all this wealth may have benefited only a few families, while the masses may, in fact, have become poorer (at least in relative terms). The level of inequality in a population is more properly measured using the Gini index. The Gini index measures the statistical distribution of income of a nation's residents. However, while this index is the most commonly used measure of inequality, it may not adequately reflect how well residents of a population live. Other indicators may be necessary to measure socioeconomic change. For example, the Human Development Index (HDI) is a composite indicator that includes life expectancy, education, and income per capita. This index reflects access of a population to decent housing, clean water, education, jobs commensurate with education and skills, health care, etc.

These social conditions in a population, as measured by HDI and other similar indicators, clearly influence ecological sustainability. People have coexisted in harmony with nature for thousands of years. They naturally understand the value of ecological sustainability. They also understand that some of their actions may damage the environment, but sometimes, they do it anyway, as they have no other options. Therefore, in case of unsustainability of the people–nature interaction, we need to find the social roots of the problem. For example, much of the deforestation

happening in Amazonia is due to the extreme inequality in land distribution, with a few rich families owning more than 60 % of the cultivable land in the country, while most peasants are landless (Murray 2006). Rather than initiating land reforms, the government has encouraged the poor to conquer and take into agriculture the "virgin lands" of Amazonia and Mato Grosso, which shows that sustainability or unsustainability is also a political issue (Schneider 1995). Ecological sustainability cannot be attained without also considering the social problems of the population.

That ecological sustainability cannot be divorced from meeting peoples' social and cultural needs was recognized by Jacobs et al. (1987) in their report on the 1986 conference on Conservation and Development, sponsored by IUCN—United Nations Environment Program—World Wildlife Fund. They emphasized the need to satisfy basic human needs, achieve equity and social justice, and provide social self-determination and cultural diversity, among the main requirements to achieve social development.

Another issue is that environment, economy, and society are often conceptualized as separate layers, although it should be obvious that they are interconnected (Giddings et al. 2002). This leads to the assumption that problems with sustainability can be solved using better technology (in line with the weak sustainability approach). Also, by ignoring the linkages connecting the different parts, actors could claim that they are focusing on one side of sustainable development (for instance, prioritizing the economy). However, in reality, the economy is dependent on the environment and society (Wackernagel and Rees 1996). Giddings et al. (2002) argued that a better representation of the three components of sustainable development would be to imagine three concentric circles. The economy is nested within society, and society is nested within the environment. Moreover, neither one of the three components is a unified whole, but rather "a multitude of environments, societies and economies. At different spatial scales, different environments, economies or societies are apparent" (Giddings et al. 2002: 192). Thus, the outcome of the interaction of the three components will vary from place to place ("spatial variation"). Furthermore, the three components are not static; they are dynamic, so the understanding of sustainability may also change in time ("historical variation").

Many global financial and trade organizations have adopted this "mainstream" interpretation of sustainable development, with an emphasis on its economic growth component. They insist that reviving and maintaining economic growth would solve both social and environmental problems. They base their assumption on the trickle-down theory. However, the reality is that economic inequality is increasing rather than decreasing (Murray 2006). Also, the assumption that solving social problems automatically leads to environmental sustainability is faulty. Scale is very important because often environmental degradation in the South is not caused by the economic underdevelopment of the South (and it is also not caused solely by the economic development of the South), but rather by economic growth in the North, which is sustained with resources exploited in the South. Also, waste resulting from production in the North is often dumped in the South. Even though much of the environmental degradation is visible in developing countries, it is populations in the developed countries that are generally overconsuming (Gilijum 2004; Rees 1992).

Therefore, we need to clarify what it is that we need to sustain and for whom (Lélé 1991). For example, one purpose of sustainable development is to sustain the standard of living or to meet the needs of the people. However, needs may be perceived differently from place to place. Also, needs change in time, so it is very unlikely that future generations will have the same needs as us (Redclift 2005). Moreover, as they develop, we expect the needs of societies in the South to increase, perhaps faster than the needs of societies in the North which are already developed. Are these projected changes factored in? Moreover, people in the North consume several times more resources than people in the South. Are countries in the South allowed to increase their production and consumption to catch up with the developed countries? If so, how would this affect environmental sustainability? Daly (1989: 17) believes that "present levels of per capita resource consumption underlying the economies of the US and Western Europe (which is what is generally understood by development) cannot be generalized to all currently living people, much less to future generations, without destroying the ecological sources and sinks on which economic activity depends." If not, then the concept is promoting inequality and this goes against the ideas of equity and social justice which are embedded in the concept of sustainable development.

Considering all these arguments, as more and more companies in the North are adopting the rhetoric of sustainable development to force "good practice" in environmental governance, we are left wondering what their actual reasons may be. Are they promoting "greening" because of a change of heart, because they consider this a great marketing tool, or because they simply want to eliminate south-based companies from the market (as these may lack the finances to retechnologize and become "greener") (Redclift 2005)?

Societies themselves are not homogeneous. **Who** is going to decide what is sustainable and what is not? This, in some situations, may be the most important question. This question has also been raised in the tourism context by Mowforth and Munt (2009), among others. As Adams (1990: 202) put it, "Green development is not about the way the environment is managed but about who has the power to decide how it is managed." In this context, the issue of sustainability is not just economic, environmental, and cultural, but also political. Mowforth and Munt (2009: 49) also argue that the concept of "sustainability" is ethnocentric because it is based on the ideology of the West.

Another issue is local participation and the need for equity and social justice. We need to consider five principles related to equity when implementing sustainable development (Haughton 1999):

1. Futurity = intergenerational equity = "without compromising the ability of future generations to meet their own needs."
2. Social justice = intra-generational equity = everyone should share the benefits of development, as well as the costs.
3. Geographical equity = transfrontier responsibility = development in one part of the globe should not happen at the expense of environmental degradation elsewhere.

4. Procedural equity = people should be treated openly and fairly.
5. Interspecies equity = importance of biodiversity.

Finally, another question that is up for debate is whether we should favor quantitative or qualitative development. Transnational corporations and other actors of the capitalist neoliberalism-guided economy take growth as a *sinequanon* condition for sustainable development. Capitalism cannot exist without growth. Daly (1993), on the other hand, argued that qualitative improvement is more important than growth, especially since the ecosystem is finite, so that growth cannot be sustained forever.

Although "sustainable development" and "sustainability" sound similar, they are not. There is a slight and subtle difference between the two. "Sustainability" refers to the goal to be achieved, the end state in which complete balance is achieved among the economic, environmental, and social factors. "Sustainable development" is the way (or strategy) to achieve sustainability.

There are two approaches to sustainability: weak and strong sustainability. Supporters of the weak sustainability approach argue that technology will be able to overcome resource exhaustion and environmental degradation. Supporters of the strong sustainability approach disagree and argue that many processes that make this planet habitable cannot be replaced by human-made capital. However, this debate is mainly around the environmental side of sustainability.

The main conclusion that should be derived from this long discussion is that there is no standard understanding of sustainable development. Instead, we can talk about a wide spectrum of attitudes and levels of commitment toward sustainable development (Hunter 1997). Also, because sustainable development is a socially and politically constructed concept reflecting the interests of those involved, there is no single way to achieve sustainability, and each location may adopt a different strategy, depending on its particular circumstances (Bramwell 2004).

There is also no clear definition of sustainable tourism, which leads to confusion (Swarbrooke 1999). The idea of sustainable tourism has initially been derived from the concept of sustainable development, as defined by the Brundtland Report of 1987. Starting from there, Page and Dowling (2002: 16) define sustainable tourism as the tourism form that meets "the needs of present tourists and host regions while protecting and enhancing environmental, social, and economic values for the future."

According to Butler (1993: 29), sustainable tourism can be defined as "tourism which is developed and maintained in an area in such a manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and well-being of other activities and processes."

Swarbrooke (1999:13) defined sustainable tourism as, "tourism which is economically viable but does not destroy the resources on which the future of tourism will depend, notably the physical environment and the social fabric of the host community."

Buckley (2012), Butler (1999), and Liu (2003), among several others, have published extensive reviews of tourism sustainability literature. The main conclusion, as inferred from these reviews, is that there is no consensus in the understanding of sustainability. Interpreting sustainability is influenced by many considerations, including ideological (Manning 1999; Gössling et al. 2009; Noveli and Benson 2005). Therefore, to assess the sustainability of tourism, we need to set the temporal, spatial, political, and intersectoral parameters against which sustainability will be measured (Weaver and Lawton 1999).

Assessing tourism sustainability is not an easy task. Most often, the concept of tourism sustainability is based on the narrow ecological dimension (Gezici 2006); hence, concentration of tourism activities along coastal areas is viewed as unsustainable, due to the environmental damages these are causing. However, sustainability should also be viewed from economic and sociocultural angles (Saarinen 2006; Elkington 1998; Hardy et al. 2002; Garrod and Fyall 1998). A number of studies have attempted to provide a unified methodology to assess tourism sustainability (see, e.g., Cernat and Gourdon 2012), but these are not enough and more studies are needed.

The main criteria used for the analysis of tourism sustainability, according to Mowforth and Munt (2009: 101), should be:

- Environmental sustainability;
- Economic sustainability;
- Social sustainability;
- Cultural sustainability;
- Aid to conservation;
- Participation of locals; and
- Educational role providing a greater understanding of how our natural and human environment works.

Scale is also an important factor when analyzing sustainability (Gössling et al. 2009). In a small area, tourism may appear to have a very strong damaging impact on the environment and the community; yet, if we expand the study area, tourism development may appear totally sustainable. Often, although local authorities can see the damage caused to destination areas by mass tourism, they cannot do anything about it because decisions are made at superior levels, where the damage is not visible. A study in Urgup, in the region of Cappadocia, Turkey, found that the factors that have led to unsustainable tourism development in the area were beyond local control; therefore, achieving sustainability at the local level in a developing country is only possible after the right policies have been implemented at the national level, in collaboration with global actors (Tosun 1998). Similarly, Yasarata et al. (2010) report on the difficulties in achieving sustainable tourism development due to political obstacles.

However, because sustainable development is an ideologically loaded concept, there is no single way to achieve sustainability, and each location may adopt a different strategy, depending on its particular circumstances (Bramwell 2004).

Three traditions related to the sustainability of tourism are still important at the local level (Saarinen 2006):

1. The resource-based tradition advocates for the protection of the local natural and cultural capital threatened by tourism development.
2. The activity-based tradition argues for the right of the tourism industry to develop.
3. The community-based tradition refers to the need for the local community to participate in decision making and to share the benefits obtained from tourism development.

In conclusion, the main problems associated with mass tourism development are environmental, social, and cultural degradation, unequal distribution of financial benefits, and the promotion of paternalistic attitudes. The need to solve these problems, as well as the paradigm shift to post-Fordism, and other factors associated with globalization have contributed to the development of alternative tourism. However, mass tourism still dominates the tourism sector and will continue to be the dominant form for the foreseeable future, because governments and communities still prefer them for their more significant economic impact, so alternative tourism will only remain a partial solution (Weaver 2006).

Change will not happen easily in the future. Firstly, as explained earlier, most decisions regarding tourism development are taken at the central level, and political clientelism means that local authorities will generally accept them uncritically (Yuksel and Yuksel 2007). For governments, it is more important to generate economic growth and to create jobs; sustainable development is not exactly a primary concern (Lane 2009). Secondly, many local residents, especially those who own land, are less interested in sustainability than we would like to believe and more interested in maximizing their economic benefits (Ioannides 1995; cited in Bramwell 2004).

1.5 Introducing the Chapters in Part I

The development of tourism in Turkey cannot be divorced from the global context discussed above, although some characteristics and contributing factors may be original. Chapter 2 (by Medet Yolal) summarizes the main steps in the development of Turkey's tourism sector, emphasizing the role of the government and that of the foreign investors in shaping the geography of tourism development in Turkey. Yolal distinguishes two distinct periods in the history of tourism development in Turkey. Some initiatives to boost international tourism were made by the government before the 1980s, but these were rather shallow, and the number of international tourists, although rising, remained low. It was not until the Tourism Encouragement Law came into effect in 1982 that the number of international tourists really started to take off. The decision for enacting such law should be

understood in the context of the expansion of neoliberal ideas discussed earlier. Turkey's government provided numerous incentives to persuade foreign companies and individuals to invest in the development of Turkey's mass tourism sector. Turkey has also invested heavily in developing the infrastructure in the Mediterranean and Aegean coastal areas and in training the personnel to be employed by the tourism sector. However, Yolal argues that although protection of the natural environment and of the local cultural values was included in the five-year development plans starting with the late 1980s, the priority of the government was clearly to increase the number of tourists and the country's revenue.

Mass tourism has both positive and negative impacts, but the negative impacts have been featured far more prominently in the literature (Marson 2011). In Chap. 3, Istvan Egresi critically examines the negative impacts of mass tourism development on Turkey's coastal areas. He concludes that tourists consume more vital resources, such as water and energy, and generate more waste than local people. Moreover, the construction of tourism infrastructure has strongly impacted the local coastal ecosystems. The author also found that mass tourism development has increased the development gap between the more developed coastal provinces and the less economically developed provinces in eastern and southeastern Anatolia. Major inequalities also exist in the coastal communities. Tourism development mainly benefited big investors, most of them non-local, while the local people had to be content with seasonal, part-time, low-skilled, and low-paying jobs. Most of those who prospered are outsiders, whereas local people have, in general, remained low-wage earners [which confirms findings by Bramwell (2004) and others]. In fact, the extant literature shows that locals rarely benefit from tourism development and are generally excluded from the general planning and decision-making process (Reid 2003), leading to the conclusion that mass tourism may not be the best method to support local economic development (Poon 1993; Dieke 2011).

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Chapter 2
History of Tourism Development in Turkey

Medet Yolal

2.1 Introduction

Turkey is one of the largest countries in Europe and the Middle East with an area of approximately 800,000 km^2. Moreover, it is surrounded by three seas and has a coastline of more than 8300 km. Due to its great geographical and natural attractions and its numerous historical and archeological sites, and in addition to having been home to a number of diverse civilizations over time, Turkey is one of the most important destinations in the world. Thus, the opportunities Turkey can offer to the international markets are not limited to sea, sun, and sand (Emekli et al. 2006). Rather, Turkey has a rich blend of undiscovered authentic natural and cultural assets waiting to be explored by the globalized tourist markets.

It has been argued that tourism is an easy, effective and relatively inexpensive instrument to achieve economic well-being (Tosun 2001). Despite its potential, however, Turkey was relatively late to develop its tourism industry compared to other destinations in the Mediterranean region. Although some minor initiatives were taken as early as the 1960s to benefit from the economic, social, and cultural impact of tourism (Duzgunoglu and Karabulut 1999), it was not until the 1980s that serious and sound attempts were made to enhance the tourism industry. In its search for ways to develop the tourism industry, Turkey enacted the Tourism Encouragement Law in 1982. This law resulted in several incentives, including the transfer of public land to private tourism companies, which, coupled with the liberalization of the economy, accelerated the development of tourism in the country (Erkus-Özturk and Eraydin 2010). In consideration of this law, the country focused its efforts on building physical amenities, such as hotels, roads, and airports that were tailored to fit the needs of mass tourism with the intent to increase international tourism arrivals (Tosun et al. 2008). Consequently, Turkey was soon

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marketed as a low-price holiday destination, and a rapid increase in tourist arrivals and receipts was observed. As the authorities were slow to control this growth in favor of tourist dollars, the increase in tourist arrivals was seen as a success, given that the measuring tool was linked to quantity (Cooper and Ozdil 1992). Unfortunately, sociocultural, economic, and environmental costs of tourism have been underestimated in the absence of proper planning and development principles (Tosun 1998), and as a result, tourism growth has taken place largely in a haphazard way and created socioeconomic and environmental problems. Hence, the development of unsustainable tourism expanded (Çetinel and Yolal 2009).

Given this background, this chapter summarizes the main steps in the development of Turkey's tourism sector and emphasizes the roles of the government and foreign investors in shaping the geography of tourism development in Turkey. Accordingly, earlier efforts to develop tourism are also summarized. This is followed by an account of tourism policies within the framework of tourism development plans. Further, the current structure of the Turkish tourism industry is portrayed, and consistent with this, socioeconomic, cultural and economic impacts and drawbacks caused by mass tourism are discussed. The chapter ends with theoretical and managerial implications on the basis of the drawbacks of mass tourism as experienced in the country.

2.2 Earlier Attempts of Tourism Development

The Orient, as the place of Europe's greatest and richest and oldest colonies, as the source of many European civilizations and languages and as the home of great cultural diversity (Said 2003: 2), has long been a popular tourist destination for Westerners traveling to Asia Minor. By the end of the nineteenth century, the advances in transportation technologies had increased the frequency of travel to the Ottoman Land. The Orient Express, which was a showcase of luxurious and comfortable train travel for people traveling from Paris to Istanbul as early as 1883, occupies a historical place in the development of tourism in Turkey.

During the era of the republic, the first attempt was the establishment of the Travelers' Association in 1923, which changed its name to the Turkey Touring and Automobile Club in 1930 and acted as a governmental body for many years (Roney 2011). This institute published the first road maps, touristic guides and brochures, arranged courses and examinations for tourist guides, and organized tourism-related studies, meetings, and conferences (Nohutçu 2002). The first government interest and actual involvement in tourism coincided with the establishment of a specific section in the Ministry of Economy in 1934. This was the first representation of tourism at the government level and was the body that created the National Tourism Administration in Turkey (Göymen 1998). This agency was absorbed into the General Press Directorate, which, in 1949, was reorganized and converted into the General Directorate of Press, Publication, and Tourism (Tarhan 1999). Moreover, government interest in tourism was consolidated with the meeting of the first

tourism advice committee whose report constituted the basis of Turkey's initial national tourism policy (Şahin 1990). The master program, prepared by the committee, was an important document that influenced the Tourism Encouragement Law in 1953 and even inspired the five-year development plans of the planning era instituted in 1963 (Barutçugil 1986). The law also resulted in a new licensing system that established international standards for tourism businesses. Nohutçu (2002) explains that because the economy was suffering due to the lack of an entrepreneurial class with sufficient capital accumulation and experience, tourism was defined as a response and policy solution to the economic problems of the country. Therefore, the Tourism Bank, as an organizational instrument of the tourism policy, was established in 1955 to provide funding for the private sector to establish and operate tourism facilities built by other public entities (TURSAB 1997). The bank bought and renovated some historical buildings for tourism purposes and provided credit for hotel projects (Şahin 1990). Consistent with this, the pension fund (Emekli Sandığı) was also commissioned to establish high-quality hotels in major tourism cities to accommodate the increase in foreign business and to meet selective tourism demands (Tarhan 1999).

The General Directorate of Press, Publicity, and Tourism was reorganized and upgraded to the ministerial level in 1957, at which time tourism policies were addressed and administered at the cabinet level. Accordingly, tourism became an important agenda item for the governments, both national and local, as a policy sector and was represented at the ministerial level between 1950 and 1963. Nohutçu (2002) comments that the reason for government involvement was a result of the increasing crisis regarding the balance of payments that emerged due to uncontrolled and unbridled economic liberalization policies. Therefore, the governments sought to utilize the tourism potential of the country to reduce critical shortages of foreign currency and to increase employment.

2.3 Tourism Development During the Planned Era

Korzay (1994) argues that the period from 1960 to 1963 was a transition period in terms of tourism policies from their infancy to their adaptation and advocacy stage. Turkey initiated a planning era for regulating economic life in 1963. This era was marked by the consolidation of the republican regime and the evolution of a political structure for political democracy (Nohutçu 2002). Tourism was considered a subsector in the development plans under the heading of the service sector. The objectives of the development plans were to utilize tourism resources in a way that increased contributions to the national economy and foreign currency earnings; to provide a larger portion of the local population with holiday opportunities; and to maintain a balance between the utilization and the protection of tourism resources (Tarhan 1999: 47–51). Furthermore, Turkey's tourism policy was designed to create an efficient tourism sector with high international competitive power; to meet the needs of both domestic and international tourists; to ensure the continuity of

natural and cultural assets while actualizing steady growth in tourism revenues; and to develop social tourism facilities that extended the economic benefits to the entire population (Tavmergen and Oral 1999). The five-year development plans and the implementation plans devised by the state planning organization dedicated increasing importance to sociocultural and environmental issues in tourism sectors. These plans are legal documents that are vital for the public sector in that they provide guidance and suggestions for the private sector.

The focal point of the First Five-year Development Plan (1963–1967) emphasizes the promotion of mass tourism and coastal tourism as well as the search for large-scale investments (MoT 1994) to reduce the deficit in the balance of payments. Further, it was principally accepted that the government would assume financial responsibility for the infrastructure necessary for the development of mass tourism and that the public sector would invest in tourism businesses (Second Five-year Development Plan, 1968–1972). Consequently, the early 1970s witnessed a continuing and steady growth in tourism investments and in the number of visitors, which increased from 724,000 in 1970 to 1,341,000 in 1973. A significant advancement in tourism occurred with the launch, in 1972, of the Association of Turkish Travel Agencies (TURSAB), a nonprofit organization. Travel agencies were established upon receiving from the ministry a license to operate and were obligated to become members of the association. The objectives of the association were to promote the travel agency profession, to encourage travel agencies to offer the best possible service to the public, to contribute to the development of tourism, to set the rules for commission, to introduce and maintain professional ethics codes, and to protect the consumer (TURSAB 2015). The focus on mass tourism was expanded in the Third Five-year Development Plan (1973–1977). At this stage, the government allocated forest lands for tourism, especially in the coastal regions. However, as a result of poor publicity and the expense involved in reaching consumer markets, similar developments were not initiated between 1974 and 1980. Özen and Kuru (1998) explain that Turkish tourism was still severely handicapped by the country's poor transportation and communication infrastructure and by the fact that significant improvements depended on foreign equipment and investments, which were often the subject of considerable bureaucracy on the part of Turkish authorities.

The Fourth Five-year Development Plan (1979–1983) could not be realized due to the economic stability of 1980. Roney (2011) attributes the unhealthy and unsustainable development of Turkish tourism to the Tourism Encouragement Law (No. 2634) that was put into effect in 1982. Numerous generous incentives were provided for investors that resulted in rapid increases in bed capacity in the south and southwest regions of the country over the years (Tosun et al. 2008). Apart from these incentives, state-owned land was also appropriated for tourism development, bureaucratic formalities were reduced, and vocational education and training development projects were introduced (Tosun 2001). According to Tavmergen and Oral (1999), an increase in the number of trained personnel, the development of tourism training activities, and the development of improved tourism products to meet the more sophisticated demand were among the tourism enhancements during this period.

Foreign investments have played an important role in the development of tourism worldwide (Dwyer and Forsyth 1994), and the growth of foreign direct investment in developing countries has been enabled by the adoption of increasingly liberal policy frameworks (Tatoglu and Glaister 1998). The Turkish government policies implemented since the early 1980s have aimed at developing a free-market economy and have replaced the country's traditional inward-oriented import-substitution policies with an export-oriented development strategy that has led to considerable improvement in the investment climate in the country (Tatoglu and Glaister 1998). Following the decrees enacted in 1983 and 1984, foreign direct investment sourced from neighboring Middle Eastern countries has also increased dramatically in various areas including mainly export–import trading; textile, banking, and investment financing; and tourism (Demirbag et al. 2007).

Although the priority was the development and promotion of mass tourism, for the first time, the protection of natural and cultural values was mentioned in the Fifth Five-year Development Plan (1985–1989). Soyak (2013) emphasizes the importance of this plan due to its focus on alternative forms of tourism and the sustainability of resources. This focus was also underscored in the 1990 action plan and the Sixth Five-year Development Plan (1990–1994) in that the protection of natural and cultural values would be given priority, certain areas would be open to tourism activity under protection, and all activities and investments in the tourism sector would be planned according to the environmental and cultural policies. This orientation was also apparent in the Seventh Five-year Development Plan (1996–2000), which mentioned the changes in tourist demands and trends, the diversification of tourism supply, and the support for small- and medium-sized businesses. Moreover, promotion and publicity efforts were highlighted rather than the increase in capacity and bed supply. However, Yolal (2010) argues that tourism flourished in an era of political instability that prevented the emergence of a strong government, which is essential for political and economic stability. Moreover, Turkish tourism faced a number of serious crises during the 1990s such as the Gulf War in 1991, terrorism, the civil war in former Yugoslavia, the economic crisis in 1994, and two earthquakes in the industrial northwest region of Turkey in 1999. Despite experiencing so many severe disasters, both tourism organizations and government officials continued to ignore the need to employ a proactive approach to managing crises. This is, perhaps, a partial reflection of the national culture in Turkey's business environment. As stated by Kabasakal and Bodur (1998), strategic planning and a proactive approach to management, coordination, and teamwork are not common features in the business culture of governments and private organizations in Turkey. Consistent with this, Okumus and Karamustafa (2005) conclude that countries such as Turkey must first develop and implement sound regional and national tourism plans that must then be integrated into the establishment of crisis management strategies because most of the problems faced by Turkish tourism have been due to the failure to plan and implement strategies for sustainable tourism development.

The Eighth Five-year Development Plan (2001–2005) declares the collapse of the incentive policy to increase bed supply. This plan further underscores the

negative impacts of the oligopolistic structure of the foreign tour operators as a result of their horizontal and vertical integration (Roney 2011). Therefore, the focus of the eighth plan was to concentrate on marketing efforts, airline transportation, and total quality improvement across the industry. In mid-February 2001, Turkey experienced one of the worst economic crises in its recent history and, as a result, experienced a substantial fall in its gross national product from US $201.4 billion in 2000 to $148 billion in 2001 (Okumus and Karamustafa 2005). The 2001 crisis and its consequences indicate that neither tourism firms nor the government could foresee the event, and therefore, they failed to make advance preparations. Accordingly, Turkey responded to the crisis with reactive and ad hoc measures at the organizational, regional, and national levels.

As in the previous plans, similar assumptions and expectations were also mentioned in the Ninth Five-year Development Plan (2007–2013). In this plan, it was noted that a master plan would be prepared to maintain long-term healthy development of the tourism industry. Consequently, the Tourism Strategy of Turkey 2023, a 16-year strategy plan, which has been in place since 2007 and covers the 100th anniversary of the republic, was prepared. This plan presents a road map for the managerial and practical processes in the tourism industry and is an effort to provide extensions to the management and implementation of strategic planning efforts and to enhance the cooperation between public and private sectors with reference to the principle of governance (MoCT 1997). The strategic plan and the 2013 action plan together collectively target the wiser use of Turkey's natural, cultural, historical, and geographical assets, with a balanced perspective that addresses both conservation and utilization needs spontaneously and in an equitable sense, hence, leveraging the share of the country's tourism business. In sum, the strategy plan proposes a variety of long-term strategies with respect to planning, investment, organization, and research and development. As in the case of previous development plans, strategies such as fortifying the transportation network and infrastructure; promoting and marketing the education, and diversification of tourism products; and rehabilitating existing tourism areas are also mentioned in the Tourism Strategy of Turkey 2023.

2.4 Governance, Mass Tourism, and Sustainability

In Turkey, while tourism development plans and tourism objectives have focused primarily on the expansion and development of the infrastructure necessary for tourism development, the importance of the social, natural, and cultural dimensions has been substantially underestimated and largely ignored. Similar to many developing countries, the governments of Turkey, as the parties responsible for defining the problem and designing, formulating, adopting, and implementing policies, perceive tourism as a relatively cheap and easy means of securing foreign currency and creating jobs for an increasing number of unemployed people (Özen and Kuru 1998).

Turkey has experienced a gradual transformation from a state-sponsored managed development form of public–private cooperation and partnership to macrolevel developments in the political, economic, and social arenas (Göymen 2000). However, this transformation has occurred without a proper cost-benefit analysis and without taking into account the risks associated with international tourism (Tosun and Jenkins 1996). Meanwhile, the excessive centralist tradition in Turkey and the relative absence of a participatory culture have impeded the inclusion of all stakeholders in the decision-making processes. Göymen (2000) further notes that the reluctance of different levels of bureaucracy to relinquish part of their authority, coupled with the relative weakness of civil society institutions, poses a major obstacle. In this regard, Tosun and Timothy (2001) identify the shortcomings of planning approaches to tourism development, such as the over-centralization of planning activities and improper practices of public administration; development planning that is too rigid and inflexible; plans that are not comprehensive enough to incorporate contemporary measures; a lack of community-based approaches; the adoption of supply oriented tourism planning; a lack of consistency and continuity in planning policies; a myopic approach to establishing planning goals; and specific plans that are difficult to implement.

Tourism contributes to the development of less-developed and underdeveloped regions, to the restructuring of the economy and, as a result, to the growth and development of the economy as a whole (Bahar 2007). In this respect, the development of tourism in underdeveloped regions and the attracting of both domestic and international tourists to these regions create employment, income, and added value in economic terms and also contribute to the realization of sustainable development. Thus, tourism development, especially cultural tourism, has been perceived as an important factor in increasing the GDP in the eastern and southeastern provinces of Turkey. However, when compared to the businesses in the coastal areas, tourism development has been of negligible significance (Seckelmann 2002). Furthermore, though in each of the five-year development plans, the governments continued to stress the capacity of tourism to eliminate socioeconomic problems (Seckelmann 2002) and to mitigate interregional disparities between developed and underdeveloped regions, this could not be achieved because the eastern provinces faced larger socioeconomic problems than the Western provinces.

Tourism is generally thought to be 'an industry without a chimney.' However, the literature suggests that tourism development has inadvertently produced impacts at tourist destinations, particularly in developing countries, thereby altering the ecological resources at these destinations (Butler 1990; Dodds and Butler 2009). Unfortunately, tourism development in Turkey is structured primarily as mass tourism, which is accompanied by many environmental, social, and economic problems and often only minimal economic contributions. For example, results of a study conducted by Dal and Baysan (2007) suggest that the intense use of coastal areas results in ecological and environmental problems, a finding supported by the local residents who contend that tourism has resulted in increased environmental problems. Dodds and Butler (2009) report that although the participants who are integral to the policy process are aware of sustainable tourism, the individual

advantage from exploiting pooled or shared resources is often perceived as being greater than the potential long-term shared losses that result from the deterioration of such resources. As a consequence, there is little motivation for individual actors to invest or engage in protection or conservation of increased sustainable tourism. In response to the negative impacts of this phenomenon, societies have prompted a search for alternative forms of tourism as a way to transition away from mass tourism. Indeed, as noted by Copper and Ozdil (1992), this movement was largely consumer rather than industry driven and may lead to politically correct or acceptable forms of tourism. Unfortunately, it has been observed that in the main tourism centers, the local people are disregarded by the government and thus have no voice in the planning process (Tosun 1998; Yuksel et al. 1999). Seckelmann (2002) criticizes the central decision to grant an investor advantages or privileges and further argues that providing land in certain areas is often contradictory to the interests of the local people, especially when considering that a patronage system has arisen between some civil servants and potential investors (Yuksel et al. 1999; Tosun 1998). The inability of the local people to participate in the planning process has resulted in low acceptance of central programs by the local people.

By 1990, the public sector organization of tourism was in place, and Turkey was established as a recognized international tourism destination with main tourism products incorporating sea, sun, and sand; yachting; culture and history; thermal resources; and natural attractions (Cooper and Ozdil 1992). However, Turkey was not ready technologically, socially, or economically to absorb an expansion in tourism (Chesshyre 1990). As a low-price holiday destination with unspoiled beaches as part of its attraction, Turkey has been marketed to the mass tourist market (Crossman 1989). Moreover, the exploration of tourism by the Turkish people and the development of domestic tourism through second and vacation homes have contributed to an unplanned, unsustainable tourism development in areas, such as Kusadasi, Bodrum, and Alanya. Expectedly, different stakeholders have different agendas, and there is often a disconnect between ideal policy goals and achievable outcomes (Dodds and Butler 2009). Cooper and Ozdil (1992) suggest that there was no integrated planning or preparation for the rapid growth of tourism at the government level. Optimistically, researchers comment that the emphasis on tourism in Turkey is to drift away from mass tourism toward a more responsible form of tourism where volume is not seen as the criterion for success. However, this hopeful intent has, to date, not been achieved.

Apart from the environmental problems that Turkey has faced due to mass tourism, Cooper and Ozdil (1992: 381) identify numerous examples of social and cultural impacts:

- the commercialization of contacts with locals, such as being asked for money to take photographs, overpricing, and double pricing;
- the stereotyping of female tourists;
- the changing of the lifestyles of local people as they exploit the opportunities that tourism provides in the short term;

- the influence on language by the replacement of Turkish words with foreign words and phrases;
- the demonstration of tourist wealth by clothing and language, which is then increasingly copied by local people and has led to the breakdown of traditional Turkish customs and behaviors as well as to sexual relationships and, occasionally, to marriages between tourists and locals;
- the noticeable decline in morality in resort areas where gambling, drugs, and prostitution are evident;
- the changing of the material culture, for example, poor-quality Turkish carpets produced quickly to meet demand at the expense of quality. More importantly, archeological and historic sites are being looted by tourists for souvenirs or by local people who sell the stolen pieces to tourists.

Sustainable tourism development is envisaged as leading to the management of all resources in such a way that it fulfills economic, social, and esthetic needs while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems (Dowling and Fennell 2003). However, there are several factors hindering Turkey's progress toward a sustainable approach to tourism. Tosun (2001) summarizes these limitations as a lack of a contemporary tourism development approach, the structure of the public administration system, the emergence of environmental issues, over-commercialization, the structure of the international tourism system, and the invasion of natural and historical sites by the industry. In this regard, Çetinel and Yolal (2009) suggest that a radical change in the democratization of the country and its political structure is necessary for the better management of the tourism industry and its resources.

2.5 Conclusion

Turkey has long experienced a series of chronic and severe macroeconomic problems, such as high rates of unemployment, increasing rates of deficits in the current account of balance of payments, increasing debt and relatively high inflation and interest rates compared to developed countries. Moreover, political instability and unrest in the 1970s and 1990s left Turkey vulnerable to external interventions. Consequently, tourism was seen as an easy way to overcome these economic and social problems even though it was not compatible with the principles of long-term sustainable development.

The history of tourism development in Turkey can be divided into two distinct periods. Earlier attempts were shallow and remote from the confines of planning and strategy development. However, the planned era, which was marked by development plans, was devoted to increasing the infrastructure and superstructure necessary for the development of tourism. Accordingly, this era, which has been governed by the state, is termed the history of mass tourism.

As a novel destination with abundant attractions in the form of natural, historical, and cultural sites, Turkey has achieved rapid tourism growth with respect to volume, value, and infrastructure. However, it can be argued that this growth has proceeded in such a haphazard way that environmental, economic, and sociocultural sustainability of the tourism industry have been neglected. The case of Turkey indicates that overcoming structural problems in tourism requires the cooperation and integration of national and local planning, further devolution in administration, strengthening of formal institutions and civil society, and the providing of more tools to enhance participation and accountability (Göymen 2000). Moreover, the development of market-oriented strategies and qualitative measures rather than quantitative objectives may also contribute to the long-term success and sustainability of the tourism industry in Turkey.

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Chapter 3
Tourism and Sustainability in Turkey: Negative Impact of Mass Tourism Development

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3.1 Introduction

While some attempts to develop mass tourism in Turkey predate the 1980s, the governmental decision that is credited by most to have boosted tourism development is law number 2634 for the encouragement of tourism, enacted in 1982 (also see Chap. 2 by Yolal). This law underlined the incentives the Turkish government was willing to give to those who wanted to invest in Turkey's tourism sector. Some of these incentives that support Law 2634 for the encouragement of tourism included (Duzgunoglu and Karabulut 1999: 12; cited in Tosun et al. 2003):

- Allocation of public land to investors on a long-term basis;
- Long-, medium-, and short-term credit lines for construction, furnishings, and operations;
- Preferential rates for electricity, water, and gas in priority areas and centers;
- Priority for the installation of communication lines;
- Permission to hire up to 20 % of the workforce from abroad;
- Some exemptions from customs duties;
- Subsidies for up to 40 % of the total cost of tourism projects;
- Exemptions of tax, duties, and fees for long- and medium-term loans used for investment;
- Exemption from building construction duties;
- Postponement of value-added taxes.

At the same time, a number of regions were selected as priority regions in which large-scale tourism developments were encouraged using the very generous incentives enumerated above (Tosun 2002). A 3-km coastal strip that runs from the

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boundary that separates the provinces of Çanakkale and Balıkesir, in the north, to the boundary between the provinces of Antalya and Mersin, in the east, was prioritized for the development of mass tourism (Tezcan 2004; Gezici et al. 2006). However, mass tourism in Turkey was not reduced to coastal areas. Due to its potential to attract large masses of tourists, Cappadocia, an interior region, was also selected by the government to be part of this program (Tosun 2002).

The 1982 law turned out to be a success, with investments in tourism noticeably increasing in Turkey after this year (Gezici et al. 2006, also Chap. 2 by Yolal). While focus on mass tourism has been crucial for the economic development of Turkey, it has also attracted a lot of criticism. One major criticism was that mass tourism development in Turkey was characterized by extreme spatial and temporal concentration. Indeed, statistics show that 90 % of all international tourists in Turkey visited the coastal provinces. When analyzing the number of nights spent, spatial concentration of tourism is even clearer, with 94 % of tourist nights spent in the coastal areas, with the average length of stay being significantly longer in coastal areas than in the interior provinces. In addition, 88 % of tourism operations, 87 % of hotel investments, and 83 % of tour operators and travel agencies are also clustered in the coastal provinces (Tosun and Caliskan 2011). The problems created by mass tourism are exacerbated by the fact that most tourists visit during the warmer half of the year, especially during the high summer season. Indeed, Tosun and Caliskan (2011) have shown that 79.4 % of tourist nights by international visitors occur between May and October.

New policies were implemented starting with the 1990s, in order to better distribute tourism benefits to other regions and to use tourism as a development tool for the less economically developed regions (Gezici et al. 2006). While this reorientation may have enjoyed some limited success, most of the problems generated by mass tourism development persisted.

This chapter will critically examine the impact of mass tourism development on destination areas in Turkey, focusing particularly on the negative effects. In so doing, we do not intend to deny or minimize the benefits deriving from mass tourism development. Rather, we are making the point that mass tourism development has not been without costs and that development of new tourism operations should take these costs into account. We will examine the impact of mass tourism development from four perspectives: environmental, social, cultural, and economic.

3.2 Environmental Problems

Spatial and temporal concentration of tourism development has been identified as an important cause for environmental problems in many local tourist destinations (Tosun 2001). Evidence shows that coastal destinations face greater environmental pressure than inland destinations (Gezici 2006). Much of the development of mass tourism in Turkey has happened without any consideration for the environment (Tosun 2001). Indeed, the concept of sustainable development was first mentioned

in governmental documents only in the early 2000s (Çetinel and Yolal 2009). Until this time, the natural environment was considered only as a geographic space in which mass tourism can extend, often in a haphazard way. Environmental protection is critical for long-term success of tourism in the area, as an unspoiled physical environment is one of the most important reasons tourists decide to visit a destination (Gezici 2006). This chapter will continue with a detailed analysis of the environmental problems connected to the development of mass tourism in Turkey.

3.2.1 Water Consumption

Tourism sustainability is a relative concept. Whether tourism activity in an area is perceived to be sustainable or not depends on the scale at which this is analyzed (see also Chap. 1 in this book). For example, at the global level, tourism contributes only 1 % to water consumption. Even if it grows to 4 % as anticipated, water consumption in the tourism industry is not a cause for concern when analyzed at the global level (Gossling et al. 2012). When we look at the regional level, however, we see that tourism development could cause quite serious problems due to high water consumption in areas that are dry and already water-scarce (Gossling et al. 2012).

Water, especially freshwater, is one of the most critical natural resources. The tourism industry generally overuses water resources for hotels, swimming pools, golf courses, and personal use by tourists. This can result in water shortage and degradation of water supplies, and it can also generate a greater volume of wastewater. In many Mediterranean destinations, tourism is the chief industry consumer. In Alanya (Antalya Province), for example, in 2009, 52 % of the total water consumption was tourism-related (Sabban 2013; Tosun and Caliskan 2011). Tourists also consume significantly more water than the local population. The average consumption of water by a hotel with a swimming pool and a bar is around 489 L per overnight guest, and it may somewhat vary from place to place (Tortella and Tirado 2011). In Mallorca (Spain), the average tourist water consumption is 440 L per day, per guest, which is more than double the average local population demand.[1] However, in more upscale establishments, water consumption could be as high as 880 L per day, per guest, due to the fact that people usually consume more water when on vacation than during their everyday life (Tortella and Tirado 2011; Kent et al. 2002; EEA 2001). In Lanzarote (Canary Islands, Spain), tourists consume four times more water than the locals (Medeazza 2004; cited in Gossling et al. 2012). In the poorer, developing countries, this difference could be even more pronounced, with tourists consuming even 15 times more water than the locals (Gossling 2001; cited in Tortella and Tirado 2011: 2569).

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[1]Average water consumption is 140 L per person, per day, in rural areas and 250 L in urban areas (EEA 2001).

In Turkey, hotels consume between 400 and 1000 L of water per guest, per day (Antakyali et al. 2008). Water consumption per guest is higher during low-occupancy seasons (as swimming pools have to be filled, regardless of the number of tourists) and lower during high-occupancy seasons (Antakyali et al. 2008). Hotels in Antalya consume, on average, more than 600 L per guest, per day, while in Antalya city, locals consume only 250 L of water per day, per person, on average (EEA 2001). Unfortunately, it is unlikely for this situation to change in the near future. Water consumption in popular mass tourism destinations is on the rise,[2] due to the construction of new hotels, especially water-hungry four- and five-star hotels,[3] the increasing popularity of all-inclusive establishments,[4] and the construction of new entertainment areas, such as water parks and golf courses.

Golf-centered tourism developments first started in the 1980s, in Mediterranean Europe (Briassoulis 2007). In Turkey, tourism-serving golf courses are a more recent phenomenon; however, in order to be able to compete with other Mediterranean countries over wealthier tourists, their numbers are rapidly increasing (Briassoulis 2007). On average, a golf course occupies between 50 and 150 ha. Since the average water consumption for a golf course was calculated at 10,000–15,000 m^3, a regular golf course' water consumption could be as high as 1 million m^3 in 1 year, the same as the consumption of a town with 12,000 inhabitants (De Stefano 2004). Many critics have pointed out that these golf courses consume not only water, but also many other scarce resources (land, energy, etc.). They also contribute to environmental degradation through soil and water pollution, as well as to eco-system changes, and enter into competition for the scarce resources with other local economic activities, such as agriculture and forestry. Moreover, golf-centered tourism development contributes to increasing socioeconomic inequalities, as huge tracts of land are reserved for the entertainment of the (non-local) rich at the expense of other uses (agriculture, forestry, etc.) that could benefit the local masses (Briassoulis 2007: 444).

The water problem in the Mediterranean areas is exacerbated by the seasonality of tourism activity (Tortella and Tirado 2011). Tourist high season is in summer, when the amount of precipitation is the lowest. The Mediterranean climate, as we know, is characterized by mild and rainy winters, and hot and dry summers. Moreover, other sectors also require more water during the summer (agriculture for irrigation, domestic consumption by the local population). This could lead to conflicts among different users of water (Tortella and Tirado 2011; Gossling et al. 2012). Finally, there is a clear separation between demand and supply, as the

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[2]Total water consumption by the tourism industry in Alanya has increased from 4.6 billion liters in 2002 to 6.1 billion liters in 2008 (Tosun and Caliskan 2011).

[3]Water consumption per guest, per day, in a five-star hotel is at least double compared to that in a two-star hotel. The share of five-star hotels in total water consumption of the tourism industry in Alanya is 34 %, and the share of four-star hotels is 11 % (Tosun and Caliskan 2011).

[4]Besides the direct use of water in tourism, the indirect use of water is also very important—for example, for the preparation of food; with the increased preference for all-inclusive, this is projected to increase (Hadjikakou et al. 2013; Tortella and Tirado 2011).

highest demand is on the coast, while the supply is located mainly inland (Kent et al. 2002).

Water consumption is one of the most concerning issues in tourism management (Hadjikakou et al. 2013). The excessive amount of water that has to be pumped from groundwater (some of it illegally, by unregistered users) to satisfy the increasing demand has led to the lowering of water table and the saline infiltration of water resources, particularly in late summers and autumns (Perry 2006; Burak et al. 2004; De Stefano 2004; EEA 2003). As a result, many coastal resorts in Turkey, such as Bodrum, are increasingly faced with water shortage (Hadjikakou et al. 2013). This is very concerning not only for the local population, but also for the tourism industry, because it could limit future tourism developments in the area (Gossling 2006; cited in Hadjikakou et al. 2013). Water shortage could also affect the image of tourism-dependent coastal resorts, and this, in turn, could eventually impact demand (Gossling 2006; cited in Hadjikakou et al. 2013).

Numerous studies have shown that summers in Mediterranean Europe will become hotter in future, with spring and autumn becoming more attractive (Amelung and Viner 2006). Climate change in the Mediterranean basin will bring along an increase in the intensity of heat waves, will prolong droughts, and will cause more fires, which will most certainly affect tourism in the region (Perry 2006). This could lead to endemic water scarcity, which could increase frictions between the local people, tourism authorities, and businesses on the use of water (Perry 2006: 369). Particularly, water-hungry tourism projects, such as water parks and golf courses, as well as luxury hotels, will be the subject of popular anger (Perry 2006; Tortella and Tirado 2011). Water may have to be transported from longer distances, which will highly increase the cost of this resource and could extend water conflicts to a larger area. Climate change will most likely cause important spatial and temporal tourism development changes in the region, which will eventually impact the sustainability of tourism development (Amelung and Viner 2006). Some believe that this impact will most likely be negative, from an economic and social standpoint, and positive, from a resource and environmental protection and preservation perspective (Amelung and Viner 2006). Others, however, argued that, due to climate change, tourism projects in the Mediterranean will become less sustainable not only from an economic perspective, but also from an environmental point of view (Perry 2006).

Given this gloomy perspective, management of water resources has become crucial. In the past, this relied mainly on increasing water supplies. Today, conservation of water resources and integrated water resources management have become more important (Tortella and Tirado 2011: 2570; Gossling et al. 2012). Water management strategies may include water-saving programs, pricing policies, water markets, water recycling and reuse, as well as more efficient use and allocation of water. Unfortunately, many hotel managers in Turkey lack the necessary knowledge and the interest in the measures needed to protect and conserve environmental resources (water, energy, etc.) (Erdogan and Baris 2007).

3.2.2 Water Pollution

Tourism also contributes to the declining water quality, due to the lack or inadequacy of sewerage treatment systems (Gossling et al. 2012). Around 20 % of all sewage in the Mediterranean tourist areas is emptied directly into the sea or in septic systems, and only somewhat more than half of the used waters collected in sewerage systems is treated before being discharged into the sea (Scoullos 2003; cited in Gossling et al. 2012). In Turkey, only about 40–50 % of used waters in the coastal areas are collected by sewerage systems (Antakyali et al. 2008); some more isolated hotels are not connected to the sewerage system, so either they have their own septic systems, or they discharge their used waters directly into the sea, without first treating them (Tosun 2001; De Stefano 2004). In fact, there are claims that 80 % of tourist facilities do not treat their wastewater (Sabban 2013).

Due to the tremendous increase in the number of tourists and the permanent and seasonal local population, and also due to the lack of adequate planning and financing, the local infrastructure (especially concerning the sewerage system and solid waste management) is seriously undersized, leading to increased coastal pollution (Burak et al. 2004: 519). In fact, it is claimed that the sewerage system was adequately sized to take into account the local population but not the increasing number of tourists (Tosun 2001).

Yacht tourism has also created considerable water pollution (Tosun 2001). Yachts usually discharge their wastewater directly into the sea, without any treatment. Yacht owners also often throw their solid waste into the sea. For this reason, seawaters around busy yacht ports, such as the one in Kusadasi, look heavily polluted (Tosun 2001).

Pollution of coastal waters by direct discharge of sewage could lead to hypoxia (low oxygen), killing valuable fish stocks and other marine fauna and flora, and to a bloom of algae (eutrophication), as identified along the Çeşme coast (Burak et al. 2004 citing official documents). Covered by algae, the water becomes unpleasant for tourists and locals to swim or bathe in, harming local tourism. Polluted seawaters will also impact public health (Kocasoy 1989). However, it should be noted that the Turkish authorities are aware of the potential problems caused by seawater pollution, especially the damage this could cause to the tourism industry, and make efforts to keep the seawaters clean. In fact, owing also to the fact that the construction of large industrial projects has not been allowed by the government, Turkey boasts cleaner waters than the more industrialized countries in the Western Mediterranean (especially France and Italy). The effect of this policy is that the number of Blue Flag beaches[5] in Turkey increased from 3 in 1996 to 29 in 2009. Turkey ranks third in the world in terms of the number of Blue Flag beaches (out of the 58 countries that are part of the program) (Tosun and Caliskan 2011).

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[5]The Blue Flag is a certification by the Foundation for the Environmental Education (FEE) that a beach meets its (high) standards for water quality and safety.

Another example of how tourism development has impacted the environment comes from Pamukkale, an inland resort based on local hot springs and the unique beauty of the environment. Numerous hotels have been built there over the last few decades. Many of these hotels have tapped into the thermal water springs to use for their own swimming pools and baths. This has led to the lowering of the water table and even the drying of some hot water springs. Moreover, the expansion of tourism activities has led to a significant increase in the amount of garbage. Many tourists, as well as businesses in the area, have thrown garbage into the open fissures. Infiltrating water carries the garbage deep into the Earth's crust, polluting the hot water source which then re-emerges, dirtying the travertine. The travertine is also polluted directly by many tourists who leave garbage there (Altunel and Hancock 1994: 129; cited in Tosun 2001: 296; Yüksel et al. 1999). On top of this, other natural attractions and historical–cultural vestiges are also being damaged by tourists who are not behaving responsibly in Cappadocia (Tosun 2001: 296).

3.3   Impact on Coastal Ecosystems

Rapid tourism development along the coasts has endangered the cliffs (Kaya and Smardon 2000) and has led to tremendous changes in land use (Kuvan 2005). For example, since the enactment of the tourism encouragement law, large forested coastal areas in Turkey have been offered to entrepreneurs to develop large mass tourism complexes (Kuvan 2010). A total forested area of 3936.90 ha had been allocated by the Ministry of Forestry to tourism development by 2001 (Kuvan 2010; citing official sources from the Ministry of Forestry and the Ministry of Culture and Tourism). There are no official data for forest allocations after 2001, but Kuvan (2010) maintains that this process has continued at an alarming pace. For example, in 2004, a forested area of more than 300 ha was allocated for the construction of two golf courses in Antalya, a move that was strongly contested by the local stakeholders (Kuvan 2010). Most trees were cut for the construction of golf courses and five-star hotels (Kuvan 2005). For example, in Belek (in the province of Antalya), all developments have taken place in forested lands which previously had the status of conservation areas (Kuvan 2005). This clearly shows that, in Turkey, the economic objective of developing mass tourism has taken priority over environmental conservation (Kuvan 2005).

It was not only the hotel projects and golf courses that benefited from the transfer of forested land, but second-home residences benefited, as well (Burak et al. 2004). Residential and hotel constructions have led to forest fragmentation and, ultimately, to the degradation of forest ecosystems (Kaya and Raynal 2001; cited in Kuvan 2010). Many coastal forests have been considerably reduced, as an effect of land allocation to tourism operations. For example, between 1972 and 1988, the protected area of the Olympos-Beydaglari Coastal National Park was reduced from 69,800 ha to only 34,425 ha (Kuvan 2010: 162).

More recently, in the 1990s, the Ministry of Tourism decided to open the highlands of the Black Sea region to tourism development (Ozden et al. 2004). However, the new infrastructure built in the area and the increased demand for land for tourism development and second homes threaten not only the fragile ecosystems in the area, but also the traditional local culture (Ozden et al. 2004; see also Chap. 5 by Alaeddinoğlu and Şeremet in this book).

Other coastal ecosystems (such as the sand dune ecosystem in Belek) have also been considerably impacted by the increase in construction sites and infrastructure (Kuvan 2005; Kuvan and Akan 2005). Particularly affected are endemic species, such as the loggerhead sea turtle (*Caretta caretta*) and the monk seal (*Monachus monachus*) (Burak et al. 2004; Tosun and Caliskan 2011; Blue Plan 2012). Even though marine turtles are a protected species in Turkey, their existence is threatened by mass tourism development, mainly due to the night lights and sand extraction (Kuvan 2005: 271; De Stefano 2004). In fact, in 1998, a WWF survey found that the ecosystems of 40 % of the Turkish Mediterranean coastline were seriously damaged by tourism development (De Stefano 2004: 29).

3.4   Overconsumption of Other Resources

Tourism development is responsible for excessive consumption not only of water (in areas characterized by water deficit), but also of other resources such as electricity. In Alanya, for example, electricity consumption increased by 208 % between 2000 and 2008, with tourism accounting for 21 % of the consumption (Sabban 2013). During the summer peak season, electricity consumption in tourist areas could become two or three times higher than the consumption during off-season months (Sabban 2013). As with water consumption, five- and four-star hotels have higher electricity needs than other hospitality establishment types. The electricity consumption of five-star hotels represents 46 % of the total electricity consumption by the tourism industry, and the consumption of four-star hotels accounts for 19 % (Tosun and Caliskan 2011). Also, a four-star hotel was found to consume 2.4 times more electricity than a one-star hotel (EEA 2003).

3.5   Air, Ground, and Noise Pollution

Besides water pollution, which we discussed earlier, overcrowding, traffic jams, and noise also create environmental problems and discomfort for the local population (Tosun 2001; Tosun and Caliskan 2011). Tourism is responsible for increased air pollution, especially during peak season, when the number of vehicles in the coastal areas increases substantially, often leading to traffic jams (Tosun 2001).

Tourists also generate more solid waste than local residents (up to 7 kg per day compared with the 0.5 kg waste per day generated by local residents) (Sabban

2013). For example, in Alanya, Tosun and Caliskan (2011) found that tourism generated approximately 50 % of all solid waste, much of it during the summer time.

Studies have also shown that 3 % of Antalya's permanent population living close to the tourism and entertainment areas on the seaside is subjected to high levels of noise during daytime (29,000 households) and night-time (10,500 households), a problem that may cause sleeping disorders and several illnesses, such as hypertension (Sari et al. 2014).

3.6 Social Problems

Turkey's tourism strategy emphasized the development of mass tourism along the coasts of the Marmara, Aegean, and Mediterranean seas. To convince entrepreneurs and investors to start tourism- and hospitality-related businesses in these predetermined coastal areas, the central government offered them very generous incentives (Tosun 2001). By so doing, the government hoped that the benefits accrued from the development of mass tourism in these coastal provinces would eventually trickle down to other sectors and other provinces. However, so far, this has not happened; Turkey has not been successful in using tourism to stimulate the development of the more backward regions[6] (Tosun et al. 2003). On the contrary, the development of coastal mass tourism has contributed to increased inequality among geographic regions and social classes (Tosun et al. 2003; Gezici et al. 2006).

This does not mean, however, that local residents have benefited very much from tourism development in their coastal province or locality. In fact, tourism development in coastal areas has benefited mainly the investors in the tourism and hospitality sector (hotels, restaurants, etc.), very few of which were local. These outsiders were attracted to invest in the region by the government's incentive program. Legally, local people were not prevented from taking advantage of the government's incentives; however, locals had to overcome discouraging bureaucratic and financial barriers. Firstly, the government favored large investments over smaller ones. Local people did not have the required skills to manage large tourism operations. They also lacked the financial resources to open such establishments, whereas big (foreign and domestic) investors had access to better financing. Big investors also benefited from the help of teams of lawyers to navigate the intricate bureaucratic formalities (Tosun et al. 2003; Seckelmann 2002; Alipour 1996). For this reason, after the early 1980s, the small local investors who initiated tourism operations in the area (Tucker 2010) were quickly replaced by large, often

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[6]To be fair, we should note that, more often than not, the development of coastal mass tourism leads to an increase in the development gap between the coastal and the inland regions, especially in the developing nations. Andriotis (2006), for example, has reported a very similar situation on the island of Crete (Greece), where most development has taken place along the coast (stimulated by mass tourism), while the interior of the island is still used mainly for agriculture.

foreign-based, companies (Seckelmann 2002; Tosun 1998; Yüksel et al. 1999). Today, non-local investors control most of the tourism operations in the mass tourism development areas. For example, 60 % of the capital invested in tourism development in Side came from outside the area (Gezici 2006: 452).

The main benefit of tourism development for the local people seems to remain the provision of jobs, but most of these jobs are seasonal, part-time, low-skilled and low-paying (Tosun et al. 2003; Seckelmann 2002). Moreover, in many cases, these jobs are filled by outsiders rather than by local, indigenous people. For example, in Side, only 6.7 % of those working in the tourism industry are locals (Gezici 2006: 452), and in Alanya, 30–35 % of the total employees do not live in the city permanently (Tosun and Çalışkan 2011). This is because some of these jobs may require skills that could not be found locally; other available jobs, being seasonal and low-paying, are not considered very desirable by the indigenous population. For example, in Urgup, Cappadocia, the most unwanted job is that of a hotel receptionist (Tosun 2002: 235). This is because candidates were brought from elsewhere for the qualified positions, while the local people were offered only unqualified, low-paid, seasonal, and part-time positions (Tosun 2002: 247).

The indirect benefits of tourism developments on the well-being of the indigenous population have also been rather limited. Most of the revenues derived from tourism development are actually directed toward and administered by the central government. Only 10 % of the total general budget tax revenue is then transferred by the central government to the local authorities, and of this, 6 % is paid based on official census figures on resident population (Burak et al. 2004: 519). However, resident population in coastal municipalities tends to increase very rapidly, and this increase is not adequately reflected by censuses, which are recorded every 10 years or so. There is also a very significant seasonal population that is not recorded in the official documents but which uses the local infrastructure and services. To this, we should also add the tremendous growth in the number of tourists. For example, between 1981 and 1991, the number of guesthouses in Çeşme increased from 2 to 118 (Burak et al. 2004, citing local consultancy documents). Due to these reasons, urban infrastructure is always lagging behind (Burak et al. 2004).

The ever-expanding tourism infrastructure and facilities were created at the expense of the agricultural land (Kaya and Smardon 2000; Gezici 2006). In Side, entire orange groves were destroyed to make room for tourism developments (Gezici 2006). In Alanya, extensive olive and citrus gardens had to be destroyed to make room for hotels and second homes[7] (Tosun and Caliskan 2011). Many farmers and agricultural workers were uprooted from their land and forced to find other ways for making a living (Tosun and Caliskan 2011).

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[7]It is estimated that approximately 20 km^2 of agricultural lands have been lost in Alanya alone to tourism development (Tosun and Caliskan 2011).

The numerous tourists, many from affluent countries, are driving prices up, making life more expensive and more difficult for the locals. Many tourists prefer to shop in local open markets for the atmosphere and lower prices, yet the tourists' interest in these markets increases prices, making products less affordable for the locals (Tosun 2001). Also, sellers tend to pay more attention to the needs of tourists, ignoring the needs of the local population (Tosun 2001).

Another very important aspect that needs to be highlighted is that tourism development in the coastal areas has created a de facto segregation between coastal developments and their hinterlands, and between tourists and those directly working with tourists, and locals (Tezcan 2004). Many local residents appear to have lost the right to access public coastal lands (e.g., beaches), which seem to be reserved for tourists (Tezcan 2004; Kaya and Smardon 2000; Tosun 2001). At the same time, the increase in the tendency toward all-inclusive hotel facilities means that tourists have fewer reasons to wander outside the hotel complex, so that the small businesses run by the indigenous people benefit too little from coastal tourism development (Tezcan 2004).

In fact, in any mass tourist destination, we can notice the existence of two distinct communities that are visibly separated. The first community, close to the sea, consists of tourists, tourism investors and entrepreneurs, and second-home owners. The members of this community enjoy good infrastructure and services, although most of them do not live there permanently. The second community is made up of indigenous people and local civil servants, is permanent (members live there all year round), and is located behind and at a distance from the first community. The quality of the housing here is lower, and the urban infrastructure is very basic. The only relationship between the two communities is reduced to work; residents of the second community fill jobs in the first community, jobs that, as we discussed earlier, are low-status and low-paying and thus benefit very little the second community (Tosun 2001).

Finally, it was hoped that the contact between tourists coming generally from developed countries and the local population would have a positive impact on the latter. However, a study by Tosun (2002) in Cappadocia revealed that tourism development did not make local residents change their manners and become more polite. As a matter of fact, perhaps due to low education levels and lack of foreign language knowledge, more than 62 % of the residents surveyed declared that they had no contact with tourists (Tosun 2002: 235). Moreover, the study revealed that the impact has been rather negative, as it resulted in an increase in individual and organized crime, alcohol and drug consumption, sexual promiscuity, and a decrease in trust toward other community members (Tosun 2002: 247).

The legacy of uneven development, privatization of space, and social inequality caused by mass tourism development could undermine any prospects for more sustainable approaches to mass tourism (Bianchi 2004).

3.7 Cultural Impact of Mass Tourism Development

As already intimated, over the last 40–50 years, Turkey's coastal areas have witnessed a construction boom. Hundreds of hotels and other tourism facilities have been built during this period, yet the construction of these hotels happened in a haphazard way (Alipour 1996; Tosun 2001). In the absence of comprehensive and integrative planning, these constructions did not follow the traditional or local dominant architectural style, leading to architectural pollution and what Cevat Tosun calls "construction site syndrome" (Tosun 2001: 295). For example, insufficiently planned tourism development in Alanya has resulted in the coastline being filled with ribbon buildings that are architecturally very ugly and are visibly out of place and out of scale when compared with the surroundings (Tosun and Caliskan 2011). Moreover, many old buildings in central Antalya, with a considerable historical and cultural value, are under threat of being taken down to make rooms for hotels, and as a result, the city has begun to lose its cultural identity (Kaya and Smardon 2000). Further, a number of archeological sites were seriously damaged during the process of tourism development in Side (Gezici 2006).

Many mass tourists are no longer content with sitting idly on the beach. They want to visit around and get a glimpse of the local culture. To satisfy their curiosity, many restaurants, hotels, clubs, and bars hire artists to present folk music, dances, and local traditions. Because these establishments are driven by profit, they do not want to spend a lot of money in the process, and consequently, they do not always hire well-trained, professional performers; as a result, cultural values are mutilated and destroyed (Eroglu 1995; cited in Tosun 2001: 297). Moreover, many local traditions are presented to tourists in a distorted way. Tosun (2001: 297) reports on an event that he witnessed personally, in which a circumcision was presented in such a way that it scared the boys that were about to undergo the procedure.

Another problem mentioned in the literature is that many handcrafted items that are presented as traditional are actually made elsewhere, with non-local materials. This practice damages the image of the local community (Tosun 2001: 297; see also Chap. 20 by Gezici and Salihoğlu in this book).

We could conclude from here that while local culture may constitute the main tourism resource in an area, it "should not be manipulated or exploited particularly as an instrument for tourism development" (Tosun 2001: 297). Due to overcommercialization, tourists may acquire a distorted image of the local culture and the local community (Tosun 2002: 235).

3.8 Economic Benefits Are Fewer Than Claimed

While the development of mass tourism has been encouraged mainly for the economic advantages it was presumed to bring, in reality, the economic benefits have not risen to the expectations. Although the number of tourists visiting Turkey has

increased year after year, revenues from tourism are still below expected values (Gezici et al. 2006; Yarcan 2007; Tosun 1998). This is because mass tourism is characterized by lower spending per tourist, so, in order to stay competitive, Turkey has engaged in bidding wars with other countries in the Mediterranean Basin, which has benefited more the multinational corporations organizing the tourist flow rather than Turkey (Reid 2003; see also Tables 2 and 3 in Chap. 1).

In order to keep prices low, Turkey also started to offer all-inclusive packages. For example, more than 80 % of international tourists visiting Antalya prefer to buy all-inclusive package tours (Euractive 2010; cited in Duman and Tosun 2010). While this type of high-quality holidays has attracted an increasing number of international tourists to Turkey's beaches, it has also significantly squeezed profits (Duman and Tosun 2010). This practice of keeping prices low and increasing the number of international tourists has had two major consequences. On the one hand, it has increased dependency on mass tourism, which has subsequently reinforced lower and lower prices (Yarcan 2007). On the other hand, Turkey has been affected by its international image as a cheap mass tourism destination and this label is difficult to change, in spite of the more recent efforts to promote the country as a heritage tourism destination (Alvarez and Korzay 2011; Sönmez and Sirakaya 2002). The unwanted outcome is that foreign tourist volumes will keep increasing, while foreign exchange earnings will continue to decline (Yarcan 2007). Destinations that are dependent on mass tourism face shrinking revenues (Shaw and Agarwal 2007).

The problem of squeezing revenues and profits is exacerbated by the over-reliance on foreign tour operators (Tosun 1998). For example, of all tourists who arrived to Alanya in 2007, only 11.7 % booked and organized their vacation by themselves, the rest being brought in by tour operators (Aktaş et al. 2007; cited in Tosun and Caliskan 2011). International tour operators have the power to move hundreds of thousands (and even millions) of tourists over a year. They can create and direct demand (Williams 2009) and tend to abuse their power using predatory pricing strategies (Shaw and Agarwal 2007). For example, Buhalis (2000) has shown that oligopolistic tour operators have forced hoteliers in Greece to accept contracts that reduced their profit margin so much that it started to affect the quality of their product. Turkey cannot afford to lose tourists to competing countries and is forced to give into ever-increasing demands from these foreign tour operators to lower prices (Yarcan 2007).

To reduce the dependence on the whims of foreign tour operators, many local accommodation owners have decided to establish private airlines and tour operators which they operate in the market countries (Yarcan 2007). By so doing, they are able to offer a greater variety of vacation holidays and include more cultural tours, thus increasing the number of places visited and the tourist expenditure for vacations of the same duration (Yarcan 2007).

Also, Akkemik (2012) has argued that the impact of foreign tourist expenditure on domestic production, GDP, and employment creation is rather modest because much of this expenditure is leaking out of the Turkish economy, due to the significant involvement of foreign capital. It is estimated that up to 60 % of the tourism

revenue deriving from the package tours organized by foreign tour operators does not stay in Turkey (MT 1990; cited in Tosun and Caliskan 2011).

Also, often times, tourists who arrive in Turkey with a packaged tour are not encouraged to shop in small local shops but are rather directed and even transported to large, expensive souvenir shops that most often than not belong to non-local businesses (Seckelmann 2002).

Other analysts have criticized coastal regions' over-reliance on tourism as the main driver of the local economy (Kaya and Smardon 2000). For example, tourism revenue represented 86.2 % of the GDP of Alanya in 2005, up from 20.5 % in 1980 (Tosun and Caliskan 2011). Since most tourists come from abroad, the local economy will be dependent on the state of the economy in those countries (Yarcan 2007). As Yarcan (2007: 788) has stated, "price competition and dependency on mass tourism are two interrelated problems; one contributes to the other."

We also need to keep in mind that mass tourism in the Mediterranean basin is a seasonal activity. Most international visitors to Turkey are registered during the summer months, while during the winter time, most tourism activities in the coastal areas come to a halt. In Turkey, more than 50 % of international tourists arrive during the summer time, between June and September, and more than 70 % between May and October (Var 2001). The main problems deriving from the seasonality of tourism activities are finding and keeping a well-qualified labor force and dealing with very high tourist densities during the high season.

The development of tourism in Turkey is very uneven, with the Aegean and Mediterranean coastal areas being a lot more developed than the interior provinces (Seckelmann 2002; Egresi et al. 2012). This uneven tourism development has reinforced the existing economic inter-regional disparities in Turkey, with the west being a lot more developed than the east (Seckelmann 2002; Tosun et al. 2003; Tosun 2002; Göymen 2000; Tosun 1999).

3.9   Discussion and Conclusions

At the end of this chapter, we could conclude that mass tourism development in Turkey has had important negative environmental, social, and cultural impacts, while at the same time, the economic benefits are fewer than expected. While this focus on beach tourism has been critical for the economic development of Turkey, the further indiscriminate development of this sector would raise some major concerns, due to the very nature of this type of tourism (Okumus et al. 2012; Okumus and Karamustafa 2005; Tosun et al. 2008, among many others):

1. When we combine seasonality with spatial polarization, the result is a spatial organization that puts intense pressure on the environment and on local communities. Indeed, research has indicated that coastal areas encounter more environmental problems and are subjected to stronger pressures than interior destinations (Gezici 2006). Turkey is realizing that tourism development (at

least in its mass form) is not a panacea for all national and regional economic problems. Tourism implementation plans should then be designed to minimize environmental and cultural damage and maximize economic gains while giving local communities more decision power (Tavmergen and Oral 1999).

2. Social inequality. Those who benefited the most were large investors from outside, whereas the local people benefited very little. Initially, small local businesses were involved in destination development. After only a few years, these were replaced by large foreign and non-local domestic businesses, often multinational corporations (Tosun et al. 2004).

3. This type of tourism is very sensitive to national and global crises (Yarcan 2007), which may cause important variations in the number of tourists and further reduce economic benefits.

Many of the problems discussed above were generated by the inconsistency of tourism legislation and policy, due to the political instability that characterized Turkey until the early 2000s (Tosun and Timothy 2001). Rapid tourism growth in terms of volume and value happened in a haphazard way, without well-thought-out, comprehensive planning (Tosun et al. 2003). Tourism development was beyond the control of local authorities (Tosun 1998). As tourism was declared a priority for national development, very powerful central government enforced this strategy by dictating decisions to regional and local governments (Tosun 1998, 2001). Many local governments were dependent—financially and otherwise—on the central government, so they had to accept and implement all decisions regarding tourism development, even when they understood the possible consequences (Tosun 2001). Turkey has not had a tradition for local participation in decision making, so that the local population was not generally consulted, even though decisions to develop mass tourism in their communities had the potential to significantly alter their lifestyles and their livelihoods (Tosun 2001). Confronted with many problems, local administrators could not respond effectively to the needs of tourists and local residents simultaneously; therefore, they focused on the needs of tourists and second-home owners (Tosun 2001). At the same time, they ignored the needs of the local population.

Hotels were built rapidly almost everywhere in the coastal areas, without effective control. Mass tourism products are not necessarily based on what tourists want, but rather on what the businesses want, which is to create economies of scale, in order to allow for profits even at low prices. Hence, to give access to the beach to as many tourists as possible, many high-rise hotels were built near the beach (Claver-Cortes et al. 2007).

A land use planning strategy was previously designed by the Ministry of Tourism but has not been effectively implemented, and many Turkish entrepreneurs learned to get round the rules (Tosun 2001). The delay in enacting legislation and enforcing measures to increase the sustainability of coastal zone developments was determined by political and institutional reasons, as more than 15 institutions are involved in the management of coastal areas, "generating biased solutions due to the plurality and fragmentation in the decision making process" (Burak et al. 2004: 516).

Finally, tourism resources are part of the "commons," or the common pool of resources that is used by more than one economic sector and by both tourists and residents. As any "commons," tourism resources experience problems of overuse and mismanagement (Briassoulis 2002). As we know, "tourist attractions are not infinite and timeless but should be viewed and treated as finite and possibly non-renewable resources" (Butler 1980: 11). Overuse damages the environment and other resources and reduces the attractiveness of a destination. This eventually results in direct and indirect costs such as reduced income and loss of employment opportunities (Briassoulis 2002). Also, land use conflicts among tourism, other economic sectors, and nature conservation will lead to an inefficient use of resources. These conflicts could also affect the image of the destination, leading to a decline in the number of tourists (Briassoulis 2002). Investing in improvements of the commons is a difficult decision because "tourist demand is volatile due to changing preferences, competition from other destinations and the manipulation of flows and costs and quality of services made by intermediaries" (Briassoulis 2002: 1077).

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Part II
Introducing Alternative Tourism

Chapter 4
Alternative Tourism: Definition and Characteristics

Istvan Egresi

4.1 Introduction

Part I of this book outlined the stages in the development of mass tourism in Turkey, emphasizing the important role it has played in Turkey's economic development strategy. However, as Egresi pointed out in Chap. 3, the rapid development of mass tourism also had some very serious negative repercussion. These negative impacts were ignored or minimized by the government during the earlier stages of tourism development, as the emphasis was on growth of the number of tourists and revenue. More recently, however, authorities started to be more preoccupied with the problems caused by mass tourism development and to look for solutions to ameliorate the situation. In order to conform to the principles of sustainable development, Turkey must:

(a) Increase diversity of the tourism supply in mass tourism areas and increase the profitability of mass tourism operations.
(b) Reduce the problems related to the seasonality of mass tourism, especially increasing full-time employment in the industry.
(c) Reduce the pressure on the environment and the communities in mass tourism areas by spreading tourism operation on a larger scale.
(d) Reduce the existing development inequalities between coastal provinces and provinces in inner and Eastern Anatolia by focusing future tourism development in the latter, based on local attractions.

This chapter starts by examining a number of possible solutions to the problems caused by mass tourism development, focusing particularly on the development of

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alternative forms of tourism. In this sense, alternative tourism is defined and discussed in relation to a multitude of factors. In the final part, the case studies presented in Part II are shortly introduced.

4.2 Possible Solutions to Solve the Problems Created by Mass Tourism

To limit the problems caused by mass tourism development while simultaneously maintaining—and even increasing—the benefits, several solutions have been proposed. One idea was to encourage domestic tourism especially in areas which are not currently visited by international tourists (Seckelmann 2002; Okumus et al. 2012). While 10–15 years ago, relatively few Turks had disposable incomes to allow them to vacation in Turkey or abroad, the situation is different today.

The second measure we propose would be a complete makeover of tourism in coastal areas. We argue throughout this book that mass tourism plays a very important role in the economy of this country and cannot be eliminated or replaced by alternative tourism. However, some changes to tourism in coastal areas must be effected in order to minimize the problems and increase their sustainability. Turkey could learn from the experiences of other Mediterranean countries, with a more mature tourism industry. Tourism has impacted the Mediterranean region in positive and negative ways, and the outcomes of these impacts vary from country to country and from place to place (Bramwell 2004). Particularly, the environmental and sociocultural impacts have been amply documented in the tourism literature; however, more recently, even the economic sustainability of mass tourism practices is debated. It has become visible that the older resorts in Spain and Italy are facing tremendous pressure from deteriorating infrastructure, environmental pollution, and competition coming from other countries in the area that are able to provide the same product at increasingly lower prices (Bramwell 2004). Squeezing profits also means that older resorts may not have the financial capacity to renovate. Following Butler's life cycle model (Butler 1980), we could conclude that many older resorts have already entered a state of decline. We could think that this is what also awaits Turkish resorts in a decade or two. However, Agarwal (2001) argued that resort decline is not related to any life cycle, but rather depends on the interactions between internal and external forces. Therefore, decline is not the inevitable outcome of resort life cycle. As the case of Benidorm, in Spain, demonstrates, with the right changes, mass tourism resorts can be rejuvenated and can continue to be competitive (Claver-Cortes et al. 2007).

Many of today's mass tourists are also more sensitive to the environmental and cultural deterioration, overcrowding, and high traffic levels, or to water and air pollution, and demand higher quality holiday setting (Aguilo et al. 2005). In order to remain competitive in the international tourism market and to attract higher quality (mass) tourists, coastal resorts will have to reconsider their attitude toward

the environment. Some Mediterranean destinations have already been repositioned to take advantage of this new orientation. For example, mass tourism in the Balearic Islands is currently in the process of restructuring, seeking new ways to improve competitiveness (Aguilo et al. 2005). Some local authorities, such as the municipality of Calvia in the Balearic Islands, have decided to take a sustainable development approach which, in time, proved to be a winning strategy. From a municipality with poor economic performance, high traffic congestion, and low level of competitiveness, Calvia has become a model to be followed by other municipalities in the archipelago (Aguilo et al. 2005).

Some resorts tried to reinvent themselves by developing new large-scale products to cater to a diversity of clientele, from golf courses to water entertainment, to casinos and to conference centers (Bramwell 2004). Others are trying to diversify and personalize their tourism product by getting involved in alternative tourism. Due to their smaller size and customization, alternative forms of tourism are considered to be better adapted to the changing tastes of the consumers (Bramwell 2004). Tourists now expect more beside the classic trio made up by sand, Sun, and sea. They favor a more active vacation. They want to take daily excursions to the surrounding areas, have access to a vibrant night life, and have access to swimming pools and sport facilities, including water sports (Kozak and Martin 2012: 188). This proves "the existence of neo-Fordist Sun-and-sand-type tourist: a consumer of a less standardized, better quality product" (Aguilo et al. 2005: 220).

In Turkey, such shifts have yet to be reported. The reasons for inflexibility can only be speculated. It is possible that this vast body of knowledge has not been diffused effectively at local destination levels, so much of the environmental effects of tourism development may be unknown by local authorities who need this kind of information to plan and manage tourism activity. Other studies have shown that even when residents and local businesses are aware of sustainable tourism practices, they may choose not to pursue this track because the short-term individual gains that result from exploiting the shared resources are greater than the potential losses that could result in the long term from the overexploitation of these resources (Dodds and Butler 2010). There is, then, little motivation for stakeholders to engage in more sustainable forms of tourism. Moreover, achieving sustainable tourism goals requires good collaboration among stakeholders, which is often difficult in practice (Graci 2013).

A study that investigated resident attitudes toward tourism's environmental, social, and economic impact found that residents displayed favorable attitudes toward tourism development, although they were concerned about the negative impacts of tourism, mainly on forests (Kuvan and Akan 2005; also in Korca 1998 cited in Seckelmann 2002). However, they blamed the negative impacts not on tourism development, but on the local and national authorities' failure to exercise effective management (Kuvan and Akan 2005). Most respondents also agreed that the private sector has not fulfilled its obligations toward the protection of the environment (Kuvan and Akan 2005). In Cappadocia, where only a small portion of the local residents benefited from tourism development, they neither support nor

oppose tourism (Tosun 2002); on the other hand, tourism development has negatively affected planning decisions (Tosun 2002).

Another problem is that, although many people claim to care about the environment, few are willing to make lifestyle changes in order to address those concerns regarding the environment. In particular, when they are on vacation, they prefer to act hedonistically (Weaver 2009; Miller et al. 2010). The extent to which tourists are aware of and care about the environmental impact of their activities depends on a number of factors. For example, a study in Turkey that investigated the perceptions of the environmental impact of mass tourism, as well as the behavior of these tourists and their willingness to pay for protecting the environment, found that differences in "environmental awareness" were more likely to be associated with the nationality of tourists than their level of education or occupation (Baysan 2001). The study found that German tourists were more aware of environmental issues associated with mass tourism, were more likely to behave more responsibly, and were more willing to pay for the damage to the environment than Turkish or Russian tourists (Baysan 2001). Budeanu (2005) suggests that tour operators should play a more important role in changing behaviors and attitudes toward more sustainable forms of tourism. Unfortunately, these findings suggest that the expectations and behavior of most mass tourists and residents are unlikely to encourage the industry to go through a transformational "paradigm shift" (Weaver 2009).

The third solution to the problems created by mass tourism would be the diversification of the tourism product (including some alternative forms of tourism) and the opening of new areas for tourism development (Tosun 1998; Kozak et al. 2008). Worldwide, there is a trend for demand to move away from mass tourism and to embrace alternative forms of tourism (Poon 1993). These ideas have more recently been included in governmental discourses and can be found in official documents regarding Turkey's plans and strategy for future tourism development (Yuksel et al. 2009).

4.3   Alternative Tourism

Alternative tourism can be defined in relation to a multitude of factors (Noveli and Benson 2005). For example, by "alternative tourism," some authors have understood "new tourism" (Poon 1994), "slow tourism" (Conway and Timms 2010), "homestay tourism" (Dernoi 1981), "community-based tourism" (Dernoi 1988; cited in Isaac 2010), and even "gay tourism" (Ivy 2001). Both "new tourism" and "slow tourism" were conceptualized as antithesis to mass tourism's standardization of tourism product (Conway and Timms 2010), in accordance with post-Fordist consumption (Mowforth and Munt 2009). While mass tourism is based on a standardized product offered to a large number of tourists, alternative tourism is more heterogeneous in nature (Marson 2011).

Spilanis and Vayanni (2004) have proposed dividing tourism activity into two major categories: conventional tourism and new forms of tourism. Conventional tourism represents the main form of tourism and is labeled as such because, similar to "conventional economics," it is highly reliant on the market and on the money value of all inputs, while, at the same time, disregarding the value of the environment and of various externalities (Spilanis and Vayanni 2004). The term is not equivalent to mass tourism, Spilanis and Vayanni (2004) argue, because mass tourism is not a form of tourism, but rather an indicator of how tourism activity is organized (low-cost, standardized tourism products sold to the masses by tour operators). In the same vein, new forms of tourism are not synonymous with alternative forms of tourism. They rather refer to special interest tourism. The term "alternative tourism" points to the way travel is organized, whereas special interest forms of tourism hint to the special motives that determine travel (Spilanis and Vayanni 2004).

Alternative tourism has also been interpreted as "niche" tourism, derived from post-Fordism to provide consumers with a more personalized travel experience (Noveli 2005; Isaac 2010; Conway and Timms 2010; Mowforth and Munt 2009). However, the term is most frequently used today to designate tourist products and services that are different, perhaps even opposite to mass tourism, by means of supply, organization, and the human resources involved (Pearce 1992; Butler 1992; Williams 2009). Such products and services have "fewer and less severe negative effects on destination areas, environment, and their populations without diminishing the positive effects" (Smith and Eadington 1992: 32; Oriade and Evans 2011). Many new, alternative forms of tourism were created to preserve or improve local environmental (ecotourism), cultural (heritage tourism, religious tourism), and socioeconomic (pro-poor tourism, community-based tourism) conditions (Conway and Timms 2010; Dernoi 1988).

Alternative tourism may include a variety of forms, from ecotourism to religious tourism. Many of these capitalize on a niche resource, are relatively small in scale, and encourage interaction with the local communities. These forms of tourism are reckoned to be more ethical in their relationship with local communities, as they promote respect for local cultures, livelihoods, and customs; involve local people in the development process; and imply a more equitable distribution of both economic costs and benefits between tourism developers and host communities (Williams 2009; Hall and Lew 1998; Mowforth and Munt 2009). These characteristics make alternative forms of tourism very important for local and regional development because they allow local communities to benefit more from the development of tourism. For this reason, important global tourism organizations, such as the World Tourism Organization (WTO), view the development of alternative tourism as being more beneficial to local communities than mass tourism (Hall and Lew 1998). The way alternative tourism has been described recently almost provides it with a moral legitimacy over mass tourism (Robinson and Noveli 2005). However, as we will see in Part III, alternative tourism is not always more sustainable than mass tourism.

The shift toward alternative tourism was due to changes in the tourism demand to travel that asked for more distinctive, more personalized, and unique products (Marson 2011; Poon 1993).Travelers interested in alternative forms of tourism are considered to be more educated, more interested in local cultures, better off, more willing to spend money in the local community, and, possibly, more responsible (Bramwell 2004). The power of tour operators, the embodiment of mass tourism, has recently been challenged by the emergence of low-cost airlines, which allows tourists to self-package their own holidays (Bramwell 2004). Also, almost everyone today has Internet access (at least in the developed world) and can easily access different Web sites, in order to self-package their vacation product according to their personal needs and wants (Bramwell 2004).

4.4   Alternative Tourism in Turkey

The Turkish government believes that, in order to spread the benefits of tourism away from the Aegean and Mediterranean coasts to other provinces, it must focus on niche forms of tourism that are based on each province's individual attractions and resources (Pirnar 1996). This strategy, if successful, promises to foster social and economic development of backward regions and disadvantaged groups. Moreover, complementing mass tourism with alternative forms of tourism (such as cultural tourism) may better differentiate Turkey's tourism offer from that of the competitors (Okumus et al. 2012).

Two forms of alternative tourism have been specifically highlighted in the government's document: cultural tourism and religious tourism. Southern and Southeastern Anatolia could especially benefit from these two forms of tourism, as they possess a very rich patrimony of cultural and religious structures and traditions, some of these being included in the UNESCO list. Turkey's tourism strategy for the year 2023 has also proposed the establishment of seven tourism development corridors, such as Olive, Winter, Faith Tourism, Silk Road Tourism, Black Sea, Plateau, and Trace Cultural Corridors (Okumus et al. 2012). Moreover, a number of interior regions have high potential for the development of alternative forms of tourism, such as thermal tourism, cultural tourism, rural tourism, winter tourism, golf tourism, mountain tourism, yacht tourism, congress tourism, and ecotourism (Tezcan 2004).

One major impediment in the implementation of the government's plan would be the lack of adequate infrastructure to attract and accommodate Western tourists (Tosun et al. 2003); however, the government is committed to remedying this situation by building new roads, upgrading airports, and transforming restored historical buildings into guest houses and small family-owned hotels (Ministry of Culture and Tourism 2007).

4.5 Introducing the Case Studies

The next twelve chapters in Part II of this book will examine a number of alternative tourism case studies focusing on the following aspects: (1) What is the current state of development? (2) What is the potential for further development in the future? (3) What are the benefits and the costs of the development of these alternative forms of tourism? Although chapters are structured differently and do not follow a cookie-cutter style, in general, each chapter will map, discuss, and assess current projects of alternative tourism and, based on resources and needs, will examine the potential for the development of that particular form of alternative tourism (i.e., ecotourism) in other parts of the country.

In Chap. 5, the authors (Faruk Alaeddinoğlu and Mehmet Şeremet) provide a critical account of a specific form of nature-based tourism, known in Turkey as "yayla tourism." "Yayla" refers to the high-altitude pastures where Turkish pastoralists move their livestock for the spring and summer. Yayla was introduced in the early 1990s as an alternative to mass tourism on the Mediterranean and Aegean coasts, the program being later extended to the Black Sea Region. This chapter focuses on the introduction of yayla tourism to the Eastern Black Sea Region. The authors selected two case studies to evaluate the sustainability of this alternative form of tourism in Turkey. On the one hand, tourism in Kaçkar yayla has developed in a sustainable way. The fact that much of the area was declared a national park has protected the local environment and culture against degradation. On the other hand, Ayder yayla provides insight into an unsustainable form of nature-based tourism. Here, we have a case of "massification" of alternative tourism, in which tourism develops beyond sustainability. The authors argue that improving infrastructure in the region through a government-initiated Green Way Project brought more tourism and tourism-related investments to the region. However, this move has benefited mainly business people from outside the region, while the locals are paying most of the costs, due to the degradation of the environment and the loss of their livelihoods. What we can learn from this study is that yayla can be regarded as a sustainable form of alternative tourism, provided that development is well-planned and local people are involved in the planning and development.

Chapter 6 (by Gülpınar Akbulut) provides an account of the potential development of geotourism. A vast country by European standards, the geology of Turkey is the result of very active plate movements in the region. The aim of the chapter is to inventory the main geotourism resources of Turkey. This includes mountains, water features (rivers, lakes, waterfalls, and thermal springs), as well as other geological and geomorphological features (canyons, badlands, karstic forms, caves, etc.). While the development of geotourism in Turkey is highly desirable, it is facing a number of challenges, such as:

- The lack of a former recognition of the concepts of geotourism and geopark;
- The inexistence of an official geosite inventory; and
- The lack of a geotourism guide that can be understood by the lay public.

Chapter 7 (by İsmail Kervankıran) discusses the development of thermal tourism in Turkey in a historical context. The author points out that, although Turkey has one of the greatest geothermal heating power potentials in the world, very little of this potential is so far used directly and/or indirectly. The development of thermal tourism could lead to a better use of these waters. Thermal tourism, as a form of health tourism, is one of the fastest growing types of tourism in Turkey and in the world. The author argues that thermal tourism is more sustainable than mass tourism because it is less dependent on seasons and has a stronger impact on local economies. Thermal tourism is also less dependent on international markets, as there is a strong domestic demand for it. Since 2008, the number of facilities and the bed capacity have increased tremendously, as has also the number of tourists, both foreign and domestic. Many older facilities have been modernized to the highest standards and new modern facilities have been built. This study has shown that the number of thermal hotels holding a Tourism Enterprise license and the number of tourists accommodated by them have increased significantly between 2010 and 2014. According to governmental documents, Turkey should become the most important health and thermal destination in the world by 2023. However, to ensure sustainability, tourism planners need to pay attention to the possible negative impacts and make sure that geothermal waters are used in a sustainable way.

In Chap. 8, Vedat Çalışkan examines the potential of cultural heritage of different ethnic groups living in Turkey to attract tourists. Ethnic tourism is a form of tourism in which the main motivation to visit a destination is to learn more about the traditional lifestyle of ethnic groups living there. Whereas in the past, ethnic or religious minorities were perceived as a threat to the territorial unity of the country, today, many countries are using these ethnic or religious minorities to promote themselves to tourists (Jamison 1999). Globalization has not only produced a trend toward economic, political, and cultural integration, but also a counter-trend that is celebratory of diversity and multiculturalism (Almeida Santos et al. 2008; Doorne et al. 2003). In Turkey, ethnic tourism is somewhat complicated, as Çalışkan explains, by the fact that the concept of ethnic minority here has a different understanding than in other countries. Only three ethnic groups (all non-Muslim) are given the status of minority, with all the rights that derive from it: Greek (or Rum), Armenian, and Jewish. The other non-Turkish populations (including the Kurds) do not enjoy this status. Moreover, as Çalışkan argues, until recently, in the Turkish society, one could not openly discuss ethnic or religious minorities, and bringing tourists to Turkey with the specific purpose of visiting heritage sites associated with these minority populations, or taking part in cultural events in those communities, would have been considered taboo. These days, the Turkish authorities are more open to the idea of tourists visiting heritage sites belonging to ethnic or religious minorities; however, one problem that persists is the tense relationship that exists between Turkey and two countries that could become major generators of ethnic heritage tourists: Armenia and Israel (Egresi and Hoşgeçin 2014).

Chapter 9 (by Gökçe Özdemir) examines the potential of festivals, as short-duration attractions, to attract visitors or to make them stay longer at the

destination. The author concludes that, while festivals are rarely the prime motivator for travel, they could act as "tourism ambassadors" of Turkey. In other words, festivals could create a favorable image of a destination, through which demand for Turkey among domestic and international tourists could be stimulated. In support of her argument, the author provides an account of the great diversity of the festivals that are organized in Turkey every year. Some of these festivals take place in large cities or in popular tourist areas and are attended by many domestic and international tourists. Others are organized in small towns and villages, and serve the local communities. Some festivals are recurring events, while others are one-time events. As the number of festivals organized across Turkey has increased, competition to attract locals and tourists has intensified. Özdemir argues that this forces festival organizers to become more innovative and more original.

In Chap. 10, Nuray Türker assesses Turkey's potential for the development of religious tourism. She concludes that Turkey has an enormous potential for this form of alternative tourism, considering that Turkey has been a major center for all three monotheistic religions, Islam, Christianity, and Judaism. Anatolia is very rich in religious buildings and monuments, such as mosques, churches, monasteries, and synagogues, which are sites for numerous crowd-drawing religious ceremonies and rituals. The author informs us that many of these religious sites are already among the main tourist attractions of Anatolia. Recognizing its potential to contribute to a more sustainable local development, the Ministry of Culture and Tourism has included religious tourism among the priorities in its 2023 tourism development strategy document. However, the development of religious tourism is not without its challenges, and in the last part of the chapter, Türker identifies and examines a number of these obstacles that Turkey must overcome if it wants to become a major destination for religious tourism.

In the next chapter, titled "Dark Tourism and Its Potential in Turkey,, Nedim Yuzbaşıoğlu and Yunus Topsakal critically examine the concept of dark tourism, discuss the main types of dark tourism, and analyze the main motivations to visit dark tourism destinations. In the second part of this chapter, the authors explore Turkey's potential for dark tourism. They contend that a country with such a rich history, full of painful events, such as Turkey, must have a great variety of dark sites and attractions to draw interested tourists. The authors select nine such dark tourism sites and attractions as case studies which they examine in more detail. Yuzbaşıoğlu and Topsakal conclude that, while the country displays a great variety of dark tourism attractions, few tourists are aware of their existence. They recommend the Ministry of Culture and Tourism better advertise these sites to potential tourists and collaborate with tour operators to add these sites to their tour routes.

Chapter 12 (by Emine Yılmaz Karakoç) reports on the rapid expansion and development of medical tourism in Turkey. The main reasons for this are the great progress in the development of the healthcare system, with an increasing number of hospitals (both state-owned and private), and better medical services. Yılmaz Karakoç also emphasizes the role of the private sector in improving the quality of the Turkish healthcare system and in opening it to international patients. Besides the

high quality of Turkish hospitals and highly qualified health professionals, the rapid increase in the number of medical tourists visiting Turkey can be explained by the low cost of medical procedures compared to Western countries and immediate availability (no waiting time). The author argues that, while most international patients do not select Turkey for their medical needs but for the country's rich historical heritage and natural beauty, medical facilities are a great plus. Yılmaz Karakoç points out that the rapid growth in medical services in Turkey has not been without its critics. One point of dissatisfaction is that medical tourism is highly concentrated in four major cities, whereas the rest of the country has been much less successful in attracting international patients. The other major challenge is that the focus on private, medical tourism-oriented healthcare institutions has caused a major brain-drain from the public to the private sector. In other words, better quality medical services to international patients are provided at the expense of services provided to less affluent Turks.

In Chap. 13, Istvan Egresi and Serdar Arslan examine the importance of shopping tourism in Turkey, focusing on three types of shopping outlets: traditional bazaars, modern shopping centers, and wholesalers. Shopping is very rarely the main motivation for travel; however, most tourists will engage in some type of shopping once they arrive at the destination. Egresi and Arslan pointed out that a majority of tourists combined shopping with other activities while traveling in Turkey and argued that tourists' shopping preferences were dependent on their nationality. For example, the authors showed that, while Western tourists preferred to shop for souvenirs and gifts in traditional markets (bazaars), tourists from developing countries were looking for brands, quality, and good service, primarily in malls and other modern shopping outlets, and visitors from the neighboring countries were visiting wholesalers and neighborhood bazaars in their hunt for bargains. The authors identify one group of tourists with the highest propensity to shop while in Turkey: tourists from the Middle East. Many of these tourists consider shopping as their primary activity in Turkey, have a preference for modern shopping malls, and tend to spend a lot more money on shopping than tourists of other nationalities.

In Chap. 14, Istvan Egresi and Meryem Buluç propose gastronomic tourism as a type of alternative tourism with great development potential in Turkey. While few tourists travel to a destination specifically to taste the local foods or drinks, the diversity and quality of the local food could be considered important markers of the destination's cultural identity and may play a decisive role in differentiating between otherwise similarly looking tourist destinations. The authors contend that, although Turkish cuisine is characterized by great regional variety, gastronomy is not promoted and used to attract tourists to Turkey.

Chapter 15, by Necati Anaz and Ceyhun Can Ozcan, examines the role that Turkish films and TV series play in promoting the country to international tourists. The authors contend that popular Turkish soap operas have impacted the lives of many foreign viewers, especially youth and women. Anaz and Ozcan report that many young women from the Middle East are inspired by these films and decide to take their lives into their own hands instead of silently accepting their fate. The

emotional impact of these TV dramas on the viewers is so great, the authors argue, that many will want to visit the places where the action took place or where the film was shot. Based on numerous sources consulted, Anaz and Ozcan argue that there is a clear correlation between the popularity of Turkish TV series and the rise in the number of tourists visiting Turkey, especially from the Middle East or North Africa. The authors conclude that Turkish films and soap operas have enhanced Turkey's image in the eyes of international viewers. Therefore, Anaz and Ozcan believe that these cultural productions could be used as a cheap, yet effective way to promote Turkey to potential tourists.

In the last case study (Chap. 16), Fikret Tuna introduces a type of alternative tourism that has so far been neglected in the tourism literature: halal tourism. Halal tourism refers to tourism activities that are compliant with the Sharia law. Halal tourism is a small but rapidly growing type of tourism in Turkey and is important because it allows conservative Muslim families to take part in tourism activities. The author addresses in this study the most important concerns of halal tourism: the dress code for tourists and tourism staff, the need to ensure gender separation and privacy for families, the provision of halal foods, as well as other similar requirements for fully Islam-compliant tourism.

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Chapter 5
Nature-Based Tourism in Turkey: The Yayla in Turkey's Eastern Black Sea Region

Faruk Alaeddinoğlu and Mehmet Şeremet

5.1 Introduction

Since the 1960s, interest in sustainable tourism has seen a massive growth, the overwhelming focus of which was on creating an alternative to 'mass' tourism by changing the way people think about their participation in tourism (Williams 1998). This was particularly reinforced by the Conference on Sustainability in Rio (1992), where tourism was one of the major sectors through which sustainability principles were expected to be implemented. While assuming a change of direction within the sector, there was simultaneously a growing trend of travellers showing more interest in the uniqueness of nature and unspoiled environments (WTO 1996). In the 1990s, nature-based tourism was seen as a part of sustainable tourism. Lee (1997) asserted that the contribution of nature-based tourism to the local economy was about seven dollars per person. With more than 4.5 million tourists per year, this is equivalent to 31 million US dollars of economic value for the most popular nature-based tourist destination in Turkey (namely the 'Black Sea region'). In this sense, the region has great potential as a site of nature-based tourism. However, as a result of offering sustainable tourism alternatives to visitors, locals might expect to attract tourists who are more aware of and respectful towards the natural environment.

In this manner, it was not only a matter of changing people's interests from mainstream forms of tourism ('sea, sun, and sand') to more eclectic forms of tourism—encompassing natural environments (e.g. mountains, valleys, and rivers)

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and historical and cultural heritage sites—but also concerned people's behaviour towards nature when taking part in touristic activities.

As a result, education has emerged as a salient driving factor for promoting people's awareness of nature (UNESCO 2015; Hatipoglu et al. 2014). While Western societies place more emphasis on this alternative tourism, education for sustainable tourism development has been a driving force in raising awareness towards the environment and unsustainable lifestyles, resulting in increased awareness of environmental issues that will assist the tourism sector in developing in a more sustainable way. Conversely, there is still the challenge of reaching societies that remain somewhat naive towards the activities of their own tourism sectors. This naivety is borne of a lack of environmental education for both people and regulatory bodies in developing countries.

Despite this apparent contradiction, there has been an increasing focus on the so-called nature-based tourism. Although there is no universally accepted single definition of this form of tourism, its most common features are principally related to its proximity to urban settlements (Priskin 2001), unspoiled environments (Gunn 1988), and more flexible forms of tourism in nature (Naidoo and Adamowicz 2005). This type of tourism occurs in different forms such as hiking, trekking, birdwatching, and safari. Given that nature-based tourism is not necessarily a sustainable form of tourism, it includes slightly different terminology than that of ecotourism, not least because ecotourism refers to more ecologically friendly and conservation-based forms of tourism.

Nevertheless, the term 'nature-based tourism' is sometimes used *interchangeably* with the term 'ecotourism' within developing countries, in the sense that these terms are not mutually exclusive in countries such as Turkey. This is principally because tourists are interested in places unspoiled by massification. In the developing world, however, it is more likely that nature-based tourism might be classed as an 'unsustainable' form of tourism, although this is not necessarily true for all new tourism development areas. Indeed, when both attractions and the people's pleasure take place in a natural environment, the activities undertaken may well lead to the damaging of said environment. This would indicate that nature-based tourism is not always undertaken in a sustainable manner. In response, this chapter aims to present alternative forms of nature-based tourism, both sustainably and unsustainably practised.

Nature-based tourism not only encompasses nature-oriented forms of tourism, such as nature photography, birdwatching, and caving, but also covers sport-based activities such as hiking, climbing, and canoeing. While many of these activities are available in any given place, many places also have one or more 'trademark' activities: for instance, skiing in the Alps, rafting in Canada's Magpie River, or hiking in the Colorado Valley in the USA: many such examples are readily available. There is, however, a strong assumption that more prosperous countries conduct nature-based tourism in a more sustainable way than developing countries. It is therefore important to present cases from less developed, but rapidly industrialising, parts of world. In this case, the authors' home country, Turkey, will be

the subject matter in this chapter, focusing on its new tourism development region, the eastern Black Sea.

5.2   Global and Turkish Nature-Based Tourism

As nature-based tourism is a rapidly developing phenomenon throughout the world (Akama 1996), it is often one of the more profitable and buoyant parts of the economy for developing and wealthy countries alike. For example, nature-based tourism in Kenya accounts for 25 % of the country's total tourism income (Korir et al. 2013). Alongside developing countries (e.g. Kenya, Brazil, Indonesia, and Tanzania), prosperous countries such as the USA, Austria, and New Zealand are the champions of nature-based tourism, each receiving more than 5 million visitors each year. In examining the development of nature-based tourism in these countries, Özgüç (1998) found that local authorities used protected areas as they key to developing alternative tourism strategies.

Turkey's 2023 tourism development strategy emphasised that nature-based tourism needs to be developed in various parts of the country (MoCaT 2007). It is widely acknowledged that Turkey, as a country in the Mediterranean basin with beautiful and sandy beaches, is one of the most popular tourist destinations in the world. However, in order to pursue a policy of diminishing regional differences, the country has decided to launch its development strategy on alternative tourism sectors in a less developed part of the country. As a result, the eastern part of the Black Sea region was designated a key area for the development of nature-based tourism, with particular emphasis placed on 'Yayla' tourism. Yayla culture has been thriving since as early as the tenth century, reflecting the rural Turkish tradition of changing settlements every six months, a result of economic reliance on pasturing and keeping livestock. However, people's activities vary depending on location. For instance, while people in the Mediterranean region tend to go to the Yayla in the summer, the inhabitants of the Black Sea region do so in the late spring. The Yayla is a rustic place which offers an escape from the hectic lifestyle of the modern world.

While the Black Sea region is the area in which such activities are focused, 'Yayla'-oriented tourist activities are also occasionally offered elsewhere in the country. For example, Efe et al. (2015) indicate that the Aegean region also possesses cultural and historical heritage examples which date back to man's prehistoric era. Similarly, Toroglu et al. (2015a, b) have described cases of Yayla tourism where activities are principally based on recreation in the Mediterranean region. This is a result of the fact that summers are extremely hot in the Mediterranean region, causing discomfort to inhabitants.

In this manner, while most Yayla in Turkey are principally used for cultural and economic activities, very few Yayla in the Black Sea and Mediterranean regions have officially been designated as 'tourism centres' by the government. The practice of official designation was brought into law in the mid-1990s and initially

encouraged entrepreneurs to invest in tourism centres which were set up to improve the quality of nature-based tourism activities. Nevertheless, the vast majority of Yaylas across the country are still only used for recreational and economic activities and are not officially designated as tourist centres (see Fig. 5.1).

Principal activities in the Yayla include grazing livestock, relaxing, and gardening, with a caveat that this varies from region to region. For instance, Black Sea locals primarily keep cattle, while highland pastures in the Mediterranean and Aegean regions are predominantly used for grazing sheep. Given that flourishing rural tourism in 'Western' countries is closely associated with legally protected areas, nature-based Yayla tourism features in only one national park in Turkey, namely Kackar National Park, where activities such as heli-skiing, rafting, and scrambling are available to visitors.

While the economic potential of Yayla is always important for locals, culture, rituals, and artefacts are also helpful in sustaining the society's cultural heritage. In many cases, a Yayla has its very own festival season of various cultural and culinary activities. For example, despite contrary views of animal right activist, camel and bull wrestling and horse racing, which take place towards the end of the season, are some of the most enjoyable touristic attractions of the Yayla festivals. Events like these not only are for the enjoyment of locals, but also act as points of reunification for people who are living on the other side of country, as well as Turkish expats missing their homeland's culture and family-oriented lifestyle.

As a response to the emphasis placed by the central government on the development of alternative tourism across Turkey, the following section will present two case studies of Yayla tourism in Turkey.
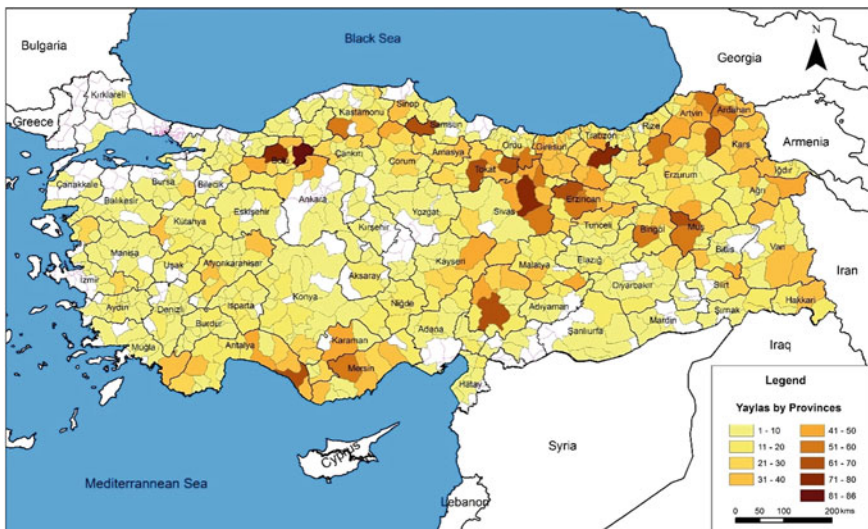

Fig. 5.1 The distribution of Yaylas in Turkey (by provinces)

5.2.1 Socio-economic Features of the Black Sea Region

Before introducing the case studies, we offer some brief insights into the Black Sea region's sociocultural background which will help the reader to understand life in the region. During the Cold War, this region was strategically important for Turkey and its allies in their fight against the Soviet Union, historically the heart of the socialist world; indeed, it might be suggested that the region was a buffer zone between the capitalist and socialist worlds. There was, however, a tendency among the locals towards socialism rather than liberalism, although the country's national policies do not necessarily align with protecting local cultures and appreciating the importance of human labour. This is reflected by the fact that the local population have often aired their grievances towards the country's liberal policies, even organising various social movements to protect the region's natural environment and traditional culture.

In the last five decades, the region has been famous for its tobacco and tea plantations, most of which were owned by the state, which also owned factories for the processing of these natural resources, in a time before liberal policies were accepted in the country. Consequently, many locals were employed in the state's cigarettes and tea factories. However, in the early 1980s, government policy shifted towards importing these goods from both developed countries and those offering cheap products. Soon after, the local economy was further weakened by the government's decision to sell local production facilities to entrepreneurs by means of privatisation, which became a dominant policy in the country in the mid-1980s.

The most significant outcomes of this policy were job losses and the concurrent diminishment of locals' ability to manage the local economy. At the end of this period, many young people were leaving towns in the region in order to seek better job opportunities and a brighter future elsewhere. More positively, locals retained their tendency towards protecting local business and assets, implying that they had a tendency to organise on the basis of local community, which shows an inclination towards protest culture that is somewhat shaped by past sociopolitical processes.

As a result of these cultural factors and economic reliance on the environment, social issues in the region included low rates of employment and immigration-related pressures. In this sense, tourism was an alternative means to revitalising this historically agriculture-based economy, which had hitherto been insufficient in meeting the expectations and needs of a society suffering from deprivation. However, tourism investment in the region in the early 1990s was significantly lower than that of the southern part of the country. It was not until the early 2010s and the coming to power of a new conservative government that the region saw major development in tourism-oriented sectors. The subsequent government committed itself to reducing disparities between regions that are in need of incentives to set up alternative ventures. Tourism has been one of the industries that have helped to establish alternative sectors and businesses in this region, which is particularly blighted by high unemployment rates and adverse migration issues (Yuceol 2011).

5.3   Case Study I: Ayder Yayla

Mountain environments are appreciated for their natural habitats, cultural diversity, and touristic possibilities, despite being some of the most vulnerable areas on earth. In Turkey, 'Yayla' were introduced in the early 1990s as an alternative to 'mass' tourism on the Mediterranean and Aegean coasts. Tourism investment in the region was officially designated by law in the late 1980s, encouraging investors into the region. Given that nature-based tourism is not necessarily sustainable, this case study is particularly important as it provides insight into an unsustainable form of nature-based Yayla tourism which is widely experienced in mountain environments. The case study area is located in the eastern part of the Black Sea region (see Fig. 5.2), which connects Georgia and Russia with the central part of Anatolia. It is therefore expected that this region possesses some cultural similarities with those on the other side of the border, while being somewhat different from the rest of Turkey.

As previously stated, the impetus for the development of new tourism areas in the region was the government's investment there, including major improvements to the transportation network: improvements were made to the Black Sea highway, which connects west to east and south to north, as well as to the airports, which connect the country's urban hubs (Istanbul, Ankara, and İzmir) to the region's tourist centres (Trabzon and Ordu-Giresun). These improvements have resulted in increasing numbers of international tourists, particularly those from the Middle East
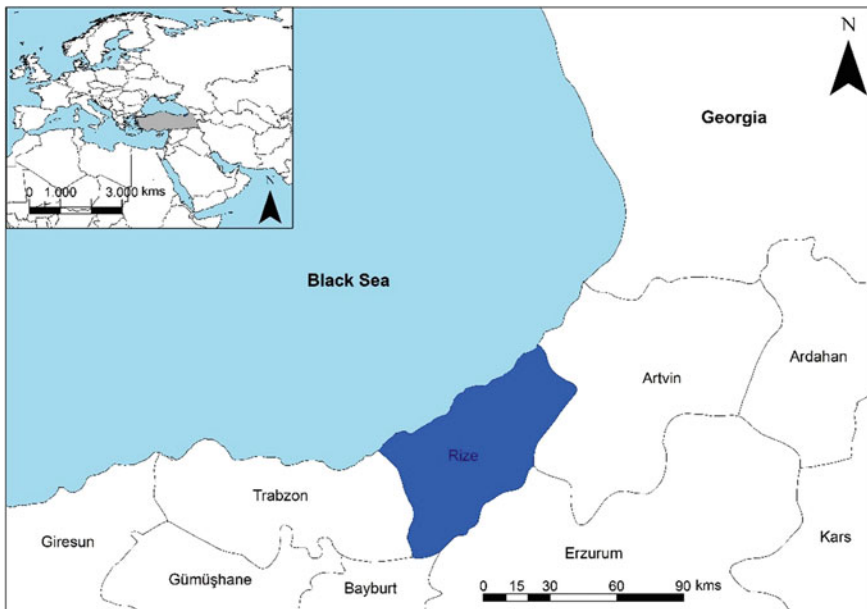
Fig. 5.2   The location map of case studies in the Black Sea region

(Saudis, Israelis, and Iraqis). Alongside these improvements were other tourism-related investments, including the establishment of new shopping centres, malls, and tourist facilities. Nevertheless, it appears that this green tourism has developed without a sense of sustainability.

While many people were coming to see tourism as a viable alternative to agriculture and livestock, the region was being rapidly industrialised with the development of new hotels, restaurants, sports centres, and ventures related to cultural heritage sites (Fig. 5.1). Today, the touristic centre of Ayder possesses 58 tourist hotels, motels, and pensions, together offering a capacity of 2216 beds to visitors. In addition, entertainment facilities comprise of 12 restaurants and a thermal spa centre, a popular attraction for most tourists (MoF 2014). This particularly shows that Ayder Yayla is a strong recreational centre (Figs. 5.3, 5.4). However, this growth is potentially hazardous for the region's future sustainability, not least because, with the heavy pressure it has put on the environment, there is an increased risk of environmental degradation.

Given that the region is now well connected to the country's main hubs, thanks to its airports and motorways, this has resulted in increased interest in nature-based tourism activities (Ayder Yayla is only 60 miles from the nearest city centre). There have been further improvements to succeeding roads, enabling visitors to reach many cultural and historic heritage sites, most notably Zil castle, Polovit waterfall, Cinciva historic stone bridge, and Camlıhemsin palaces. While these road improvements have offered exciting opportunities for those travelling by car to reach such tourist attractions, the number of domestic visitors has increased substantially over the last decade. As a result, the region struggles to meet demand for car parks and transfer points, while huge quantities of greenhouse gases are being emitted into the atmosphere.

The region's nature, climate, and 'adrenalin-packed' activities attract travellers from all over the world. Initially, the majority of the region's visitors were from Western countries, yet, over time, more and more Middle Eastern tourists have

Fig. 5.3 A recent picture from Ayder Yayla (2015)

Fig. 5.4 A view from Ayder Yayla (2010)

chosen to visit. Nevertheless, it is somewhat difficult to speak of the region's tourists as having a single profile, not least because the region offers a broad range of tourist attractions, from health-related to sightseeing. While Middle Eastern tourists tend to prefer health-oriented (e.g. thermal water) and cultural tourism (particularly regional cuisine), Western visitors often prefer to take part in sport-based activities such as hiking, climbing, and canoeing, as well as sightseeing (e.g. visiting cultural heritage sites). This might be a result of Western travellers having a preference for destinations with unusual natural and cultural characteristics.

Overall, the region has been seriously challenged by the sheer number of hotels, restaurants, and tourists, possibly resulting in environmental problems (principally waste and sewage disposal) (Somuncu et al. 2015), as well as losing the opportunity for the development of sustainable, low-impact tourism, rather than prosaic, mundane, and unsustainable forms of tourism. In this manner, it can be argued that this part of the region has lost the opportunity to become a sustainable tourism centre for the country.

5.4 Case Study II: The Kackar Yayla

It appears that the region offers opportunities for establishing sustainable oriented tourism, and ecotourism activities might even be possible. While the Ayder case shows how intensive forms of tourism reply on the exploitation of the environment, the next case study shows how the Yayla within the Kackar National Park might have the potential for sustainable, nature-based, rural tourism. This area has more than 10 Yayla(s), the most attractive of which are Vercenek, Yukarı Kavran, Semistal, Sal, Pokot, and Polovit.

Kackar National Park is slightly different than many other protected areas in the region, particularly as there are settlements within the border of the park. These eight villages, two closely related provinces (Ardesen and Camlihemsin), and over 10 Yayla(s) offer a large number of environmental attractions for visitors, including areas of splendid scenery (Figs. 5.5, 5.6). In addition, a high mountain area of rich pastures makes an important contribution to the local economy. However, national park regulations can be somewhat challenging for the locals, who reap great benefits from nature (e.g. through fishing, farming, grazing, and recreation) while seeking to protect the environment and local culture against degradation. This is in contrast to the case of Ayder, which appears to be devoid of the protectionist spirit we see in the national park.

Unlike the Ayder case, which is an example of 'mass' tourism in the region, in the Kacka Mountains and in other Yayla, there are greener forms of tourism which are more positive for such regional mountain environments (Figs. 5.7, 5.8). It is therefore reasonable to expect that the region should have been protected using similar sustainability principles. However, the local authority was somewhat excluded from the central government's planning process for improving the quality and quantity of tourism in the region, which did not consider sustainability in its development process. This is probably a result of Turkey's status as an industrialising and developing country in need of 'quick-fix' solutions to unemployment and migration problems in the region.

The so-called Green Way project, which is just a small part of the Tourism Master Plan of Black Sea region, was principally initiated by the central government's investment authority in order to encourage Yayla tourism, which in turn might encourage big companies to make investments in the region (Figs. 5.9, 5.10). More positively, this also has the potential to open up competition between locals and out-of-region companies. Additionally, the project aims to construct a road from the west to the east, establishing a road network between the Black Sea region Yayla(s). However, having observed the case of Ayder, local people were somewhat concerned about the future of the region and the sustainable development of its tourism. In this manner, environmental activists' protesting of the so-called

Fig. 5.5 A view from an entertainment area of Yukarı Kavron Yayla

Fig. 5.6 A view from Cat
Yayla

Fig. 5.7 A view from Pokot
Yayla

Fig. 5.8 A view from Polovit
Yayla

Green Way project suggests that locals are more conscious of potential problems
that could be caused by the road. Ironically, there is the issue that the current
poor-quality road network of the Yayla hinders the journeys of local people.
Nonetheless, some might think that the region needs jobs and investment for

Fig. 5.9 A view from the Green Way Construction in Yukarı Kavron Yayla

Fig. 5.10 A view from the Green Way Construction in Samistal Yayla

tourism development while offering high-quality services to tourists who are keen to enjoy nature-based activities. In this manner, there are only a few ventures which are offering services to tourists in the Yayla (e.g. the Yaylas' bed capacity is only around 150). Nevertheless, the local community is acting with conservative principles by aiming to protect the Yayla from becoming a 'mass' tourism destination.

Thus, the current type of tourism in the Yayla helps to preserve the natural ecosystem and the unspoiled environment, which are particularly of interest for many tourists who appreciate the striking environment and mild climate. Nevertheless, this region's attractions are not confined to nature and the landscape, as the Yayla's sociocultural characteristics are also of note. As identified earlier in this chapter, livestock thrives in this mountain environment, and the local community has flourishing recreational activities: the fact that many different cultural activities have survived has become an intrinsic virtue of Yayla tourism. Iconic cultural activities in the Yayla include a folk dance, local dress, and distinctive Yayla houses (wood-and-stone-mixed buildings). The folk dance referred to is called the 'Horon', which is accompanied by music played on the Turkish Bagpipe ('Tulum'). These surviving regional cultural traditions can be seen as similar to

those surviving in the UK, where local cultural practices became symbols of freedom against the king of England.

The Green road project was initially partly accepted by those local communities who live in the region temporarily during the Yayla season which is mainly between mid-May and mid-October. (*Admittedly, tourism-based 'Yaylaness' is no longer confined to this fixed term.*) Yayla tourism in the region involves many different activities, the most sustainable of which appear to be hiking and climbing, as well as experiencing the local culture of the east Black Sea people (referred to as 'Laz' in Turkish) by, for instance, dancing the Horon to the Turkish Bagpipe, or eating breakfast food (in Turkish; Mıhlama) with locally grown organic tea ('Hemsin Tea'). The Mıhlama is a vital local product, not least because livestock are kept at the Yayla and the production of dairy products such as cheese, butter, and 'kaymak' are part of the local cultures' farming activities. It appears that starting the day with organic food and hiking into the highlands are commonplace activities for the Yayla tourist.

In order to be able to perform such activities, many tourists arrive by car to a hub Yayla (e.g. Yukarı Kavran and Cat). While more comfortable hotels are located at the Ayder Yayla, many tourists participating in greener tourist activities prefer to stay in the lowlands, which allows them to walk towards the highlands, visit a neighbouring Yayla (for instance from Yukarı Kavran to Samistal), and take in glacial lakes. While many tourists enjoy visiting the Yayla, daily life continues. For instance, many locals who have a second home in the Yayla (some of whom are retired people who still live in big towns such as Ankara, İzmir, and İstanbul) grow their own winter commodities and seek the experience of producing organic food. There are, however, a few boutique hotels and pensions, and, occasionally, cafes, that used to be family homes. These buildings maintain their original shape but have been remodelled for these small-scale commercial ventures. However, compared to Ayder, there are very few such ventures, and their impact on the natural environment is more benign, and they give the impression of staying in an original Yayla home. Nevertheless, this type of accommodation is relatively low compared to the demands of tourists.

Taken as a whole, tourist activities in the Kackar National Park's remaining Yayla seem to be more sustainable, although it is rather a 'niche' market compared to the wider region. Unlike the Ayder Yayla, the locals are still around and running small businesses to support their income, as well as marketing their cultural goods (mainly dairy products). In this manner, this part of the national park offers many opportunities for ecotourists and agritourists alike. Although the more easily reachable Yayla are still under threat of turning into sites of mass tourism, the effect of national park regulation, which is widely perceived to be in need of reform, is that this threat has somewhat diminished. Nevertheless, it is not easy to reconcile the need for tourism development with concerns for nature and the environment. Younger people in the region see that they can use their family heritage as a business opportunity. As there is still the need for more places where tourists can stay, the fact that there are still some family houses (locally known as 'Konak' or

Fig. 5.11 A view from the palaces ('Konak') in Camlihemsin province

Fig. 5.12 A view from the palaces ('Konak') in Camlihemsin province

'palaces') not in use means that there will be future opportunities to turn them into hotels (Figs. 5.11, 5.12).

5.5   Conclusion and Suggestions

This chapter has examined the particular opportunities and challenges facing nature-based tourism in Turkey (namely Yayla tourism). By focusing on two case studies of nature-based tourism at the regional level, potential opportunities and challenges were identified. The provision of regional Yayla tourism was found to strengthen the country's image. Given that nature-based tourism might be tempered by the augmented number of tourists who expect to see unspoiled environments, establishing alternative opportunities for visitors is essential for the sustainable future of tourism development and tourist retention in the region, as well as in the country.

On the positive side, Yayla tourism is still an important part of the national tourism industry's 'pull factor' and is also a significant part of sustainable tourism in protected areas, involving locals who are enthusiastic about tourism development. Additionally, it can also be argued that Yayla tourism can be an important part of delivering environmental awareness to visitors in Turkey, as can be learned from the experiences of more developed countries. Nevertheless, exploration of nature and culture in sustainable forms of tourism forms seems to be patchy and indeed largely invisible in the Ayder Yayla.

In the international context, while nature-based tourist activities (e.g. Yayla tourism, hiking, and rafting) have become a popular means of delivery of sustainability principles to travellers, in Turkey the provision of Yayla tourism appears to be invigorating nature-based tourism in the eastern Black Sea region, thanks to the fact that the region now boasts a number of authentic features and that businesses are supported. Moreover, the Cultural and Investment Ministry now provides some incentives to local entrepreneurs in order to develop the tourism in the region. This suggests that the country's infrastructural problems have begun to lessen.

Although some facts we have outlined here are encouraging for the sustainable tourism sector—in particular related to the presence of the Yayla and investments designed to improve tourism infrastructure—there have been some challenges facing the nature-based tourism sector. For instance, both private and local ventures have concentrated on offering mass tourism-oriented services to their customers (while the approach in the Western countries focuses largely on sustainable development), not least because many people see hotels in the Ayder region as a step on the ladder towards the highlands. This contradicts one of the main principles of sustainability, which states that there should be benefits to the local community. In this manner, Turkey can learn from the Australian experience, where tourism planning aims to ensure that the benefits of tourism-related income are shared, and environmental justice skills and awareness are developed.

While nature-based tourism seems to offer a robust future for the sustainability of the Black Sea region, the lack of a strong professional body (such as an independent National Park Management Board) might ensure that it continues to be weak in terms of the global sustainability ethos. This is not least because Ayder's popularity has diminished as the region does principally not consider some issues on which Western countries place emphasis, such as Planning, Management, Education, and Sustainable Development. This is also again related to the issue of weak ties between the local community and official authorities. In this manner, Turkey would definitely benefit from considering the experiences of Western countries.

Modern nature-based tourism is still evolving; some of the problems it faces include political differences between environmentalists and liberals, marketing which presents the area in a fairly traditional way and focuses on food and beverage services, and being a 'niche' market wherein the local community does not focus enough on service quality. While Yayla tourism is one of the strengths upon which Turkey should play, the National Park Authority's role in the developed world should not be underestimated in strengthening the sustainable quality of Yayla

tourism in the region. In this respect, Turkish planners can learn from the experience of a developing world (e.g. Kenya) which have well-established tourism authorities.

Nevertheless, these nascent centres of Yayla tourism further benefit from a reinvigorated community which has a greater environmental conscience. Additionally, the Yayla's tourist attractions appear to be healthy and flourishing, yet sustainable growth has not grown proportionally. In conclusion, alternative tourism is becoming a dominant issue on the country's agenda, with more than 4.5 million visitors to the Black Sea region per year, meaning that issues related to sustainable development, social justice, and community life must be given a great deal of consideration. However, it is noticeable that little attention is paid to policies regarding community life and the cultural aspects of Yayla tourism. In this manner, Western experiences of and approaches to alternative tourism should be examined in order to learn more about how sustainable tourism has been planned and managed.

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Chapter 6
Geotourism in Turkey

Gülpınar Akbulut

6.1 Introduction

In the early 1990s, geotourism was first defined by Hose as "the provision of interpretive and service facilities to enable tourists to acquire knowledge and understanding of the geology and geomorphology of a site beyond the level of mere aesthetic appreciation" (Hose 1995: 17). The concept of geotourism has evolved over time and branched out into a spectrum of definitions (Newsome and Dowling 2006). Stueve et al. noted that geotourism is closely related to geographic tourism (Stueve et al. 2002), while Farsani et al. highlighted that geotourism is a niche market and a branch of sustainable tourism, aiming to educate visitors about the Earth's heritage (Farsani et al. 2012). Geotourism can also be considered as part of natural area tourism focusing on visitation of geological and geomorphological sites in rural areas (Newsome and Dowling 2006; Akbulut 2014a).

"Turkey is one of the most important tourist attracting countries of the world due to its rich natural and cultural landscapes" (Akbulut 2014a: 90). In 2014, over 41 million tourists visited Turkey and generated an income of more than 34 billion USD including beach-based tourism, which has significantly improved (Ministry of Culture and Tourism 2015). Additionally, Turkey has outstanding geotourism resources due to a very complex geological history. This chapter presents general information about the geographic characteristics of Turkey, evaluating its potential for geotourism development. The chapter closes with a discussion of the measures that should be taken in order to better promote Turkey's geosites and geoparks to tourists.

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6.1.1 Introducing Turkey

Turkey is a country located between Asia and Europe as well as in close proximity to Africa. It has an area of 814,578 km^2 and a total coastline of 8333 km along the Black Sea in the north, the Mediterranean Sea in the south, the Sea of Marmara in the northwest, and the Aegean in the west. Turkey shares borders with Azerbaijan, Georgia, Iran, Iraq, Syria, Greece, and Bulgaria and has a population of over 70 million people.

The territory of Turkey is part of the Alpine–Himalayan orogenic belt. The complex geology of Turkey is a product of the collision of two continents, Gondwanaland in the south and Eurasia in the north, and so provides a unique natural laboratory to study the geology of the country (Angus et al. 2006). Due to the disappearing of an ocean located between these plates around 65 million years ago, the main geological features of Turkey were established. Two mountain ranges lie on the northern and the southern parts of Anatolia reflecting the tectonic and stratigraphic features of the country: Northern Anatolian Mountains and Taurus Mountains. Besides these, fault-block mountains with uplifted blocks along the normal faults are found in the western part of Anatolia (Atalay 2002). Volcanic mountains are located in various regions of the country, with "isolated volcanic cones higher than 3000 m in altitude found in the central and eastern part of Anatolia" (Atalay and Efe 2010: 61).

Three main climate types prevail in Turkey due to topography, geographic position, and altitude. In the northern part of Anatolia, the climate tends to be cool and humid, whereas the Mediterranean climate prevails in the western and southern parts of Turkey. A continental climate is prevailing in the central and eastern parts of Anatolia (Atalay and Efe 2010). Turkey also has a rich biodiversity as a result of various topographic forms and climatic types. As a consequence, the northern part of Anatolia is covered by forest, while in the central and eastern parts of Anatolia the steppe prevails.

6.1.2 Geotourism Development in Turkey and Its Issues

The first scientific studies on geotourism in Turkey were published in the 2000s by Koçman and Koçman (2004), Yıldırım and Koçan (2008), Gümüş (2008), Akbulut (2009), and Kazancı (2010). These studies examine the use of the concept of geotourism in Turkey and evaluate the geotourism potential in this country. Subsequently, these geotourism studies have increased awareness among scientists of Turkey's geoheritage and of the opportunities for the development of geotourism in Turkey.

The Association for Conservation of the Geological Heritage (JEMİRKO) was organized in 2000, aiming to promote and develop an inventory of geosites. This organization has played a significant role in the development of geopark- and

geotourism-related concepts such as geosite, geoheritage, geoconservation, and geoinventory (Kazancı 2010). Another important association is the General Directorate of Mineral Exploration and Research (MTA), which launched a project in 2003, aiming to determine the capacity of Turkey's geological heritage. The main aims of this project were the preparation of an inventory of geosites, to draw up relevant maps and to organize research in the field of geotourism. Moreover, the project was supposed to determine methods for conservation and the sustainable use of the geosite (Gürler and Timur 2007).

Turkey has many archaeological, cultural, and natural attractions, which are an excellent basis for the development of geotourism (Akbulut 2014a). Among the most outstanding geosites are volcanic mountains, as well as a number of karstic, fluvial, and glacial features. Cappadocia, Pamukkale travertine, Ağrı (Ararat) Mountain, Nemrut Caldera, and Kaçkar Mountains, for example, are of particular value for geotourism. Furthermore, geotourism is one of the core activities in geoparks. Among the most important national geopark projects worth mentioning are Kızılcahamam Geopark, Levent Valley Geopark, Narman Geopark, and Nemrut Geopark. Another geopark project, Kula Geopark, was declared a Global Geopark by the UNESCO and a member of the European Geopark Network in 2011. This geopark has played a vital role as a model for the organization of other geoparks and to increase awareness of geotourism activities in Turkey. In fact, after opening, many tourists started visiting the geopark to see the breath-taking landscapes and to understand the geological history of Turkey.

However, there are some issues affecting the development of geotourism in Turkey. Firstly, the concepts of geotourism and geopark have not yet been formally recognized in Turkey. This complicates the conservation and the protection of geosites, which are the major resources of geotourism and geoparks. Two other important issues are the lack of internationally declared geoparks (Global Geoparks) and a comprehensive geosite inventory. Such an inventory plays an important role in determining existing geoparks and in providing for the development of geotourism in Turkey. Therefore, this inventory could be considered as a preferential basis for the assessment of geosites. For this purpose, the government, a number of universities, and various civil organizations are working to create an inventory of geosites in Turkey. A further issue is the frequently ignored scientific information and the lack of basic data related to geosites in a form that can be easily understood by the public (Tongkul 2006). In this sense, special educational programs to teach children about the geological history of Turkey should be developed. Published materials, visitor centers, and national history museums could also increase public awareness. Finally, the lack of natural geosites declared as World Heritage is another concern. Göreme National Park and Pamukkale were declared World Heritage sites in 1985. Both of them are important geosites of Turkey, but the thousands of people who visit every year are interested only in viewing the natural landscapes and the cultural-historical sites. In order to consider these visitors as geotourists they should also have an interest in the geological history of these places and should be interested in learning how these landscapes were formed.

6.1.3   Turkey's Geotourism Resources

It is very important to determine geotourism resources for understanding the development of geotourism in Turkey. These resources consist of mountainous areas, valleys, national parks, and geoarchaeological parks.

6.1.3.1   Mountain Areas

Mountain areas are among the most important tourist attractions in the country and cover a significant part of Turkey. The Northern Anatolian Mountains and the Taurus Mountains are two major mountain ranges in the country. During the end of the Tertiary and early Quaternary periods, volcanic eruptions occurred and, as a result, volcanic cones were formed both in Eastern Anatolia as well as in Central and Southeastern Anatolia. Among these volcanic mountains of particular interest are Ağrı (Ararat), Süphan, Erciyes, and Hasandağ (Atalay 2002; Table 6.1).

Table 6.1 Examples of important mountains related to geotourism in Turkey

Mountains	Region	Mountain features
Ağrı (Ararat) (5137 m)	Eastern Anatolia	Mount Ağrı (Ararat) is a young stratovolcano that formed in the Pliocene. Its 5137-m summit is the highest peak in Turkey. Above the height of 4200 m the mountain mostly consists of rocks covered by an ice sheet (Güner 2000). The mountain boasts a number of attractions with significant tourism value such as the legend of Noah's Ark, Cehennem Valley, volcanic features, the İshak Pasha Palace, and Bayazıd Mosque (Akbulut 2013). Mountaineers from all over the world also come to climb the mountain. In order to better preserve these resources, the Ağrı was declared as National Park in 2004 (Fig. 6.1)
Süphan (4058 m)	Eastern Anatolia	Mount Süphan is the second highest volcanic mountain in Turkey with its 4058 m peak and is located in the north of Lake Van. The summit of the mountain has a small glacier at about 3700 m. Additionally, there is a caldera and a lava dome with a diameter of approximately one kilometer (Atalay 1994) and Lake Aygir, which is an explosion maar on the southeastern slope of Mount Süphan. This mountain has ideal conditions for nature sports such as climbing and trekking

(continued)

Table 6.1 (continued)

Mountains	Region	Mountain features
Erciyes (3917 m)	Central Anatolia	Mount Erciyes is located near Kayseri city and, at a summit height of 3917 m, is the highest peak in Central Anatolia. Mount Erciyes is a young stratovolcano, with many small volcanic cones (Atalay 2002; Akbulut and Gülüm 2012). The mountain is rich in endemic and relic animal and plant species and is well known for winter sports
Tendürek (3452 m)	Eastern Anatolia	Mount Tendürek (3452 m) is located in East Anatolia and is known as one of the most recently active volcanoes of Turkey (Sür 1994). There are not enough scientific studies about the lithology of the volcano because of security problems. Because it is an active volcano, tourists do not visit here due to safety concerns
Hasandağı (3268 m)	Central Anatolia	Mount Hasan, a stratovolcano, is the second highest mountain in Central Anatolia at 3268 m. The main attractions of the geosite are the parasite cones, lava tunnels, and caldera and feature lava tunnels, which have been used for stone mining (Kopar 2007). Volcanic ash covers the south and the northwest slope of Mt Hasan. There are obsidian and pumice stones in the volcanic ash. Also, due to the volcanic hot springs, a build-up of travertine on the volcanic structure is evident (Sür 1994)
Nemrut Mountain (2935 m) and Caldera	Eastern Anatolia	It has a conservation status and a national park. Among the greatest geological values of Mount Nemrut is the Nemrut Caldera, which is one of the largest and most beautiful calderas of the world. The caldera was formed by the collapse of the peak of volcano (Gürbüz 1995). Fumarole activity from several outlets takes place in the caldera, which is approximately 450–500 m deep. The caldera contains lakes, 10 maars, 12 lava domes, 3 lava flows, mineral springs, and trees such as oak and birch communities (Gürbüz 1995; Ulusoy et al. 2008; Akbulut 2012)
Uludağ (2543 m)	Marmara	Uludağ is located south of Bursa city center. This mountain is the highest peak of the Marmara region. Uludağ is a national park since 1961 and one of the six sacred mountains known as Olympos in Anatolia (Doğanay 2001). The local geology is characterized by intrusive granite rocks. There are also small glacial lakes near the peak (Köksal 1994). Uludağ is a winter tourism center of Turkey

<div align="right">(continued)</div>

Table 6.1 (continued)

Mountains	Region	Mountain features
The North Anatolia Mountain Ranges	Black Sea	These mountain ranges stretch for some 1000 km east–west along the southern coast of the Black Sea. The highest peak in the range is Kaçkar Mountain (3937 m). These mountain ranges have been deeply dissected by rivers. The great altitudinal differences between river valleys and the upper part of the mountains, the unique landscapes, and the geomorphological features constitute important tourism attractions (Atalay 1994). Moreover, there are glacial lakes near the peaks of the mountains, which provides another advantage for geotourism. One of the important attractions for geotourism is the North Anatolia Fault, an active strike-slip fault, that runs along the transform boundary between the Anatolian and the Eurasian Plate. This fault causes significant differences of landscape and ecology
The Taurus Mountains	Mediterranean	The Taurus Mountains are part of the Alpine–Himalayan orogenic belt. These mountain ranges extend to Iran from Teke Peninsula alongshore the Mediterranean Sea. The highest peak in the range is Kızılkaya (3767 m). The mountain range is divided into three groups, the West, the Middle, and the Southeastern Taurus. The Southeast Taurus is the highest sedimentary mountain range in Turkey. The Taurus Mountains have a very complex geological structure (Izbırak 1996; Atalay 2002) with older structures pushing on younger structures through tectonic movements. The primary tourism attractions of the Taurus Mountain range are the overthrust fault, karst features (doline, polje) deep canyon valleys, depressions, underground galleries, glacier features, and old mining sites
Fault-block mountains	Aegean Region (western Anatolia)	The fault-block mountains are located in western Anatolia. Grabens are the main courses of rivers such as Bakırçay, Büyük Menderes, Küçük Menderes and Gediz. High blocks or horst are Kazdağı, Madra, Yunt, Manisa, Bozdağlar, Aydın, and Menteşe mountains

6.1.3.2 Volcanic Features

Volcanic features are also important for geotourism. These features include volcanic landforms, maars, lava flows, lava caves, lava tubes, and basaltic columns (Table 6.2).

Fig. 6.1 A general view of Mt Ararat (Ağrı). *Photograph* Ağrı cultural and tourism manager

Table 6.2 Examples of important volcanic features related to geotourism in Turkey

Volcanic features	Region	Volcanic features
Volcanic cones (Kula Volcanoes)	Aegean Region (Western Anatolia)	Turkey has numerous volcanic cones with Kula being one of the important ones. Kula (Katakekaumene) is the only geopark accepted by the UNESCO and the European Geopark Networks in Turkey and is therefore unique for the development of a geotourism model in Turkey. Kula's main tourism attractions are volcanic cones, explosion craters, lava flows, fairy chimneys, and tuff layers with impressions of footprints of prehistoric humans (Gümüş 2012). All these features dominate the landscape and the structural surface. Volcanic activity in Kula continued from the middle Miocene to the early Holocene periods (Koçman 2004). The soil surface has a dark color for many square kilometers and the land has a highly eerie appearance. This particular soil covering the volcanic formations supports an extremely rare flora. There are approximately 79 cinder cones, 8 spatter cones, 5 maars and fairy chimneys in these volcanic areas (Şen 2002; Gümüş 2014). Volcanic cones are locally called "divlit" and "devlit" basalt lava flows (Koçman 2004); (Fig. 6.2)

(continued)

Table 6.2 (continued)

Volcanic features	Region	Volcanic features
Volcanic Landform (Cappadocia)	Central Anatolia	The area of Cappadocia extends over 7000 km^2 inside the triangle of Kayseri–Aksaray–Niğde provinces in Central Anatolia of Turkey (Aydan and Ulusay 2003). The geological history of Cappadocia is characterized by the creation of volcanic landforms and the deposition of ignimbrites during the Neogene–Quaternary periods (Aydan and Ulusay 2003). The area is covered by several hundred meters thick, almost horizontal layers of acidic volcanic tuffs and lavas from Erciyes, Melendiz, and Hasandağ volcanoes (Koçyiğit and Erol 2001; Kopar 2007). Many special morphological features such as fairy chimneys, badlands, valleys, and caves occur due to the erosive effects of precipitation and the Kızılırmak River and its branches on volcanic tuffs. Fairy chimneys are quite a rare landform. Some of the fairy chimneys have a conical appearance, but many are domed (Bowen 1990) and featured in Göreme, Ürgüp, and Avanos. Among those, Göreme is the only National Park. At the same time, Ürgüp-Göreme was declared a World Heritage site in 1985 by UNESCO (Akbulut and Gülüm 2012). Over one million people visit Cappadocia every year
Anatolia Maars	Meke Maar, Central Anatolia	There are many maars in Turkey. Meke Maar (Lake Tuzla) is an explosion crater 2 km northeast of Acıgöl in Karapınar and has a volcanic cone in the center (Sür 1994)
	Acıgöl, Central Anatolia	Acıgöl has hot springs and a crater of approximately 1.5 km in diameter, southwest of Nevşehir (Atalay 1994)
	Cora Maar, Central Anatolia	Cora Maar is located 35 km northwest of Mount Erciyes and lies on andesitic lava flows with its origin thought to be phreatic. Ejected material from the Cora crater comprises juvenile (scoria) clasts, lithic clasts, accretionary lapilli, ash, and lapilli-sized tephra. Cora Maar's tephra sequence is well bedded and the structures within the sequence are well preserved (Şatvan 2004)
	Nar Maar, Central Anatolia	Nar Maar is a volcanic crater lake about 36 km southeast of Aksaray in Cappadocia. There is also a hot spring, which people are visiting for its curing properties. Furthermore, it has outstanding scenery and a lake

(continued)

Table 6.2 (continued)

Volcanic features	Region	Volcanic features
	Gölcük Maar, Mediterranean Anatolia	Gölcük Maar is located south of Isparta city and partially covers trachy-andesitic lavas and older volcano-clastic deposits. "Gölcük has a large maar crater (2.5 km in diameter), which is partly occupied by a lake and surrounded by a relatively well-preserved 150-m-thick tuff cone" (Platevoet et al. 2008)
Anatolia Basaltic Columns	Anatolia	Hexagonal columns of basalt are common in many parts of Turkey. Kula (Manisa), Pazarcık (Yozgat), Kars, Arguvan (Malatya), Divriği (Sivas), and Ankara are the most important and interesting columns of Turkey. Many of them were destroyed to provide materials for construction works
Anatolia Lava Flows and Tubes	Anatolia	Lava flows have occurred in many parts of Turkey, particularly in Kula, the northeast, the center, and the southeast of Anatolia. For example, as a result of Mount Allahüekber's volcanic eruption, tens of kilometers were covered by lava flows (Atalay 1994)
Others	Anatolia	Turkey has many volcanic craters in central and east Anatolia. Many houses in these regions were built using the volcanic rocks. Some of the houses in Cappadocia were carved into ancient tuff layers and are still inhabited

Fig. 6.2 A general view of Kula Volcanic Cone. *Photograph* Gülpınar Akbulut

6.1.3.3 Water Features

Water features constitute some of the most interesting and valuable geosites. These include a large of number of rivers, lakes, waterfalls, and mineral springs in Turkey, with numerous tourists visiting these natural attractions in Turkey every year (Table 6.3).

Table 6.3 Examples of important water features related to geotourism in Turkey

River	Region	Water features
Kızılırmak	Central Anatolia–Black Sea	At 1355 km, Kızılırmak is the longest river in Turkey and crosses through various landscapes. The most interesting geographic features found along the Kızılırmak valley are the gypsum karst and the lakes formed on it in Sivas. Also, there is an important project related to the development of geotourism. Its name is Upper Kızılırmak Culture and Nature Way. It is possible to see many geosites on geotrails in this area (Akbulut and Ünsal 2015). Bafra Delta, where the river empties into the Black Sea, has important landforms with environmental value
Yeşilırmak	Black Sea	Yeşilırmak rises from the slope of Köse mountain of Sivas city and is 519 km long. The most important geosite on this river is the North Anatolia Fault. The Çarşamba Delta, which originates from the mouth of Yeşilırmak, is also important
Fırat (Euphrates)	Eastern-Southeastern Anatolia	Fırat (Euphrates) is one of the longest rivers of the Middle East with a total length of 2800 km. The origin of the water resources is the Murat River (Diyadin-Ağrı) and the Karasu River (Dumludağ-Erzurum). There are many natural and cultural tourist attractions along the river
Dicle (Tigris)	Eastern-Southeastern Anatolia	Dicle (Tigris) is 1900 km long and originates from an area south of Hazarbaba Mountain, near Elazığ city. Dicle is an important river for Mesopotamia together with Fırat (Euphrates) River. An avid geotourist can find many ravines, caves, magnificent landscapes, and a variety of plants and animals along the river
Aras	Eastern Anatolia	There are many natural and cultural attractions along the River Aras. One of them is the Ani ruins. At Lake Kuyucuk, tourists can watch rare species of birds
Gediz	Aegean (Western Anatolia)	Gediz River is the second longest river in the Aegean Basin (400 km). One of the important geosites is the Gediz Delta including a Ramsar wetland. This delta has a nature reserve that is a habitat for rare bird species
Asi (Orontes)	Mediterranean	Asi (Orontes) River originates from springs near Labweh in Lebanon. The river flows from the south to the north and plunges southwest into a gorge in Turkey before emptying into the Mediterranean Sea south of the port of Samandağı. Asi River is on a historical road in the north–south direction. There is a historical port and city in Samandağı

Table 6.3 (continued)

River	Region	Water features
Seyhan—Ceyhan	Mediterranean	Seyhan River with 560 km length originates from the Uzunyayla Plateau in the Pınarbaşı Province of Kayseri city and the Ceyhan River originates near Elbistan. The two rivers form the Çukurova Delta, which is the biggest delta in Turkey and has a few important lagoons with various migratory birds and different landforms
Lakes	Region	Water features
Lake Van	Eastern Anatolia	Lake Van is the biggest lake of Turkey with a surface of 3738 km^2. Its maximum depth is 451 m, and it is a closed lake without any significant outflow in a tectonically active zone in eastern Anatolia (Degens et al. 1984; İzbırak 1996). Despite the fact that the lake is situated at an altitude of 1640 m, the water never freezes due to the high concentration of salt. The most important attractions of the lake are Nemrut and Süphan volcanic mountains. Muradiye Waterfall, Akdamar, Çarpanak, and Yaka islands, and the wetlands are other tourism attractions (Gürbüz 1997)
Lake Çıldır	Eastern Anatolia	Lake Çıldır is located between Kars and Ardahan cities at an altitude of 1950 m. This lake was formed by the collapse of mass between Kısır and Akbaba mountains. Lake Çıldır has natural and cultural values. Because the water's surface freezes in winter months, an ice festival is organized during this time with thousands of people visiting this lake.
Lake Tuz	Central Anatolia	Lake Tuz (1642 km^2) is one of the biggest salt lakes in Turkey, although it is rather shallow, reaching only about 1.5 m in depth. Salt crystals cover parts of the lake. The dominant color of the lake is white, but some areas are pink because of algae. Lake Tuz is important in terms of ecology for local and migratory birds. At the same time, salt is an economic source for local people
Sivas Karstic Lakes	Central Anatolia	Many of these lakes are doline lakes interconnected via underground caves. There are over twenty lakes in the region with Lake Lota as a great example of a karstic lake (Akpınar and Akbulut 2007; Akbulut 2011). Another lake, Tödürge, is the largest gypsum lake of Turkey with 3.3 km^2 (Yazıcı and Şahin 1999)
Manyas	Marmara	Manyas (also known as Bird Lake) is a tectonic lake located in the Bandırma Province. The area of the lake is 162 km^2 and its average depth is 3 m. This lake, found by Kurt Kossing in 1938 and declared a national park in 1958, is a very important site for water birds (Arınç 2011)

<div align="right">(continued)</div>

Table 6.3 (continued)

Lakes	Region	Water features
Uzungöl	Black sea	Uzungöl is located south of Trabzon city. This lake is situated in an outstanding landscape between high mountainous areas and is surrounded by forest. Uzungöl was formed by a landslide and is not deep (Akkan et al. 1993). Uzungöl is known as one of the tourism heavens of Turkey with many hotels, restaurants, and guesthouses nearby. Therefore, the water of the lake is rather polluted (Yazıcı and Cin 1997)
Abant	Black sea	Abant is a lake in the Bolu Province and also formed by a landslide with an area of 1.28 km². The vicinity of the lake is a natural park

Waterfalls	Region	Features
Erfelek Waterfall	Black Sea	Erfelek Waterfall is located in Sinop Province and consists of 28 waterfalls arranged in the form of staircases (Uzun et al. 2005)
Tortum Waterfall	Eastern Anatolia	Tortum Waterfall is located in Tortum district of Erzurum Province. The water cascades down over 48 m and a width of 22 m (Doğanay 2001)
Lelef (Kolçak)	Eastern Anatolia	Lelef (Kolçak) is in the Yazıhan district of Malatya Province. The water falls in three steps. The height of upper step is about 15 m, the middle step is about 60 m, and the lower step is about 10 m. The waterfalls were formed as the result of tectonic movement
Muradiye	Eastern Anatolia	Muradiye Waterfall (18 m) is on Bendimahi stream in the Muradiye district. There are seven vertical drops flowing over young basalt lava (Doğanay 2000). The region where this waterfall is located is not safe due to PKK terrorist threats
Sızır	Central Anatolia	Sızır Waterfall (on Göksu stream, a tributary of Kızılırmak) is located in the Sivas Province and approximately 22 m high divided into seven jumps (Karadeniz 2013). Sızır Waterfall has significant potential for growth in terms of geotourism. In the vicinity of the waterfall is a rural coffeehouse, a picnic area and a beautiful landscape (Doğanay 2000, 2001)
Düden	Mediterranean	Düden Waterfall (18 m) is about 10 km northeast of Antalya city. There is a cave behind and the waterfall attracts many national and international visitors (Doğanay and Zaman 2001). Two other important waterfalls are situated nearby: Kurşunlu and Manavgat. Both of them are recreation centers

Thermal springs	Region	Features
Diyadin	Eastern Anatolia	Turkey hosts over 900 thermal and mineral spring waters in different locations, with temperatures between 20 and 102 °C (Akbulut 2010). One of them is Diyadin Spring, which is located in the Diyadin Province and has been used for medical purposes since antiquity. In the vicinity of the spring, there are travertine deposits, pools, and a river valley (Zaman et al. 2000; Çoban 2011), (Fig. 6.3)

Table 6.3 (continued)

Thermal springs	Region	Features
Afyon	Central Anatolia	Afyon is located in the eastern part of the Aegean region. Thermal springs in this region have been known and used by people since the early ages (Kılıçaslan and Aydınözü 2000). Today, Afyon spring attracts a great number of national and international visitors due to modern thermal centers
Sivas	Central Anatolia	Sivas is located in Central Anatolia. One of the thermal springs in Sivas, Fish Spring, has been used to treat psoriasis (Köksal 1994; Garipagaoglu 2002). There are hot spring, cold spring, Kalkım Spring, and Ortaköy Spring in Sivas
Yozgat	Central Anatolia	The main mineral springs in this province are Sarıkaya, Sorgun, Saraykent, Bogazlıyan, Akdağmadeni, and Yerköy. Among these, Sarıkaya, Sorgun, and Saraykent have thermal hotels (Bulut 1997)
Balıkesir	Marmara	Balıkesir is one of the most important provinces for mineral springs (Akbulut 2010).

Fig. 6.3 A general view of Diyadin Spring (Ağrı). *Photograph* Aykut Çoban

6.1.3.4 Other Features

In addition to the large number of mountains and volcanic features in Turkey, there are also other outstanding features that could be viewed as major attractions for geotourists, such as canyons, valleys, travertine terraces, caves, sinkholes, fairy chimneys, and plateaus. Also worth mentioning are the North Anatolian Fault and the East Anatolian Fault (Table 6.4) (Fig 6.4).

Table 6.4 Examples of important other features related to geotourism in Turkey

Geomorphological features	Name/region	Characteristics
Canyon Valley/Valleys	Ihlara Valley, Central Anatolia	Ihlara Valley is an important geotourism resource due to the many natural and cultural monuments that exist here. This canyon valley along the Melendiz River is 100 m deep. There are 104 churches and 16 monasteries located in the canyon (Doğaner 2001)
	Saklıkent Canyon, Mediterranean	Saklıkent Canyon is located in Muğla Province. The length of the canyon is approximately 18 km and the altitude of the canyon slopes varies between 100 and 350 m. The canyon was formed by epirogenic and cratogenic movements (Şengün 2011). Due to the high level of water in the canyon, visitors can only walk a sector of the canyon during summer months
	Köprülü Canyon, Mediterranean	Köprülü Canyon is 14 km long and 100 m deep. It is the longest canyon of Turkey and was declared as national park in 1973 (Doğanay 2001: 196). It is possible to see karstic features here such as chimney rocks as well as a rich biodiversity (Ministry of Forest and Water 2013)
	Hatila Valley, Black Sea	Hatila Valley is 25 km long and was declared a national park in 1994. The characteristics of the valley include narrow and young valleys, volcanic features, waterfalls, and a diversity of rocks (Ministry of Forest and Water 2013)
	Munzur Valley, Eastern Anatolia	Munzur Valley was declared a national park in 1971. The length of valley is 46 km, and it is characterized by an

(continued)

Table 6.4 (continued)

Geomorphological features	Name/region	Characteristics
		outstanding landscape and biodiversity (Doğanay 2001; Ministry of Forest and Water 2013)
	Levent Valley Eastern Anatolia	Levent is an outstanding valley in Malatya and is also known as the "Little Grand Canyon." An important feature is the horizontal bed structure as well as pillars, buttes, caves, valleys, karstic bridges, and fossils beds. Moreover, it is one of the national geopark projects of Turkey. Also, in the Levent Valley is a significant historical settlement, where some of the houses were built of stones (Akbulut 2014b)
Fairy chimneys, badlands	Anatolia	Fairy chimneys and badlands are the most important, most interesting, and rare morphological features in Cappadocia. Geoheritage such as this can be viewed in several other parts of Turkey, including in the Aras valley, Divriği Province, and in the Kula volcanic areas. The Divriği badlands topography is known as Demon Table by local people
Karstic features	Central Anatolia	Natural monuments are formed due to morphodynamical processes that occur in karstic places (Elmacı and Sever 2006). Sivas has excellent examples of dolines formed as a result of interaction of gypsum karst, underground water, and tectonic movement. Karstic plains (polje), karst holes, karst lakes, dolines, and caves are other examples of karstic landforms found in this area
	Central Anatolia	Mucur concave is located within conglomerate and tuff from mudstone in the Upper Miocene–Pliocene in Kırşehir Province. This geosite has an approximate diameter of 300 m and a depth of 50 m (Doğan 2001)
Mushroom-shaped features	Anatolia	Mushroom-shaped rock formations are created by erosion, especially wind erosion and are more common in semiarid regions. Some outstanding examples of mushroom-shaped rock formations are located in Sivas and Cappadocia
Caves	Mediterranean	There are approximately 40 thousand caves in Turkey. Karain cave, located in the northwest of Antalya Province, includes a prehistoric settlement and a

Table 6.4 (continued)

Geomorphological features	Name/region	Characteristics
		natural site (İzbırak 1996). The depth of the cave is 50 m with stalactites, dickites, and calcareous columns featuring in the cave. The skull of a Neanderthal man and animal and fruit fossils found in the cave are also interesting and effective tourism attractions and a museum was built in 1946 to exhibit these objects (Doğanay 2001). Damlataş, Beldibi, Düdenbaşı, Düdensuyu, and İnsuyu are other caves in Antalya and its surroundings
	Mediterranean	Cennet (Heaven) and Cehennem (Hell) caves are two sinkholes located in the Narlıkuyu village of the Silifke district. Cennet cave with an average depth of 135 m is accessible to tourists and includes the ruins of a monastery. The other sinkhole, Cehennem, with a depth of 110 m is not accessible to tourists
	Mediterranean	Eshabül Kehf (Yediuyurlar) cave is another important geosite visited by many tourists (Doğanay 2001)
	Central Anatolia	Ballıca cave is located in the southeast of the Tokat Province. With a length of 68 m, this fossil cave includes numerous stalactites, stalagmites, and columns
Travertine	Akçalı travertine, Eastern Anatolia	Akçalı travertine is located in Başkale (Van Province). The area of travertine is about 100×200 m and is extraordinarily beautiful with hundreds of old and new terraced pools. This travertine also has a 7-m-high waterfall (Elmacı and Sever 2006)
	Pamukkale travertine, Aegean (western Anatolia)	Pamukkale travertine is located in the Denizli Province. This travertine has created the famous carbonate terraces declared a World Heritage site by the UNESCO in 1985 (Doğaner 1997) There are also several other hot springs in this area.
	Diyadin travertine, Eastern Anatolia	This travertine brook has the shape of a long strip with several hot springs and travertine deposits in the area
	Sivas travertine, Central Anatolia	Sivas Province has rich travertine deposits with high concentrations of sulfur

(continued)

Table 6.4 (continued)

Geomorphological features	Name/region	Characteristics
The North Anatolian Fault and The East Anatolian Fault	Anatolia	The latest major tectonic events in the late Cenozoic geologic evolution of Anatolia are the development of the North Anatolian Fault and the East Anatolian Fault (Angus et al. 2006). It is therefore possible to see a large variety of geological events

Fig. 6.4 A general view of a butte in Levent valley. *Photograph* Gülpınar Akbulut

6.1.3.5 National Parks

There are 40 national parks in Turkey. Most of them have been declared as national parks to protect their biodiversity, but they include an abundance of geosites as well. For example, the Aladağlar National Park includes a deep valley, several peaks, glacial rocks, caves, a spectacular canyon, and high plateaus. This particular area was declared as a national park in 1995 (Ministry of Forest and Water 2013) and the most suitable places for mountain climbing and trekking are located here. Every year, hundreds of people visit Aladağ for camping and exploring the landscapes.

6.1.4 Conclusions

Geotourism is a new concept and at present a niche market in Turkey. However, Turkey has great opportunities to develop geotourism based on a rich geoheritage and attracts over 41 million visitors every year to the country. Furthermore, Turkey created more national interest in geotourism with the announcement of the Kula geopark as a UNESCO site. Nevertheless, we should keep in mind the following issues:

First, geotourism is a core activity of geoparks, so the number of geoparks should be increased. Turkey should apply to include more of its geoparks into the UNESCO Geopark Network. In this sense, a scientific inventory of geosites and their classifications should be prepared.

Second, Turkey should have a geotourism and geopark policy aiming to promote its geosites/geoparks.

Third, the local and national authorities should protect and conserve the geosites against natural disasters and against destruction caused by human activity.

Fourth, geotourism is a type of tourism based on education, so it should complement education programmes in school.

And fifth, geotourism and geoparks could play a more important role in local economic development by increasing the number of tourists to the area. Local people could handcraft geoproducts such as decorative ornaments, clothes which are symbols of geoparks, toys, and a geomenu. Some of the destinations offer nature-based activities such as winter sports, climbing, and trekking, with a number of them now specialized as geoparks, for example, Mt Ararat, Mt Nemrut and Caldera, Cappadocia, and Kula volcanoes, Tortum and Levent Valley.

Nevertheless, there are some problems regarding geotourism in Turkey. One of the major issues facing geotourism today is the evaluation of what constitutes geological heritage, land use planning, and the future use of geotourism resources (Akbulut 2014a). Another issue is the lack of an integrated conservation approach and management strategy, as these geosites and their resources should be preserved for future generations (Akbulut 2014a). Also, it is important to find financial support and qualified human resources for the development of geotourism. If these problems are solved, Turkey could become a major destination for geotourism.

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Chapter 7
Between Traditional and Modern: Thermal Tourism in Turkey

İsmail Kervankıran

7.1 Introduction

International Association of Scientific Experts in Tourism (AIEST) defined tourism as "people travelling to places other than their permanent places of residence, places of work and places which normally fulfill their regular needs to demand products and services usually generated by tourism establishments and comprised of incidents generated by temporary accommodation" (Kozak et al. 2008: 3). People travel to other places for a variety of reasons, including taking care of their health.

Health and tourism are two concepts which occupy a significant place in the lives of humans. Health tourism is a holistic activity which is closely affiliated to both of these concepts and yet is comprised of independent unique characteristics (Swain and Sahu 2008). Nowadays, those who want to have a "healthy, long, and high-quality life" are very interested in visiting sports centers, hot springs, spas, thermal tourism and health centers (Güneş 2011: 20). This has led to the inception of what is known as health tourism which is essentially traveling for health purposes (Selvi 2008: 275).

Thermal tourism, which is a type of health tourism, has continuously grown in importance in Turkey to become one of the types of tourism with the greatest demand.

The primary purpose of this study is to assess:

1. the position of thermal tourism within broader tourism development in Turkey and
2. the contribution this type of tourism can make to the development of alternative tourism in the country.

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The paper will discuss the development of thermal tourism in Turkey in historical context and will map the spatial distribution of the tourism centers connected to this type of tourism. The study will also address the problems that hinder the development of thermal tourism as well as the contribution this type of tourism can make to local tourism and economic development. The data used in the study have been obtained from the Ministry of Culture and Tourism, the Statistics Institute of Turkey (TÜİK), and the World Tourism Organization (UNWTO). Thematic maps have been generated with the help of the ArcGIS program according to the numbers of thermal tourism operations and accommodation figures in Turkey. Furthermore, proposals have been presented for the use of resources in a more efficient and productive way.

7.2   Conceptual Framework

Tourism is a slippery (Eden 2000; Wincott 2003) and fuzzy concept (Markusen 1999). It is relatively easy to visualize yet difficult to define with precision because it changes the meaning depending on the context of its analysis, purpose, and use. Tourism, therefore, is a concept that, while initially looking very easy to define, is actually quite complex.

This confusion of concepts is also valid for thermal tourism. Kozak and Bahçe (2009) argue that the types of tourism related to health are numerous and that the definition and contents of each one are different. According to Bennett et al. (2004), while thermal tourism, health tourism, spa, and medical tourism are defined in different ways, in reality they serve the same purpose, enabling people to gain or protect their health. While Garcia and Besinga (2006) and Gençay (2007) separate health tourism into three areas which are medical tourism, thermal and spa-wellness tourism, and tourism for senior citizens and the disabled, Ergüven (2012) indicates that there are significant differences between the concepts of spa and wellness. Yirik et al. (2015) classify health tourism in five categories which are thermal, spa, wellness, senior citizens (geriatrics), disabled, and medical tourism. Şahin and Tuzlukaya (2013) draw attention to the needs and expectations of the tourists in the target market, forms of treatment, and the differences in the resources used for health tourism and separate thermal tourism from spa and wellness tourism. They also divide medical tourism into four varieties: thermal tourism, elderly care tourism, disabled care tourism, and spa-wellness tourism. All these interpretations lead to the conclusion that a common opinion in the classification of health tourism has not been reached yet. However, literature reveals that there is a common view that thermal tourism is a sub-branch of health tourism which is an alternative type of tourism.

In the broadest sense of the word, health tourism means people traveling from their places of residence to other places for health reasons. In the present day, this definition also covers cosmetic/aesthetic surgeries and complementary treatments in addition to traditional health services (Huff-Rousselle and Shepherd 1995).

There is no doubt that the most ancient form of health tourism is thermal tourism carried out with natural thermal waters. Although this type of tourism is more readily developed in regions with hot underground waters, it can also be developed artificially in regions without these characteristics. While hot springs are mainly used for health purposes in contemporary times, during Roman times, historical sources indicate that they were used mainly for entertainment purposes (Kozak and Bahçe 2009).

In 1993, the Ministry of Tourism prepared a study titled *"Health Tourism and Tourism Health"* in which health tourism is defined as follows: "a tourism activity comprising of health care applications which are carried out in an environment comprising of mineralized thermal waters and mud together with appropriate climate factors with coordinated supplemental treatments such as physical therapy, rehabilitation, exercises, psychotherapy, diets under the supervision of specialist physicians to make a positive contribution to human health." According to Cockerell (1996), those participating in thermal tourism form two different groups:

1. Those who visit for health tourism areas as a tradition: This activity is particularly popular with aging tourists who enjoy the natural beauty while they relax in the geothermal waters. For these tourists, the quality of the natural environment, geothermal waters, and facilities are important. The essential aim is to rest and have fun, while the second aim is to relax and stay healthy.
2. Those who visit for health reasons: This activity is comprised of tourism activities for the purpose of treatment and recuperation at the springs for the treatment of ailments which have been diagnosed by doctors.

Thermal tourism has seen a very rapid development across the world owing to the increase in personal incomes and free time as well as to changes in lifestyle. Compared with mass tourism, thermal tourism is considered more sustainable because it is less dependent on seasons and because, being generally found in rural areas, has a stronger impact on local economies (Alen et al. 2006).

Thermal waters can be used for a number of therapeutic procedures: the treatment of various diseases, hydrotherapy, aqua therapy, physical therapy, exercise and movement, mud therapy, skin and body care, and curing practices (Didaskalou and Nastos 2003). In addition to health reasons, visitors are drawn to thermal tourism because the number of resort facilities have increased, because services are of high quality, because thermal waters have a relaxing effect on the body and because thermal tourism is often combined with other types of tourism. Furthermore, the extreme density and pollution in coastal tourism areas have steered people to more serene and clean venues. In fact, visitors prefer thermal facilities even though they are costly.

7.3 Thermal Tourism in the World

Thermal waters have been used since ancient times. In ancient times, people would visit places that were believed to have healing powers. The spas and thermal facilities built during the era of the Roman Empire are such examples. After the fall of the Roman Empire, many of these facilities ceased to function, yet they still attract the attention of health tourists today (Didaskalou and Nastos 2003; Cook 2008).

In antiquity, it was believed that thermal waters were heated by divine forces, hence their healing powers. These waters were used not only for bathing but also for washing and cooking. Festivals, feasts, and fairs at particular periods of the year used to be organized around thermal waters (Kervankıran and Kaya 2013). By 4000 B.C., Sumerians were known to have baths with thermal waters in their temples. In 2000 B.C., they manufactured bronze cups to be used for drinking the waters which were rich in minerals. Drinking these waters had become a preferred form of treatment. In 1500 B.C., the Greeks built the Asklepios temple to honor the god of healing. Many patients visited this place to find healing.

Similar developments happened in Japan during the twelfth and thirteenth centuries as Japanese warriors believed that the waters had miraculous powers. Furthermore, tourists find it interesting that thermal waters have been used in hospitals in Egypt during the same time. In the fourteenth and fifteenth centuries, "Saludeper Aqua" (spa) used the iron-rich spring water in Ville d'Eaux in France. By then, spa had attracted a worldwide interest (Jagyasi 2010).

The use of thermal waters intensified with the development of tourism starting with the seventeenth century (Nelson 2013). Spa and thermal tourism has quickly spread throughout the Western European countries (Ajmeri 2012: Tubergen and Linden 2002) to reach North America by the beginning of the nineteenth century (Nelson 2013).

Recognizing the importance of thermal tourism in terms of human health, many countries in the world prioritize the development of this type of tourism. Ten million people visit Germany and Hungary for thermal tourism purposes every year, while eight million people go to Russia, one million to France, and 800 thousand to Switzerland for this reason. Approximately 13 million visit Beppu city in Japan every year for thermal tourism (Ministry of Culture and Tourism 2015).

The leading countries in Europe in terms of thermal tourism are Germany, France, Switzerland, Italy, Greece, Russia, Hungary, and the Czech Republic. There are 263 thermal centers in Germany with official certificates with a total bed capacity of 750,000. Eight thousand people visit the Das Leuze's springs and recreation facilities in Stuttgart every day in the summer months (Gençay 2007). Spa treatment is fully or partially paid by both private and public health insurance companies in Germany provided the treatment has been prescribed by a doctor. There are 360 thermal facilities in Italy, 128 in Spain, 104 in France, and around 60 thermal facilities in the Czech Republic and Slovakia. The 1500 spas in Japan have an overnight capacity of 100 million visitors. There are thermal facilities in the state

of Arkansas in the USA which are used by 55 thousand people, and new centers have been established in Hawaii to extend mainly thermal tourism applications throughout the year (Gençay 2007).

The significance of thermal resources which have served mankind since ancient times has become more pronounced in present times. Since developed countries became aware of this significance earlier, they started to develop thermal tourism in previous years. Presently, developing countries have, albeit belatedly, understood the significance of thermal tourism and have started to enter the thermal tourism market. While wealthy tourists used to prefer the thermal venues of developed countries in previous years, now they have turned to developing countries due to their more authentic and natural environments. Consequently, the number of tourists visiting developing countries for their thermal waters increases continuously.

7.4 Thermal Tourism in Turkey

7.4.1 The Past and Present of Thermal Tourism in Turkey

Spa tourism has a long history in Turkey. The benefits of the healing waters have been known in Anatolia since the Hittite era. The most ancient ruins of spas are from the Roman and Byzantine eras. Indeed, the Turkish bath ruins of Alexandria Troas (Kestanbol) and Hierapolis (Pamukkale) date back to the Roman era, while the Yalova-Kurşunlu bath belongs to the Byzantine era (Doğaner 2001: 75). Thermal resources have also been used to relax and boost the morale of soldiers wearied by wars, and hydrotherapy earned significance as an efficient treatment method which beautified the skin while it healed ailments.

Thermal waters used as baths in Roman and Byzantine periods continued after the settlement of Turks in Anatolia. Turks turned these facilities into hot springs and thermal springs by expanding them. They took this culture with them even to places that they conquered (as in Hungary). Spas have become treatment and sports venues for the population coming from other cities. However, the real significance of thermal water was acknowledged in the eighteenth and nineteenth centuries. Due to the minerals contained in thermal water, it was recommended by doctors for the treatment of many ailments. Studies were carried out during this period to establish which thermal waters could be used to treat certain types of ailments. Many new spas were opened in Anatolia, and accommodation facilities were built in the form of basic constructions around the spa baths (Kervankıran and Kaya 2013). For example, Sultan Abdülmecit commissioned the building of new baths and pavilions in Yalova spas to treat his mother. The roads currently used by the baths date back to that period. Furthermore, during the era of Sultan Abdülhamit II, the water of this spa was analyzed for the first time. New baths, pavilions, and clubhouses were also built there.

During the first years of the Republic, these areas were distinguished in terms of significance and their operation was promoted. During the Republican era, at the initiative of Ataturk, the healing characteristics of water (balneotherapy) and mud therapy (peloidotherapy) were determined, and water analyses and hydrogeological studies were commissioned for the development of spas (Doğaner 2001: 75). At the beginning of the 1930s, the spas in Yalova were equipped with modern facilities and the city was transformed into a city of spas.

Subsequently, in 1932, specialists from Europe were brought to study the spas in Afyon and establish modern facilities there. These works were completed in a short time, and the established facilities were transferred to the Red Crescent (Kızılay). In 1936, spa hotels Çelik Palas in Bursa and Otel Termal in Yalova were opened and doctors were hired to oversee the treatments at the spas and the application of physical therapy equipment became widespread (Ataç and Uçar 2012). In 1938, the "HydroClimatology Department" was opened within Istanbul Medical Faculty and the foundation for spa medicine was established (Doğaner 2001: 75).

The hydrogeological studies carried out by the Mineral Research and Exploration General Directorate in the 1960s determined 615 resources in Turkey, and further studies were carried out for the major ones. These studies were the basis in the planning of thermalism by the Ministry of Tourism and Information. In fact, the planning works commissioned by the ministry for Gönen spa in 1973 were the first application in terms of modern spas in Turkey, and subsequently, this study was followed by the planning of other spas in Yalova, Terme, and Sıcak Çermik (Doğaner 2001: 76; Serpen et al. 2009: 227).

In 1982, with the enactment of the Tourism Initiative Law, spas were included among listed tourism centers which accelerated investment activities and contributed to the start of building modern thermal facilities (Ünal 2003: 117). Spa facilities were included in the tourism investment regulation published in 1991 and the regulation regarding 38 spa tourism and operation problems in Turkey. According to this regulation, a hydrogeology report approved by MTA (Mineral Research and Exploration General Directorate) and a physical-chemical analysis by the Ministry of Health are priorities required to determine the healing properties of spa resource waters at the source. Furthermore, this regulation regulates the planning of the utilization of thermal waters and the measures to be taken at spa treatment centers (Doğaner 2001: 76; Selvi 2008: 292; Akbulut 2010).

Recent studies indicate that Turkey is among the richest countries in terms of geothermal resources. Turkey has 8 % of the world's geothermal potential (Karabulut 2004). The geothermal heating power potential of Turkey is estimated at 31,500 MW. Based on these figures, Turkey is the seventh in the world and the first in Europe. Only 12.5 % (3298 MW) of this potential has become visible and 33 % of this potential is used directly or indirectly. Seventy-eight percent of the geothermal resources are located in Western Anatolia. Only 1306 MW of this potential was used directly in 2007. This geothermal potential revealed by the Mineral Research and Exploration Institute (MTA) is used for generating electricity, heating houses and greenhouses, thermal tourism, and other such related areas (Dağıstan 2008). Thermal water in Turkey has a natural flow and a high

concentration of minerals. Considering the thermal tourism (hot spring) usage, the geothermal energy capacity in Turkey is estimated at 402 MW (Mergen et al. 2006).

Thermal tourism in Turkey, in its renewed traditional tourism model form (Höhfeld and Doğan 1986), is similar to the one practiced in Hungary. Many facilities have been established around thermal water resources which, based on their temperature and on the quality of the spring waters, have been classified as "potable" (mineral springs), "spa, hot springs" (thermal springs), and "çermik" (hot springs).

However, until recently, thermal and mineral waters appealed mainly to the domestic tourism market. With the modernization of accommodation facilities and the improvement of service quality (medical, paramedical, gastronomic) and due to the increasing international demand for affordable medical services, Turkish spas started to gradually open to international tourists. Spas have also become places where both residents and tourists come to socialize. Food and beverages are consumed in baths, dances are danced, ballads are sung, and Turkish poems are recited. Essentially, baths are social venues where relatives, neighbors, and friends get together and enjoy themselves. A bath culture with characteristic features also known as "Turkish bath" has developed in thermal venues. In fact, there are numerous literary sources particularly involving the Ottoman era which specifically address bath culture. Spas have a major impact on the development of this culture. In the past, spa traditions held a major role in Turkish culture and albeit with a lesser role today, they still continue to exist.

7.4.2 The Supply and Demand for Thermal Tourism in Turkey

The most important reason for the attractiveness of thermal tourism is the rich minerals in the geothermal waters. Visitors who used to visit Turkish hamams (baths) as a tradition and subsequently spas and baths for treatment purposes still like these venues but prefer the more developed and modern facilities in recent years. This is why Smith and Kelly (2006) refer to the increase in demand for thermal tourism in recent years as a *"return to the past."*

Thermal tourism activities in Turkey used to be carried out traditionally in spas, while nowadays they are carried out in more modern and high-quality facilities. In fact, geothermal waters are brought from far away to places with a low potential for geothermal water for the purpose of investing in thermal waters. The increasing number of thermal tourism operations in the developed tourism centers of Antalya and Muğla which developed based on the sea-sun-sand trinity is the most significant indicator of this. The tourist profile, which has started to change in recent years, steers tourism operations to invest in line with the demands of the tourists. The fact that the state provides incentives for thermal tourism is an important factor

in the increasing number of these facilities. As indicated in the ***Thermal Tourism Master Plan***, thermal tourism has the following advantages:

- Tourism is enabled throughout the year;
- The facilities achieve a high occupancy rate;
- Permanent employment is established;
- It is a tool for regional development;
- It is easy to integrate with other alternative tourism types to ensure the balanced development of regional tourism;
- High domestic tourism demand;
- Facilities with integrated treatment centers are profitable, and the investments rapidly repay the cost of the facilities (investment and operating profitability);
- Aging European population;
- Advantageous aspects such as having a Middle Eastern market have a significant impact on the increase of investments and demands in terms of thermal tourism in Turkey.

The increase in investments regarding thermal tourism in Turkey is particularly evident after 2007. While the number of certified tourism investments subjected to the inspection of the Ministry of Culture and Tourism was 10, with a bed capacity of 6369 in 2008, this number increased to 36 and 18,484, respectively, in 2014. In Turkey's tourism statistics, tourism operation certified facilities are more significant than investment certified facilities. The reason for this is that tourism operation certified facilities operate actively and are used by tourists as accommodation facilities. Tourism investment certified facilities, on the other hand, have received permission from the ministry to invest or they are in the construction phase and not yet ready to accommodate tourists as tourism facilities. Therefore, in assessing the current status of thermal tourism facilities, it is more appropriate to use data pertaining to tourism operation certified facilities. Accordingly, while in 2008 there were 13 tourism operation certified facilities in Turkey, with a bed capacity of 3049, by 2014 a significant increase had incurred in both the number of facilities and the bed capacity. While the number of facilities has reached 63, the number of beds has reached 20,746. During the 7-year process starting with 2008, the increase in the number of facilities has reached 385 %, while bed capacity has increased even more to a total 580 % (Table 7.1). When the increase rates of other tourism facilities such as hotels, motels, holiday villages, and thermal facilities are compared, the change in terms of thermal tourism facilities becomes more evident. For example, during 2008–2014, the increase in the number of hotels with tourism operation certified facilities and that of bed capacities were 16 and 41 %, respectively. The total increase in Turkey during the past 7 years for tourism operation certified facilities is 22 % for the number of facilities and 42 % for bed capacity.

These data show that investment in thermal tourism in Turkey has increased significantly and is also an indicator that the importance given to thermal tourism has increased. The thermal tourism facilities are concentrated in the provinces of Afyonkarahisar, Ankara, Balıkesir, Bursa, Denizli, İzmir, Nevşehir, and Yalova

Table 7.1 The number of thermal hotels in Turkey (2008–2014)

Year	Tourism investment certified			Tourism operation certified		
	Number of establishments	Number of rooms	Number of beds	Number of establishments	Number of rooms	Number of beds
2008	10	2203	6369	13	1381	3049
2009	11	2130	5865	22	2898	6610
2010	15	2757	7015	29	4084	9015
2011	18	3135	7302	39	5692	12,342
2012	24	3897	9046	51	8048	17,216
2013	29	4315	9988	59	8793	18,751
2014	36	8358	18,484	63	9759	20,746

(Fig. 7.1). A look at the locations of the provinces where thermal facilities are concentrated in Turkey reveals that these provinces are situated over major fault zones in Turkey.

A look at the demand for thermal tourism in Turkey reveals that there is a continuing increase in this regard similar to the increase in tourism investments. It will be more appropriate to assess the data regarding tourists preferring thermal tourism as of 2010. The reason for this is that the Ministry of Culture and Tourism separated the data for thermal hotel classifications as of 2010. A look at the number of visitors to tourism operation certified facilities inspected by the Ministry of Culture and Tourism in 2010 shows a significant increase in the number of both foreign and local tourists. While the number of foreign tourists was 302,725 and the

Fig. 7.1 Thermal tourism regions in Turkey

number of local tourists was 457,909 in 2010, in 2014 the number of foreign tourists had increased to 552,052 and the number of local tourists to 1,006,252. In the 5-year interval, the number of foreign tourists visiting thermal facilities had increased by 83 %, while the number of local tourists had increased by 119 % (Table 7.2). While the average length of stay in thermal facilities was approximately 1.8, the occupancy rate was about 40 %.

During the same period, there was an increase of 58 % in the number of foreign tourists staying at 5-star hotels, while the number of local tourists increased by 57 %. During the passing 5 years, the total number of foreign tourists increased by 64 % and the total number of local tourists increased by 42 %. Therefore, the demand for thermal tourism is over the average in Turkey.

According to these data, a significant increase in the demand for thermal tourism has incurred in Turkey in recent years particularly on the part of foreign tourists. Foreign tourists coming to Turkey are mainly from Japan, Germany, South Korea, France, the USA, and the People's Republic of China (Fig. 7.2). The impact of thermal tourism is particularly evident in the increasing share of Far Eastern countries on the tourism market of Turkey.

The increase in the number of high-quality thermal tourism facilities has had a major impact on the rising demand for thermal tourism both domestically and from abroad. In addition to the traditional baths, thermal tourism offers healing therapy, spa therapy, balneotherapy, inhalation applications, peloid therapy (mud baths), medical treatment, thalassotherapy (pool therapy), physical therapy and rehabilitation, health education, diet applications, regulation of daily activities, behavioral change training, and other supportive applications such as psychological support methods. The applications are carried out according to the recommendations of the specialists at these centers.

The *Tourism Strategy 2023 and the Action Plan 2007–2013 for Turkey* have established a strategy to determine the potential and, subsequently, maximize the demand for thermal tourism in Turkey. In the first phase of the *Thermal Tourism Master Plan (2007–2023)*, four zones were established, and in the second phase, the thermal tourism potential for the whole country was assessed by the declaration of tourism centers based on the experiences in these zones and by the preparation of an environmental plan for these zones on a scale of 1/25,000. According to this plan, the target for Turkey is to become the most important health and thermal destination in the world with a bed capacity of 100,000 and 500,000 commissioned for operation in 2017 and 2023, respectively.

Furthermore, the Tourism Specialist Commission Report prepared within the framework of the Tenth Development Plan covering the period between 2014 and 2018 emphasized the importance of the external promotion of thermal tourism which is displaying a rapid development trend in the world and increasing the demand on the relevant tourism market, expanding tourism investments to areas which have not been exploited in terms of thermal tourism, as well as diversifying tourism and spreading tourism activities throughout the year. In recent years, in particular investments in thermal tourism have been declared within the framework of the Tourism Initiative Law and these investments have increased in the ongoing

Table 7.2 The number of arrivals, nights spent, average length of stay, and occupancy rates for thermal hotels in Turkey (2009–2014)

Year	Arrivals			Nights spent			Average length of stay (days)	Occupancy rate (%)
	International tourists	Domestic tourists	Total tourists	International tourists	Domestic tourists	Total tourists		
22010	302,725	457,909	760,634	399,895	956,007	1,355,902	1.8	36.8
22011	450,904	636,363	1,087,267	582,325	1,315,672	1,897,997	1.7	43.9
22012	451,399	789,472	1,240,871	662,293	1,655,896	2,318,189	1.9	43.3
22013	477,242	901,820	1,379,062	680,859	1,814,351	2,495,210	1.8	42.6
22014	552,052	1,006,252	1,558,304	814,124	1,988,139	2,802,263	1.8	42.7
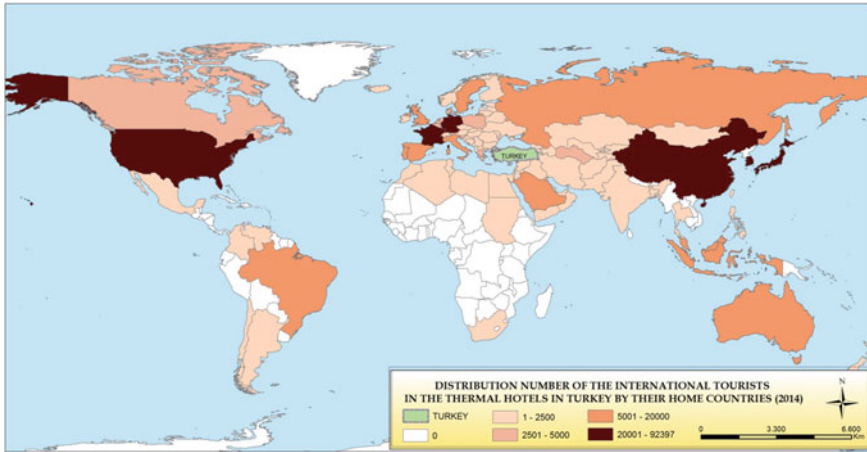
Fig. 7.2 Distribution of international tourists in the thermal hotels in Turkey by their home countries (2014)

thermal-oriented thermal culture and tourism conservation and development zones as well as the 73 areas planned as thermal tourism centers. Furthermore, the number of traditional bath operations in some areas outside the scope of the Thermal Tourism Master Plan is increasing, while some baths are being restored which will ensure an increase mainly in domestic tourism activity.

7.4.3 The Future of Thermal Tourism in Turkey

Turkey is located on one of the most significant geothermal lines. Thermal water in Turkey is of higher quality than in other countries in terms of resource capacity, physical and chemical features, temperatures (20–110 °C), flows (2–500 l/s.), and healing capacity.

The importance of using geothermal water in tourism has recently increased. Thermal and hot springs that used to be run by traditional methods are now being run by more modern tourism facilities. As a result of such demands, modern thermal tourism investments increase around the traditionally operated thermal springs in many parts of Anatolia. However, there are some problems as a result of uncontrolled and unplanned investments which are developed very rapidly. If no measures are taken, soon these could develop into more serious problems that may be more difficult to solve in future. Therefore, in the use of thermal waters, rational, effective, and productive plans should be carried out in order to ensure sustainable development (Kervankıran and Kaya 2013).

One of the main problems confronting the development of thermal tourism in Turkey is the shortage of specialist personnel due to the rapidly increasing number

of thermal facilities in Turkey (including clinics, medical applications, and research centers in addition to thermal units). These centers require technical and professional staff. Relevant education in this area should be increased in the medical faculties in Turkey to fulfill this need.

The future of thermal tourism in Turkey is largely dependent on the sustainable use of geothermal waters. The use of thermal centers for tourism purposes is mainly driven by economic concerns. However, the physical, ecological, and social carrying capacities of the resources which are used must also be taken into consideration. Taking into consideration thermal centers as a whole, efficient planning for minimal negative impact to the environment and the community should be carried out.

Geothermal waters may contain boron, arsenic, mercury, lead, chromium, and heavy metals. If these waters are released into the environment without treatment after use, they could have serious negative impacts on the environment as well as on human health.

Many other countries which use geothermal energy, such as Japan, the USA, and Iceland, use modern techniques, such as "*reinjection*"(*binary cycle system*) to minimize the negative impact these waters could have on the environment. Through the "reinjection" technique, the geothermal waters are pumped back into a reservoir inside the Earth, and by so doing, the negative impacts on the environment discussed above are avoided. The establishment and operation of reinjection systems is mandatory in many countries using geothermal energy. In geothermal areas where this technique is not employed, the application of treatment technologies is mandatory for the conservation of the environment. If reinjection is not done, the reservoir's pressure will decline, geothermal waters will mix with surface waters and with underground potable water, and the temperature of the geothermal water may change. Although the establishment and operation of a reinjection system is costly, it is significant in preventing environmental problems in the long term (Kervankıran 2013).

It is particularly important that unplanned and uncontrolled settlements in the periphery of newly developing spa environments are prevented. In the majority of these illegal structures, thermal waters are used without permission. These operations are licensed by local municipalities unlike the high-quality operations which are licensed by the central government. Service quality in such facilities is poor, the super and infrastructure are inadequate and there are hygiene-related problems; yet these facilities are still preferred by visitors from adjacent settlement areas. Essentially, the future of thermal tourism centers is significantly affected by such negative aspects. The responsibility for ensuring the sustainability of geothermal resources in such areas falls mainly on central and local administrators (mainly municipalities) and the proprietors of tourism facilities. Relevant academic studies in this subject and projects aiming to minimize negative aspects should be supported.

The future of thermal tourism in Turkey is dependent on the sustainable use of geothermal waters. If we want to give future generations the opportunity to use thermal tourism areas which derive their resources mainly from their physical structures and specific physical carrying capacities, these waters which are the

source of healing should be inspected on a regular basis and their usage controlled. Furthermore, the monopolization of geothermal resources like in many countries in the world (Japan, Germany, Italy, Hungary, etc.) and their management should be regulated.

The tasks and responsibilities regarding the extraction of thermal waters in Turkey, their usage, operation, inspection, and the relevant planning are allocated to different administrative units. Sometimes, this can generate a conflict in terms of authority. To avoid such a situation, the Ministry of Culture and Tourism, the Ministry of Health, the Ministry of Energy and Natural Resources, the Prime Ministry, and State Planning Organizations need to work in coordination and all stakeholders including public administrators and private sector representatives, civil society organizations, academics, and local administrators should contribute to the generation of a common outlook for the preparation and application of short-, medium-, and long-term master plans.

7.5   Conclusion

The importance given in the world to lifestyle and the quality of life is increasing in parallel with the social, economic, and technological developments, and as a result, tourist profiles are also changing. The use of natural resources in protecting human health and sustaining a healthy life is becoming more popular which generates a demand for types of tourism which promote such a lifestyle. In recent years, in addition to the traditional spas and Turkish baths, Turkey has become one of the leading countries in the world in terms of health and thermal tourism.

Although thermal waters have been used in Turkey since prehistoric times, the number of thermal tourism facilities operated at international standards is not sufficient. In many provinces of Turkey, thermal spa waters are still operated in the traditional style. However, in recent years, many new investments have been made in modern establishments that include more facilities for entertainment and recreation.

This study has shown that the number of thermal hotels holding a tourism operation license has increased significantly between 2008 and 2014. The number of tourists accommodated in these hotels doubled between 2010 and 2014 as a direct effect of these investments. While these new operations offer modern facilities and better services, the industry is still dominated by traditional "Turkish baths." These are more affordable and, consequently, more popular with the local population and with the less wealthy domestic visitors. Yet the proliferation of these lower-quality, traditional spa establishments poses a number of major questions related to unplanned development, infrastructural inadequacies, unlicensed drilling, pollution of the environment, hygiene and health hazards, and shortage of qualified staff.

Properly planned and operated, thermal tourism could contribute to the expansion and diversification of the tourism sector in Turkey. Further development of

thermal tourism will create new areas of employment which are not limited by seasonality and significantly contribute to rural development. Due to high occupancy rates and the positive impact it has on the tourism image of Turkey, it is expected that in future, the thermal tourism sector will add even more value to the tourism sector in Turkey.

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Chapter 8
Great Potential of the Colourful Cultural Heritage of Turkey: Ethnic Tourism

Vedat Çalışkan

8.1 Introduction

Ethnic tourism is a type of tourism in which tourists are motivated to visit a destination in order to learn more about the traditional characteristics and lifestyles of ethnic groups. As such, many consider ethnic tourism a subfield of cultural tourism. Tourists of this type generally search for exotic cultural experiences, including visiting ethnic villages, minority homes, and ethnic theme parks, being involved in ethnic events and festivals, watching traditional dances or ceremonies, or merely shopping for ethnic handicrafts and souvenirs (Yang and Wall 2009: 562). They want to learn more about the cultural assets of different local communities, including trying their cuisine or gazing over the places where their ancestors once lived. Ethnic tourism may also take place in the form of visits by the citizens of a country to their kith and kin in another country according to ethnic, religious, sectarian, kinship, and other social ties.

The term "ethnic" herein refers to a population or a community that shares certain cultural characteristics (including, but not reduced to, race, language, nationality, and religion) which, at the same time, are different from the prevailing cultural characteristics in the region (Albayrak 2013: 70). Most populations today are very heterogeneous—a reflection of the millennia of individual or mass migratory movements. It is only natural that many of these migrants or their descendants have the desire to visit the places from which they or their ancestors came. The tourists who travel with such motives are called ethnic roots-seekers (McCain and Ray 2003: 713).

Visits to religious attractions that are performed by the groups who have kinship and historical–cultural bonds with Turkey's territory become prominent in terms of ethnic tourism of Turkey. As a result, various religions and sects having bonds with

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the territory of Turkey, various holy places and religious ceremonies held here in Turkey are of great interest from the past. This form of tourism is similar to faith tourism. However, the principal objective of these tourists remains meeting with their kin and the religious structures or the religious mediate in the attainment of this objective. This traditional visit form of ethnic groups may ease their acceptance by local community, especially by ultra-conservative and ultra-nationalist sections. We should mention here that discussing about minorities or ethnic groups had been considered a taboo in Turkey until about 15 years ago. Turkey's candidacy to the European Union required certain social and political changes in order to harmonize the Turkish legislation regarding ethnic or religious minorities with that of the European Union. Consequently, Turkey and Turks have become more open to discussions regarding minorities and minority rights. These developments have also contributed to the development of ethnic tourism in Turkey.

8.2   Historical Background to the Connections of Ethnic Tourism

During the twentieth century, great population mobility was experienced both within and beyond the national boundaries of countries. The formation of ethnically and religiously homogeneous nation states upon the end of empires was among the main issues which stood out in the last century. These developments caused people to abandon the places that they had once known as a "home" and to migrate to other places either forcefully or willingly (Castles and Miller 2013, cited by İçduygu and Biehl 2012: 9). The period during and after World War I, and especially after the proclamation of the Republic in 1923, was characterized by major population movements that led to a complete change in the ethnic structure of Turkey's population (İçduygu and Biehl 2012). For example, many Armenians were forced into exile in 1915 and 1916 and, at the Treaty of Lausanne, Greece and Turkey agreed on a population exchange. Consequently, in 1922 and 1923, some 1.3 million Muslims living in the Balkans were exchanged for about 3 million Christians living in Anatolia. Rums (Greeks) living in Istanbul and on the islands of Bozcaada (Tenedos) and Gökçeada (Imbros) as well as Turks from Eastern Thrace were excluded from the agreement; however, other political events that followed in the 1930s–1970s (i.e. the 1934 Thrace events, the Wealth Tax Law dated 1942–1944, the foundation of the Israeli state in 1948, the events of 6–7 September 1955, and the events experienced due to the Cyprus Issue in the 1960s and 1970s) forced most Greeks and many Jews to leave Turkey.

Besides the departure of non-Muslim minorities from Turkey, another important development in the early 1900s was the arrival of Muslim and Turkish immigrants to Turkey from the Balkans and Caucasia as a result of the struggles to found nation states in the former territories of the Ottoman Empire. The 1912–1913 Balkan Wars culminated in the mass emigration of Muslim populations from the Balkans to

Anatolia. The migration of Muslim and Turkish migrants to Turkey continued throughout the twentieth century. It is estimated that some 1.7 million people migrated from Bulgaria, Greece, Romania, and Yugoslavia—the former Ottoman territories—to Turkey in the period between 1923 and 1997 (İçduygu and Biehl 2012: 11–12).

Various minorities and ethnic groups living in the Republic of Turkey today are substantially the cultural heritage of the Ottoman Empire. The two-way migrations that developed depending on the processes in which the Ottoman Empire disintegrated and withdrew to Anatolia shaped the ethnic structure of Anatolia and its ethnicity-based political relations. The migrations which lasted for a long period of time in a sense diversified the areas that Turkey is forming relations through ethnic relations today and helped with the development of strong ties with these areas.

In Turkey, the concepts of minority and ethnicity have somewhat different understandings than their internationally accepted definitions. The minorities officially recognized by the Republic of Turkey are based on the 1923 Treaty of Lausanne. These are the Rums, the Jews, and the Armenians who are the non-Muslim citizens of the Republic of Turkey. Hence, the other non-Turkish populations inhabiting Turkey are merely considered ethnic groups (Efe and Akgül 2011: 92). According to an estimate in 2004, 85 % of the population in Turkey consisted of Turks, whereas 15 % was comprised of other ethnic groups (Şener 2004: 40–50). The rate of non-Muslim minorities was calculated as 2 per thousand in 2005 (İçduygu and Biehl 2012: 11).

Among the larger ethnic groups living in Turkey, we could mention the Kurds, Zazas, Arabs, Albanians, Bosnians, the Gajal, Romanies, Azeri Turks, Circassians, Abkhazians, Chechens, people of Daghestan, Balkars, Tatars, Georgians, the Laz, and the Hemshin. Of them, the Kurds are the most numerous. From a religious perspective, Turkey houses larger or smaller communities of Armenians, Christian Orthodox Rums, Jews, Syriacs, Nestorians, Chaldeans, and Yezidis. Even the majority Muslim population can be divided along sectarian lines (e.g. Sunni, Alevi, and Shiite). Other very small ethnic groups are represented by Pomaks, Kuban Kazakhs, White Russians, and Poles.

8.3   Minorities and Chief Ethnic and Subcultural Groups in the Ethnic Tourism of Turkey Today

In ethnic tourism, the most important motivation to visit is the historical cultural heritage of these ethnic groups and their traditional values. Ethnic kinship relationships between local communities and visitors are also important for the demand. For this reason, we consider it useful to briefly introduce the main ethnic groups in Turkey, their distribution, and their importance for ethnic tourism in this country. Nevertheless, we must make it clear that it is impossible to provide exact figures on the size and distribution of these ethnic groups, for the censuses carried out in

Turkey after 1965 contain no data about the ethnic or religious division of the population. Therefore, the figures that we provide are only estimates. The main ethnic groups involved in ethnic tourism in Turkey are as follows:

Rums In Turkish, "Rum" usually refers to a person who belongs to the Christian Orthodox religion, who speaks the modern Greek language and who is not a Greek citizen (thus, one speaks of Istanbul, Cypriot, and American Rums). In the Greek language, however, "Rum" is usually synonymous simply with "Greek" or "Hellene", referring to the Greek cultural and political community. There is not, in any case, any standard academic term for referring to this community (Millas 2004; Babul 2006, cited by Çalışkan 2010: 66). The number of Rums living in Turkey is estimated to be 3–4 thousand today (MFA 2008). They mostly live in Istanbul, Izmir, Ankara, Bursa, and Çanakkale.

Armenians There are about 70 thousand Armenians in Turkey today. They live in Istanbul, Kayseri, Malatya, Mardin, Diyarbakır, Kastamonu, Hatay, Amasya, Elazığ, Sivas, Yozgat, and Tokat provinces, with the majority living in Istanbul. Of these Armenians, most are Orthodox, about 2000 are Catholic, and very few of them are Protestant. Catholic Armenians have an archbishop in Istanbul. Orthodox Armenians have a patriarchate of their own located also in Istanbul.

Jews The Ottoman State embraced about 200 thousand Jews (Sephardi Jews) who escaped from the Inquisition in Spain in 1492. The community sources in Turkey report their total population as 20 thousand today. Approximately, 18 thousand of them live in Istanbul and about 1500 of them in Izmir, whereas the rest inhabit Ankara, Bursa, Çanakkale, Kırklareli, Adana, and Antakya provinces (The Turkish Jewish Community 2014).

Syriacs As an Orthodox Christian community, Tur Abdin (Mardin) Syriacs have an important place in Eastern Christianity. Today about 2000 Syriacs live here (Erginer 2007: 5). With a population of 25 thousand people throughout Turkey, Syriacs are distributed particularly in Istanbul and Mardin as well as in Diyarbakır, Elazığ, Adıyaman, and Ankara (Efe and Akgül 2011: 97). Besides, Chaldeans and Nestorians, whose language of worship is Syriac, also live in Turkey. Today, it is estimated that the number of Chaldeans in Turkey ranges from 4 to 5 thousand and that the number of Nestorians is around 5–6 thousand (Şener 2004: 173–183).

Other ethnic groups involved in ethnic tourism in Turkey are as follows:

Arabs The number of Arabs in Turkey is estimated to be around 1 million. They are not a homogenous group, though. Most of them are Muslim—Sunni or Alevi (Nusayri)—with the Christians (Nasranis) representing a small minority of about 10 thousand (Şener 2004: 73–75, 227).

Gypsies The majority of the Gypsies lead a sedentary life in Turkey today; however, there is also a minority group that carries on a nomadic lifestyle. Today, the total number of Gypsies is estimated to range from 600 thousand (Şener 2004) to 2 million (MRGI 2007), and they are distributed in almost all provinces of Turkey. However, Istanbul, Thrace and its vicinity (Edirne, Kırklareli, Tekirdağ,

and Çanakkale), and the provinces of Adana, Bursa, Balıkesir, İzmir, Antalya, and Konya are the places with the largest Gypsy population (Efe and Akgül 2011: 112–113).

Georgians Predominantly distributed in the Black Sea Region (the provinces of Ordu, Giresun, Samsun, Sinop, and Artvin) and the Marmara Region (the provinces of Sakarya, Bolu, Kocaeli, Bursa, and Balıkesir), the Georgian population is estimated to be 500–600 thousand today. The Georgians of Turkey are mostly Muslim and Turkish-speaking; however, there is also a small Orthodox Christian community in Istanbul.

Pomaks The Pomaks represent a small ethnic group of people in the Balkans who are Muslim and speak a Bulgarian dialect (mixed with Turkish words). After the Russo-Turkish war (1877–1878), there were Pomaks among immigrants who took refuge in Turkey. They settled predominantly in the Marmara Region, particularly in the settlements located in the Thracian section.

White Russians At the end of the Bolshevik Revolution (1920), many supporters of the Tsar and the aristocracy ("White Russians") were forced to leave into exile. Turkey was on their migration route. The number of Russians who reached Istanbul in the early 1920s exceeded 150 thousand. Another important group was directed to Gelibolu (Çanakkale). In time, most Russians left Turkey to settle in various other countries around the world. In 1923, the last group of Russians left Gelibolu too. However, White Russians continued to stay in Istanbul until the 1940s as Istanbul was able to offer much more favourable conditions for their lifestyles. While almost all White Russians eventually left the country, their legacy has survived. White Russians made crucial contributions to the development of the artistic, cultural, sporting, and entertainment lives of the towns or neighbourhoods they inhabited while in Turkey.

Yuruks and Turkmens These are Turkic populations that settled in Anatolia during the time of the Ottoman Empire or earlier and were known for their nomadic lifestyle until the 1950s.[1] Although settled today, Yuruks and Turkmens[2] maintain their traditional lifestyles around the Taurus Mountains in the Mediterranean Region and in the rural settlements on various mountainous masses (e.g. the Kaz Mountains, Mt. Madra, and the Boz Mountains) in the Aegean Region. With some of their traditional festivals, these groups have carried the colours of the Turkish culture from Central Asia to Anatolia and maintained them up to the present time.

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[1]The Sarıkeçili tribe with a population of about 400 people crossing the Taurus Mountains in the north–south direction (between Mersin and Konya) every year is the last representative of the nomadic tradition.

[2]In the Ottoman archive sources, the name "Turkmen" was predominantly used for the nomads in the central and eastern regions of Anatolia, whereas the name "Yuruk" was mostly used for the nomads in the western region of Anatolia (Şahin 2006: 56–61; Tanrıkulu 2014: 237).

8.4 Main Attractions of Ethnic Tourism

There is no doubt that Turkey is a country being rich in the touristic attractions with an ethnic basis. Thus, herein it has been planned to address some attractions which draw attention in the ethnic tourism of Turkey at first sight. First some examples of ethnic tourism in Turkey that take place through beliefs and religious attractions will be considered. Later on, the visits by the ethnic groups—whose destinies were connected with the Turkish territories through the population exchange and other migrations—that take place in the form of commemorating their roots will be evaluated. Finally, those events of some ethnic and cultural groups in Turkey which have acquired a traditional character will be described in terms of ethnic tourism.

8.5 Migration-Related Ethnic Origin Visits and Meetings in Turkey

Visits by the Exchanged Rums As discussed at the beginning of this paper, the Treaty of Lausanne in 1923 led to the "Turkish–Greek Population Exchange". At the time of completion in 1925, 1–1.5 million Greeks had been moved from Anatolia to Greece and, in exchange, approximately 600 thousand people had arrived in Turkey from Greek territories (Millas 2004: 223; Ağanoğlu 2001: 306, cited by Çalışkan 2010: 71). Only the Turks residing in Western Thrace and the Rums living in Istanbul, Gökçeada (Imbros), and Bozcaada (Tenedos) were exempt from this process.

Today only about 30 Rums inhabit the island of Tenedos, which was populated by 2643 people in 2013. However, the Rum population constituted slightly more than half of the island's population in the early twentieth century. The Rum population of the island of Imbros in the 1960s, i.e. some 5 thousand people, has now dropped to 200. According to Paris Asanakis, the president of the Association of Imbros, the number of Rums of Gökçeada who left their island and spread around the world is about 25 thousand. Many of these Rums, and their descendants, return every year to attend the major religious feasts and festivals. Given the small number of Orthodox Christians remaining on the islands, it is clear that these religious ceremonies and festivals could not have survived without the participation of the Rums from Diaspora. These religious celebrations on the islands are opened with the services conducted by either the Patriarch of Constantinople or the Metropolitan of Gökçeada. The religious feast on Bozcaada is organized around the Monastery of Agia Pareskevi between the 25th and 27th of July every year. Approximately 400 people attend the feast from abroad. The feast dedicated to Virgin Mary (Panayia/Eorti Dispenagies) on Imbros is celebrated with various religious, social, and entertainment events between the 15th and 22nd of August. The number of Rums attending the feast from both abroad and the other settlements of Turkey exceeds 1000 people (Çalışkan 2010: 74).

Most of the Rums who left the islands relocated to countries such as Australia, the USA, South Africa, and Greece in particular. Most of them remained attached to their homeland even after several decades. In fact, such was the longing for the homeland that the insular Rum settlers of Thessaloniki in Greece named their new settlement Nea Tenedos (New Bozcaada). This is the reason why these Rums living in the Diaspora continue to participate in the religious fairs that take place on their ancestral islands (Çalışkan 2010: 71).

The practice of naming the new villages established in Greece after the old ones left behind is quite frequent. For example, the Rums who had left the village of Şirince (situated near Ephesus, or Selçuk, in the province of Izmir) named their new village in Greece Nea Efesos (in the municipality of Dion-Olympus, at the foot of Mount Olympus). Every year about 100 people from Nea Efesos visit Şirince—a village with a population of 1000 people today. To maintain these historical cultural ties, Dion and Selçuk have become sister cities. Those who came to the Western Aegean Region (Turkey) from Greece as a result of the population exchange predominantly came from Pravista, in the Kavala Municipality, and were placed in the vicinity of Didim and Selçuk. The descendants of these migrants also regularly visit the area around the city of Kavala in Greece. The service organized in the House of the Virgin Mary in Selçuk every year was first held at the Church of St. John in Şirince in 2014. This service was at the same time the first Virgin Mary service organized in the Şirince Village after the population exchange. The Rums coming from Lesbos and Chios attended the ceremonies held, along with the Exchanged Rums who came from various settlements of Greece.

Population exchange museums have begun to be established in Turkey in the recent years. The first one was opened in Çatalca, located 60 km to the west of Istanbul, in 2010. The Rums living in Çatalca were exchanged with the Muslim people in Nasliç (Neapoli, a town from Western Macedonia) and Drama (northern Greece). The museum building in Çatalca is a restored Rum tavern. The second museum was opened in Alaçam, Samsun in 2012. The statement "Mübadiller Kaybedilmiş Toprakların Aziz Hatıralarıdır (The Exchanged People are the Dear Memories of the Lost Territories)" by Mustafa Kemal Atatürk welcomes visitors at the entrance of the museum. The clothes used on special days and in everyday life by the exchanged people are exhibited in the museum. The museum also houses the hair and linen woven works, chests, vocational tools, and kitchen utensils reflecting the culture of the exchanged people. Moreover, various photographs and documents of the years of population exchange are exhibited in the museum. A section allocated for the issue of population exchange is also available in the Museum of Urban Memory that was opened in a restored tobacco depot in Selçuk (Izmir) in 2012. All these developments provide evidence for the fact that some special ethnic tourism for the exchanged people is developing in Turkey.

Visits by Jews The Jews who left Turkey frequently come to the environments where their ancestors had lived, and they visit to the synagogues in the places concerned (particularly in Istanbul, Bursa, and Izmir). Besides, the Mekor Hayim Synagogue with no community in Çanakkale at the present is a place where a quite

interesting example of visit is observed. About 100 people from the young generations of the Jews who left Çanakkale and settled in Israel and Istanbul in the past agree to meet on a specific day and come to Çanakkale every year. Coming with the chief rabbi, the group opens the synagogue and worship.

Visits by Armenians Of the neighbouring countries of Turkey, Armenia is the country which sends the smallest number of tourists per year (73,365 people in 2013). This is undoubtedly due to the problems experienced in the historical past. Although both countries share a common border, they have always had distant relations. Today, however, there is a pro-moderate policy between the two countries. The most important factor to play a role in the development of this policy is tourism. The desire of the Armenians living in Turkey to see and visit the ancestral territory is an essential phenomenon which develops the tourism activity between the two countries. The cities drawing the attention of Armenian tourists are Artvin, Ardahan, Bitlis, Erzurum, Iğdır, Kars, Muş, and Van, predominantly located in the east and north-east of Turkey. These cities used to be densely populated by the Armenians who later emigrated abroad. The most important reason why Armenian tourists desire to see these places is that they regard this environment as their ancestral territory. Many of these destinations are considered sacred by the Armenians. For example, the ruins of Ani in Kars, the Akdamar Church in Van, and Mt. Ağrı (Ararat) are all important points on the route these Armenian tourists follow while they are in Turkey.

Visits by White Russians The White Russians who escaped from their country after having been defeated by the Bolsheviks following the October Revolution reached Istanbul by vessels. While some stayed in Istanbul, many others settled in Limnos, Çatalca, and Gelibolu (Gallipoli). On 1 January 1921, the number of Russians in Gelibolu reached 25,868 people. Apart from them, some 1100 women and 320 children arrived as refugees (Çalışkan and İbrahimov 2006: 149). Most of these White Russians left Turkey a few years later, but their legacy is still visible in cities and towns where they settled in Turkey. Moreover, in Istanbul, a Russian community survived into the 1940s, with the sound of Balalaika being a common one in the alleyways. Of the original 250,000 White Russians who arrived in Istanbul, about 15,000 stayed and settled in Turkey for different reasons (Karadoğan 2011: 153). The Russian heritage in a number of neighbourhoods in Istanbul is very well documented (Deleon 1996; Kasimova 2011). Not the same could be said about Gelibolu, where Russians stayed for a much shorter period of time. Still, a few monuments and cemeteries are proof of their presence.

The Russians were treated very well during their stay in Gelibolu—an impressive example of solidarity between two nations that were experiencing near collapse (İbrahimov et al. 2009: 387). The Turks opened the mevlevihane (Houses of the Mevlevi Order, outlawed in 1925) and their mosques and houses to Russians for shelter. The Russians, who later left Gelibolu and spread to various countries of the world, regard Gelibolu as basis of retrieving their national identity. Calling themselves as the people of Gelibolu, they founded associations and journals which they named Gelibolu in various countries of the world (e.g. the USA, Hungary,

Czechoslovakia, France, and Bulgaria) (Çalışkan and İbrahimov 2006: 151). Gelibolu, where they held on to life, has a meaning as a special space for the White Russians who spread around the world.

In 2008, the old Russian mausoleum in Gelibolu was reconstructed in accordance with its original form. The monument is one of the few monuments built in the short history of the White Russian movement. Today, it is a space which is visited by the descendants of the Russians that found refuge in Gelibolu and seen as a symbol of good neighbourly relations and of the solidarity between people during hard times. A museum building was later added to the monumental area. Each year the place is visited by about 500 Russians who desire to see the spaces where their ancestors once lived.

Visits by Pomaks The Pomaks, one of the ethnic communities that immigrated to Turkey, meet at a traditional fair held in Pehlivanköy (Kırklareli) every year. The Pehlivanköy (Pavli) Fair, the 105th of which was held in 2014, is the only fair of the Thracian peninsula today. There were 23 more animal and commodity fairs in Thrace during the Republican period. However, they disappeared in the last 20 years. One of the most important reasons why the Pehlivanköy fair has been able to survive is the special interest of Pomaks in this fair. Held between the 18th and the 22nd of September every year, this traditional fair also includes the Pomak Cultural events. The Pomak visitors coming from various settlements of Turkey and particularly from Bulgaria meet and have fun at this fair. Every year, the fair is also attended by the members of the Bulgarian Pomak Institute; the inhabitants of Breznitsa, Golsadelcef (its ancient Turkish name: Nevrokop); the Balgarski Izvor Village, Teteven, Lovech; and various Pomak folk dance groups coming from Bulgaria. Tikvenik (the traditional Pomak dessert) and the traditional chickpea bread of the Pomak culture (Kravay) are sold on many stands during the fair. In addition, the inhabitants of a large number of surrounding Pomak settlements also attend to the fair. The primary Pomak settlements are Katranca and Büyükmandıra (Babaeski); Sultanşah, Yağmurca, Sazlımalkoç, and Başağıl (Uzunköprü); Taşlı (Lüleburgaz); Şalgamlı and Büyükdanişmend (Hayrabolu); Subaşı (Meriç); and Kuştepe (Pehlivanköy). With each passing day, there is growing interest by the visitors who come from various places of Turkey to watch and photograph this cultural event in Pehlivanköy.

8.6 Visits to Relatives

As a result of various migratory movements in the history, today many families are divided by borders. There is no doubt that international travels to visit family members living in another country represent a significant sector of tourism. The family exchange visits of this type take place especially between Turkey and four of its neighbours: Greece, Syria, Georgia, and Iran. Although not a neighbouring country to Turkey, Israel should also be included in this group. When the number of

foreign visitors who entered Turkey in 2013 is considered by nationality, it is seen that some 674,366 people entered Turkey from Greece, 91,549 people from Syria, 1,732,706 people from Georgia, 1,081,626 people from Iran, and 129,414 people from Israel in total. Of these visitors, the numbers of those who arrived to visit relatives were 47,639, 48,401, 407,434, 141,577, and 5080 people in above order. Accordingly, the ratios of those who arrived to visit their relatives to the total number of visitors are 52.86 % for Syria, 23.51 % for Georgia, 13.08 % for Iran, 7.06 % for Greece, and 3.92 % for Israel in descending order.

One of the most interesting examples of visiting relatives is between Turkey and Syria. Many Syrian Arabs have relatives in Turkey and visit each other during religious holidays (bairams). This, however, was not always the case. The 1921 Ankara Agreement traced the border between Turkey and Syria, separating many families. Family members on the two sides of the border were forced to exchange bairam greeting from some distance and to throw gifts across the fence. In 2000, the governors of the provinces along the border decided to allow relatives from the two countries to meet in the official border-crossing areas during the bairam. Later on, another agreement allowed family members to visit each other for 48 h instead. During each bairam, about 80 thousand people moved between the two countries using the official border gates in Kilis, Gaziantep, Hatay, Şanlıurfa, and Mardin. Unfortunately, the practice had to be discontinued in 2011 due to the civil war in Syria.

8.7 Festivals and Events as Destinations for Ethnic Tourism

8.7.1 Events of Romanies

Kakava Festivals Resembling the Hıdrellez[3] celebrations carried out in almost all settlements of Turkey, this tradition is maintained in Turkey by Romanies. This event, held for 3 days following the 6th of May every year, is an event of welcoming spring (Kolukırık 2009: 14). Kakava Festivals have turned into comprehensive events in the provinces of Edirne and Kırklareli on the Thracian peninsula, highly populated by Romanies. The Kakava Festival in Edirne, which has turned into an international festival, is particularly interesting. The festival opens in Sarayiçi with traditional Kırkpınar wrestle games. The festival participants, including Romanies dressed in their traditional clothes, then jump over a fire set at the evening hours. The events on the second day continue with picnics, music, and dances side by the Tunca River. On the last day of the festival, the Romani youth enter the Tunca River at sunrise for the new year being plentiful and fertile.

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[3]This is a very important religious celebration in the entire Turkic world (by both Sunni and Shiite groups) as well as in other countries that were part of the Ottoman Empire in the past.

Approximately, 5 thousand people attend the Kakava Festival in Edirne, for which touristic tours have also been organized in the recent years.

Ahırkapı Hıdrellez Festival Ahırkapı is located in Cankurtaran—one of the historical quarters of Istanbul and inhabited mainly by Romanies. The traditional Hıdrellez celebrations in Ahırkapı have, in time, gained popularity and since the early 2000s, they have been opened to outside visitors. The celebrations start at the Sultanahmet Square in the evening of May 5th and then move towards the coast in Cankurtaran neighbourhood. Visitors and locals are entertained by Romani musicians while traditional foods and beverages are served by street vendors. The festival continues until late at night, usually ending with concerts.

The two distinct Hıdrellez celebrations mentioned here are celebrations which have received great attention by tourists visiting Turkey in the recent years. Nevertheless, it must be added that Hıdrellez is celebrated in many places of Turkey and by wide sections of the society. In fact, such celebrations as Hıdrellez and Nevruz are examples of the intangible cultural heritage which reflects the deep-rooted and rich cultural background of Turkey. Likewise, Nevruz became one of the 11 assets of Turkey (a joint file with Azerbaijan, India, Iran, Kyrgyzstan, Uzbekistan, and Pakistan) in UNESCO's Representative List of Intangible Cultural Heritage in 2009. In 2014, Turkey completed the process of application to the UNESCO for an Intangible Cultural Heritage Asset for "the Spring Bairam: Hıdrellez/St. George's Day".

8.7.2   Camel Wrestling Festivals of Yuruks

The camel wrestling festivals which Yuruks are interested in have played an important role in the preservation of the Camel trade culture. "Camel wrestling" is a very interesting example of ethnic cultural heritage that has survived in Anatolia. As a matter of fact, Turkey is the only country in the world where camel wrestling is still widely practiced today.

In Turkey, camel wrestlers exist in about 100 settlements in the provinces of Çanakkale, Balıkesir, İzmir, Manisa, Aydın, Denizli, Muğla, and Antalya. The spatial distribution of wrestling organizations reveals the presence of a specific cultural region where "the culture of camel wrestling" is maintained in Western Anatolia. In Anatolia, camel wrestling began to flourish in the Aegean Region as of the first half of the nineteenth century. The popularity of camel wrestling in this geographical area is explained by a number of factors, and the tradition of camel trade which is an important characteristic of the Yuruk culture should be emphasized (Çalışkan 2012: 374).

Camel wrestling events are organized on Sundays between late November and mid-March, and attending these events is part of the local way of life in these rural communities. The number of spectators during a season is about 500 thousand (Çalışkan 2013: 796).

The cultural atmosphere at these festivals (where traditional music and dances are performed by Yuruks dressed in traditional clothes and special food like the camel sucuk barbecue is served) attracts numerous visitors from outside of the community. In particular, when these events are organized in communities situated close to the main touristic centres (e.g. Selçuk, Kuşadası, Bodrum, and Demre), they are attended by numerous foreign visitors.

8.8 Places in Which Ethnic and Cultural Characteristics Provide Attractiveness in Tourism

The environments in which some ethnic groups or culturally differing groups lived or still live also receive attention in cultural tourism. The scale of these geographical areas could vary from neighbourhoods (e.g. Balat, Istanbul for Jews and Fener, Istanbul for Rums) to much larger areas such as entire mountain ranges (the Taurus Mountains). The following are just a few examples of such ethnic cultural areas:

Macahel (Artvin) Macahel is the name of the valley and the historical region lying between the province of Artvin in Turkey and the Autonomous Republic of Adjara in Georgia today. There are six villages (Camili, Düzenli, Efeler, Kayalar, Maralköy, and Uğurköy) in Upper Macahel, which constitutes the section of Macahel in Turkey. This place is known as Camili locality today. In the recent years, pension-type accommodation services have begun to be offered in village houses. Nature excursions and the traditional Georgian foods are the main appeals in this area.

The Taurus Mountains and the Kaz Mountains The Taurus Mountains in the Mediterranean Region and the Kaz Mountains in the North Aegean have housed nomadic Yuruks and Turkmens for centuries. These groups, some of which adopted a sedentary life towards the midst of the twentieth century, have succeeded in preserving their lifestyles. The traditional festivals and celebrations on the mountain pastures receive great attention in summer. The Kaz Mountains house the beliefs containing the traces of the cults of mountain, tree, and hearth as well as the türbe (tomb) of "Sarıkız"—who is considered a saint.

The traditional ceremonies maintained for 600 years by the Turkmen and Yuruk villagers who come to the vicinity of Karataştepe and pitch tents between the 15th and 25th of August every year are quite unique. The entirely Yuruk settlements (e.g. Gökbük, Seki, Arif, Tekke, Gömbe, Girdev, Çukurbağ, and Uçarsu) located in the Taurus Mountains of Antalya Province, not far from the resort settlements of Kaş, Finike, and Kalkan, offer unique examples of the traditional life in a special ecological environment. A large number of European and US citizens have settled down in this environment in the recent years (Uslu 2010). A number of traditional mountain pasture festivals also attract numerous tourists interested in nature and cultural tourism.

8.9 Conclusion

Tourism is undergoing profound developmental changes in Turkey. Various official policies and strategies are being drawn up to develop alternative types of tourism (e.g. winter tourism, ecotourism, health tourism, and mountain pasture tourism). Nevertheless, as of today, it is not yet a formal policy or strategy for the development of ethnic tourism in spite of the great potential.

The location of Turkey, between the Eastern and Western cultures, opened the space to continuous interactions. Even though Anatolia is not the birthplace of the three Abrahamic religions (Judaism, Christianity, and Islam), it has historically played a significant role in their diffusion. For example, the seven Apostolic Churches mentioned in the Bible were all established on these territories, and Christianity spread to the west from Anatolia. Based on these facts, Turkey could support stronger ties with Christian nations through tourism.

It is difficult to determine exactly to what extent ethnic characteristics motivate tourists to visit Turkey, as, in many places, ethnic tourism is intertwined with other types of tourism such as events, festivals, religious celebrations, and visits to sacred spaces as well as with visits of friends and relatives' visits to spaces of memory, and visits to cultural spaces. In many cases, several reasons assume the role of attractiveness collectively.

It also appears necessary to highlight an important point here. The issues concerning ethnic and cultural identities are sensitive issues in Turkey. There are many political and social factors which will hinder the success of ethnic tourism in Turkey. Nevertheless, the events that are not challenging the official view of the history could play an important role in facilitating the visits and meetings of different ethnic groups.

Besides having an important impact on tourism development and on promoting a country as a tourism destination, ethnic tourism could have an important contribution to the development of relations between nations and countries. In Turkey, ethnic tourism could be used to remove the prejudices the majority population may have against different ethnic and religious minorities in the country. The messages of "peace" and "friendship and dialogue among civilizations", repeated during the visits of ethnic tourists, may remind Turkey that it should undertake stronger roles as the host in the dialogue among civilizations.

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Chapter 9
Festivals as a Short-Duration Tourism Attraction in Turkey

Gökçe Özdemir

9.1 A Review of Events and Festivals

Today, urban tourist destinations such as capital cities, metropolitan cities, large historic cities, industrial cities, and cultural/art cities (Page 1995: 1) are facing strong competition in regard to investment, business, and tourism. Tourism is one of the fastest growing economic sectors in the world, and tourism actors are striving hard to increase their market share. In this respect, attractions have an important role in both representing and delivering the particular sense of a place that provides the basis for competition between destinations (Middleton 2001). In recent times, events have been added to the attraction portfolio of destinations in order to create a distinguishing property and to increase destinations' competitiveness in the market (Dickinson et al. 2007). Thereby, special events are increasingly used as a facilitator to highlight the city as a tourist destination. As Hoyle (2002) states, history is rich with examples of creative intellects who have looked beyond the borders of the tradition in order to develop awareness for their events and increase sales from them. In this regard, events have been organized and offered as a tourist attraction for decades by nearly every community regardless of size (Kotler et al. 2006). Even smaller communities (such as some towns and tourist resorts) can organize their own special events and festivals when their infrastructure and superstructure allow this. Despite these developments, events, as part of tourism attractions, pose new challenges owing to their spatial and temporal limitations (Dickinson et al. 2007).

According to Dickinson et al. (2007), events may differ based on their aim, size, and impact on host communities and other stakeholders and have differing historical or cultural legacies. Each of these events is unique because it is the result of very specific interactions among organizers, volunteers, participants, audience, and the management systems in place (including design elements and the program)

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(Getz 2008). Events are developed, facilitated, and promoted to serve multiple goals in tourism or in other aspects (Getz 2008). Events can enhance the image of a destination while increasing local pride in the community (Gartner 1996). Events can also be used to extend the peak season or to introduce a new tourist season (Getz 1991) as well as to extend the length of tourist stay at the destination. In this sense, tourist destinations host a mix of events, including those acquired through competitive bids and those created for tourism and various grassroots community events (Stokes 2008).

There are several studies about special events either focusing on cultural events (McKercher et al. 2006; Richards and Wilson 2004) or on sports events (Deery et al. 2004; Nishio 2013; Morgan 2007; Hede 2005). There are also substantial studies about specific festivals like wine festivals (Kruger et al. 2013; Yuan et al. 2005). Because destination branding is a strategic instrument to publicize a destination's competitive advantages, rituals, celebrations, and other cultural assets can be communicated as competitive advantages of a destination to build a distinctive brand (Morgan et al. 2002). According to De Bres and Davis (2001), the role of festivals in challenging the perception of local identity can be very important, and in the case of small festivals, it is often the most important outcome. Since the recent phenomenon of destination branding has become a common practice to promote the destination's history, lifestyle, and culture, festivals are used to create such a reputation by destination marketers.

9.2   A Contemporary Approach to Festivals

Events are increasingly organized to foster economic development at the destination (Getz 2008); however, the growing number and diversity of events have led to strong competition among destinations (Nicholson and Pearce 2001). Thereby, event management is a fast growing professional field, and tourists' interests play an important role in the planning of events. At the same time, the tourism industry has become a vital stakeholder in the success and appeal of such events (Getz 2008). Today, special events, such as festivals, are playing an integral role as a constant and core component of destination marketing strategies (Hede 2005). It is a fact that hallmark sports events utilize the global media more than other types of events to broadcast images of the tourist destination (Groves et al. 2003) which also requires big capital and huge investments in the city. On the other hand, for traveling sports fans, attributes associated with the sport itself may be more important than those of the host destination (Walker et al. 2013). Unlike hallmark sports events, small events require minimal capital investment and can take advantage of existing infrastructure (Gursoy et al. 2004) to draw tourists to the destination. Nevertheless, mainstream media and the general public are generally unaware of the arts' component of the major events, or do not have an interest in it (García 2004). So, the decision of what kind of event to host at a particular destination should be taken after assessing the pros and cons of such an event.

Festivals and special events are both the consequence and the signifiers of the cultural identity of the space within which they occur (Elias-Varotsis 2006). A festival having such a social and cultural dimension holds a powerful appeal for tourists and has a major impact on creating or enhancing the image of the destination (Özdemir and Çulha 2009). During festivals, visitors set aside their normal routines for a time and celebrate those aspects of their culture that gives meaning to their lives (Delamere and Hinch 1994). Festivals as formal programs of pleasurable activities and entertainment have a festive character and publicly celebrate some concept, happening, or fact (Janiskee 1980: 97). Festivals, therefore, represent an invaluable source of knowledge about the folklore, history, philosophy, aesthetics, music, dance, art, and the myths of the region in which they take place (Owusu-Frempong 2005). Nevertheless, festivals help reproduce local knowledge and recreate the history, cultural inheritance, and social structures that distinguish one place from another (Ekman 1999). In this sense, festivals have the potential of enabling communities to interpret and reinterpret their cultural identity through the experience they portray (Elias-Varotsis 2006). Additionally, Felsenstein and Fleischer (2003) explain the benefits of a festival as being influential in presenting local cultural traditions and customs to visitors and, by so doing, preserving and diffusing the local heritage. Special events like festivals also generate a variety of economic activities and attract many diverse types of attendees and visitors in a highly concentrated time frame (Warnick et al. 2015). Yet, according to Prentice and Andersen (2003), the drawing power of festivals should not be overstated. However, in the context of international festivals and events, motivations may not be homogeneous between domestic and foreign visitors, indicating differentiation of their marketing strategies (Lee et al. 2004).

As Prentice and Andersen (2003) imply, the recent explosion in festival numbers is manifold in cause, ranging from supply issues (such as cultural planning, tourism development, and civic repositioning) to demand issues (such as serious leisure, lifestyle sampling, socialization needs, and the desire for creative and "authentic" experiences by some market segments). Larson (2002) also points out that the promotion of a festival is a multi-purpose task and aims at serving a number of interests. Tourism promotion through events may have a tangible economic benefit, but there are also intangible benefits such as building a presence in specific markets (Connell and Page 2005). Other reasons to organize a festival are (Quinn 2005, 2006; Delamere and Hinch 1994):

- To extend the length of visitors' stay;
- To create new forms of demand;
- To create new sources of box office income;
- To enhance the image and heighten the reputation of a destination;
- To generate community pride; and
- To promote social interaction, togetherness/sharing of ideas, community identity, and community wellness.

Blichfeldt and Halkier (2014) also define signature events to be well suited to contribute to the branding of a particular locality. Nevertheless, events occurring regularly in the same location may gradually become so closely associated with the identity of the place in which they are held that become a driver for place branding (Della Lucia 2013).

The nature of festivals and special events is likely to offer both functional and experiential attributes (Gursoy et al. 2006: 280). For successful festival management and marketing, understanding festival visitors' experience is imperative to festival organizers because visitor satisfaction directly influences the future success of the festival (Cole and Illum 2006). Indeed, as Yuan et al. (2008) have stressed, the decision to visit a destination or to attend a festival is affected by previous experiences and the degree of satisfaction with these experiences. Consequently, not only does quality affect perceptions of value and satisfaction, it also directly influences future behavioral intentions (Cronin et al. 2000). On the other hand, people may decide not to attend a festival if they did not receive the psychological benefits they sought, no matter how highly the quality of the festival was perceived by attendees (Cole and Illum 2006). Therefore, recognizing the importance of repeat patronage at festivals, local organizations should work on their promotion strategies focusing on the affective elements of the festivals (Huang et al. 2010). In this regard, event managers should pay attention to improve festivalscape, food, fun, and comfort to improve participants' emotional experience (Mason and Paggiaro 2012). Festivalscape thus refers to the way participants perceive the festival, through both functionality and affection (Darden and Babin 1994). Hence, powerful impact of a festival program is rooted in the hedonic attributes (e.g., fun, interesting, happy) in creating memorable experience (Yoon et al. 2010).

9.3 An Overlook to Festivals in Turkey

Turkey's culture is a fusion of Asian and European cultures with influences from the history of both Anatolia and Thrace. Different cultures in Turkey emerge from main civilizations in the world including but not limited to Hittites, Ionians, Persians, Romans, Byzantines, and Ottomans all of which contributed to the diversity. Therefore, Turkey as a territory presents many historical and cultural assets that could be easily transformed into a tourism product through the medium of festivals. Turkey is a host to a great diversity of festivals in conformity with its diversity in its culture. Some of these festivals are organized in big cities and in popular tourist areas, while many others are taking place in small towns and even villages. While some of the festivals have gained worldwide attention and are attracting many international visitors, many others have remained local in character attracting only national visitors. Also, while some festivals in Turkey have long traditions that can be measured in decades and even centuries, others are one-time events that are never repeated. So, Turkey is growing in festival tourism with baby steps by having unused potential of festivals as tourist attractions in the country.

Contrary to the small-scale festivals that are struggling to survive, the highly reputed international festivals are able to attract substantial sponsorships and benefit from intense media coverage. This sketches a positive global image for the destination, which, in turn, can stimulate tourism demand. So, tourism planners can use festivals as a marketing strategy to create awareness about a destination among tourists. From the tourists' point of view, festivals should also aim to create enjoyment through cultural and entertaining elements. Additionally, festivals in Turkey also provide extensive benefits to the marketing and branding of the destination when combined with strategic planning. Basically, the success of the festivals relies on the proper selection of the theme, and thanks to the cultural diversity in Turkey, finding a proper theme is intrinsically never an issue.

Thereby, competition in tourism and investment in Turkey's cities have resulted in generation of innovative and creative ideas about new attractions. Thanks to the low capital investment needed to organize a festival, the number of such short-duration events has constantly increased over the last decades and festivals have become more diversified. Along with the local festivals held in small- or medium-sized cities or towns of Turkey, international festivals are organized in mostly metropolitan cities such as Istanbul, Izmir, and Antalya. Festivals representing traditional Turkish and/or Anatolian culture are the exact reflection of cultural richness of the places where festivals are held. Yet some festivals presenting regional or local aspects of the Turkish mosaic may be regarded as more valuable than the others, and Istanbul is still the most important destination for national and international festival organizations. While some cities in the globe are associated with one festival, Istanbul as a destination is associated with a series of festivals and that distinguishes Istanbul from other places. Moreover, natural and man-made attractions in Istanbul complemented with a variety of thematic festivals create an additional tourist potential.

Festivals are different from mega events in many respects, not only because the latter are one-time events organized by a destination after winning a global or regional bid. On the other hand, organization of a festival does not require a bidding competition. Any public or private institution can decide to organize a festival with or without the support of sponsors with any frequency they see appropriate. Turkey applies a branding strategy through both mega events and international festivals to create a distinctive image that perceives the participants as tourism ambassadors for Turkey. Hence, in addition to Turkey's historic and cultural resources, festivals also stimulate international or national demand to Turkey as a tourist destination. Festivals in Turkey are important in generating some business and income for the local community, creating a unity of culture as well as enhancing positive image of the place. Communicating cultural aspects to outsiders and preserving those assets for the future generations are some of the other aspects of festivals. Turkey also encourages the development of cultural tourism and event tourism through festivals in small towns and villages. By attending these festivals, tourists can get a better sense of the local culture and, at the same time, contribute to the local economy of the destination. The contribution of the festivals to the local economy can be significant when they manage to attract international visitors. Sponsors also play a

major role in the continuity and the sustainability of a festival in Turkey; their support depends on the link between sponsor brand associations and the festival concept.

Most festivals in Turkey are organized by municipal authorities, nongovernmental organizations such as cultural, educational, or social institutions, or the private sector. The private sector is involved mainly in the organization of cultural and art festivals, such as the Akbank International Jazz Festival, the Garanti Children's Film Festival, or the Yapı Kredi Art Festival (all of which are sponsored by major banks in Turkey). There are also festivals organized by associations but sponsored by the private sector companies like the Gümüşlük International Classical Music Festival (organized by Bodrum Classic Music Association and sponsored by Denizbank). Other music festivals organized in Turkey by the private sector are the Anadolu Efes Blues Festival (sponsored by a beer company) and the Rock'n Coke Festival in Istanbul sponsored by Coca-Cola. Private sector companies become main or cosponsors of festivals to improve their image, prestige, and credibility. Municipalities, on the other hand, prefer to organize festivals that have the potential to increase tourism demand during shoulder or off-season periods and to create a strong economic drive to the region. Two such festivals are the Seferihisar Tangerine Festival and the Adana Orange Festival.

Other festivals are organized to increase awareness of certain cultural assets the destination or the region has to offer. For example, the Yunus Emre Sufi Music Festival is organized annually in Eskişehir to introduce Sufi musical traditions and the heritage of the great Sufi poet Yunus Emre who lived in this city to the visitors. Another example is the Izmir International Festival that has been held annually for 29 years. This festival encompasses a wide range of classical, traditional, and contemporary works not only in music but also in ballet, theater, and opera and is organized in a number of historical venues.

Also, there are national and international film festivals organized in Turkey each year, the most important of which is the International Antalya Film Festival, organized since 1963. Another film festival, the International Istanbul Film Festival, organized by the Istanbul Culture and Art Foundation for both artistic films and documentaries, has surpassed the 25th edition.

A number of other festivals are held in historical locations in order to promote these centers to the public visitors. For instance, Aspendos International Opera and Ballet Festival is organized in the ancient theater, Aspendos, in Side (Antalya Province). Another example is the International Bodrum Dance Festival which has been held for more than a decade in the ancient theater situated within Bodrum Castle, which is also the Underwater Archeology Museum.

Additionally, the traditional Kırkpınar Oil Wrestling Festival has been organized in the city of Edirne for the last 655 years, being perhaps the oldest festival in Turkey dating back to the Ottoman Empire. This weeklong festival attracts large audiences of visitors coming from various cities. Manisa Mesir Festival is another festival that dates back to almost 500 years. The festival celebrates the Ottoman invention of a paste, known as mesir, in the city of Manisa. Mesir includes 41 different types of plants and spices and was used as a medicine. It is thrown out to

the public from the domes of a historical mosque during the festival. Both Kırkpınar Oil Wrestling Festival and Mesir Macunu Festival are included into UNESCO's Representative List of the Intangible Cultural Heritage of Humanity. Mevlana Whirling Dervishes Festival is another authentic event organized annually in the city of Konya. Each year, for ten days, the Whirling Dervishes are honoring Rumi's death with a fusion of music, dance, listening, and spiritual experience. Celaleddin Rumi (known also as Mevlana—"The Guide") was a Sufi poet who lived and created during the thirteenth century. His poetry and religious philosophical work are well-known and respected in the Islamic world and even in the Western countries. He believed that whirling was a way to achieve divine harmony. This festival, often referred to as the wedding night,[1] is one of the UNESCO's Masterpieces of the Oral and Intangible Heritage of Humanity.

9.4 Conclusion

Turkey has a huge potential to create distinctive festivals and build substantial moments in terms of theme and concept. Festivals, important in Turkey's experience economy, have links not only to tourism but also to culture, traditions, religion, and community. Thus, the experience economy depends more on authenticity, as people seek for real and original experiences rather than owning material products. Today, tourists value gaining knowledge by the experience of what they do more than other things. Recognizing that need, governmental agencies promote festivals to support tourism at the destination which may result in oversupply of festivals throughout the region. Thus, the increased number of festivals within a competitive market forces event organizers to raise standards. Otherwise, they are not able to survive for the next years. So, festival organizers in Turkey like elsewhere seek to create a pleasant and joyful atmosphere in every aspect no matter what the primary aim or concept of the festival is.

Some festivals are not organized with the intention to boost the local economy or to highlight the name of a sponsor; their sole purpose may be to celebrate national days, to remember local cultural traditions or to perform religious rituals. Most of the festivals that government agencies or municipalities organize are free of charge, whereas sponsored festivals organized by private or nonprofit organization charge admission. Therefore, the increase in free festivals may threaten the festivals that require tickets. So, there are periodically organized festivals which are still successful, and there are other festivals that could not survive for some reason and could not be repeated again. As Getz (2008) suggests, events should provide unique experience each time even when these events are repeated regularly. Turkey benefits from this advantage to create loyal festival attendees with interesting and attractive programs and performers.

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[1]Rumi's death is often referred to as his "wedding night with Allah".

Thanks to communication technology, information about festivals is much more accessible and communication is much more consistent through social media platforms. This kind of digital engagement is necessary for the festival organizers to remain in contact with the audience during the whole time. Thus, the tourist of the future is more likely to be intellectual, well-traveled, and searching for new experiences. Tourism about visiting museums where history and culture are exhibited may turn out to be about enlivening local cultural life through experiential products. On the other hand, technology not only supports the promotion of the festivals but also enhances the quality of the entire festival with lighting, 3D shows, visuals, and live broadcast. Given the costs of this technological infrastructure, financially well-sponsored festivals in Turkey are more likely to succeed and provide benefits for both the attendees and the host.

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Chapter 10
Religious Tourism in Turkey

Nuray Türker

10.1 Introduction

Alternative types of tourism represent great potential for the future tourism market (McKercher and Cros 2002). In particular, cultural, heritage, and religious tourism, which each support the development of the other, are tourism types that have been growing rapidly.

Starting with the 1990s, one of the strategies of the Turkish Ministry of Culture and Tourism (MoCT) has been to promote alternative types of tourism in order to increase the number of tourists, to develop the local economies of small communities and rural areas, and to extend tourism activities throughout the whole year while meeting the changing needs and motivations of tourists. Turkey can increase its number of visitors by organizing off-season tourist packages, since it offers significant potential for alternative types of tourism. Based on the wider long-term benefits tourism brings to local economies, which leads to sustained enhancement of cultural facilities in the region and of quality of life in both urban and rural settings, the MoCT has listed 316 religious monuments in order to increase the religious tourism in the country. The Anatolian (Turkish) history and culture is characterized by the polytheistic (or pagan) religions, as well as Christian, Orthodox Christian, Jewish, and Islamic elements.

Since early times, faith has been an important reason for traveling. Pilgrimage, which comprises religious travel to a shrine or a sacred place, is one of the oldest forms of tourism (Cohen 1992; Digance 2003; Timothy and Olsen 2006; Rinschede 1992). During a pilgrimage, people travel with the intention of executing certain religious tasks or seeking supernatural help or forgiveness of their sins.

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Given the importance of the development of religious tourism as a type of alternative tourism in Turkey, this chapter aims to determine the most important religious resources for Christianity, Islam, and Judaism. In order to determine the religious potential of Turkey and to summarize the related literature, secondary sources, such as scientific papers, newspaper articles, Web sites, brochures, data from governmental agencies, and researcher observations are used as sources of information.

The structure of this paper is as follows. First, a brief review of the religious tourism literature is presented. Then, Turkey's religious tourism resources are identified. Finally, problems that arise in the development of religious tourism in Turkey, and the potential provided by religious tourism, are discussed. It is vital to conduct research on the profiles of religious tourists and their specific motivations regarding Turkey to cover the gap in the literature.

10.2 Literature

10.2.1 Pilgrimage and Religious Tourism

The most common form of religious travel is the pilgrimage. Pilgrims were the first mass tourists, and in the Middle Ages, most travels were to sacred areas for pilgrimage, such as the Muslims traveling to Mecca and Madina for Hajj.

However, most tourism studies argue that there is a significant difference between medieval pilgrimages and modern tourism. In the Middle Ages, travels for pilgrimage involved genuine religious beliefs; in the modern age, even when travel is driven by religion, people also want to see other (cultural) attractions (Abbate and Di Nuovo 2013). Anthropologists state that, in addition to spiritual motives, other elements of cultural heritage have made travel to sacred sites and shrines an important tourist activity because of the cultural heritage that is concentrated in sacred places (Vukonic 2002).

Pilgrimage can be defined as "a journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding" (Barber 1993: 1). Russell (1999) indicates that pilgrimage tourism is a specific area that primarily attracts visitors who combine religious aspects with sight-seeing, holidaying, culture, and relaxation.

Religious tourism is defined as a form of tourism whose participants are motivated partially or exclusively by religious reasons (Rinschede 1992). It involves visiting local, regional, national, or international pilgrimage sites, attending religious ceremonies, conferences, and celebrations, and all other religious-oriented meetings that require travel away from the home environment (Rodrigues and McIntosh 2014). People travel to visit religious attractions, including cathedrals, statues, temples, or mosques, or to attend festivals or religious events (Saayman et al. 2014). Rinschede (1992) indicates that visiting religious sites is usually linked with other types of tourism (particularly cultural tourism).

The Mediterranean countries have always been an important destination for pilgrims, particularly Christians, because of the numerous sacred sites that exist there, such as Santiago de Compostela in Spain, Lourdes in France, Jerusalem in Israel, Fatima in Portugal, and the highest authority of the Roman Catholic Church in Rome. The Holy Land of Israel and the Palestinian Authority contain many sites sacred to the three monotheistic religions (Judaism, Islam, and Christianity) and is a destination for pilgrims from these faiths (Fleischer 2000).

10.2.2 Motivations of Religious Tourists

The main motivation for religious travels is to meet spiritual and religious needs. Research (Cohen 1992; Digance 2003; Smith 1992; Tomasi 2002; Collins-Kreiner and Kliot 2000; Triantafillidou et al. 2010; Ţîrca et al. 2010; Kamenidou and Vourou 2015) shows that pilgrims undertake journeys to sacred sites in order to touch the sacred, to gain religious merit or penitence for their sins, to seek healing from illness or resolution of their worldly problems, to feel close to God and Jesus Christ, to worship, to make vows, to seek experience in a holy atmosphere, to feel peaceful, to pray for various needs, and so on. However, motivation for travel may also include cultural exploration of other ethnic or religious groups. Sharpley and Sundaram (2005) find that besides spiritual experience, historical and cultural or educational reasons are motives for visiting religious sites. Egresi et al. (2012a) point out that religious sites are often visited for their historical and cultural values, rather than for their sacred and spiritual values.

Collins-Kreiner and Kliot (2000) find that pilgrims visiting the Holy Land of Israel are also interested in visiting holy places of other religions, as well as archeological excavations. With respect to the tourism industry, pilgrims are generally accepted as tourists because pilgrims often have the same needs as tourists in general and visit tourist-frequented locations, such as museums, cafes, and shops, in addition to religious sites (Abbate and Di Nuovo 2013).

10.2.3 Religious Tourism Market

Given the importance of believers, religious tourism constitutes a significant market. The number of adherents to the different religions shows the remarkable potential of religious tourism. The world's largest religion is Christianity, with an estimated 2.2 billion adherents—nearly a third (31 %) of the world's 6.9 billion people. Islam is the second major religion, with 1.6 billion adherents, or 23 % of the global population (NPR 2015). Besides Judaism is an important monotheistic religion with its 25 million believers (Küçük 2015).

According to the World Tourism Organization (UNWTO 2014), 300–330 million pilgrims visit religious sites around the world annually; this accounted for

27 % of total tourist arrivals in 2012. Tarlow (2011) states that religious tourism has a value of USD 18 billion, and in the USA alone, 24 % of travelers are interested in religious-based tourism activities.

Religious tourism is the second-largest industry in Saudi Arabia, with revenue of approximately USD 8 billion. Two million foreigners, plus an additional 700,000 domestic pilgrims, travel for the Hajj in Saudi Arabia. An estimated five million pilgrims visit Lourdes in France, and approximately 28 million Hindu pilgrims visit the River Ganges in India (Singh 2006). In addition, Montserrat in Spain attracts approximately two million visitors and Fatima in Portugal approximately four million people annually (Saayman et al. 2013).

Although religious tourism is one of the oldest forms of tourism, it has not developed in Turkey as expected. Statistical data show that Turkey has not utilized its religious tourism potential. According to Turkstat (2012), just 0.2–0.5 % (83,000) of the total international visitors to Turkey visited for religious purposes in 2014 (see Table 10.1). According to MoCT (2015), 4.5 % of international tourists visit religious sites. This low number of visitors is somewhat surprising because the country is rich in religious and sacred sites, and all three major monotheistic religions have relationships with the country. However, most of the sites are promoted for their archeological and historical value, rather than for their spiritual significance (Egresi et al. 2012b).

Religious tourism is a niche market in the Turkish tourism industry. The reason for this may be that tourism policy has focused on mass tourism in coastal areas for the last 35 years, with the basic product being "sun, sand, and sea" tourism. Turkey has a large number of shrines, which are basic resources for the development of religious tourism, and religious tourism can be used as a complementary tourism product of 3S tourism.

Türker (2013) presented the characteristics of religious tourists visiting Turkey. According to the travel guides interviewed in her study, most religious travelers are estimated to be US citizens, with 50 % being members of churches and students of theology, and 50 % middle-aged or elderly people between the ages 40 and 75 and with a high-income level.

In light of the changing motivations of tourists and the importance of developing alternative types of tourism for the future of the tourism industry, the MoCT has attempted to develop new types of tourism. In the 2023 Tourism Strategy of Turkey, a tourism product diversification strategy is advocated. The Strategy designates a "faith tourism" corridor comprising cities of religious importance. This corridor consists of the provinces of Hatay, Gaziantep, Şanlıurfa, Mardin, and also

Table 10.1 Religious visitors to Turkey, 2001–2014

Year	Number of religious visitors	%	Total visitors
2001	30,962	0.3	11,276,529
2005	112,308	0.4	24,124,504
2010	114,340	0.3	33,027,941
2014	83,179	0.2	41,415,070

Source TurkStat (2015)

the city of Tarsus, laid in the point of origin. To develop this religious route, construction of a split superhighway linking Tarsus and Mardin has been planned in order to enhance the accessibility of the region and increase the number of visitors to it.

10.2.4 Religious Tourism Potential in Turkey

Religions affected the development of cultural heritage in Anatolia and involved the construction of impressive buildings and monuments such as temples, chapels, tombs, and sculptures. These monuments, which were used for religious reasons for hundreds of years, are also fascinating for their historical, aesthetic, and architectural importance (Okuyucu and Somuncu 2013). Churches, mosques, temples, synagogues, sacred mountains, and caves are an integral part of the cultural heritage of Turkey. In addition, the country's worship and religious ceremonies augment this heritage. Traveling to religious sites is driven by more than religious motives and is linked with other types of tourism, especially cultural tourism.

Turkey has great potential for the development of religious tourism. As a contrast to Anatolia's known history, recent archeological excavations (for example, discoveries in Göbeklitepe, Urfa) show that its history goes back more than 10,000 years. The excavation of massive carved stones crafted by prehistoric people and believed by the German archeologist Klaus Schmidt to be the ruins of the world's oldest temple may prove that human civilization in Anatolia is at least 11,000 years old (National Geographic 2011).

Anatolia, which is one of the world's oldest civilizations, is a religious center where the three great religions (Islam, Christianity, and Judaism) developed and from where they spread to other lands. Turkey is one of a few countries in which all three of these Abrahamic faiths have coexisted amicably for centuries (COE 2013). Followers of these religions have a specific connection with the region, and Anatolia is rich in cultural and religious artifacts that attract millions of people every year. As an integral part of Anatolian culture, religious buildings, monasteries, chapels, mosques, synagogues, religious rituals, and religious ceremonies are the main tourist attractions.

Turkey, where people with different beliefs have been living in tolerance and understanding for centuries, is one of the most attractive countries for tourists in the world (Serçek 2011). The tolerance, love, and brotherhood of religions can be understood from a poem by Mevlana Celaleddin-i Rumi, who was a great thirteenth-century religious man and philosopher from Anatolia:

Come, come again! Whoever you are, Come

Infidel, or fire worshipper or pagan, Come!

Our door is not the door of despair

Even if you break your repentance hundred times, Come!
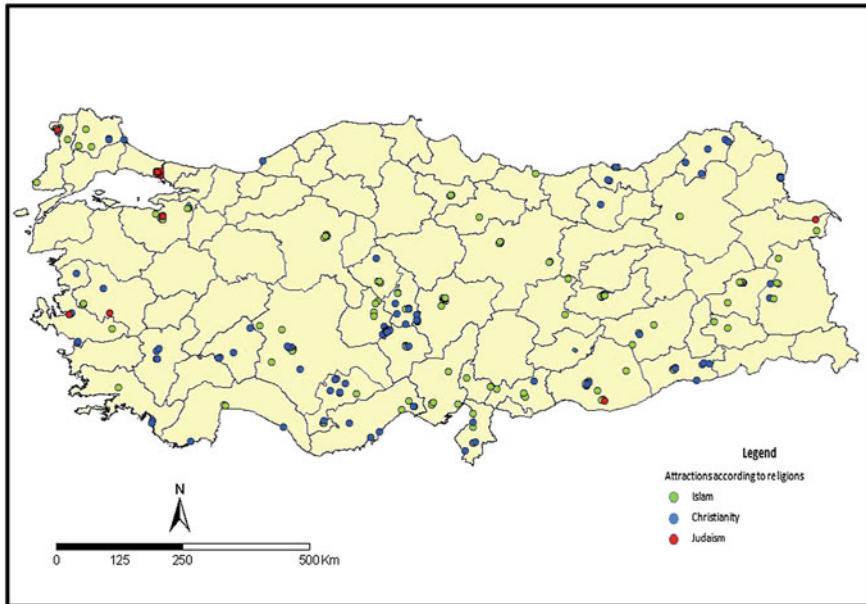
Fig. 10.1 Distribution of the most important religious resources in Anatolia by major religions. *Source* Okuyucu and Somuncu (2013): 633

As part of the 1993 Faith Tourism Project, the MoCT (2015) identified 316 religious structures, sites, and monuments related to Islam, Christianity, and Judaism that are important for religious tourism. Of these, 167 are identified as belong to Islam, 129 to Christianity, and 20 to Judaism. In Turkey, mosques and churches (especially historical ones) are generally considered to be the most important sites for religious tourists. Figure 10.1 shows the distribution of these resources.

Mosques, mausoleums, madrasas, and tombs are the main tourist attractions for Muslims. Sacred places in Turkey for the Muslim world include Mount Ararat, Urfa province, where the Prophet Abraham lived; relics in the Topkapı Museum; Eyüp district in Istanbul, where the tomb of Khalid BinZeyd, the flag bearer of the Prophet Muhammad, is located; and Konya, where the tomb of Mevlana is situated. The most important Islamic structures in terms of religious tourism are located in Istanbul, Bursa, and Edirne provinces, which were the capital cities of the Ottoman Empire (Okuyucu and Somuncu 2013).

Turkey is next to Israel in terms of the biblical sites offered to Christian pilgrims. Anatolia is the land where St Paul was born, "Santa Claus" (St Nicholas) lived, the apostle John lived in his later life, and Jesus' mother was buried. Hagia Sophia (Ayasofya), which is a 1460-year-old religious site, is in Istanbul (formerly Constantinople). The seven churches of Revelation (Pergamum, Thyatira, Philadelphia, Sardis, Hierapolis, Ephesus, and Smyrna) are in western Anatolia and

also constitute major sites for religious tourism. Noah's Ark was grounded in Mount Ağrı (Ararat) in the east of Turkey. According to the MoCT (2015), there are 1173 officially registered churches in Turkey.

Christian religious tourism can be divided into two main groups: Catholics and Protestants. Catholics are mainly interested in visiting churches and cathedrals, while Protestants seek out biblical scenery. According to Papathanassis, Catholics are mostly interested in places where events from the Bible took place. It is interesting to note that travels by Orthodox visitors in the context of religious tourism are very seldom mentioned in the literature (Nieminen 2012).

According to the MoCT (2015), the nine most important centers for Christianity are as follows:

- Hatay: St Peter's Cave Church
- Mersin-Tarsus: St Paul's Museum
- İzmir-Selçuk: House of the Virgin Mary
- Antalya-Demre: St Nicolas Church
- Bursa-İznik: Hagia Sophia Church
- Manisa-Sard: Sard Sinagogue
- Manisa-Alaşehir: Alaşehir Church
- Manisa-Akhisar: Akhisar Church
- Isparta-Yalvaç: Antioch of Pisidia
- Nevşehir-Derinkuyu: Orthodox Church
- Denizli-Pamukkale: Laodicea

Many of the places mentioned in the Old Testament are now located within the borders of Turkey (Serçek 2011). For example, the areas in which the Tigris and Euphrates rivers are located are the Promised Land, which consists the area from the river of Nile to the Euphrates by the God. Harran, where the Prophet Abraham lived, is also an important area according to the Old Testament (Usta 2005). Another holy place in Judaism is Mount Ararat, where Noah's Ark was grounded. In addition, the MoCT (2015) identifies 16 synagogues in Turkey in the context of the Faith Tourism Project, of which eight are in Istanbul, three in Bursa, and one in each of the following cities: of Izmir, Ankara, Bursa, and Edirne.

Anatolian history has been characterized by many civilizations. From the Stone Age until the appearance of the first monotheistic religions, paganism prevailed. The artifacts of pagan belief constitute an important part of Anatolian cultural heritage. During the Stone Age, people worshiped the Mother Goddess, an important deity who was the symbol of the fertility. The Hittites had many gods and goddesses, but the main god was Teshub, the god of weather. His son, Telipinu, was the god of agriculture. Kubaba, who was later adopted by the Phrygians as Cybele, was the chief goddess, seen as the Mother Earth and worshiped as having the power to create life. She was also, according to the Phrygians, symbolic of the art of agriculture and cultivated the vine. According to Greek mythology, Cybele was the mother of all gods on Olympus. Zeus, the father of the gods; Poseidon, the god of oceans; Apollo, the god of light and agriculture; and Dionysus, the god of

wine, all appeared in this land. Ruins of temples dedicated to these gods and goddesses can still be seen in Turkey (Edmonds 1998).

According to Turkish Travel Agencies Association (TURSAB 2013), 200 travel agencies specialize in religious tourism in Turkey. These agencies offer biblical tour packages consisting of the most important sacred sites, especially for Christians. The religious resources of Turkey can be categorized as follows:

1. Sacred places for Christianity;
2. Sacred places for Islam;
3. Sacred places for Judaism.

10.2.4.1 Sacred Places for Christianity

Conventionally, Christians have constituted the largest segment of religious tourists in Turkey. Turkey has more biblical sites than any other country in the Middle East. Christian tourism (Biblical tourism) has the greatest potential for Turkey, with the majority of international tourist arrivals coming from Europe and North America. Americans, Europeans, and other nationalities are attracted in great numbers to sites of religious significance, whether associated with the Old or the New Testaments, or the lives of the saints or other holy people (Türker 2013). Because it is the primary religious destination, North American religious visitors traditionally travel to Europe and the Biblical lands of Israel, Jordan, Egypt, Turkey, and Greece (Wright 2007).

Turkey has been the site of many crucial events in the history of Christianity. The missionary journeys of St Paul; the seven Ecumenical Councils held in Asia Minor, the first followers of Jesus known as "Christians" in Antioch-on-the-Orontes; St Sophia, the most important religious building of all time; and the seven churches of Asia Minor according to the book of Revelation, are all important elements that show the connection of Christianity to the country.

In a qualitative study conducted by Türker (2013), managers of Turkish travel agencies that specialize in religious tourism identified Istanbul, Ephesus, St Paul's Trial, and the seven churches of Revelation as the most important religious sites for the Christian community. All participants in the study agreed that spiritual tourists (pure pilgrims) visit the seven churches and attend mass services in some of them, such as St Polycarp Church in Izmir and the House of the Virgin Mary in Ephesus. Consistent with the pilgrim-tourist continuum, pious pilgrims visit the seven churches of Revelation, while other religious tourists driven by either spiritual or touristic needs visit the seven churches along with other religious sites, such as the House of the Virgin Mary, St Sophia Museum in Istanbul, the Cave Church of St Peter in Antakya, and St Paul's Trial. While Protestants visit St Paul and Cappadocia for spiritual purposes, Catholics and Orthodox Christians visit the seven churches and the House of Virgin Mary. The most important religious destinations for the Christian community are presented below.

Seven Churches of Revelation

St John described seven literal churches in Asia Minor in his book of Revelation, Chaps. 1–3. These are St Polycarp Church in Smyrna (Izmir), the churches in Philadelphia (Alaşehir), Laodicea (Denizli), Thyatira (Akhisar), Pergamum (Bergama), Sardis (Salihli), Virgin Mary, and St John's Basilica in Ephesus. Although they were literal churches in that time, they have spiritual significance for believers today (Türker 2013).

The Basilica of St John The Basilica, which is dedicated to the young apostle St John, Jesus's favorite gospel writer, is located in the ancient city of Ephesus. It is assumed that one of the three tombs that were unearthed during excavations in the region belongs to St John (OTPT 2015). The basilica attracts many tourists every year. For example, 325,000 people visited the Basilica in 2014 (Directorate of Culture and Tourism of Izmir 2014).

House of the Virgin Mary This holy site, located in Selçuk, was first identified in 1818 by an Austrian peasant, Anne Catherine Emmerich, who saw it in a dream exactly as it was found. According to tradition, John brought Mary to Ephesus after the death of Jesus, in keeping with Jesus's admonition to John to care for his mother. It was believed that Mary spent her last days in the vicinity of Ephesus and died there. Both Pope Paul VI in 1967 and Pope John Paul II in 1979 have celebrated mass here. The holy area was declared a Christian pilgrimage center in 1961. Many people congregate at this sanctuary every August 15 to observe the Feast of the Assumption of the Virgin (Edmonds 1998). Because of its close proximity to the tourist destinations of Kuşadası, Didim, and Bodrum, a number of tourists visit the area for religious or touristic purposes and participate in the mass that is held every Sunday. According to Vincent N. B. Micaleff, head of The Foundation of The House of Virgin Mary, over one million people visit Mary's house every year (Türker 2013).

Seven Ecumenical Councils These councils, held in Turkey, played very important roles in the history of Christianity. The Ecumenical Councils were held, in order, in Nicea (Iznik) in AD 325, St Irene Church in Constantinople (Istanbul) in AD 381, Ephesus (Efes) in AD 431, the Church of St Euphemia in Chalcedon (Kadıköy, Istanbul) in AD 451, the Church of St Sophia (Istanbul) in AD 553, the Church of St Sophia (Istanbul) in AD 680–681, and the Church of St Sophia in Nicea (Iznik) in AD 787 (Edmonds 1998).

St Irene Church This church is an important building in Christian history. The Second Ecumenical Council was held here in 381.

St Sophia Museum This museum is a holy building for both Christians and Muslims. Following the conquest of Constantinople in 1453, Faith Sultan Mehmet converted it into a mosque. Since 1935, it has been in service as a museum. According to Hagia Sophia Museum statistics, in 2014, 3,574,000 people visited St Sophia for either cultural or religious purposes (Hagia Sophia Museum 2015).

St. Paul's Church and Well St Paul's Church, one of the major pilgrimage centers of Christianity, is located in Tarsus, Mersin province. St Paul took several missionary journeys in Anatolia and in Greece. Today, thousands of people come to Turkey in order to trace St Paul's steps and his spiritual journey. St Paul's Trial is a 500-km-long route from Perge to Yalvaç (Pisidia) and partly follows the route walked by St Paul (Türker 2013). The church where the first congregations gathered and where the Christianity spread commemorates these journeys. St Paul's Well in the garden is considered sacred and is believed to have a healing effect (OTPT 2015).

Cave Church of Saint Peter (Pierre) This church, located in Hatay Province, is one of the most significant centers of Christianity. St Peter gave his first sermon there and Paul and Barnabas were sent on their first missionary journey from the cave. The followers of Jesus were first named Christians at the site, and the church contributed to the spread of Christianity around the world. Pope Paul IV declared the area as a pilgrimage site for Christians in 1963. Every year on June 29, mass is held in the church with the participation of religious people from other cities and the local Christian community.

Pamukkale (Hierapolis) Pamukkale, which was the name of the ancient city of Hierapolis, means "Holy City." The city gained religious significance and was considered sacred after the death of St Philip, one of the apostles of Jesus (OTPT 2015). Italian archeologists, who have been excavating the area for decades, unearthed his tomb in 2011 (Biblical Archaeology Society 2015).

Mount Ararat and Noah's Ark The story of Noah is told both in the Bible and in the Koran. It is supposed that Noah's Ark was grounded at Mount Ararat on the highest mountain of Anatolia after the Great Flood. Mentioned in the holy books of Koran and the Old Testament, it is believed that the Great Flood lasted 150 days as the waters rose after it had rained for 40 days (OTPT 2015).

Sumela Monastery Sumela Monastery, which is full of depictions of biblical scenes, was first established in the fourth century in Maçka, Trabzon. The monastery complex consists of chapels, student rooms, a library, a sacred spring, a kitchen, and a guest house. The monastery was visited by many pilgrims, both Orthodox Christians and Muslims, until it closed in 1923. Currently, it is a museum maintained by the Turkish government (Edmonds 1998). Some 397,500 people visited the Monastery in 2014 (GDCRM 2014).

St Paul's Basilica (Yalvaç) St Paul preached in a synagogue during his missionary journeys to Anatolia. Paul went to the synagogue on a Sabbath day, and it was his first recorded sermon. He was buried underneath the Basilica.

Deyrulzafaran and Mor Gabriel Monasteries (Mardin) These monasteries, belonging to the Syrian Jacobites, are located in Mardin in the east of Turkey. Deyrulzafaran is still used by the Assyrian community living in Mardin province today. Mor Gabriel Monastery is a fourth-century establishment, while Deyrulzafaran dates from the late sixth century (Edmonds 1998).

Sardis (Sart)   The ancient city of Sardis, located in Salihli, Manisa Province, is an important religious site, with synagogues and churches. Mentioned in the book of Revelation, Sardis is considered a sacred center as it is the site of one of the seven holy churches that played a major role in spreading Christianity to the West (OTPT 2015).

Little Hagia Sophia   Little Hagia Sophia, located in Iznik (Nicaea), was built as a basilica in the Byzantine period. The Seventh Ecumenical Council was held in 789 AD in the basilica.

St Nicolas (Santa Claus) Church   The St Nicholas Church is located in Demre, Antalya. The church was constructed during the sixth century as a memorial to St Nicholas after his death. St Nicholas was buried there, but most of his remains were stolen by some Italian sailors and taken to Bari. Those that were not stolen are today preserved at the Antalya Museum. St Nicholas Church which is a religious site for Orthodox Christians visited by 531,000 people in 2014 (Directorate of Culture and Tourism of Antalya 2014).

Cappadocia   Settled for the first time during the Paleolithic era, the region became one of the Christianity areas during the Roman period. Churches carved into the rocks served as shrines for Christians who fled the persecution of the Romans. Over 3500 rock churches have been identified in the area. The churches are full of unique frescoes. Kokar Church, Yılanlı Church, Kılıçlar Church, Tokatlı Church, Karanlık Church, Elmalı Church, Kubbeli Church, and Soğanlı Church are usually visited by the Christian community for both religious and cultural purposes. The Derinkuyu and Kaymaklı underground cities were used by Christians to escape from Arab invaders. A total of 464,750 people visited Kaymaklı, while 420,000 Derinkuyu, in 2014 (GDCRM 2014).

Cave of the Seven Sleepers   The Cave of the Seven Sleepers is situated in the district of Tarsus, Mersin province. It is considered sacred by both the Christian and Muslim communities.

Fener Greek Orthodox Patriarchate (Constantinople Ecumenical Patriarchate)   This site was founded by Apostle Andrea in AD 37. It was considered equal to the Roman Patriarchate after the Fourth Ecumenical Council, which was held in Chalcedon (Kadıköy) in 451. Following the division of the Roman Empire, Constantinople Ecumenical Patriarchate, also known as the Eastern Church, refused the Council and separated from the Catholic Church in the fifth century.

Monastery of the Holy Trinity   This monastery, founded in 857, is located in Heybeliada, Istanbul. It comprises several buildings of the Greek Orthodox School of theology, which was closed in 1971. The Turkish government reopened the Orthodox seminary in 2014.

Armenian Orthodox Patriarchate (Armenian Apostolik Church)   This Patriarchate is located in Kumkapı, İstanbul. The church is known as Surp

Astvadzadin and was built in the fourteenth century. The Armenian Church, one of the Oriental Orthodox churches, rejected Chalcedon, which was the Fourth Ecumenical Council held in Chalcedon (Kadıköy, Istanbul) in AD 451. The church has an independent character and differs from the Greek Church (the Eastern Orthodox Church).

Akdamar Church Akdamar Church was first established by Monk Manuel. It was dedicated to the Holy Cross. The area is very important for the Armenian Orthodox religion. According to Anadolu Agency (2014), 71,000 visitors visited the site in 2013.

Ani Churches Ani, also known as "the city of a thousand and one churches," was a medieval Armenian city in Kars province near the Armenian border. The area is sacred for the Armenian Orthodox religion. It includes religious buildings such as the Church of St Gregory of Tigranes Honentz, the Cathedral, the Church of St Gregory of Abugamrents, the Church of the Redeemer, and the Church of Holy Apostles (Edmonds 1998).

Tigris and Euphrates Rivers (Dicle ve Fırat Rivers) The Tigris and the Euphrates rivers are holy for the three monotheistic religions, as it is believed that they were sent by Heaven. In the story of Adam and Eve, the Bible describes the original perfect home of the human race where God planted a garden out of which four streams flowed: the Pishon, the Gihon, the Tigris, and the Euphrates. The Koran has parallel accounts with the Bible in this regard. The Pishon and the Gihon rivers were lost, but the Tigris and Euphrates still flow (Edmonds 1998).

Many other old Byzantine churches in Istanbul have either been converted into mosques (Chora Church, Church of Christ Pantokrator, Church of Christ Pantepoptes, Monastery of Gastria, Church of Saint John the Baptist at Lips, etc.) or function as museums (Hagia Irene). Some have been abandoned and are in ruins (Monastery of Stoudios, Church of the Virgin of the Pharos) and a few are still active (Egresi et al. 2012b).

The MoCT (2015) permits religious ceremonies and symposiums to be held at many church and religious sites, including St Jean's Basilica in Selçuk, Virgin Mary Church in Izmir, St Pierre Grotto in Antakya, St Nicholas Church in Demre, St Paul Church in Tarsus, St Paul Church in Yalvaç, Sardes in Salihli, Laodicea in Denizli, the churches in Cappadocia (Derinkuyu Orthodoks Church, Kaymaklı Church, Göreme Kılıçlar Church, El Nazar Church, Ürgüp Mustafa Paşa Konstantin Eleni Church, Avanos Dereyamanlı Church), St Sophia Church, and the Council Palace in Iznik, Akdamar Island in Van (once a year), and Sumela Monastery in Trabzon (once a year) by the courtesy of the related Governorship.

10.2.4.2 Sacred Places for Islam

Turks accepted Islam after the invasion of Arab Muslims in the eighth-century AD. Before Islam, Turks who were nomads in Central Asia were Shamanists. Islamic

belief influenced all aspects of Turkish life, and the Seljuk and Ottoman Empires furnished Anatolia with thousands of mosques. Mosques, Mevlana, Eyüp Sultan, and Urfa Halil-ür Rahman Lake are the most important religious attractions for Muslims.

Mevlana Complex Konya is an important religious center for Muslims, because of Mevlana Celaleddin Rumi, a mystic, poet, and humanistic philosopher, lived there in the thirteenth century (Edmonds 1998). According to Mevlana, love is greater than any religion. He welcomed everyone, regardless of creed, ethnicity, social status, or past behavior, at his shrine of hope and love (Edmonds 1998). He promoted *Sema* (the whirling), a religious rhythm as a way to reach God. This movement expresses the souls of Dervishes. Mevlana Dergahı (Dervish Lodge), formerly the Rose Garden of the Seljuk Palace and given to Mevlana's father as a gift, is now a museum that people visit in order to enhance their spirituality. Mevlana's tomb is also a place of pilgrimage today. The museum attracted 2,075,000 visitors in 2014 (GDCRM 2014). In remembrance of Mevlana's death, on December 17 each year, a week-long ceremony begins, including *Seb-i Arus* (wedding) *Night.* The area hosts a number of people who want to participate in *Seb-i Arus* ceremonies on the anniversary of Mevlana's death.

Eyüp Sultan Mosque Considered among the most sacred sites of the Islamic faith, Eyüp Sultan Mosque is the first mosque constructed in Istanbul in 1458 after the conquest of Constantinople. The mosque is highly frequented, particularly on Fridays, and attracts attention for its unique architecture and mystical atmosphere (OTPT 2015). It is the burial site of Eyüp al-Ansari, the standard bearer and friend of the Prophet Mohammed. It is the most important Islamic shrine in Istanbul, and Muslims visit to make a wish, to pray for their wishes to come true, and to make vows, especially on Fridays and religious days.

Hacı Bektaşi Veli Complex Haci Bektaşi Veli, the famous Sufi dervish leader of the Bektaşi order who lived in the twelfth century, taught the Islamic faith to numerous students and was buried at this site. This fourteenth-century complex, located in the province of Nevşehir, includes tombs of Hacı Bektaşi Veli and Balım Sultan; guest houses; a kitchen; a mosque; a wishing tree; and an area for ascetics; as well as famous sayings of Haci Bektas-i Veli (OTPT 2015). A commemoration ceremony is held in Hacıbektaş town in mid-August every year. A total of 228,550 people visited the site in 2014 (GDCRM 2014).

The Great Mosque (Ulucami) The Great Mosque, which is a classic example of Ottoman mosque architecture, is located in the province of Bursa. The mosque was built upon the order of Sultan Yıldırım Bayezit and was completed in 1399.

The Green Mosque (Yeşil Camii) The Green Mosque, which is one of the first architectural examples of the Ottoman Empire, was built in Bursa in 1419. Along with the mosque, the complex consists of the Green Mausoleum (Yeşil Türbe) and the Green Madrasa (Yeşil Medrese). The madrasa has been turned into the Museum of Turkish and Islamic Arts.

Süleymaniye Mosque This mosque, constructed in the sixteenth century, is one of the masterpieces of Mimar (Architect) Sinan (the most famous architect in the Ottoman Empire during sixteenth century). Süleyman (the Magnificent) and his wife, Hürrem Sultan (Roxelane), had their mausoleum built in the garden of the mosque, and Sinan also built his own tomb in the courtyard of Süleymaniye. The mosque complex includes four madrasas (theological schools), a school of medicine, a caravanserai, a Turkish bath, and a kitchen and hospice for the poor.

Blue Mosque (Sultanahmet Camii) This mosque was built for Sultan Ahmet I by the architect Sedefkar Mehmet Ağa, one of Mimar Sinan's students, in 1617. According to TURSAB (2014), the mosque attracted 5 million people in 2013.

Selimiye Mosque Selimiye Mosque is located in Edirne province, which was the capital city of the Ottoman Empire prior to Istanbul. Built in 1575 on behalf of Sultan Selim II, the mosque is a masterwork of the famous architect Mimar Sinan.

Hacı Bayram Veli Complex Haci Bayram Veli was a prominent Sufi leader known for his immense tolerance. The complex contains a fifteenth-century mosque and memorial shrine (OTPT 2015).

Yuşa Hill (Yuşa Tepesi) On this hill, which is situated north of Beykoz, Istanbul, is a grave and a mosque and is a holy site for Muslims. The grave is about 18 m long and belongs to Yuşa (Joseph).

Topkapı Palace and the Pavilion of the Holy Mantle (Hırka-i Saadet) In a special section of this palace, there are several Muslim mementos associated with Prophet Muhammad, including the swords of Caliphs Abu Bekir, Ali, Omar, and Othman, wooden gutters from Kaaba, and a gold shield that once covered the Kaaba. The most important items are hair pieces from Muhammad's beard, one of his teeth, his mantle (there are two mantles, the other of which is on display in Hırka-i Şerif Mosque), his footprint, and his seal (Edmonds 1998; Topkapı Palace Museum 2015).

Hırka-i Şerif The second Holy mantle belonging to Prophet Muhammad, which he put on during his ascension, is on display in Hırka-i Şerif Mosque in Fatih, Istanbul. It can be visited once a year during Ramadan. Muslims assign great importance to the belongings of the Prophet Muhammad, and an estimated one million Muslims (Sabah Newspaper 2013) visit the site to see the mantle every year.

Habib-Ün Naccar Mosque and Tomb Habib-ün Naccar Mosque, located in Hatay, was built in 636 AD. It is believed that Islam started to spread in Anatolia from this mosque. Habib-ün Naccar, who was the first to believe in the apostles of Jesus, was a Martyr praised in the Yasin Sura of the Koran. His tomb is located inside the Mosque (OTPT 2015).

Urfa and Halil Ul Rahman Lake According to legend, *Abraham was born at this site and hidden from the pagan King Nimrod.* Abraham was later thrown into a fire there by the King, but by a miracle the fire turned into a pool and rose garden, and the wood to fish. Thus, this is a holy place for Muslims. It is forbidden to eat fish

from the sacred pool; according to legend, if someone eats the fish they will go blind. Abraham is an important figure for all monotheistic religions, and the area is visited by tourists from all three major religions.

Mosques built by the Seljuks and Ottomans in Asia Minor are an integral part of the national heritage of Turkey. Mosques in Istanbul, Edirne and Bursa attract a considerable number of domestic religious visitors each year. There are approximately 444 mosques in Istanbul alone (Egresi et al. 2012b). Some other mosques that have historical and religious importance for the Muslim community in Istanbul are listed below (Presidency of Religious Affairs/The Office of Mufti of Istanbul 2015):

Fatih Mosque	Beyazıt Mosque
Mihrimah Mosque	Nusretiye Mosque
Sultan Selim Mosque	Büyük Piyale Paşa Mosque
Rüstempaşa Mosque	Yıldız Mosque
Pertevniyal Valide Sultan Mosque	Nuruosmaniye Mosque
Ortaköy (Büyük Mecidiye) Mosque	Bezm-i Alem Valide Sultan (Dolmabahçe) Mosque
Yeni Mosque	Şehzade Mosque
Mahmut Paşa Mosque	Sokullu Mehmet Paşa Mosque

10.2.4.3 Sacred Places for Judaism

Judaism also has Anatolian connections. In the Torah, a number of places that are mentioned are located within the borders of Turkey. According to the Torah, after creating Adam, God created a garden "eastward of Aden" and sent Adam there. At the site, a river had risen and separated four tributaries. Two of these are the Tigris and the Euphrates. The area located between these rivers is holy for Jews (Yıldız 2011). According to the Genesis creation narrative, Noah's family spread from the Mountain of Ararat in eastern Turkey across the land, and it is assumed that these people settled in Anatolia.

The Jewish community played a significant role in the history of Anatolia, especially in commercial life, although the population has always been relatively small. Following the destruction of Jerusalem, Jewish people dispersed to Asia Minor. During the Inquisition in Europe, persecuted Jewish people were accepted by the Ottoman Empire as refugees. By 1900, the total Jewish population was about 300,000 (Edmonds 1998). Today, there are 26,000 Jews living in Turkey, of which 22,000 live in Istanbul. Jews in Turkey are Sephardic Jews, who settled during the Ottoman Empire in the fifteenth century after leaving Spain due to the persecution they faced there (Adam and Katar 2005). There are many synagogues in Turkey, especially in Istanbul's Jewish Quarters of Galata and Balat and in Izmir, which shows the importance of the Jewish community in the region.

Italian Synagogue This synagogue is attended mainly by Jews who came from Italy and Austria and settled during the Ottoman Empire. It started services in 1886.

Askenazi Synagogue This synagogue, which belongs to the Askenaz community, is the only one that is still in service. Located in the Galata district, the synagogue was constructed by Askenaz people of Austrian origin.

Zulfaris Synagogue This synagogue, located in the Galata quarter, was constructed in the seventeenth century. The synagogue is going to be converted into the 500 years of Tranquil Life Museum.

Ahrida Synagogue This synagogue is located in the Balat district of Istanbul. It was built by those who had migrated from Ohrid, Macedonia, in the fifteenth century. Having a similar shape to a ship's bow, the Teva (prayer desk) of the synagogue is compared by some to Noah's Ship, while others compare it to the Ottoman galleys that carried Sephardic Jews to the Ottoman piers (OTPT 2015).

Yanbol Synagogue This synagogue is located in the Balat district in Istanbul and was built by the people migrating from Yanbolu town (today Yambol) in Bulgaria.

Haydarpasa Hemdat Israel Synagogue This Synagogue, located in the Haydarpaşa quarter, was opened in 1899. The name "Hemdat Israel," which means "the mercy of the sons of Israel" was inspired by the Arabic words "Hamid" and "Hemdat," which were written on the synagogue as a sign of gratitude for Abdulhamit II, who was in favor of the synagogue's construction (OTPT 2015).

Etz Ahayim Synagogue (Ortaköy) This synagogue is located in Ortaköy, where Jewish people lived since ancient times. The synagogue dates back to the seventeenth century. It was reconstructed following a fire in 1941.

Harran—Urfa Harran, which is believed to be Abraham's home when he heard God's call, is an important site for Judaism, Christianity, and Islam. Abraham was "the father of many nations" and "a friend of God." The Jewish and Christian traditions hold that Abraham's father, Terah, led his clan in its migration from Ur of the Chaldees to Harran (Edmonds 1998). According to the Bible, Abraham's father Terah died at this site. In addition, the area from the Nile River to the Euphrates River is the land that God promised to the Jewish people, according to the Torah.

Figure 10.2 shows the most important religious sites in Turkey.

10.2.5 Conclusion and Recommendations

Recognizing Turkey's huge tourism potential, in the 2023 Tourism Strategy, one of government's targets is to develop alternative types of tourism through the effective use of natural, cultural, and historical resources, with a balanced perspective addressing conservation of the assets and leveraging the tourism business.

Fig. 10.2 Religious sites in Turkey

Therefore, by creating new tourism products, the country will attract more tourists and sustain its attractiveness in the long term.

It is clear that Turkey is a religious destination for believers from the three monotheistic religions. Although Turkey has an outstanding heritage related to various religions, improvements are needed in order to develop religious tourism in Turkey.

A prominent problem is the protection and restoration of religious buildings. Turkey has 99,383 registered immovable cultural resources, of which 9270 are religious buildings (GDCRM 2015). Considerable financial resources are needed for the restoration of these heritage buildings. Even though the MoCT has made great efforts to protect and restore the country's cultural heritage, the number of archeological and historical artifacts is enormous, and the funds that are allocated currently are insufficient. As a national report states, "The fact that the number of immovable cultural assets in Turkey is very high sometimes leads to insufficient allocation of funds for their protection and maintenance." However, the European Union also allocates funds for the restoration of areas that have historical importance. Turkey must enter into partnerships with global funds, such as the World Monuments Fund (WMF), in order to attract more money to conserve its important cultural heritage sites.

Unfortunately, restorations primarily focus on archeological sites and buildings that are on the main tourist routes particularly in the Mediterranean and Aegean coasts. In addition, the government seems to prioritize Graeco-Roman, Byzantine, and Ottoman sites, while the Seljuk and other heritage sites are under promoted. The government also emphasizes the restoration of religious buildings—such as the Virgin Mary's House, St Nicholas Church, and the Churches in Cappadocia—that are located in areas where mass tourism is developed. However, it is important to

also restore the "peripheral" cities/areas that have great religious potential, such as Mardin, Van, Kars, Urfa, and Trabzon. The Turkish government must attach importance to restoring heritage areas other than those located in tourist areas.

Substantial progress must be made to restore and protect religious buildings of all faiths. These religious sites do not belong to one religion only, but to humanity; thus, serious efforts should be put into their restoration. The MoCT, in cooperation with WMF, has started a major restoration and preservation project of the medieval Armenian city of Ani in northeastern Turkey. The conservation focuses on strengthening the Ani Cathedral and the Church of the Holy Savior. The archeological excavations at Ani started in 2015. Also in Ani, the Turkish government has recently completed restoration of the Church of Tigran Honents, the Church of Ebulhamrent and the Mosque of Ebul Manucehr (which was converted from a church by invading Seljuk Turks) (GDCRM 2015).

Turkey completed restoration of the historical Armenian church of Akdamar on Lake Van in 2007. A liturgy was held at Akdamar, and thousands of Armenian worshippers from around the world and the Armenian community of Turkey attended the mass. This restoration movement also promises to restore a number of places of worship, including churches and monasteries. These efforts are encouraging for increasing international religious tourist arrivals. It is expected that the restored churches and the liturgies held in them will attract large Orthodox crowds from Armenia and Georgia in the future.

As mentioned above, the government has mainly promoted religious sites that are located on or around the main tourism destinations. Therefore, prominent religious sites such as St Pierre's Cave Church (Hatay) and St Paul's Church (Yalvaç), which are important for Christianity, or churches in Aksaray, which are notable for the Orthodox Christians, have not seen much development of religious tourism. Sumela Monastery in Trabzon Province is another religious site that has not benefited from the development of the tourism industry or from investments by the Turkish government. In addition, the cave in which Abraham was born and the pool of Abraham in Urfa; Deyr Ul Zaferan Monastery in Mardin; Ishak Paşa Palace in Ağrı; and Mount Ararat have not reached their full potential as religious tourism sites (Okuyucu and Somuncu 2013).

Another problem for the development of religious tourism is security, especially in the southeastern part of Turkey. Eastern cities such as Mardin and Urfa have suffered from acts of terrorism for many years. The eastern and southeastern regions of Turkey are not safe for tourism due to the terrorist activities of the Kurdish terrorist organization (PKK), and the Islamic State in Iraq and Syria (ISIS or DAESH), and the ongoing civil war in Syria. As these regions have great potential for the development of religious tourism, they will attract a high number of religious tourists in the future, once the security problem has been resolved. These regions consist of a great number of religious sites that represent all three Abrahamic religions (Egresi et al. 2012b).

Another major problem affecting the development of religious tourism is the lack of adequate infrastructure. Infrastructure and a good transportation system are crucial factors for development of the tourism industry. The Turkish government

has attempted to improve the infrastructural problems in the underdeveloped tourism regions. For example, the construction of a split superhighway linking Tarsus to Mardin has been planned (as part of the 2023 Strategy) in order to enhance accessibility to the designated "faith tourism" corridor. In addition, the government is committed to remedying the country's infrastructural problems by building or upgrading airports and improving interregional railway links. Thus, the construction of high-speed railway tracks has already started (for example, between Ankara and Konya, and between Ankara and Istanbul). The Turkish government's success in developing the infrastructure over the past 10 years is reassuring, and it is expected that infrastructure development will continue in the whole country and will make the eastern regions more accessible to both foreign and domestic tourists.

There is also shortage in accommodation facilities in the eastern regions. The government is encouraging the conversion of restored historical buildings into guesthouses and small family-owned hotels (MoCT 2015).

When compared to total tourist arrivals, the number of tourists whose main motivation is religious is very low. In order to increase the number of religious tourists, the Turkish government should market this form of tourism more effectively. The government should start advertising campaigns—for example in the USA, which is a huge potential market—to attract tourists to Turkish religious places. One of the problems regarding the development of religious tourism is the lack of scientific studies and statistical data. It is vital for religious destinations to identify religious resources and tourist motivations for central government and local authorities to make strategic marketing decisions for the development of tourism. In this way, destination managers and policy makers can build appropriate strategies for the attraction of potential visitors (Kamenidou and Vourou 2015).

Conflicts between visitors and locals may also create problems. Religious buildings have great importance to believers and are culturally important, and are thus visited by high numbers of tourists. Therefore, inappropriate behaviors of tourists, such as not showing respect to other faiths and ways of life, wearing revealing clothes when entering religious buildings, and noise, crowds and litter created by visitors can cause conflicts between residents and tourists. Local people may also be disturbed by the visitors while praying. For this reason, local authorities or administrators of religious sites should determine appropriate visiting rules.

As stated by Egresi et al. (2012b), alternative types of tourism are very important for local and regional development because they provide benefits to the local communities. Since these types of tourism are relatively small in scale, they are more ethical, increase the interaction between local communities and visitors, promote respect for local cultures, livelihoods and customs, involve local people in the development process, and imply a more equitable distribution of both economic costs and benefits between tourism developers and host communities (Hall and Lew 1998). In order to ensure sustainability of the religious sites, development plans should be prepared that consider a protection–utilization balance. For the longer-term benefits of religious tourism, all stakeholders, especially local people, should participate in the conservation of cultural/religious areas and in the development plans.

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Chapter 11
Dark Tourism and Its Potential in Turkey

Nedim Yüzbaşıoğlu and Yunus Topsakal

11.1 Introduction

Travelers have long been drawn, intentionally or unintentionally, toward events, sites, or destinations connected with death, disaster, violence, or suffering (Stone 2005). Attractions connected with man-made or natural disasters have become sites of remembrance and in turn have taken on the quality of being tourism destinations in themselves (Kang et al. 2012).

Numerous studies (Foley and Lennon 1997; Dann and Seaton 2001; Strange and Kempa 2003; Stone and Sharpley 2008) addressing this tourism niche have been conducted. The framework of the dark tourism phenomenon is well identified and is variously referred to as black spot tourism (Rojek 1993), dark tourism (Foley and Lennon 1996), atrocity tourism (Tunbridge and Ashworth 1996), thanatourism (Seaton 1996), and morbid tourism (Blom 2000). Among these terms, however, the name, dark tourism, has stuck and is the most commonly used designation of this type of tourism in the literature on this subject (Sharpley and Stone 2009).

Interestingly enough, dark tourism is not simply the latest new trend in contemporary tourism, one that will soon pass. Rather, according to Lennon and Foley (2000), there is an expanding opportunity to create greater demand for more tourism attractions, sites, museums, and exhibitions related to dark tourism.

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11.1.1 Dark Tourism Definitions

While there is currently neither a globally accepted framework of dark tourism nor a globally accepted definition of it, generally speaking, dark tourism covers war grounds, assassination and terrorist attack sites, dungeons, areas of genocide, or disaster zones, to name several (Topsakal and Ekici 2014). The various attractions drawing dark tourists include battlefields, sites of mass murder, churchyards, graveyards, homes of dead celebrities, and mausoleums.

This phenomenon is investigated and well recognized with numerous terms including negative sightseeing (MacCannell 1989), tragic tourism (Lippard 1999), and grief tourism (Trotta 2006). Rojek (1993) was responsible for first designating the concept of dark destinations with the term "black spots" and he described as "the commercial tourist developments of cemetery attractions and the attractions in where great numbers of people or celebrities have met with violent, brutal, and sudden death." Seaton (1996: 240) suggested that thanatourism functioned as the "travel dimension of thanatopsis," defining it as "a visit to sites partially or completely motivated by the desire for symbolic or actual encounters with death, especially, but not only, violent or brutal death." According to Blom (2000: 32), morbid tourism can be defined as a "focus on sudden death" and "a site-focused artificial morbidity-related tourism," with the destinations governing this focus "able to rapidly attract a great number of people." Among these terms, however, dark tourism is the generally accepted designation and is applied in the academic literature on this tourism niche. The most widely used term "dark tourism" was introduced by Lennon and Foley (2000: 198) "to signify a fundamental shift in the way in which disasters, death, and other grotesque events are being handled by those who offer associated touristic products." However, wide usage does not necessarily mean that there is a commonly accepted definition of dark tourism, as can be seen in the fact that the term continues to remain poorly conceptualized (Jamal and Lelo 2011). Below are some of the ways in which dark tourism has been defined:

- Seaton (1996: 240) describes dark tourism as "a visit to a site partially or wholly motivated by the desire for symbolic or actual encounters with sudden death."
- Foley and Lennon (1995) define dark tourism as developing places or landmarks related to historical tragedies of human beings into tourism spots.
- Lennon and Foley (2000) represent dark tourism as a traveling to attractions associated with death and disaster.
- Dann and Seaton (2001) argue that events related to death, disaster, violence, tragedy, or crimes contrary to humanity can be defined as dark tourism.
- Stone (2005) indicates that pain and tragedy serve as the primary touring topics for dark tourism, whereby real death locations or relevant exhibitions are visited.
- Dark tourism can be considered as the purposeful visitation of attractions which feature death, tragedy, and suffering (Stone 2006).

11.1.2   The Scope and Perspectives of Dark Tourism

Seaton (1996) argues that dark tourism actually has a long history, one that has been steadily emerging from the contemplation of death since as early as the Middle Ages, and that this history underwent a period of particular intensification during the late eighteenth and early nineteenth centuries, around the time of the Battle of Waterloo (Seaton 1999).

It is strongly believed that the temporal distance of an event must not be too far removed from mind in dark tourism. In other words, the event(s) should be in the active memory of the people living. Under this qualification, an event which occurred in the medieval times would not be regarded as part of dark tourism. Traditionally, 1912, the year of the historical sinking of the Titanic, is accepted as the starting date of dark tourism (Lennon and Foley 2000: 11).

Museums, exhibitions, and attractions where evidence of death and disaster has been gathered together are known as dark tourism suppliers (Stone 2005; Hall 1997). Seaton (1996) contends that thanatourism is dependent on the visitors' frame of mind. The thanatourist is a person whose visits are guided by the desire for symbolic or actual encounters with death (Dann and Seaton 2001; Tarlow 2005).

Lennon and Foley (2000) connect the shift in patterns of consumption and the presentation of death at touristic destinations with three factors: (1) global communication technologies play an important role in creating the initial interest in both traveling to see the destinations where certain events occurred and the deaths themselves; (2) the objects of dark tourism themselves appear to introduce anxiety and suspicion about the project of modernity and therefore are hallmarks of intimations of post modernity; and (3) the educative elements of destinations are accompanied by the elements of a commercial ethic and commodification and therefore the boundaries between what transpired at a certain destination and its commercialization as a touristic product and the meaning of the site have become blurred.

Miles (2002) suggested that a distinction can be made between "darker" and "dark" tourism based on the location of the destination or sites. According to Miles (2002), in this way, a trip to the battlefield in Çanakkale and cemeteries is darker than visiting the Sakarya Martyrs Victory Monument in Turkey. Sharpley (2005) argues that based on different intensities of purpose in respect of demand and supply, different shades of dark tourism may be defined.

Based on this behavioral perspective, Seaton proposes five categories of dark tourism activities:

- Traveling to witness public enactments of death—although public executions now occur in only some countries: Rojek's (1997) emotional tourism at catastrophe destinations and the thanatourism defined by Dunkley et al. (2007) may be included in this category.
- Traveling to destinations of mass or individual murder: This category covers many destinations, including death camps (e.g., Birkenau), battlefields (e.g., Sakarya), genocide sites (e.g., Srebrenitsa), scenes of publicized murders,

locations where celebrities lost their lives (e.g., the place where journalist Uğur Mumcu was assassinated in 1993 in Ankara), and the homes of criminals.

- Traveling to internment camps or memorial sites: This category covers mausoleums (e.g., Anıtkabir in Ankara), graveyards (e.g., State Cemetery in Ankara), war memorials (e.g., Gallipoli in Çanakkale), and crypts. The purposes of such visits to these destinations range from an interest in epitaph collections and brass rubbings (Seaton 2002) to a curiosity to see the resting places of famous people; a visit to the Pierre Loti cemetery in Istanbul, Turkey would be an example of the latter.
- Traveling to view symbolic representations of death: For instance, a visit to museums in which weapons of death are exhibited (e.g., War Museum in Gaziantep, Turkey) and to destinations that reconstruct dark tourism-related activities or events would be included in this category.
- Traveling to witness reenactments of death: Seaton (1996) claims that such reenactments of famous battles have become increasingly popular in different societies.

11.1.3 Types of Dark Tourism

Dark tourism can be subdivided into different categories according to the nature of the supplier's mission and the level of darkness (Krishenblatt-Gimblett 1997). Dann (1998) divides dark tourism into five categories: houses of horror heinous hotels (dungeons of death), perilous places (dangerous sites), fields of fatality (holocaust battlegrounds, cemeteries), themed thanatos (monuments to morality, morbid museums), and tours of torment (murder and mayhem).

Stone (2006) suggests a "spectrum of supply" model. According to this model, dark tourism has a range from the "lightest" to the "darkest" forms. Stone (2006) proposes seven categories of suppliers, characterized according to various temporal, spatial, ideological, and political factors which identify a perceived intensity, ranging from the "lightest" to the "darkest" dark tourism products, in his spectrum of supply model.

Stone (2006) offers seven types of dark suppliers: dark exhibitions, dark fun factories, dark dungeons, dark shrines, dark resting places, dark camps of genocide, and dark conflict destinations (Stone 2006: 23).

In Sharpley's (2009) effort to identify the connections of the destinations' attributes with the experience sought, he introduced the idea of the four shades of dark tourism: (1) *black tourism* refers to the pure dark tourism experience. Such destinations are intentionally created and serve to fascinate visitors with death (created to profit from dark tourism); (2) *Pale tourism* caters to travelers who are less interested in death, and it is likely that these travelers visit dark destinations accidentally (originally such destinations were of a nonprofit nature); (3) *gray tourism demand* refers to visitors who are driven by the attractiveness of death.

These travelers visit dark tourism destinations unintentionally; and (4) *gray tourism supply* refers to the initial creation of these destinations to take advantage of death and attracts visitors who have less of a keen interest in death.

11.1.4 Visitor Motivations Driving Dark Tourism

While there has been an apparent increasing interest in dark tourism in contemporary society (Lennon and Foley 2000; Winkel 2001), criticisms have been targeted against it. These criticisms, however, fail to take into consideration the important meaning behind dark tourism. By visiting dark destinations, visitors have the opportunity to explore the dark side of the world's past, memorialize victims, and learn something from the mistakes of their ancestors. The reasons behind visiting these death places are diverse, as can be seen in Table 11.1, which provides a summary of the motivations driving dark tourism.

Table 11.1 Some motivations of dark tourism

References	Motivations of dark tourism
Dann (1998)	Desire to celebration of deviance and violent, overcome phantom, nostalgia, search for novelty, bloodlust, interest in challenging someone's sense
Ashworth (1998)	Self-realization and self-identity
Ashworth (2002)	Entertainment by the suffering of someone and the horrific occurrences, satisfying curiosity, empathic identification, seeking self-understanding
Seaton and Lennon (2004)	The entertainment to watch others' catastrophe and the contemplation of other's death.
Keil (2005)	Honor to deaths, memory and learn something about the past
Krakover (2005)	Horror, fear, sadness, empathy, depression, sympathy, and feelings of vengeance
Ashworth and Hartmann (2005)	Pilgrimage, pursuing knowledge, and social responsibility
Stone (2006)	Pursuing memorization, knowledge, humanitarian, military or science interests
Ryan (2007), Dunkley (2007)	Risk seeking, special interest, validation, self-identify, authenticity, traveling iconic sites, morbid curiosity, convenience, and contemplation
Stone (2009)	Entertainment
Dunkley et al. (2011)	Special interests, remembrance, and pilgrimage
Mowatt and Chancellor (2011)	Historical meaning
Biran et al. (2011)	Understanding and learning, and emotional and contemplation experience

Dark tourism offers an emotional and educational tourism experience (Henderson 2000). The educational and emotional aspects of the dark tourism experience are affected by various factors, such as the authenticity of the destination, the varied interpretations of the destination, and media coverage. The interpretation of dark destinations has a significant role in dark tourism experiences and is the primary means by which information about the dark destination is communicated to its visitors (Ballantyne 2003; Wight and Lennon 2007; Moscardo and Ballantyne 2008). Selective interpretations have been used in destinations associated with political and war conflicts and these interpretations can be identified as "the process of creating multiple constructions of the past, whereby history is never an objective recall of the past" (Wight and Lennon 2007: 527).

11.2 Dark Tourism Potential of Turkey

Turkey covers the areas known as Anatolia and Eastern Thrace. Anatolia is one of the oldest inhabited regions in the world. Turkey is a home of various ancient cultures and the cradle of ten of the world's biggest civilizations. From Hittite to Byzantine cultures, every group such as Hellenistic and Roman has left ruins that can be found in every corners of the Turkey. Apollo, the God of the art; the goddess of love, Aphrodite; the goddess of fertility and abundance, Artemis; Cleopatra, who visited the Mediterranean beaches for her honeymoon; Virgin Mary, St. John, and St. Mary Magdalene, saints who found peace in Turkey; Alexander the Great, who could not resist the temptation of Anatolia; Father Christmas; Admiral Piri Reis, who drew the first correct maps of Atlantic Ocean and America; and Barbarossa, hero of the seas (www.turkishnews.com). In the context of dark tourism, Turkey has also many dark tourism sites, museums, mausoleums, churches, battlefields, etc. We chose popular nine dark tourism sites and attractions in Turkey for this chapter.

11.2.1 Sinop Prison Museum, Sinop

Many cities in the world attract the notice of travelers by simply being known for some particular feature, such as the Eiffel Tower in Paris or the windmills in Amsterdam. Similarly, Sinop, a city in the Black Sea region of Turkey, happens to be famous for its prisons.

In Sinop, it is possible to find traces of all of the civilizations that at one time or another wanted to rule over the Black Sea. Throughout its history, the city had fallen under the domination of, in respective order, the Romans, the Byzantines, the Seljuks, and the Ottomans. The Seljuks in particular placed special importance on Sinop, and at the time they ruled over the city, Sinop Castle was turned into one of the most important shipyards of its period by strengthening some parts of it (www.turkiyeforumlari.net).

The shipyard remained standing in the Ottoman period for some time before it began to be used as a prison in 1887. Because of the impossibility of escaping due to its geographical location and the high walls it retained from the time it was a castle, Sinop Prison was a nightmare for the prisoners. The prison covers an area of about 13,000 m^2. The citadel built by Sultan İzzettin Keykavus to commemorate the taking over of the city by the Seljuks in 1214 is located inside the castle (www. turkiyeforumlari.net).

The Crimean Khan Devlet Giray, Refih Halit Karay, Sabahattin Ali, Mustafa Suphi, Ruhi Su, Ahmet Bedevi Kuran, Zekeriya Sertel, and Burhan Felek are just some of the most recognizable names that served time in Sinop Prison. About 280,000 people visit the prison every year. At the entrance of the prison, there is a dungeon to the left, the inside of which is completely dark. The presence of gigantic chains equipped with iron clamps to secure the hands, feet, and throat attracts particular attention with all the historical memories attached to them. Past the dungeon, there is a visitor center. The center is unique in that it gives visitors the chance to get a glimpse into the past, where prisoners and visitors would have been able to see each other through separate tiny windows, smaller than 1 m^2. The visitor center has multiple entrances that lead into the administrative building (www. turkiyeforumlari.net). Visitors are often most impressed by the security features and labyrinth style layout around the building.

In addition to the dungeons, which are separated into two sections, the cells, wards, and administrative building, Sinop Prison also boasts various workshops, small gardens, an old prisoner transport vehicle, an infirmary, accounting rooms, an attorney general's office, and old prison beds.

11.2.2   Gallipoli: Cemeteries, Çanakkale

Gallipoli is located in the European part of Turkey on the Gallipoli Peninsula. According to Wilcox and Spencer (2007), the First World War battle that took place at Gallipoli was one of the darkest incidents in the military history of New Zealand and Australia. Various battle memorials have been erected in Australia and New Zealand in remembrance of those who died in Gallipoli, and Gallipoli itself is home to a dramatic cemetery, revered as a holy tomb by the Turkish, Australians, and New Zealanders alike (Wilcox and Spencer 2007).

Gallipoli serves as one of the most holy attractions for the Turkish people, as it features numerous monuments that have been constructed in honor of the Turkish soldiers who died fighting against the Allied forces in the Battle of the Gallipoli. The victory over the Allies is celebrated every year on March 18, with thousands of Turks participating in the events staged at the memorial sites, cemeteries, and battlefields. The Anzac Cove is a particularly important site for New Zealanders and Australians, as it was here, on the rocks of Anzac Cove, that the New Zealander and Australian soldiers received their baptism in fire. Every year, on April 25, New Zealanders and Australians commemorate the 1915 landings and battles, flocking to

Gallipoli, on what can be considered a pilgrimage, to honor the memories of their ancestors (www.anzacgallipolitours.com).

On the Gallipoli Peninsula, there lies thirty-one battle cemeteries, twenty-one of which are in the Anzac Cove. Various memorials have been erected to commemorate the missing, with the biggest ones being the Lone Pine Memorial and the Helles Memorial, followed by the New Zealand National Memorial on Chunuk Bair. The Gallipoli cemeteries contain nearly twenty-two thousand graves, but only nine thousand of these graves are identified burials with grave markers (www. anzacsite.gov.au). When it comes to interpretation, the Gallipoli Cemeteries are well designed and provide visitors the opportunity to intimately engage with the First World War battle on Gallipoli Peninsula. Since Gallipoli serves as an important site for Turks, Australians, and New Zealanders, the area has been well maintained and evokes a powerful sense of sadness and renewed hope. With the restoration and careful preservation of all the battlefronts where soldiers had fought and the cemeteries and the monuments gracing the Gallipoli Peninsula, the area is like a living war zone. In the Gallipoli Saga Promotion Center, the Gallipoli battlefields are housed in eleven different rooms and are presented in eight different languages. Gallipoli, the most visited battlefield area in Turkey, is particularly attractive for visitors who are interested in getting a better sense of the First World War. With the provision of information to help for planning a visit and the development of adequate programs and strategies by the local municipal government to manage visiting tours, dark tourists from all over the world will be drawn to Gallipoli. Tour operators should definitely make sure to include Gallipoli on their tour itineraries to provide visitors with greater awareness about the memorable events that took place in this city.

11.2.3 The August 17, 1999 Earthquake and Culture Museum, Adapazarı

Turkey experienced a large, devastating natural disaster on August 17, 1999. In the middle of the night, at 3:02 a.m., while everybody was deep in sleep, a massive, 7.4-magnitude earthquake struck. While many cities felt its impact, Adapazarı was hit the hardest. In the aftermath, thousands of people lost their lives and thousands more were left homeless. Located in Adapazarı, the Earthquake and Culture Museum, the first of its kind in Turkey, evokes the fear and pain that accompanied this tragic disaster.

The museum was designed to resemble the wreckage left in the wake of the earthquake. Leaning columns and broken beams are some of the museum's more salient features. Another intriguing feature of the museum is the simulation of the 45-s, 7.4-magnitude earthquake that occurred on August 17, 1999. In addition to the 1999 earthquake, the museum also displays photographs from the 1967 earthquake as well as glass items featuring the names of earthquake victims and diaries.

The Earthquake and Culture Museum was built in 2004 in commemoration of the Marmara earthquake, which has been described as the disaster of the century. The museum has been visited by 313,000 people since 2007 (http://www.aa.com.tr).

11.2.4   Dolmabahçe Palace, Istanbul

Dolmabahçe Palace was built in the nineteenth century and can certainly be described as one of the most charming palaces in the world. It served as the administrative headquarters for the Ottoman Empire's last Sultans, who resided in the palace during their period of reign. After establishing the foundation of the Turkish Republic in Ankara, Ataturk transferred all government units to the new capital, but on his visits to Istanbul, one of the small rooms in the palace served as his own place of residence. He welcomed guests at Dolmabahçe Palace and used it for hosting the national, language, and historical congresses as well as for international conferences. Dolmabahçe Palace is held in particular esteem by the people of Turkey on account of the role in played in the life of Ataturk. In addition to serving as his temporary residence, it was also where he spent the most serious period of his illness and where he passed away on November 10, 1938 at 9:05 AM. In the palace, all the clocks stop every day at 9:05 a.m. to remember his death. The palace was later converted into a museum, which still functions as of today (www.dolmabahcepalace.com).

After the recent completion of restoration projects for all sections and units of Dolmabahçe Palace, it is now open for visits. The palace provides visitors the opportunity to engage with the past. The setting of the room where Ataturk passed away remains the foundation for effective interpretation by virtue of its good physical orientation. The availability of information to help tour planning and the effective strategies put in place to manage overcrowding and congestion have helped to facilitate the success of the palace's popularity. In the government's effort to ensure the preservation of the palace, the number of visitors per day is restricted to a maximum of 3000 people (www.dolmabahcepalace.com). But even with this restriction, Dolmabahçe Palace is the most visited site in Istanbul, as people are eager to take advantage of the opportunity to view Ataturk's room, bed, and personal belongings.

11.2.5   Anıtkabir Atatürk Mausoleum and Museum, Ankara

After Mustafa Kemal Atatürk, the founder of the Turkish Republic, passed away on November 10, 1938, it was decided that a special mausoleum should be built to house his remains. A competition was held for the best architecturally designed mausoleum. The winning project featured a mausoleum consisting of four sections, housed in a 670,000 m^2 complex in the capital city of Ankara

(www.ataturktoday.com). For the mausoleum itself and later, the museum located within the complex, only 22,000 m^2 was used. Today, the mausoleum serves as the final resting place of the body of Atatürk.

A Peace Park, featuring a beautifully manicured landscape, replete with different species of plants from all around the world, including Turkey, surrounds the Atatürk Mausoleum. To enter the complex, you have to ascend 26 monumental stairs that lead to a path called Street of Lions, where 24 beautifully sculpted lions adorn each side. This Street of Lions leads visitors to the Ceremonial Square.

The cubic structured, colonnaded mausoleum majestically rises in front of the Ceremonial Square. The colonnades adorn all four sides. Within this structure, there is a separate room, where the body of Atatürk rests in the tomb of the sarcophagus. Surrounding the sarcophagus are eighty-five brass cups, each of which is filled with soil from the eighty-one Turkish provinces and the remaining four from other Turkic countries. Visitors, however, are prohibited from entering this tomb room. There are ten towers within the mausoleum complex, with each one having a special meaning attached to it: Freedom, Independence, Victory, Mehmetçik, April 23, Peace, National Pact, Republic, Preservation of Rights, and Reforms. Inside the mausoleum, the walls and floor are decorated with traditional Turkish carpet motifs. The museum in the complex was a later addition, opening in 1960. It houses some of Ataturk's personal belongings, such as weapons, identity papers, medals, clothing, books, and memorabilia, and also features a wax model of Atatürk and his stuffed dog. The tomb of İsmet İnönü, the second President of Turkey, has also been placed in this complex.

11.2.6   Ulucanlar Prison Museum, Ankara

After undergoing restoration, the Ulucanlar state prison located in Ankara was converted into the Ulucanlar Prison Museum. The museum was opened in 2011. It is the first prison museum to be established in Turkey. From its establishment to its closing in 2006, Ulucanlar Prison witnessed the history of many political periods in Turkey. During its 81-year existence, it held many noteworthy intellectuals with different political views, including journalists, writers, poets, politicians, criminals, and political activists. Among them were the politicians Hatip Dicle and Bülent Ecevit, the writers Kemal Tahir, Fakir Baykurt, and Yaşar Kemal, and the journalists Cüneyt Ardayürek and Metin Toker. The prison was also the site of torture, cruelty, numerous prison riots, and executions (http://en.wikipedia.org).

When it comes to interpretation, the Ulucanlar Prison Museum has been designed in such a way as to provide travelers the opportunity to gain intimate insight into the 81-year history of the prison. Culture, art, and new hopes abound in its corridors. All of the prison's buildings, wards, visitor rooms, and cells are well preserved in the Ulucanlar Prison Museum.

The museum acts as a living museum, as all the areas where the prisoners used to eat, sleep, and bath have been restored and carefully preserved. The personnel

belongings of notable figures, such as Bülent Ecevit's hat and tie, Yusuf Aslan's scarf, and Muhsin Yazıcıoğlu's prayer cap and rug (www.ulucanlarcezaevimuzesi. com), are on exhibit in this museum. The museum has the claim to fame of being the most visited museum in Turkey. Some days, it hosts nearly 3500 visitors. Most of the visitors to the museum are interested in getting a better sense of what the riots and executions that took place within the walls of the prison were really like. To attract a greater number of dark tourists from around the world, the local municipal government should focus their attention on providing more information about planning a visit and on instituting adequate programs and strategies for managing visiting tours. Furthermore, tour operators should include this museum on their tour routes to increase awareness about the Ulucanlar Prison Museum. The museum serves a special purpose in helping people not to forget the memories of the bitter past that were experienced in the wards and cells of the prison.

11.2.7 Dumlupınar Martyrdom, Kütahya

The Dumlupınar Turkish War of Independence Martyrdom in Kütahya was commissioned to be built by the city's Ministry of Culture in 1992 in commemoration of the Turkish soldiers who lost their lives during the Dumlupınar Battle. The martyrdom was opened to visits on August 30, 1992, the 70th anniversary of the Battle of Dumlupınar.

Representing the Turkish people who fought in the War of Independence, the Militia Monument is a trio of sculptures made of bronze that stand on a marble pedestal. The middle scene of the sculpture depicts a young soldier with a rifle in his right hand and a bandolier on his shoulder; to his right, a woman stands holding her child to symbolize the ruggedness of the Turkish women who carried weapons to the front line with their children on their back; and to the soldier's left, a bearded man, partially clad in military garb, points his hand off into the distance to symbolize the nature of the Turkish War of Independence, where the young and old alike fought.

On the hill, which is able to be reached through the marble stairs leading up to the entrance, there stands the "Mehmetçik Monument," made of bronze and erected on a marble pedestal to represent the unknown soldiers who had lost their lives during the war. On a lawn between the entrance gate and the monument stairs lies a symbolic cemetery to honor the soldiers whose names were unknown.

11.2.8 State Cemetery Museum, Ankara

The State Cemetery was established per act no. 2549 to serve as the final resting place for the former presidents of Turkey and the close companions-in-arms of

Atatürk in the War of Independence. Through a legislative act made on November 8, 2006, the right to burial at the cemetery was conferred to former parliament speakers of the Grand National Assembly and Prime Ministers (Ankara Promotional Catalog 2013).

The museum is composed of two sections: the entrance and the basement. Personal belongings and documents belonging to the presidents, along with pictures of the presidents and War of Independence commanders, are exhibited in the museum. Visitors also have the opportunity to watch an introductory movie about the State Cemetery and many other movies about Atatürk and the War of Independence.

The Black Sea Pool, which was constructed upon the order of Grand Leader Atatürk in 1931, was restored within the framework of the construction of the State Cemetery. The Black Sea canteen was later opened to provide food and drink service during visiting hours to visitors of the recreation area by the pool.

A pathway running through the cemetery starts out with a statue symbolizing the beginning of the War of Independence, when Atatürk landed in Samsun on May 19, 1919. The road was opened to visitors under the name of "The History of the Republic Road" (Ankara Promotional Catalog 2013).

11.2.9 Sakarya Martyrs Victory Monument and Museum, Sakarya

This monument, built in the Şehitler Kaşı region of the Polatlı province in memory of the martyrs of the Battle of Sakarya, was opened to visitors in 1973. The Sakarya Martyrs Monument consists of the monument body, statues, and a museum. The monument body is situated atop a 915-m high hill and rises up to an altitude of 970 meters, accessible through a stairway of 420 steps (Ankara Promotional Catalog 2013). The columns standing tall on both sides of the road symbolize the victory against the superior enemy forces. The museum and reliefs portraying the victory of the Turkish army are located at the end of the road. Documents and pictures from the Battle of Sakarya are on exhibit at the museum.

11.3 Conclusion

Battlefields, assassination and terrorist attack sites, dungeons, areas of genocide, and disaster zones can be considered as dark tourism destinations. Dark tourism is a special interest type of tourism, whereby tourists have the opportunity to vicariously participate in some of the darker chapters of history. The motivation factors of dark tourism are different from other types of special interest tourism, and as of late, the attractiveness of dark tourism has been increasing, partly on account of its unusual

nature. With that said, however, the awareness of dark tourism in Turkey is lower than what it is in other countries. Wherever you go in the world, dark tourism destinations and attractions can be found. The tourism industry in Turkey needs, therefore, to market dark tourism as an alternative, special interest tourism option in order to expand the industry and gain a competitive advantage.

Turkey is not without a respectable number of dark tourism sites and attractions, such as Ulucanlar Prison Museum, Sinop Prison Museum, Dolmabahçe Palace, Gallipoli, Cemeteries, Mausoleums, Sakarya Earthquake Museum, and many others. Turkey has a great opportunity to develop dark tourism and bring competition into play when it comes to marketing rival destinations in Turkey. However, whatever efforts go into the development and interpretation of these sites and attractions should be sustainable in order not to cause damage to these attractions. Advertising campaigns need to be performed by the Ministry of Culture and Tourism as well as by local governments to bring greater awareness of dark tourism opportunities to visitors and tourists. Tour operators also play a significant role in this matter, as they are probably in the best position to really capitalize on this opportunity by adding these important dark tourism sites to their tour routes.

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Chapter 12
Medical Tourism

Emine Yilmaz Karakoc

In the past, patients had generally travelled to developed countries from less developed home country for medical purpose. In recent past, a new trend has changed the direction of patients' travel. They started to go developing countries from developed own countries because of several factors such as increasing costs, long waiting time, lack of inadequate insurance coverage, ethical or legal issues, and changing characteristics of people. This new trend emerged the new sector that attracts the attention of global business community: "medical tourism". Many governments realizing growing medical tourism market have developed their own medical tourism policy, created new strategies, and provided support for private sector in order to improve investments. Thanks to increasing private sector investments and governmental supports, several developing countries have been very successful in the sector by achieving to attract the attention of international patients. Turkey is one of these countries with affordable prices, accredited and high quality hospitals, no waiting time, advanced technology, qualified human resources, and superiority of geographical position, historical heritage, and natural beauties. Turkey is the candidate of future's leader medical tourism destination with its potential. However, it has also some challenges to be overcome. In this chapter, we will provide general overview on medical tourism in Turkey and discuss potential and challenges of Turkey related to medical tourism.

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12.1 Medical Tourism: What Is and What Is Not?

Travel for health is not a new phenomenon. People have long been traveling outside their hometowns for health purposes. However, more recently, this phenomenon has increased in intensity to the point where a new type of tourism, labeled "medical tourism", can be clearly distinguished. What do people understand by medical tourism? Why do they engage in medical tourism? What are the main characteristics of medical tourism? In this section, we will try to answer these questions.

Medical tourism refers to the travel from an individual's home country to another country in order to access better medical procedures and alternative therapies (Cohen 2010; Erdogan and Yilmaz 2012). Medical tourism includes broad scope for medical procedures such as hip and knee replacement cardiac surgery, organ transplant, dental surgery, cosmetic surgeries, alternative therapies, psychiatry, alternative treatments, and convalescent care. Although the basic reason for the travel is health, it could also involve touristic activities. This is the main reason for medical tourism being considered as a kind of tourism. Medical tourism is a global business in which countries compete with each other in order to get the lion's share of the pie.

The main reasons why patients seek medical care in other countries are as follows:

1. The high cost of health care in their country of origin. If we add to this the low income level for certain social categories, we understand why getting medical help in some countries could be difficult. A survey conducted by the Medical Tourism Association (2013) shows that about 80% of medical tourists travel because of cost differences among countries. It also shows that spending of medical tourists ranges between $7475 and $15,833 per travel. Because the cost impact is the most influential factor in the emergence of medical tourism, it is referred as a cost-effective industry.
2. Long waiting time to access health services.
3. Lack of insurance or inadequate insurance coverage is the third reason which forces people to seek other options. Usually insurance does not cover all the medical procedures such as cosmetic surgeries, some kind of dental surgeries, abortion, and organ transplant.
4. Changing characteristics, perceptions, and attitudes of people could be listed as the most important factor for medical tourism. People, who enjoy good living and freedom, aesthetics and discovering new things and places, no longer hesitate to travel to distant and unfamiliar countries for medical treatment. For example, an increasing number of people today are concerned about their look (aesthetic), and many are willing to travel to other countries to undergo cosmetic surgery. Cosmetic surgery constitutes the main motivation for 38% of all medical travels (Medical Tourism Association 2013). Due to certain ethical and legal issues, patients in many countries do not have access to some (controversial) medical procedures such as gender reassignment, euthanasia (and assisted suicide), abortion, and organ transplant.

In all these situations, medical tourism offers a glimmer of hope to many patients. Globalization of health, technological developments, and technology transfer to developing countries, increasing transportation opportunities and affordable transportation fees, increasing communication options especially though internet and the possibilities of seeing new places along with medical treatment have also raised the attractiveness of medical tourism. The availability of a broad range of medical treatments during the holiday improves the attractiveness of a city or country as a medical tourism destination.

Effective media coverage is another factor that can increase the success of healthcare providers in medical tourism sector (Mirrer-Singer 2007; Connell 2011; Erdogan and Yilmaz 2012). For example, a clip about Bumrungrad Hospital in Thailand aired on American television generated over 3000 email only from Americans who inquired about the possibility to receive medical treatment at this hospital (Turner 2007).

Increasing cost of health care prompted governments to debate the possible effect of medical tourism on their healthcare systems and economies. As a result, some countries such as Egypt, Jordan, Libya, Yemen, and the UAE decided that it would be more cost-effective to support their citizens to go abroad for treatment (Connell 2011). USA is another country that explores the way to decrease the cost of healthcare services via medical tourism (U.S. Senate 2006; Marlowe and Sullivan 2007).

12.2 General Overview on Medical Tourism in the World

As a result of increasing population of the world, demand for healthcare services also increased. Many countries, however, find it more and more difficult and more and more expensive to meet the demand for healthcare services.

Although in many countries economic growth rates have shrunk due to the global financial crisis, the cost of health care has increased. When the Organisation for Economic Co-operation and Development (OECD) health data (2013) is examined, it is seen that health expenditure as a share of gross domestic product (GDP) was on average 9.3% among the OECD countries in 2011. The USA had the highest health expenditure as a share of GDP with 17.7%. The lowest rate belongs to Turkey with 6.1% and Estonia with 5.9%. Average total health expenditure per capita in 2011 for OECD countries was US$3322. The USA has the highest per capita health care spending with US$8,508 for each person in 2011. Norway with US$5669 and Switzerland with US$5,643 follow the USA. Mexico with US$977 and Turkey with US$906 have the lowest health spending per person among the OECD countries (OECD 2013).

Due to globalization of healthcare services, imports and exports of health-related services emerged as an important sector. According to OECD, USA, France, Czech Republic, Slovenia, Poland, and Hungary are the most important healthcare exporters among the OECD countries (OECD 2013). Germany (with US$2.3

billion), USA, and the Netherlands are the top three health care-related importers in absolute terms (OECD 2013).

According to OECD health data (OECD 2013) in 2012, average waiting time for cataract surgery was longer than 100 days in Finland and Spain, and about 180 days in New Zealand. Average waiting time for hip replacement was over 150 days in Spain, and over 120 days in Portugal and Finland. Average waiting time for knee replacement was longer than 200 days in Portugal, about 150 days in Finland, and about 110 days in New Zealand. Waiting times from specialist assessment to treatment for knee replacement are showed in Fig. 12.1.

In most countries, healthcare expenditures are mostly financed by the public sector. In a few countries, such as the USA, private insurance plays an important role in financing the healthcare system. However, absence of social or private insurance or inadequate insurance coverage forces many households to pay for medical services out of their pocket and increasing healthcare costs make it more difficult for households to cover the costs. Increasing private health expenditure and out-of-pocket expenditure are also important drivers of medical tourism. Figure 12.2 shows the expenditure on health care by different types of financing.

Medical tourism, with 6 million patients involved, contributes US$45–95 billion to the global economy (Medical Tourism Association 2013). The cost of healthcare services in top medical tourism destinations (including travel and accommodation costs) is 10 times cheaper than in the USA (Deloitte 2008). As a result, it is estimated that 15.7 million American citizens will travel abroad in 2016 for medical purposes up from only 750,000 in 2007 (Deloitte 2008). According to the same report (Deloitte 2008) US medical tourists will spend US$49.5 billion in 2017.
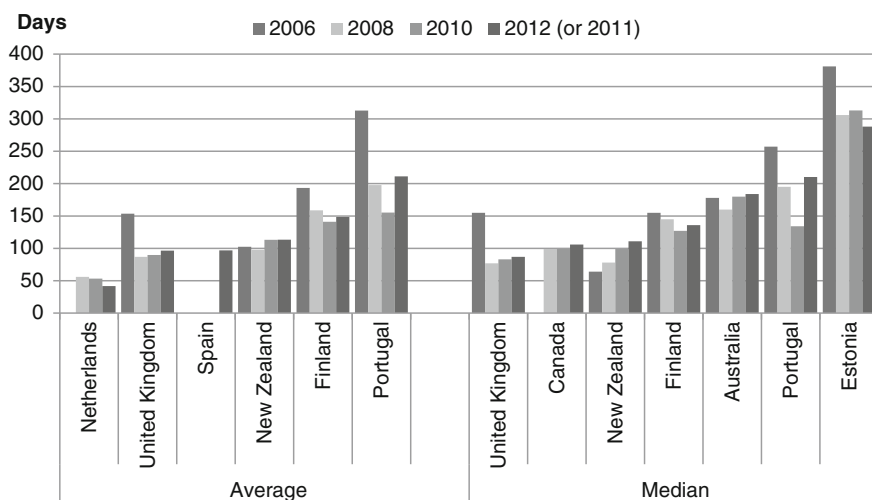
Fig. 12.1 Knee replacement, waiting times from specialist assessment to treatment, 2006 to 2012 (or 2011) (OECD Health Statistics 2013)
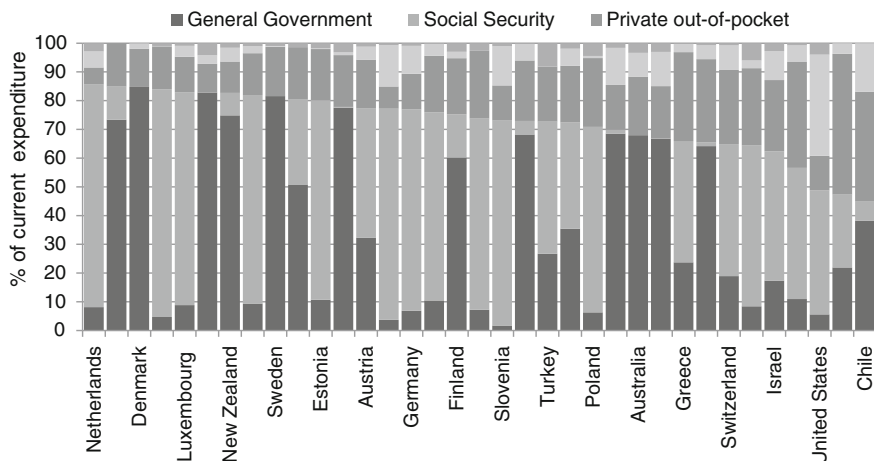
Fig. 12.2 Expenditure on health by type of financing, 2011 (or nearest year) (OECD Health Statistics 2013). Data refer to total health expenditure

The survey result by the Medical Tourism Association (2013) also indicated that nearly three quarters of all patients involved in medical tourism are US citizens.

Although exact rankings may differ from one source to another, all sources consulted include the following countries in their top ten medical tourism destinations: Brazil, Costa Rica, Hungary, India, Malaysia, Mexico, Singapore, South Korea, Thailand, and Turkey (Positivemed 2013). According to Thailand Board of Investment, 2.5 million medical tourists visited the Thailand in 2012, and the number of medical tourists is increasing day by day. Thailand's revenue from medical tourism was between US$ 4.0 billion and US$4.7 billion in the same year and US$3.2 billion in 2011 (Thailand Board of Investment 2014).

When the general structure of the medical tourism sector is considered, it is seen that the role of public health sector is limited. Public sector is usually undertaken the facilitator role in medical tourism. For this reason, the countries realizing the importance and promising structure of medical tourism such as Thailand, Malaysia, Singapore, and Turkey started to add strategies related to medical tourism in their strategic plan.

In some countries, governments also provide support for marketing and accreditation processes. Thailand and India founded national medical tourism agencies in order to increase their competitiveness in medical tourism (Turner 2007). India even developed a specific visa for medical tourists and uses revenue from medical tourism to make medical care more affordable to local people (Chinai and Goswami 2007).

Medical tourism is also being credited with improving the healthcare standards in developing countries (Connell 2011). One of the important indicators of increasing standards and quality is the number of accredited healthcare organizations. While the preferences of medical tourists enforce the accreditation of

healthcare organizations to the international well-known and accepted accreditation organizations, quality of healthcare services is increasing automatically. This situation also increases the visibility of destinations in medical tourism sector. United Arab Emirates, Saudi Arabia, Brazil, China, and Turkey are the top five countries in the world in terms of the number of JCI-accredited healthcare organizations. Table 12.1 shows the number of JCI-accredited healthcare organizations by country.

Distance between the countries, the existence of a wide range of communication, and transportation networks affect the destination preferences of medical tourists. When these factors are taken into account, it is seen that European countries have advantages in the medical tourism sectors. In addition, the expansion of the European Union (EU) and the Schengen Agreement as well as a number of EU regulations also accelerated the circulation of medical tourists within Europe (Connell 2011; Glinos et al. 2010; Erdogan and Yilmaz 2012).

12.3 What Is the Current State of Development in Turkey?

Turkey is one of the important actors in the medical tourism community. The tourism sector in Turkey has improved spectacularly over the last decade or so. In parallel with tourism, Turkey has also gained great success in health care. When the annual health spending growth rate in Turkey investigated, it is seen that per capita health spending rose by 5.4% in 2013. Based on these progresses in tourism and health, the growth in medical tourism in Turkey has also accelerated (Fig. 12.3).

Although Turkey has achieved great progress in 2013, annual health spending and health expenditure as a share of GDP are still below the OECD average. According to OECD, health expenditure as a share of GDP (excluding capital expenditure) for Turkey was 5.1% in 2013. Health expenditure per capita for Turkey in 2013 was totally US$941 OECD (2015a, b) (Fig. 12.4).

According to OECD data (2015a, b) the role of Turkey's government in health spending has increased year by year. Expanding insurance coverage in connection with growing population is the most influential factor in this increase. The rate of government spending in total health spending reached 78% in 2013 (OECD 2015a, b). This rate was above the OECD average (73%) in 2013. As a result of this change, out-of-pocket spending for health care decreased to 22% in 2013. Turkey's health-related exports reached to 0.98% of health expenditure in 2011 (OECD 2013). Annual growth rate reached 8.2% between 2006 and 2011 (OECD 2013).

In Turkish healthcare system, hospitals have an important place (OECD 2015a, b). According to OECD data, hospital spending follows a growing trend and constituted 52% of all health spending in 2013. This rate is above the OECD average (40%). This increasing interest in hospitals has led to increased quality of health services in Turkish hospitals. Over the last two decades, private hospitals in

Table 12.1 Number of JCI-Accredited Organizations by Countries (JCI 2015)

	Countries	Number of Accredited Organizations		Countries	Number of Accredited Organizations
1	Argentina	1	33	Kenya	1
2	Austria	6	34	Kuwait	3
3	Bahamas	1	35	Lebanon	4
4	Bahrain	1	36	Lithuania	3
5	Bangladesh	1	37	Malaysia	13
6	Barbados	1	38	Mauritius	1
7	Belgium	6	39	Mexico	9
8	Bermuda	1	40	Moldova	1
9	Brazil	54	41	The Netherlands	4
10	Brunei Darussalam	1	42	Nicaragua	1
11	Bulgaria	1	43	Nigeria	1
12	Cayman Islands	2	44	Oman	3
13	Chile	2	45	Pakistan	1
14	China	52	46	Panama	2
15	Colombia	3	47	Peru	3
16	Costa Rica	2	48	Philippines	6
17	Czech Republic	4	49	Portugal	19
18	Denmark	1	50	Qatar	14
19	Ecuador	1	51	Romania	1
20	Egypt	4	52	Russian Federation	1
21	Ethiopia	1	53	Saudi Arabia	88
22	Germany	4	54	Singapore	21
23	Greece	1	55	Slovenia	2
24	Hungary	1	56	South Korea	26
25	India	25	57	Spain	22
26	Indonesia	20	58	Sri Lanka	2
27	Ireland	27	59	Taiwan	16
28	Israel	20	60	Thailand	47
29	Italy	24	61	**Turkey**	**48**
30	Japan	13	62	United Arab Emirates	120
31	Jordan	10	63	United Kingdom	1
32	Kazakhstan	7	64	Viet Nam	2
Total		550			
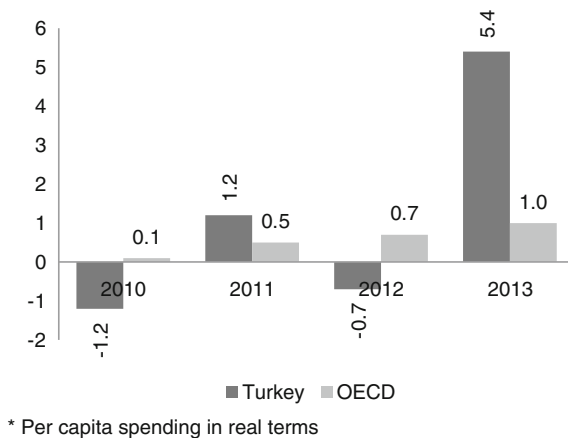
Fig. 12.3 Annual health spending growth (%) (Per capita spending in real terms), 2010–2013 (OECD 2015)
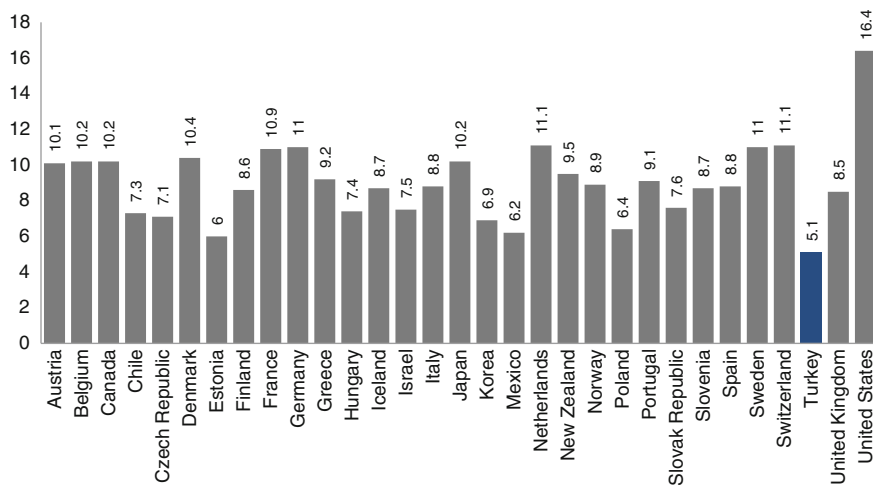
Fig. 12.4 Health expenditure as a share of GDP, 2013. Data extracted on January 30, 2016 from OECD.Stat

particular have made great progress in modernizing their infrastructure with the latest technology and in hiring the best qualified human resources. They are now able to provide the highest quality and world class healthcare services. Most of the hospitals collaborate with well-known international health organizations such as Johns Hopkins Medicine International and Harvard Medical School (Skylife 2011). As a result, Turkish healthcare organizations have proved themselves to the world health sector. Public healthcare providers have also made progress, but the most

important role in medical tourism belongs to the private sector. Turkey is one of the countries with the greatest number of JCI-accredited healthcare providers in the world. Almost all of these accredited organizations are operated by private sector.

While public hospitals and clinics are still playing an important role in the provision of the health care, the importance of private sector in this area has increased dramatically over the last 15 years (TUSIAD 2009). Increase in private healthcare investments has worsened the competition in the domestic healthcare market and forced private healthcare providers to search for new (international) markets. Medical tourism appeared to be a legitimate alternative. In order to increase their appeal to international patients, Turkish healthcare providers put a great emphasis on getting international accreditation. Turkey has 48 JCI-accredited healthcare organizations, the majority of these (42) being hospitals (JCI 2015). Turkey's hospitals are shown among the top hospitals worldwide in different sources. For instance, Forbes shows Acıbadem Hospital among "ten hospitals worth the trip" (Van Dusen 2007). The accreditation process provides standardization and quality. As a result of these, trust of medical tourists to the healthcare providers is strengthened. Although some state-owned medical providers are accredited by JCI, the majority of accredited organizations belong to the private sector. In Table 12.2, JCI-Accredited Healthcare Organizations in Turkey are listed.

Table 12.2 JCI-accredited healthcare organizations in Turkey (JCI 2015)

	Healthcare Organizations	City	Accreditation Program
1	Acıbadem Adana Hospital	Adana	Hospital Program
2	Acıbadem Fulya Hospital	Istanbul	
3	Acıbadem Maslak Hospital	Istanbul	
4	American Hospital	Istanbul	
5	Anadolu Medical Center (Anadolu Saglik Merkezi)	Kocaeli	
6	Ankara Güven Hospital	Ankara	
7	Antalya Hospital—Medical Park Healthcare Group	Antalya	
8	Bahçelievler Hospital—Medical Park Healthcare Group	Istanbul	
9	Bayındır Hospital	Ankara	
10	Çagin Eye Hospital	Kocaeli	
11	Dünya Göz Hospital	Istanbul	
12	Emsey Hospital	Istanbul	
13	Fatih University Sema Clinical Treatment & Research Center	Istanbul	
14	Gayrettepe Florence Nightingale Hospital	Istanbul	
15	Göztepe Hospital—Medical Park Healthcare Group	Istanbul	
16	Hisar Intercontinental Hospital	Istanbul	

Table 12.2 (continued)

	Healthcare Organizations	City	Accreditation Program
	HRS Ankara Women's Hospital	Ankara	
18	Istanbul Florence Nightingale Hospital A.Ş.	Istanbul	
19	Izmir University Medicalpark Hospital	Izmir	
20	Kadiköy Florence Nightingale Hospital	Istanbul	
21	Kent Hospital	Izmir	
22	Liv Hospital Ulus	Istanbul	
23	Medicana International Istanbul Hospital	Istanbul	
24	Medistate Kavacik Hospital	Istanbul	
25	Memorial Ankara Hospital	Ankara	
26	Memorial Antalya Hospital	Antalya	
27	Memorial Ataşehir Hospital	Istanbul	
28	Memorial Sisli Hospital	Istanbul	
29	Npistanbul Neuropsychiatry Hospital	Istanbul	
30	Özel Doruk Yıldırım Hospital	Bursa	
31	Özel Medline Adana Hospital	Adana	
32	Ozel Pendik Bolge Hospital	Istanbul	
33	Private Cankaya Hospital	Ankara	
34	Private Konak Hospital	Kocaeli	
35	Private Medicabil Hospital	Bursa	
36	Private TOBB-ETU Hospital	Ankara	
37	Sifa Universitesi Bornova Saglik Uygulama Ve Arastirma Merkezi	Izmir	
38	Şişli Florence Nightingale Hospital	Istanbul	
39	Uludag Universitesi Saglik Kuruluslari	Bursa	
40	Hacettepe University Hospitals	Ankara	Academic Medical Center Hospital Program
41	Medipol Mega Hospitals Complex	Istanbul	
42	Yeditepe University Hospital	Istanbul	
43	Neolife Tip Merkezi (Neolife Medical Center)	Istanbul	Ambulatory Care Program
44	Yeditepe University Dental Healthcare and Research Center	Istanbul	
45	Çukurova University Medical Faculty, Central Laboratory	Adana	Clinical Laboratory Program
46	Turkish Red Crescent Society - The Aegean Regional Blood Center	Izmir	
47	Turkish Red Crescent Society Middle Anatolia Regional Blood Center	Ankara	
48	Turkish Red Crescent Society North Marmara Regional Blood Center	Istanbul	
	Total Accredited Healthcare Organizations		48

The number of tourists visiting Turkey has increased considerably. In line with the significant growth in tourism sector, medical tourism sector has also made great progress in Turkey. While in 2008, 74,000 medical tourists visited Turkey (Ministry of Health 2011); in 2013, the number of medical tourists increased to 308,500; and it is expected that by 2018, this number will reach 750,000 medical tourists (Ministry of Health 2014). The Minister of Health reported that the approximately 500,000 health tourists who visited Turkey in 2015 spent US$2.5 billion in the country (AA 2016). Revenue from medical tourism is expected to increase to US$9–10 billion in 2018 and to US$20–25 billion in 2023 (AA 2016). All these data show that Turkey has experienced rapid growth in the last two decades.

Thanks to this rapid growth, Turkey started to be listed in top medical tourism destinations by the international authorities (Patient Beyond Borders 2014) especially in the fields of eye surgery, dentistry, orthopedics and traumatology, internal medicine, ear, nose, and throat diseases, in vitro fertilization, cardiology, oncology, plastic surgery, and neurosurgery (Ministry of Health 2011, 2013). The result of a British survey shows that Turkey is one of the three countries British medical tourists prefer to visit especially for dental treatment and fertility treatment (www.eturbonews.com 2008).

The main advantage Turkey has over its competitors is given by the reasonably priced healthcare services while offering JCI-accredited and high quality hospitals, qualified healthcare professionals and other healthcare personnel, high quality medical procedures, no waiting time, high technology, and developed tourism and healthcare infrastructure (especially in the major cities).

The most preferred cities by medical tourists in Turkey are Istanbul, Antalya, and Ankara (Ministry of Health 2013). According to the Ministry of Health, medical tourists who want to get treatment for eye diseases and gynecology and obstetrics prefer to visit Istanbul, while medical tourists who want to get treatment for internal diseases and ear, nose, and throat diseases prefer to visit Antalya. Tourists also generally prefer to visit Antalya and Istanbul for orthopedics and traumatology. Availability of direct transportation from many countries to these two cities is one of the most important factors influencing medical tourists' destination selection (Table 12.3).

According to the Ministry of Health (2013), the first ten markets for Turkey's medical tourism are Libya, Germany, Iraq, Azerbaijan, Russia, UK, Holland, Romania, Bulgaria, and Norway (Fig. 12.5). Taking into consideration, these countries could be claimed that territorial proximity and cultural and historical proximity were important factors in the decision of these medical tourists to choose Turkey for their medical needs.

Table 12.4 shows the distribution of medical tourists according to top 10 countries of origin and top 10 clinics they visit. As it is seen, most Germans visit Turkey for the treatment of eye diseases, while the majority of Russians visit for treatment of gynecology and obstetrics.

Table 12.3 Medical tourism–number of patients in top 10 Cities based on Top 10 Clinics, 2012 (Ministry of Health 2013)

| Cities	Eye diseases	Orthopedics and traumatology	Internal diseases	Ear, nose, and throat diseases	Gynecology and obstetrics	General surgery	Mouth, dental and maxillofacial diseases	Brain and nerve surgery	Dermotology and venereal diseases	Pediatrics and diseases	Total
Istanbul	11341	5127	4253	3472	4147	2317	2244	1906	2772	3160	55985
Antalya	5355	6404	7489	6858	2699	4023	3436	2288	1162	102	47649
Ankara	1434	1602	1089	1307	2039	833	1151	829	978	773	16596
Kocaeli	191	370	482	298	991	666	54	311	184	235	13256
Izmir	673	981	516	613	760	664	1041	244	506	82	8324
Mugla	521	712	1046	344	421	442	304	188	178	16	5430
Adana	233	697	124	195	302	120	237	262	139	104	3459
A yd in	79	424	604	299	133	492	218	55	52	423	3093
Gaziantep	168	208	167	144	256	93	92	219	88	109	2198
Bursa	171	114	160	111	279	73	353	31	70	116	1998
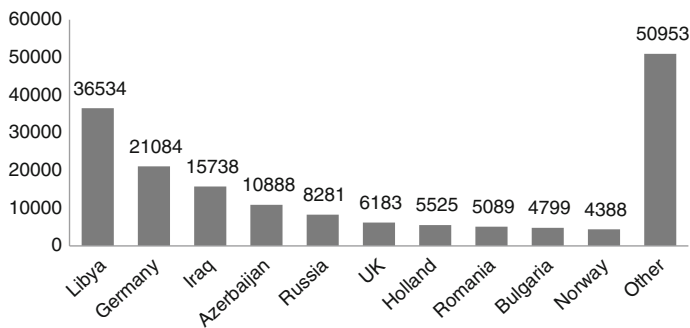
Fig. 12.5 Top 10 markets for Turkey's medical tourism, 2012 (Ministry of Health 2013)

We should also mention here that to the success of Turkey's medical tourism providers governmental incentives have played an important role. This issue will be discussed in further sections.

12.4   What Is the Potential for Further Development in the Future?

Turkey is determined to become the most important player in the global medical tourism. For this purpose, Turkey selected medical tourism as a priority sector and included it in its strategic development plan.

Turkey has shown an increasing trend in recent years in the tourism industry. While Turkey was ranked 20th in the International Tourist Arrivals in 2000 (Ministry of Culture and Tourism http://sgb.kulturturizm.gov.tr), it moved up to the 6th rank in the world in 2011 (UNWTO 2012) and maintained its position in 2012, 2013, and 2014 (UNWTO 2013, 2014, 2015). A number of factors have played an important role in this very rapid growth in the number of international tourists visiting Turkey: the country's natural and historical beauties, its geographical position (Turkey is situated at the intersection of two continents and is surrounded on three sides by the sea), the national tourism policy, the success of private tourism organizations and effective promotion, and international media coverage. Foreign patients who want to get medical treatment and, at the same time, have a nice holiday may choose Turkey as their destination.

According to the Tenth Development Plan (2014–2018), Turkey is targeting being among top 5 global destinations in medical tourism, attracting 750,000 foreign patients and earning US$5.6 billion revenue in medical tourism in 2018 (Ministry of Development 2013). Another important governmental document, Turkey' Tourism Strategy Plan (2023) also included medical tourism as a priority alternative tourism type (Ministry of Culture and Tourism 2007). Turkish Government provides important support to private sector organizations involved in

Table 12.4 Medical Tourism-Distributions of Top 10 Countries and Top 10 Clinics, 2012 (Ministry of Health 2013)

Clinics	Country										Total
	Germany	Azerbaijan	Bulgaria	Holland	England	Iraq	Libya	Norway	Romania	Russia	
Eye diseases	3749	1670	348	504	642	1999	4618	471	213	440	14,654
Orthopedics and traumatology	2674	449	159	660	780	1211	5521	366	162	1106	13,088
Internal diseases	3057	811	240	949	990	1057	2627	783	184	849	11,547
Ear, nose, and throat diseases	2598	501	105	848	510	674	3370	540	187	797	10,130
General surgery	1613	659	183	428	611	666	1683	266	326	709	7144
Gynecology and obstetrics	534	1440	377	257	307	736	1340	80	407	1494	6972
Mouth, dental, and maxillofacial diseases and surgery	899	144	204	317	397	257	2798	1134	35	483	6668
Brain and nerve surgery	884	309	119	222	222	1324	1624	170	118	322	5314
Medical oncology	57	534	1489	23	8	377	321	0	1748	180	4737
Dermatology and venereal diseases	229	410	80	102	211	402	2446	90	86	329	4385

medical tourism. Ministry of Health, Ministry of Culture and Tourism, Ministry of Economy, and Ministry of Finance in cooperation with the Foreign Economic Relation Board (DEIK) and with the Accredited Hospitals Association have jointly made significant efforts in order to transform Turkey into one of the most important medical tourism centers of the world.

The Health Tourism Unit was established under the umbrella of the Ministry of Health in 2010 in order to deal with the development of medical tourism (Ministry of Health 2011). To respond to the questions and concerns, international patients may have about getting treatment in Turkey, an International Call Center can be accessed in four languages (English, Arabic, Russian, and German) (Ministry of Health 2011, 2012). In addition, a Health Tourism Working Group was constituted by the Ministry of Culture and Tourism. Health The Tourism Unit and the Health Tourism Working Group work in coordination with each other (Ministry of Culture and Tourism www.kulturturizm.gov.tr). The Ministry of Finance provides 50% tax allowance to the healthcare organizations from the revenues earned from medical tourism (Official Gazette 2012a). The Ministry of Economy has also provided important incentives such as market entry support, international promotion support, abroad unit support, certification support, trade delegation and purchase delegation support, and consultancy support (Official Gazette 2012b). Ministry of Development and Ministry of Culture and Tourism also give importance to medical tourism and promote it at various events and places.

Turkey's government plans to establish free healthcare zones. For this purpose, the Council of Ministers has agreed in 2011 on The Decree Law No. 663 which aims "to make Turkey a regional health tourism center and to accelerate the entry of foreign capital and high medical technology (Official Gazette 2011)". These free healthcare zones are planned to serve mainly foreign patients. Because the free healthcare zones will be established under the Free Zones Law (No. 3218), healthcare providers in these zones will have some tax advantages. Establishment of free healthcare zones will help to achieve the target for medical tourism of the 2023 tourism strategy plan.

The most important role in transportation of medical tourists belongs to Turkish Airlines. Turkish Airlines has achieved great success in past years. It was chosen as Europe's best airline at the Skytrax Passenger Choice Awards in 2015. It has also been in the top 10 world airlines since 2011 (Skytrax World Airline Awards 2011, 2012, 2013, 2014, and 2015). Turkish Airlines serves more than 275 flight destinations worldwide (Turkish Airlines 2015a). Turkish Airlines has supported medical tourism in Turkey by offering discounts and other incentives to patients and their two chaperons if they choose Turkey for their treatment (Turkish Airlines 2013, 2015b). Abolition of visas with many countries has also simplified the procedures and has reduced the cost of medical travel to Turkey (Ministry of Health 2011). All these transportation advantages make travel to Turkey more affordable for medical tourists.

Geographical position of Turkey is another important factor affecting medical tourist destination selection (Erdogan and Yilmaz 2012). Because Turkey is at the intersection of two continents, it is close to many countries. Turkey has different

transportation opportunities. Various international and domestic airlines have flights to Turkey, especially to Istanbul.

As has been already mentioned, one of the most important factors fostering the development of medical tourism is cost differences for medical procedures. Sometimes the cost of certain medical procedures can be halved via medical tourism. For example, laser eye surgery is three times cheaper in Turkey than in the European Union (Reisman 2010). When the costs of healthcare services in the USA are compared with those in medical tourism destinations, it is seen that patients could save in average 65–90% in India, 65–80% in Malaysia, 50–75% in Thailand, 50–65% in Turkey, 45–65% in Costa Rica, 40–65% in Mexico, 40–55% in Taiwan, 30–45% in South Korea, 25–40% in Singapore, and 20–30% in Brazil (Patient Beyond Borders 2014). In to further development of medical tourism in Turkey. In addition, Table 12.5 gives the prices of selected medical procedures in a number of selected medical tourism destinations are presented. As it is seen, prices of medical procedures in Turkey are lower than in many other countries.

The "Directive on the Application of Patients' Rights in Cross-border Healthcare" explains the rights of patients who receive treatment in other EU member states except the home EU country and offer other related information (The European Parliament and of the Council 2013). According to the Directive, patients can get treatment in another EU member state, and the cost of the treatment will be paid by the government of their home country. If Turkey is accepted as EU member state, this directive will also be effective for Turkey. Taking into account the success of Turkey in medical tourism, price differences, close distance to European Countries, and other advantages, it is logical to assume that Turkey will attract more European medical tourists in the future years (Erdogan and Yilmaz 2012).

Turkey has a well-developed medical education infrastructure and possibilities to educate its own healthcare human resources. There are nearly 100 medical faculties in Turkey, and the number is growing each passing day. In addition to medical faculties, there are a great number of vocational schools to educate the medical and non-medical personnel.

12.5   Challenges

In its attempt to develop medical tourism, Turkey faces a number of challenges, the most important of which being the low of physicians and nurses in the population as well as a shortage in medical infrastructure. Although Turkey's medical education institutions can supply relatively high numbers of graduates each year, Turkey still lags behind other OECD countries in terms of adequacy of its medical human resources. The main problem is that few of the medical and non-medical personnel in healthcare institutions can speak foreign language, which constitutes a major challenge, and increasing number of private hospitals has caused a major brain drain from public to private sector. This situation has led to inequality in access to health care.

Table 12.5 Cost comparison of surgeries in selected countries (in US$)

	USA	Costa Rica	India	S. Korea	Mexico	Thailand	Malaysia	Poland	Singapore	Turkey
Heart Bypass	123,000	27,000	7900	26,000	27,000	15,000	12,100	14,000	17,200	13,900
Heart Valve Replacement	170,000	30,000	9500	39,900	28,200	17,200	13,500	19,000	16,900	17,200
Hip Replacement	40,364	13,600	7200	21,000	13,500	17,000	8000	5500	13,900	13,900
Hip Resurfacing	28,000	13,200	9700	19,500	12,500	13,500	12,500	9200	16,350	10,100
Knee Replacement	35,000	12,500	6600	17,500	12,900	14,000	7700	8200	16,000	10,400
Dental Implant	2500	800	900	1350	900	1720	1500	925	2700	1100
Gastric Bypass	25,000	12,900	7000	10,900	11,500	16,800	9900	9750	13,700	13,800
Rhinoplasty	6500	3800	2400	3980	3800	3300	2200	2500	2200	3100
Tummy Tuck	8000	5000	3500	5000	4500	5300	3900	3550	4650	4000
Lasik (both eyes)	4000	2400	1000	1700	1900	2310	3450	1850	3800	1700
Cataract surgery (per eye)	3500	1700	1500		2100	1800	3000	750	3250	1600

Abbreviated from http://medicaltourism.com/Forms/price-comparison.aspx

In spite of the developments in medical tourism, it is not possible to say that medical tourism is spread evenly across the country. Medical tourism has achieved great success in the more developed provinces of the country such as Istanbul, Antalya, Ankara, and Izmir, while the rest of the country has not been able to attract many international patients. Lack of transportation possibilities, inadequate health and tourism infrastructure, insufficiency experienced in medical tourism marketing could be shown as the underlying reasons of this gap. In order to reach medical tourism targets, it is necessary to make an extra effort in order to enhance tourism and health infrastructure and provide extra support to investors who want to make an investment in the less developed regions of Turkey (Erdogan and Yilmaz 2012).

Political and military conflicts in the region may also negatively affect any further development of medical tourism in Turkey. As Turkey is often associated with the Middle East, any war or terrorist attack in the region that makes the news may affect the destination selection of medical tourists. Negative news from the region could also affect foreign investments in Turkey's medical infrastructure.

12.6 Conclusion

This chapter provides a comprehensive perspective on the past, present, and future of medical tourism in Turkey. It provides useful information and an educated opinion that may serve potential investors, medical tourists, and researchers who study in this field and also policy makers who want to improve the medical sector.

If the healthcare providers and countries want to increase their share of medical tourism, they have to make certain investments and improve their healthcare systems and tourism facilities. They have to employ multilingual and qualified personnel, and collaborate with internationally well-known health and insurance organizations and medical tourism facilitators.

Turkey has made admirable progress in medical tourism in recent years. Behind this success, there is an increasing interest of private sector in this industry and significant governmental support. Turkey has also benefited from its ideal geographical position, transportation advantages, its historical heritage, and natural beauties and great price advantages for medical procedures when compared to Western countries. The future of medical tourism in Turkey is promising considering its well-qualified physicians and its medical infrastructure using the most advanced technologies. Based on our findings, we predict that the number of medical tourists and income gained from medical tourism will continue to increase, and, within a few years, Turkey will become one of the world's leading destinations for medical tourism.

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Chapter 13
Shopping and Tourism in Turkey: The Perfect Combination

Istvan Egresi and Serdar Arslan

13.1 Introduction

Shopping makes for a significant part of the tourist experience and, in some cases, could also constitute the main motivating factor for travel (Timothy 2005; Timothy and Butler 1995a, b). As a matter of fact, for many tourists, a vacation would be inconceivable without some shopping (Turner and Reisinger 2001). For example, almost 55 % of the tourists interviewed in a mall in South Florida declared that shopping was important to them (Park et al. 2010).

It is well known that people usually spend more time and money on shopping when traveling to other places than when in their home environment (Jansen-Verbeke 1991; Oh et al. 2004; Timothy 2005). As a global average, tourists spend approximately one-third of their budget on shopping (Chang et al. 2006); however, the proportion of the travel budget dedicated to shopping could be much higher when visiting countries in which shopping is a major tourist attraction (Turner and Reisinger 2001). Also, in general, Asian tourists tend to spend a larger proportion of their travel budget on shopping than their European of North American counterparts (Wong and Wan 2013; Choi et al. 2008).

Many studies have recognized the impact tourist shopping could have on boosting the appeal of the destinations, on generating local economic growth, and on creating new sources of revenue (Perdomo 2014). Having understood the

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spending potential of tourists, many communities have invested heavily in the development of a strong retail sector that is supposed to attract more visitors to the community, and, once there, make them want to stay longer and spend more by offering them enhanced shopping experiences (Perdomo 2014).

Tourists shop for a diversity of goods, ranging from handicrafts (Evans 2000) to luxury items (Park et al. 2010). Often times, the development of shopping tourism could stimulate local production. For example, demand for locally made handicrafts could be an important source of income for local artisans (Evans 2000). Therefore, tourism shopping could have a significant impact on the development of the retail sector in destination areas (Turner and Reisinger 2001; Lin and Lin 2006), as well as an important economic impact on host communities (Lin and Lin 2006; Wong and Law 2003). For this reason, the local authorities are interested in developing a diversity of shopping venues that would not only increase retail sales and sustain local economic development, but would also increase the attractiveness of the location in the eyes of tourists (Oh et al. 2004).

Situated at the intersection of numerous trade routes (such as the "Silk Road") between Europe and Asia, and between Russia and the Middle East, Turkey has always been an important place for shopping. Particularly, Istanbul (Constantinople/Byzantion) has been an important trade point over the last 2000 years between Europe and the Middle East (and beyond). According to Keyder (1999: 4), the city:

> [...] was not only a consumer of imports, it also served as the biggest mart in the region. Merchants and travelers arrived from all over to buy and sell; everything could be found in its markets, brought from China, India, Persia, Caucasus, Russia, Egypt and Syria and then from the Balkans, Genoa and Venice and points to the west. For most of its imperial history, its location made it the largest permanent market place in the area between India and the Western Europe.

Over the last decade or so, the construction of modern shopping centers has boomed not only in Istanbul, but across the entire country, as well. The main result is that Istanbul has been transformed into a shopping attraction with global appeal, according to Butler's (1991) six-hierarchy order classification.

The purpose of this chapter is to determine the development potential of shopping tourism in Turkey. The chapter will further proceed as follows. After a short review of the literature on tourism and shopping, we will examine the main resources for shopping tourism in Turkey, focusing on three types of outlets: traditional bazaars and craft shops (preferred by Western tourists), malls, and other modern shopping centers (preferred by tourists from the Middle East and the developing world), and wholesalers and cheap neighborhood bazaars (preferred by cross-border shoppers). The main source of information for this chapter is the public domain, supplemented by the results of the first author's previous studies on shopping tourism in Istanbul.

13.2   Tourism and Shopping

The extant literature reports on the existence of two different types of shopping: shopping for necessities and pleasure shopping. In this study, we focus on pleasure shopping and, within this area, tourists' pleasure shopping. While there is a rich literature on pleasure shopping, we need to keep in mind that shopping while traveling may be different from shopping in the hometown (Timothy 2005). Even those who do not normally shop at home could become avid shoppers when traveling away from home (Anderson and Littrell 1995), and this should not be seen as an exception, but rather as a general trend (Tasci and Denizci 2010).

When shopping is the primary purpose for travel, the activity is called "shopping tourism" and when the main purpose for travel is different—and shopping is done only as a secondary activity, once the tourist is there, it is called "tourist shopping" (Timothy 2005). However, Michalko (2004) suggested that tourists who spend at least half of their budget on shopping be considered "shopping tourists," regardless of their primary motivation for travel.

Shopping is the main reason to travel for millions of people every year. Timothy (2005) argued that there are three important reasons people would travel away from home specifically to shop: to buy something that is not available in local retail outlets, to take advantage of lower prices, and to visit a location that is known for its diversity of shopping opportunities.

A particular form of shopping-induced tourism is cross-border shopping tourism. Cross-border shopping tourism refers to situations in which people travel to neighboring countries with the primary purpose of buying goods for personal use or to be resold in the community for a profit. For example, in Central and Eastern Europe, a great deal of the cross-border shopping trips is undertaken to purchase goods that could be resold in the tourists' countries (Timothy 2005; William and Balaz 2002), which Smith (1997) labeled as "bazaar capitalism." Some cross-border shoppers may even resort to smuggling (Radu 2009). In general, most of these shoppers live close to the border and visit places that are within easy driving distance; hence, it could be considered a one-day activity. Based on the definition of tourism, most of these cross-border travels should not be classified as tourism, as these visitors do not usually stay overnight, but Timothy (2005:54) argued that this activity should be considered a form of tourism because "people travel abroad, spend money, use the tourism infrastructure, and are often counted as international arrivals by official governmental agencies." Moreover, there are also many situations when shopping trips could take several days and be combined with other tourist activities (Timothy 2005).

Cross-border shopping trips are motivated by lower prices, the availability of a wider range of products and services, favorable currency exchange rates, advantageous tax rates, longer opening hours, proximity to the border, and cultural similarities (including knowledge of the language) (Timothy 2001; Bar-Kolelis and Wiskulski 2012; Spierings and van der Velde 2008). Often times, tourists are attracted to shop across the border by international or famous national brands which

are not available or are more expensive in their hometown (Lukic 2012; Murphy et al. 2011; Hürriyet Daily News 2010). In addition, many countries allow for the value-added tax (VAT) to be deducted from the price of goods purchased if the latter exceeds a certain amount. Such is the case in Bulgaria, Hungary, Bosnia-Herzegovina (Peric Zimonjic 2012), or Turkey (Trend News Agency 2010), among others. This transforms such countries into important targets for cross-border shopping tourism.

Most often, however, shopping is not the main motivation for travel, but an important leisure activity once there (Timothy 2005). Tourists may engage in shopping while traveling to break the routine or to experience a different culture. For the latter reason, they may also choose to buy products that are unique to the destination location or are rare elsewhere. Tourists also like to purchase souvenirs to preserve the memory of the places visited, as well as gifts for friends and relatives (Timothy 2005; Timothy and Butler 1995a, b; Moscardo 2004).

13.3 Shopping Tourism in Turkey

The annual report published by the Ministry of Culture and Tourism (2015) shows that most international tourists visit Turkey for pleasure, or to attend cultural or sporting events, and very few (2.6 %) come to Turkey primarily for shopping (see Table 13.1).

Similarly, in a study conducted a few years ago, which investigated the motivation of tourists to visit Istanbul, we found that only 6.5 % of the tourists declared shopping as their primary or only motivator for tourism. However, as Table 13.2 shows, more than 57 % mentioned shopping as an activity they have done or intended to do while in Istanbul. The only tourist and leisure activity that has received more votes was the visitation of the main historical sites.

Table 13.1 Purpose of visit for international tourists entering Turkey *Source* Ministry of Culture and Tourism (2015)

Purpose of visit	Share of total (%)
Excursion, entertainment, culture, sports	59.0
Visiting relatives	8.4
Health	0.5
Religion	0.2
Shopping	2.6
Meeting, conference, duty, trade relations, fair	6.0
Transit	0.1
Education	0.5
Other	3.3
Group travel	19.4

Table 13.2 Activities tourists have done or intended to do while in Istanbul
Sources First author's own study

Activities (valid responses = 416)	Frequency	Percent
Visit the main historical sites	344	82.5
Take a tour of the Bosporus	235	56.3
Participate in sport events	22	5.3
Participate in cultural events	82	19.6
Participate in a conference	37	8.9
Visit an exhibition	85	20.4
Take a boat to the islands	116	27.9
Shop	238	**57.1**
Visit friends and relatives	65	15.6
Try the night life	138	33.1

Regardless of whether shopping is their primary or secondary motivation for travel, the combination of different types of outlets (malls, bazaars, wholesale, etc.) provides great shopping opportunities for anyone who decides to visit Turkey and most tourists are generally satisfied with their shopping experience (Egresi and Polat 2016). As this chapter has already ascertained, tourists shop for very different reasons. These reasons, as well as the tourists' nationality, and the places visited will be important determinants of the type of shopping outlets tourists prefer (Kinley et al. 2012). For example, most cross-border shoppers prefer to shop in wholesale districts (such as Laleli or Merter in Istanbul) or in neighborhood bazaars, where they can find merchandise at bargain prices (Davidova 2010; Kremida 2007). Western tourists, many of whom shop for souvenirs and for the cultural experience, prefer to visit bazaars and other traditional markets (Kikuchi and Ryan 2007; Egresi 2015a). On the other hand, most tourists from the developing world prefer to shop in modern shopping centers and malls (Egresi 2015b; Egresi and Kara 2015). The reason may be that the first malls were opened in the USA and Western Europe so, in the eyes of people from the less developed countries, they are associated with the West (and, therefore, with development). For this reason, visitors from developing countries are more excited about visiting these modern forms of retail, whereas for tourists coming from Western countries, malls are symbols of globalization. For a Westerner, shopping in a mall deprives him or her of the cultural experience and could, therefore, be disappointing (Egresi 2015b).

13.3.1 Cross-Border Shopping Tourism in Turkey

In 2013, of the total number of visitors to Turkey, 2,298,461 were same-day visitors (AKTOB 2014) and many of them came to Turkey with the purpose of shopping. While some of these shopping-driven visitors may have come from countries that are not bordering Turkey, such as Romania, we believe that most same-day visitors were from neighboring countries.

Many Bulgarians still do their shopping in Turkey, although the number of shopping tourists from this country has declined considerably since the 1990s (Davidova 2010). In 1996, cross-border trade amounted to USD 8.8 billion but started to decline afterward, due to the free trade agreement signed between Turkey and Bulgaria in 1998 (Davidova 2010). Most Bulgarians shopped in Laleli and other districts specialized in wholesaling, bought products made in Turkey, and resold them in their home town (Davidova 2010). About 60 % of all these petty traders were women (Davidova 2010).

Many residents of the Greek islands situated in the proximity of the Turkish Aegean coast visit bazaars in Turkish resort towns, looking for bargain prices. They buy anything, from food and clothing to construction materials and durable goods, and expect to pay up to five times less than in their home town (Daily Sabah 2014; Today's Zaman 2004; Kremida 2007). For example, hundreds of Greeks visit Ayvalık's Thursday market, especially during the summer months (Kremida 2007). The number of visitors from the island of Chios to Çeşme has increased by 40 % in the first trimester of 2014, compared to the same period in 2013, much of the increase happening on account of local shopping opportunities (Daily Sabah 2014). Not only residents of the Greek islands are involved in these daily shopping trips, as tourists from other parts of Greece, who are visiting the islands, take such trips, as well.

Moving to the eastern border, with one exception, we notice the same interest in Turkey's shopping outlets. The exception is Armenia because in 1993, Turkey closed its border with this country, in support of Azerbaijan in the Nagorno-Karabagh conflict. Of course, Armenians can still visit Turkey through Georgia or Iran, but the detour is too significant to encourage cross-border movement. Istanbul and Yerevan are linked by air and bus service (a 36 h journey) (Nalci 2012), and many Armenians travel to Turkey to visit their relatives and friends, or to visit the Armenian historical heritage sites in Eastern Turkey (International Center for Human Development 2011). We assume that at least some of these tourists engage in shopping while in Turkey, although exact numbers are hard to come across.

A new shopping center opened in 2010 in the Hopa District (Artvin Province), very close to Sarp border gate between Turkey and Georgia, following a ten-million dollar investment (Hürriyet Daily News 2010). The center, known as Istanbul Bazaar, has 35 shops and parking for 250 vehicles, and welcomes 15,000 visitors every day, most of them Georgian nationals (Hürriyet Daily News 2010).

The number of Iranian tourists during the first five months of 2009 rose to 88 % over the same period of 2008 (Öztürk 2009). Also, close to two million Iranians visited Turkey in 2010, many during the Nowruz holiday, the most important religious holiday in Iran (Albayrak 2011). Most Iranians come to Turkey for shopping and are known to spend more on accommodation and food than average European tourists (Albayrak 2011). However, after the implementation of US sanctions on Iran, the Iranian currency lost 40 % of its value to the dollar. Moreover, sending money in and out of the country has become nearly impossible. Consequently, the number of Iranian tourists visiting Turkey dropped by 40 % in

2011, compared to 2010 (Gunduz 2012). For Antalya, the situation was even more dramatic. In 2012, the number of Iranian tourists visiting Antalya was estimated to be only one-third that of the previous year (Gunduz 2012). This situation has visibly upset the tourism sector in Turkey. In particular, in Antalya, the impact on the local economy was very serious because "Iranian tourists have decent incomes and spend money on shopping" (Gunduz 2012). The flow of Iranian tourists to Turkey has continued to deteriorate in 2015, as Iran advised its citizens to avoid land travel to Turkey after passenger trains (Iran Daily 2015) and, later, buses (Yahoo News 2015) traveling from Teheran to Ankara were attacked by gunmen believed to be fighters of the outlawed Kurdistan Workers' Party (PKK).

Six thousand Iraqi Kurds travel to Turkey every day for shopping tourism purposes (Aydın 2014). Most of them are rich, carry at least US$10,000 with them, and stay in Turkey for at least ten days. They prefer to go to Istanbul rather than stop in a city closer to the border, with the province of Mersin being a second destination (Aydın 2014).

Before the war in Syria, each month, 50,000–60,000 residents of Aleppo, the second largest city in Syria, located very close to the Turkish border, used to visit the city of Gaziantep in southern Turkey for shopping (Today's Zaman 2011). Of these tourists, 40,000 visited Sanko Park shopping mall and many would go to Elmacı Bazaar to buy spices, nuts, or dried fruits. Unfortunately, the civil war in the country changed all this. By 2011, the number of Syrians visiting Gaziantep for shopping fell by nearly 90,000, due to the war in their country.

13.3.2 Traditional Shopping Centers

Many international shoppers are looking for shopping experiences that are different from their home environment (Yuksel 2004), often with a unique identity (Spierings and van Houtum 2008), yet not too different, so as to avoid culture shock (Spierings and van der Velde 2013; Basala and Klenosky 2001). While malls and other modern retail venues become more popular each day, Turkey still has a great number of traditional markets where an important segment of the local population is shopping for the necessities. Some of these bazaars, especially those of historical and cultural value, have also become major tourist attractions (see Fig. 13.1).

The Grand Bazaar in Istanbul was set up shortly after the Ottomans conquered Constantinople, in the fifteenth century, and enlarged during the reign of Sultan Suleiman the Magnificent, in the sixteenth century. Following a major earthquake that hit Istanbul at the end of the nineteenth century, the historical bazaar had to undergo major restoration work. Today, Istanbul's Grand Bazaar is one of the world's largest covered markets, with 60 streets and more than 5000 shops. A plethora of goods are sold in the bazaar, but tourists are mainly attracted by jewelry shops, carpets and embroideries, as well as hand-painted ceramics or other antique shops. Between 250,000 and 400,000 people visit the bazaar every day, many of them tourists (Perdomo 2014). One of our previous studies has shown that

Fig. 13.1 Traditional Markets in Turkey and Central Istanbul (in medallion)

tourists are generally satisfied with their experiences in this historical shopping complex, although they have complained about the high prices, the quality, and the authenticity of some products, as well as about the excessive attention of shopkeepers toward their customers (Egresi 2015a).

The Spice Bazaar (or the Egyptian Bazaar, as it is known in Turkish) is situated in Eminönü, at the entrance of the Golden Horn, not far from the Grand Bazaar. It specializes in selling spices, Turkish sweets, medicinal plants, and different types of herbs. With 86 shops and six gates, it is smaller than the Grand Bazaar but not less visited (Alkan 2015).

The Arasta Bazaar (or the Sipahi Carsisi) was built in the seventeenth century, behind the Blue Mosque. With only 40 stores, it is much smaller than the Grand Bazaar and the Spice Bazaar, and is specialized in traditional items (handwoven rugs, antiques, Iznik tiles).

Sahaflar Bazaar is another historic traditional shopping center in Istanbul, dating back to the fifteenth century. It is located in the old courtyard between Beyazid Mosque and the Grand Bazaar and specializes in paper and second-hand books. Other traditional bazaars in Istanbul are Siirt Bazaar (a good place to enjoy local foods from Southeastern Anatolia), Architect Sinan Bazaar (housed in a former public bath in Üsküdar, on the Asian side, built at the end of the sixteenth century), and Bakircilar Bazaar (in Beyazit neighborhood, specialized in handmade copperware).

Outside of Istanbul, numerous old inns and caravanserais situated in old, historic cities, such as Bursa, Gaziantep, Izmir, Antalya, or Trabzon, are still open for business and numerous tourists visit them each year (Fig. 13.1).[1] For example, when in Gaziantep, tourists can visit two traditional bazaars built centuries ago,

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[1]http://goturkey.com/en/pages/read/shopping.

during the Ottoman Empire, where the local traditional culture is still well-preserved: Bakırcılar Çarşısı (Coppersmiths' Bazaar) and Zincirli Bazaar. In the former, not only can one buy beautiful items made of copper (e.g., utensils, pots, and pans), but one can also watch how these are handcrafted, without the use of modern technologies (Alkan 2015). Zincirli Bazaar is another Ottoman-style bazaar with five gates and 75 stores, where one can buy traditional scarves, spices, as well as many foodstuffs at wholesale prices (Alkan 2015).

In Şanlıurfa, the historic bazaar (Urfa Bazaar) is an open-air museum consisting of a series of adjoining bazaars built during the Ottoman period (Tanıtkan 2005). These bazaars are famous for the traditional items (clothes, accessories, copper items, rugs, and carpets) sold there (Hürriyet Daily News 2011) but, lately, many Western products are sold alongside the traditional ones (tripadvisor.com).

The Alaçatı Antique Market in Çeşme (Province of Izmir) is another famous traditional market drawing thousands of tourists each weekend, especially during summer and autumn. It specializes in selling antiques and other authentic historical items from all provinces of Turkey, but also from the Greek islands (Alkan 2015).

13.3.3 Modern Shopping Centers

Istanbul is 7th in Europe in a top of the most attractive cities for international retailers (and 6th for luxury retailer attractiveness), ahead of other global cities, such as Berlin (9th), Amsterdam (11th), Vienna (17th), Zürich (22nd), and Athens (26th). The second largest city and the capital of Turkey, Ankara, is 46th in the same list (JLL 2015). No other European markets attracted so many new entrants over the past two years. The main advantages of Istanbul over other cities in Europe are its modern shopping center stock, landmark schemes, and favorable demographics (JLL 2015). Tourism shopping in modern shopping centers will be further analyzed under two headings: high street shopping and mall shopping.

13.3.3.1 High Street Shopping

Although numerous malls have been built over the last two decades, high street still dominates Istanbul's modern shopping, with the main shopping streets being Istiklal, on the European side, and Bağdat, on the Asian side, as well as the Nişantası District for luxury brands (JLL 2015). Istiklal Caddesi is crowded all the time, by day or by night. It is very popular among locals and tourists, providing shopping outlets for everyone. The street is home to many expensive brand stores but, at the same time, passageways open full of cheap stores. On the Asian side, Bağdat Caddesi is the main commercial street. It is for Istanbul what Champs-Elysées is for Paris and the 5th Avenue is for New York. Other important commercial streets in Istanbul are: Divan Yolu (between the Blue Mosque and Beyazit Mosque), Nisbetiye Street, in Etiler (the chic place where all Turkish

celebrities shop), Osmanbey Street, in Sariyer (a district in which many rich people live), and Valikonagi Street. In Ankara, the central district of Kızılay is the most important place for modern shopping outlets. Atatürk Boulevard, Tunalı Hilmi Avenue, and Kavaklidere are also well known for their boutiques, cafés, and gift shops.

13.3.3.2 Mall Tourism

Today, there are more than 300 malls and modern shopping centers in Turkey (Fig. 13.2), of which around 100 are in Istanbul (Fig. 13.3).

Unlike other countries where shopping malls are built at the periphery, in Istanbul, many malls were built within the city center or very close to it (Alkan 2014; Fig. 13.3). For example, Istanbul's Cevahir Mall is a very large mall situated in Şişli District, close to Taksim Square and within easy reach by metro. With a very wide selection of products and with good entertainment facilities, the mall is always full of shoppers, many of whom are tourists. This mall also has a tax refund office which allows foreign shoppers to get back the taxes they have paid while shopping in the mall (Cihan News Agency 2009). İstinye Park is located north from the city center and is, perhaps, the most elitist, including many high-end brands and upscale restaurants. Forum Istanbul is another popular mall among tourists, located a bit further from the city center, in the Bayrampaşa District, but well connected with the tourist areas through the Atatürk Airport–Yenikapı metro line. Beside the almost 300 shops, the mall houses some of the best family entertainment facilities in the city, and many tourists visit the mall specifically for entertainment (Egresi 2015b). Akmerkez is the oldest mall in Istanbul, situated in Etiler, Istanbul's most
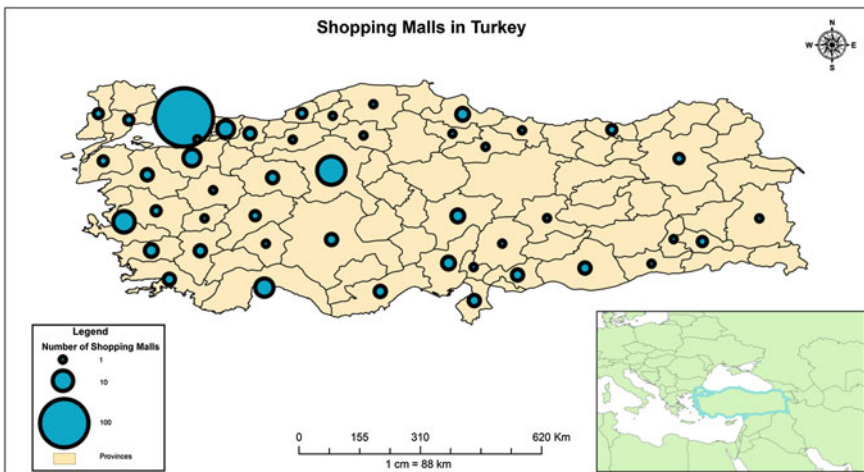

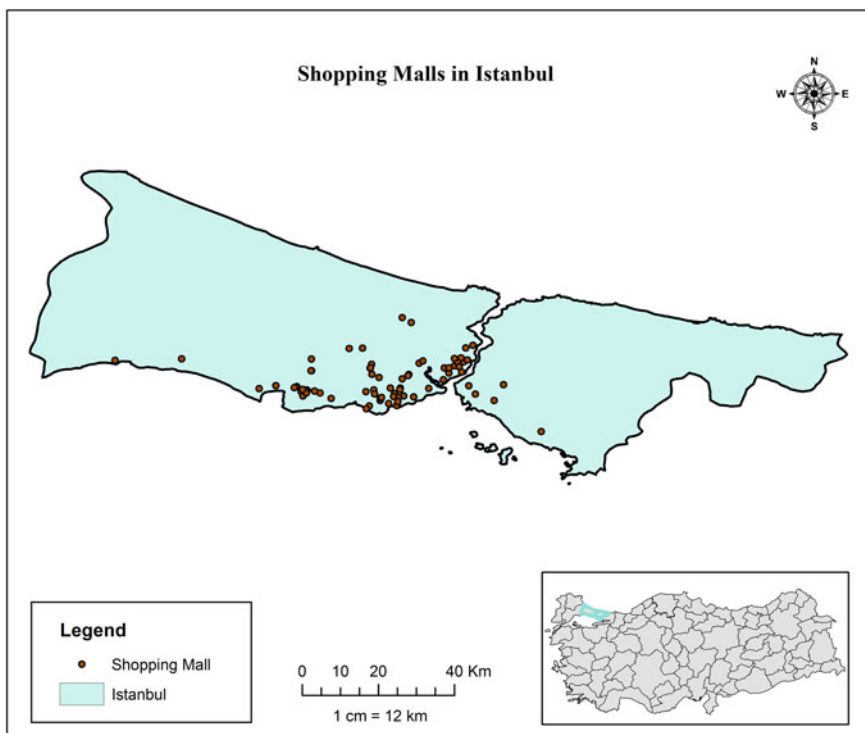**Fig. 13.2** Distribution of shopping malls in Turkey

Fig. 13.3 Distribution of shopping malls in Istanbul

elitist neighborhood. Selected "the best shopping center in the world" twenty years ago, it still manages to attract hundreds of tourists every day (Alkan 2014). With 189 stores, Viaport Mall, located close to Sabiha Gökçen Airport, is the largest outlet in Turkey. It offers numerous brands at a fraction of the price in other shops. Some tourists fly to Sabiha Gökçen in the morning, shop for a day in Viaport, and fly back home at night (Alkan 2014). In Ankara, Anka Mall, and Cepa Mall are perhaps the most visited shopping centers by tourists.

13.4   Shopping Festivals

Many destinations have integrated tourist shopping within their official policies on local tourism development (Jansen-Verbeke 1991) and the development of economic relations between countries (Vestnik Kavkaza 2010). As part of the promotional strategy (Timothy 2005), shopping festivals have become a common tool (Henderson et al. 2011). For example, in Dubai, tourist spending contributes significantly to the local retail revenue. In order to better capitalize on this resource, the

government of Dubai and local retail companies are organizing three major shopping events in the Emirate, namely: Dubai Shopping Festival, Dubai Summer Surprise, and Eid in Dubai (Peter and Anandkumar 2011), thereby creating a brand association and positioning Dubai as a global shopping destination (Peter et al. 2013). Shopping tourism in Dubai generally refers to malls, and the three shopping events have significantly increased the number of international shoppers. Festival organizers work with 7000 retailers (Vel et al. 2014). In 2009, more than 3.3 million tourists visited Dubai during the Dubai Shopping Festival, spending approximately AED 10 billion (Saleem 2010). The Dubai Shopping Festival has played a very important role in transforming Dubai into a global shopping destination (Vel et al. 2014). Other such festivals in the Middle East are Sharjah Spring Promotion (SSP, also in the UAE), Qatar Summer Wonders, and Riyadh Festival for Shopping and Leisure (in Saudi Arabia) (Peter et al. 2013). In Southeast Asia, each year, Malaysia organizes the 11-week Mega Sale Carnival. In 2012, of the USD20 billion spent by the 25 million international tourists in Malaysia, 30 % was on shopping (Perdomo 2014).

An important goal for Turkish shopping centers is to attract visitors from countries, such as Azerbaijan, Bulgaria, and Greece (Business Year 2014). For this purpose, shopping festivals are believed to be very efficient instruments. Istanbul Shopping Fest was started in 2011 and lasted 40 days and 40 nights. Later on, the event was shortened to about three weeks. During the festival, all participating shops offer special discounts. The festival is very popular with foreign visitors because they can shop tax-free. The festival includes long shopping nights on Saturdays, when some malls are open until 2 AM. This makes Istanbul malls hugely popular with locals and tourists alike. For example, in 2011, during the first shopping night, more than 100,000 people visited Istinye Park and Torium Mall (Maden 2011).

In 2012, 940,000 tourists participated in the Istanbul Shopping Fest and spent eight billion Turkish Lira (Jones 2012). In 2013, Istanbul Shopping Fest was expected to attract 1.1 million tourists who would spend 500 million Turkish Lira (Gurel 2013). Since 2014, not only malls and large shopping centers are involved in the organization of Istanbul Shopping Fest, but also high street retail shops, which close two hours later than usual (Business Year 2014).

Another shopping festival has been organized each year since 2012, in Istanbul's Laleli District, in May and June. There are many wholesale companies in this formerly quiet residential neighborhood located very close to the city's historic center. Many of these companies participate in this festival in which new designs of high-quality brands are exhibited. Delegations from other countries are invited to participate and sign contracts with the more than 7000 businesses that are active in Laleli.

Another shopping festival is held annually at various dates in the Galata District—the Galata Moda Shopping Fest where the work of many talented designers is exhibited. A more recent and more specialized shopping festival is the Wedding Shopping Fest, offering a wide range of wedding preparation products and services at discounted prices. Many shops, from different areas of Istanbul,

participate in the festival, such as the high street shops on Abdi Ipekci Street, in Nişantası District (on the European side) or on Bagdat street, in Kadikoy District (on the Asian side). Several malls, such as Istinye Park, also participate.[2]

Other shopping festivals in Turkey are organized in Ankara, Izmir, and Van. Ankara Shopping Fest is held every year in July. It also includes a series of concerts and other cultural programs. Thanks to the shopping fest, the number of domestic tourists to Ankara increased by 20 % (Tayfun and Arslan 2013). The goal of the organizers is to attract one million tourists or more and to increase sales revenue by 35 % (Anadolu Jet Magazine 2012). Izmir Outlet Shopping Fest is a three-day event organized in Izmir, the third largest city in Turkey, in which attendees can buy various products, from clothing to furniture and cosmetics, at discounted prices.[3] Van Shopping Fest is the newest shopping festival organized in Eastern Anatolia's largest city. It started in 2015 and is organized around the Nowruz holiday in Iran, from where it hopes to attract many visitors.

13.5 Tourists from the Middle East and Shopping

The number of tourists from Arab countries has been growing continuously over the last four or five years (Yezdani and İzci 2015; Öztürk 2009). For example, the number of tourists from Saudi Arabia increased by 226 % during the first five months of 2009 on the year 2008, and the number of Kuwaiti tourists increased by 198 % (Öztürk 2009; see also Table 3). It is estimated that two million Arab tourists visited Turkey in 2011 (Jones 2011). Many Arab tourists, also influenced by Turkish soap operas (see also Chapter 15, by Anaz and Ozcan), like to visit historic sites such as Topkapı Palace, Sultan Ahmet Mosque (Blue Mosque), Yeni Cami, or the city's civic center (Taksim Square and Istiklal Street). Many take a boat to tour the Bosporus or to visit the Princes' Islands (especially Buyukada). Some also enjoy shopping in Istanbul's traditional bazaar, such as the Grand Bazaar and the Spice Bazaar.

However, most tourists from the Gulf countries (Saudi Arabia, Qatar, Kuwait, etc.), prefer to visit shopping malls rather than check out historical and cultural sites (Yezdani and İzci 2015; Öztürk 2009). According to a number of tourism employees, Arab visitors first ask, "Where is the shopping mall?" (Jones 2011). For example, in the first week of July 2009, Cevahir Mall received 20,000 tourists, of which 82 % were Arab. Also, out of the 55,000 tourists who shopped at Olivium Outlet Shopping Mall during the first eight months of 2009, 80 % were from the Middle East (Cihan News Agency 2009).

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[2]http://www.dugunmekani.com/wedding-shopping-fest-dugun-alisveris-festivali/.

[3]http://www.radikal.com.tr/izmir-haber/izmir-outlet-shopping-fest-basladi-1453056/.

Due to their propensity to spend a lot of money on shopping, they are generally perceived as very valuable customers by local businesses.[4] For example, European tourists visiting Turkey spend on average USD 600 during their stay, while tourists from the Middle East spend USD 2000. In 2008, tourists from the Middle East spent a total of USD 4.5 billion on shopping (Öztürk 2009). Average expenditure by foreign visitors increased from USD 670.3 in 2010 to USD 748.6 in 2013, very likely also because of the increase in the number of visitors from the Middle East (AKTOB 2014).

Shops are adapting to this new trend: each year, more and more shops are displaying signs in Arabic (Jones 2011). Shopping mall brochures were distributed to hotels and airports. These include tourist maps with the exact position of the major malls and the shops that can be found there. This had a positive impact on shopping tourism in the city; the number of tourist shoppers rose by 12 % in 2009 over 2008 (Öztürk 2009). Many malls approached travel agencies to ask them to refer Arab tourists to them. This is how Olivium Mall, for example, increased the number of tourist visitors by 80 % in 2009 on 2008 (Öztürk 2009). Regarding the interest of Arab visitors in shopping, the manager of a tour company declared:

> Back in the day we used to plan culture-focused tours to locations like Topkapı or Hagia Sofia. However, now that we discovered the enthusiasm Arab tourists share for shopping, we have changed our destinations and have begun to organize tours to shopping malls (Öztürk 2009).

13.6 Conclusion

The purpose of this chapter was to assess Turkey's potential for shopping tourism and to gauge the importance of shopping outlets in attracting international tourists. Situated at the intersection of major trade routes between Europe and Asia, Turkey has always been an important destination for shopping. While relatively few tourists travel to Turkey primarily for shopping, the majority will do some shopping once at the destination. We found that tourists visiting from different world regions have different preferences in terms of shopping outlets. While tourists from Western countries like to shop for souvenirs in traditional markets, most tourists from the developing countries will prefer malls and other modern shopping outlets, and cross-border shoppers will try to find bargains in wholesale stores or in neighborhood markets. The combination of different types of outlets (malls, bazaars, wholesale, etc.) provides great opportunities for anyone who decides to visit Turkey, regardless of whether shopping is their primary or secondary motivation for travel, and there is evidence that the number of international shoppers is growing

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[4]However, lately, Arab tourists have become more uneasy about shopping, due to the behavior of shopkeepers. Many tourists complained of being ill-treated and charged more only because they are Arabs (Yezdani and İzci, 2015).

year by year, especially during the shopping festivals. We also found that, of all international visitors, tourists from the Middle East have the greatest propensity to shop while visiting Turkey, and we suggest that more studies are needed on the shopping behavior and shopping satisfaction of this group, in order to better understand their particular needs and concerns. Such knowledge would enable the authorities to better focus their efforts, in order to provide tourists from the Middle East with a remarkable shopping and travel experience, thus giving them an incentive to return.

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Chapter 14
Local Gastronomy: A Tasty Tourist Attraction in Turkey

Istvan Egresi and Meryem Buluç

14.1 Introduction

As competition between tourism destinations increases, their differentiating characteristics become more important in the attraction of tourists. Gastronomy, as a marker of local culture (Armesto Lopez and Gomez Martin 2006), has lately become an important factor in destination identity formation (Richards 2002). Previous research has demonstrated that gastronomy could be successfully used to differentiate between (very similarly looking) mass tourism destinations (Fox 2007).

Sometimes, tasting different types of foods or drinks could be the main purpose of travel. For example, food festivals generally constitute the main, sometimes the sole motivation to travel (Quan and Wang 2004). One such festival, the World Gourmet Summit in Singapore, has become an important tourism attraction on its own (Chaney and Ryan 2012), with over 140,000 guests attending the festival over its 15 years of existence (www.worldgourmetsummit.com). Wine tourism is also a growing phenomenon around the world (Getz and Brown 2006). In Italy, there are more than 140 routes for gastronomic tourists, with five million tourists visiting the country annually for wine and food (Colesnicova and Iatisin 2014). Similarly, 7.5 million tourists visit France each year for wine tasting and purchasing (Clemente-Ricolfe et al. 2012). In Bordeaux, for example, 75 % of all tourist visits are related to wine, while in the Rhone Valley, enotourists spend EUR 150 million every year (Colesnicova and Iatisin 2014). In California, almost 29 million people visit the wineries every year (Thach 2007). Of these, five million visit annually the

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Napa Valley for wine tourism (Pikkemaat et al. 2009). These examples show that, for some countries or regions, gastronomic tourism may have become the main form of tourism. Indeed, culinary tourism represents 45 % of Canadian tourism (Ignatov 2003).

Even when gastronomy is not the main purpose for tourism, it could provide a memorable experience of the travel and the destination (Quan and Wang 2004; Gyimothy et al. 2000). Eating is an obligatory tourist activity (Richards 2002), and tourists may spend up to one-third of their travel budget on food and drinks (Hall and Sharples 2003). Tourists' preference for a certain type of food could even affect their destination choice (Cohen and Avieli 2004; Hall and Mitchell 2001; Hjalager and Richards 2002). Indeed, gastronomic preferences when on holiday are important markers of one's cultural background, or as Greg Richards puts it, "we are what we eat" (Richards 2002: 3). Even when gastronomy is just a secondary motivation to visit a country or a region, it could have a very serious economic impact on the region. For example, in 2004, 750,000 people visited the Niagara region for wine and culinary tourism (Stewart et al. 2008). Also, about 10 % of all international visitors to Australia pay a visit to a local winery (Charters and Ali-Knight 2002).

The main purpose of this paper is to identify and evaluate the significance of gastronomic tourism for Turkey and to create a map of regional foods and drinks. This chapter will proceed as follows. First, we will define and discuss the concept of gastronomic tourism, as well as other terms used in the literature that are more or less similar. Then, we will examine the growth of gastronomic tourism in the world and will try to determine its importance as a form of alternative tourism and as a means of sustainable local development. This chapter will then proceed with a short description of regional cuisines in Turkey and will analyze how regional gastronomic diversity is used today to attract tourists to Turkey. This will be followed by a short discussion on the unfulfilled potential of wine tourism. This chapter will end with a few concluding remarks.

14.2 Definition of Terms

The specialized literature employs a number of different terms to designate tourism that is (at least partly) motivated by learning about and tasting local dishes and drinks. Food tourism refers to the "pursuit and enjoyment of unique and memorable food and drink experiences both far and near" (worldfoodtravel.org).

Culinary tourism also refers to travels to different destinations in order to consume (or taste) traditional dishes and (alcoholic or non-alcoholic) drinks (Iwan and Iwan 2014). However, some argue that many English speakers perceive the term "culinary" as more elitist (worldfoodtravel.org). In their opinion, "culinary tourism" could be equated with "gourmet tourism," which refers to traveling to try out expensive restaurants and wines. If we accept this definition, food tourism has a much broader meaning, as it includes enjoying foods from food carts and street

vendors, as well as food served in local restaurants and pubs. In this sense, culinary tourism could be seen as a branch of food tourism (worldfoodtravel.org).

The third term used is "gastronomy tourism." Gastronomy is a term that is difficult to define (Scarpato 2002a). Richards (2002: 17) defined gastronomy as "the reflexive cooking, preparation, presentation and eating of food." Gastronomic tourism can then be defined as "… involving the intentional, exploratory participation in the food way of an 'other', participation including the consumption—or preparation and presentation for consumption—of a food item, cuisine, meal system, or eating style considered as belonging to a culinary system not one's own" (Long 2004: 18). Defined this way, "gastronomic tourism" seems to be more complex than either "food tourism" or "culinary tourism."

Gastronomic tourism also includes wine tourism, food festivals, as well as other forms in which tourists come into contact with and learn about food and drinks (Quan and Wang 2004). Wine could be used as a separate attraction or could be paired with food at different culinary events (Wargenau and Che 2006). Wine tourism, or enotourism, can be defined as: "visitation to vineyards, wineries, wine festivals and wine shows for which grape wine tasting and/or experiencing the attributes of a grape wine region are the prime motivating factors for visitors" (Hall and Macionis 1998: 267; Clemente-Ricolfe et al. 2012: 187).

Wine tourism also includes cellar door sales, wines as part of dining events, and celebrating wine as cultural heritage (Charters and Ali-Knight 2002). Moreover, the definition of wine tourism also implies a lifestyle experience, an educational component, as well as linkages to art, food, and other local components of heritage (Charters and Ali-Knight 2002: 312; Clemente-Ricolfe et al. 2012: 187). Food museums allow visitors to learn how certain types of foods are produced and see the technology that is being used in food and beverage making (Iwan and Iwan 2014). There are many such museums, especially for foods, such as butter, cheese, and chocolate, as well as for drinks, such as beer, whiskey, and wine (Iwan and Iwan 2014).

Both food and wine tourism are part of cultural tourism (Richards 2002; Plummer et al. 2005); however, while food tourism could take either urban or rural form, wine tourism is generally recognized as a type of rural tourism. Indeed, the most important motivation for tourists visiting vineyards and wineries is to experience the idyllic landscape and to immerse themselves into the local cultures, heritages, and lifestyles as well as to participate in outdoor activities (Williams and Dossa 2003; Poitras and Getz 2006; Bruwer and Alant 2009; Pikkemaat et al. 2009; Carmichael 2005; Mitchell et al. 2012; Bruwer and Lesschaeve 2012). In a study on visitors to a winery region in Canada, Carmichael (2005) also found that the main reasons for their visit were (in order): "rest and relaxation," "attractive scenery," "unique experience," "purchase wine," "education," and "contact with friends and family." The results of these studies prove that, over time, the image of wine-producing areas has shifted from an emphasis on production to an emphasis on aesthetic and experiential values associated with recreation and tourism (Williams 2001). Moreover, in time, wine tourism has acquired culinary, educational, event hosting, and cultural dimensions (Williams 2001).

Experiences can be enhanced by creating gastronomic routes or paths that will link tourist destinations characterized by specific types of foods or drinks (Richards 2002). It is advisable that foods and drinks consumed along these routes be made from local agricultural resources (Iwan and Iwan 2014).

In Europe, for example, wine tourism can be seen mainly in the form of wine routes (Hall et al. 2000; Hall and Mitchell 2000).

14.3 Growth of Gastronomic Tourism

Growth of gastronomic tourism has been fueled by globalization and counter-globalization processes (Mak et al. 2012; Hall and Mitchell 2002). Globalization is responsible for the spread of popular culture through cultural imperialism (Tomlinson 1991) and McDonaldization (Ritzer 1995). Although not the main vehicle, many tourists have also encouraged the spread of global popular dishes, as they insisted to eat the same type of food on holiday as at home (Richards 2002). Even today, when familiar food is not available, many tourists take their own food on holiday (Richards 2002: 5). Those cognizant of and interested in trying ethnic cuisines are generally a small number of tourists from the upper and middle classes. Most tourists from the lower classes, who form today an important percentage of international tourists, do not have experience with ethnic foods (Cohen and Avieli 2004). This is, however, slowly changing as tourists have wider exposure today to ethnic cuisines through ethnic restaurants in their home settings, better sources of information from the media, and more travels abroad (Mak et al. 2012).

Globalization is not only responsible for the global spread of popular food, but also contributes to the resurrection of local gastronomic traditions (Mak et al. 2012). Localization is a counter-movement to globalization (also known as counter-globalization). As such, local dishes are increasing in importance. As tourists become more informed and more traveled, they also contribute to this process of food localization by being willing to try local foods. Moreover, they are demanding the same types of foods in their hometown after returning from holiday, contributing to the spread of ethnic foods and the culture of cosmopolitanism (Richards 2002). As such, ethnic foods are becoming a marker of cosmopolitan identity. Even those tourists who are reluctant to trying ethnic food in their home environment may be more open and more willing to take risks when traveling (Cohen and Avieli 2004).

The "slow food" movement is a local reaction to fast food and is very popular in Italy (Scarpato 2002b) and increasingly popular in other parts of the world, including Turkey (Gorken and Ozturk 2014). According to the slow food movement, food is not just body fuel, but also a lifestyle statement (Scarpato 2002b), a pretext for socialization, and a way to experience local culture (Oosterveer 2006).

Finally, another factor that (in the past) contributed to the differentiation of cuisines was the rising importance of nation-states. Many new countries were interested in determining national cuisines (Richards 2002). As such, cuisines could

act as heritage assets, being considered part of local cultures (Henderson et al. 2012; Armesto Lopez and Gomez Martin 2006). In fact, we could say that gastronomy tourism is a kind of cultural tourism that allows tourists to play a more participative rather than just contemplative role (Armesto Lopez and Gomes Martin 2006).

As an important marker of identity (Richards 2002: 4; Armesto Lopez and Gomez Martin 2006), food could be successfully used in destination promotion (Richards 2002: 5). In this sense, the authenticity of local foods and drinks is viewed as an important attribute in tourism consumption (Richards 2002). However, not all attributes of authenticity are equally important (Cohen and Avieli 2004). For example, while taste may be considered important for authenticity, many tourists would not insist on "authentic ingredients" when these are perceived as taboo in their own culture (e.g., dog and snake). Also, since the preparation of food generally happens backstage, authenticity in the mode of preparation is not considered important. Similarly, while authenticity of the environment in which food is served is considered important, authentic ways of serving and eating are not considered very important and may even be considered a hindrance when it is very different from the one tourists are used to, as tourists could feel embarrassed (Cohen and Avieli 2004).

In fact, although when traveling people tend to be more open to new and unusual experiences, they still generally expect a degree of familiarity in order to enjoy their experience (Cohen 1972; cited in Cohen and Avieli 2004: 758). For this reason, cultural acceptability of new types of foods and drinks could sometimes be a serious problem (Cohen and Avieli 2004). Unlike decades ago, today, many tourists know what to expect in terms of food when traveling abroad, as they have been exposed to ethnic restaurants whose number and diversity have constantly increased all these years. However, ethnic restaurants in home countries may not be truly authentic, so they will not prepare tourists for the real local cuisine abroad (Cohen and Avieli (2004). In the more popular tourist destinations, local cuisine is often altered to conform to the preferences and expectations of tourists. In fact, "[…] local foods … become popular with most tourists only after they are in some ways and to some degree transformed" (Cohen and Avieli 2004: 767). For example, many restaurants in Thailand that are popular with tourists have adapted their menu to make their local specialties more acceptable to Western tourists (Cohen and Avieli 2004).

Especially when tourists do not understand how the food was prepared or what ingredients were used, they could be reluctant to try "new food" (Cohen and Avieli 2004: 759). Besides, many tourists are concerned about local hygiene standards and about the health risks consumption of local food may pose. Even those who are more adventurous and open to novelty may be more reluctant to trying local culinary delicacies if they perceive that the food or the way food was prepared may pose a health risk (Cohen and Avieli 2004).

14.4   Importance of Gastronomic Tourism

The importance of gastronomic tourism can be summarized as follows (Quan and Wang 2004: 303; Armesto Lopez and Gomez Martin 2006):

1. In areas that are rich in various and vernacular foods and drinks, these can become the most important tourism attraction by themselves or could play an important role in tourists' decision making and satisfaction (Henderson 2009). Consequently, gastronomy can be used to market a destination (Quan and Wang 2004; Frochot 2003, Du Rand et al. 2003), to add to a destination's image (Henderson 2009; Okumus et al. 2007), and as a local developmental tool (Okumus et al. 2007). Local foods can be marketed to tourists through organized food events and festivals, and food routes. However, while a unique and memorable cuisine could be a great asset to any tourism destination, it may not be sufficient for the success of the destination (Fox 2007). It also requires the commodification and spectacularization "through the discursive practice of gastrospeak" (Fox 2007: 546). By "gastrospeak," Fox (2007) understands the discourse surrounding the representation of all gastronomy-related topics and situations.

2. Gastronomic tourism helps local food and drinks producers to promote and add value to their agricultural products. In the past, wine tourism was used mainly to market wineries; today, it rather provides direct-to-customer sales. This allows small wineries to survive in a very competitive environment (Hudelson 2014). In fact, most American wineries rely today on revenue generated by tourism to survive (Williams and Dossa 2003). Wine tourism can generate economic growth in rural areas (Clemente-Ricolfe et al. 2012; Telfer and Wall 1996; Carmichael 2005) "while maintaining the viability of rural life and agricultural landscapes" (Carmichael 2005: 189). Tourists interested in local cuisine and drinks are generally more educated (Stewart et al. 2008) and above-average-income professional couples in their 30s and 40s (Huang et al. 1996), as well as highly educated and affluent, mature senior couples and singles (Getz and Brown 2006; Clemente-Ricolfe et al. 2012). Also, many of those who have an interest in wine tourism are more likely to have an interest in outdoor activities and in cultural activities (Getz and Brown 2006). They are also more interested in luxury and tend to spend more money (Getz and Brown 2006).

3. Food and wine could be (an important) part of other organized events.

4. Food festivals and gastronomic tourism could also foment local community identity which could enhance community participation.

5. Food and drinks are not only consumed at the destination, but can also be taken home as souvenirs and gifts (Richards 2002). Food products are important as souvenirs because they are relatively cheap, have a high use value, and are easy to carry (Richards 2002: 14).

14.5   Regional Cuisines in Turkey

History and geography have played important roles in the diversity of Turkish regional cuisines. Turks originated from Central Asia, from where they arrived in Anatolia around the tenth century. At the time, Anatolia already had a very rich culinary tradition influenced by the numerous civilizations that developed in or passed through this land (the Hittites, the Romans, and the Byzantines, to name just the most important ones). Later, the Arabs (who also brought Islam to the Turkish tribes) and the Persians also left their legacy on the Turkish gastronomy. As the Ottoman Empire expanded taking over vast lands in the Balkans, Central Europe, the Arabian Peninsula, and North Africa, Turkish cuisine also borrowed from the cooking styles of the diverse conquered populations (www.turkishflavours.com). Turkish cuisine is an eclectic one, reflecting today all these cultural differences. Figure 14.1 shows Turkey divided into seven regions, each with its own cuisine. Next, we will briefly discuss the gastronomic characteristics of the seven regions.

14.5.1   Marmara Region

The region is characterized by great topographical variation, from mountains to extensive coastal areas. The region is situated at the interference of three types of
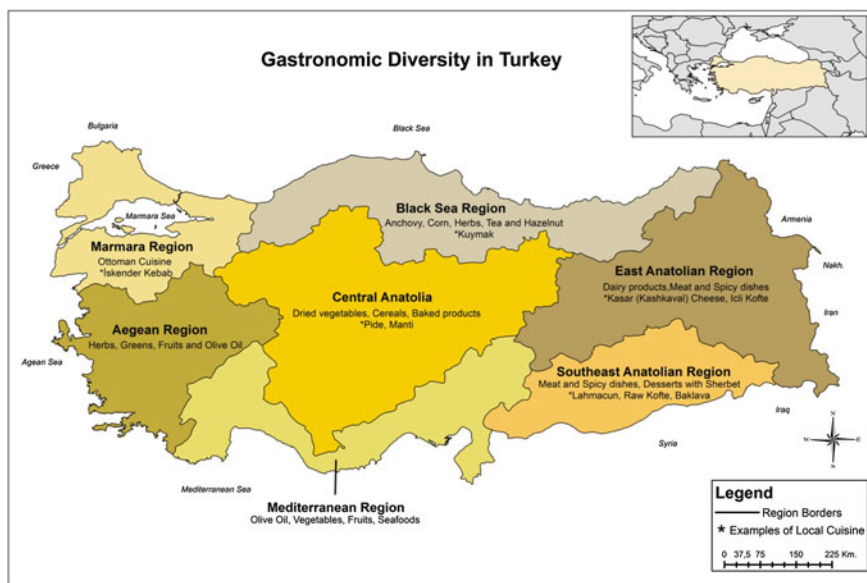

Fig. 14.1 Gastronomic diversity in Turkey

climate: Mediterranean in the south, continental in Thrace (the European side of Turkey), with Black Sea influences along the northern coast. Three historical capitals of the Ottoman Empire are also situated in this region: Bursa, Edirne, and Istanbul. We should also include here the incredible population mix, especially in Istanbul. These factors explain why the cuisines developed in the Marmara region are eclectic. Very sophisticated dishes were created in the last capital of the Ottoman Empire, Istanbul, which, for centuries, was the center of all culinary activity (www.turkishflavours.com). Chefs were brought to the Topkapı Palace from all corners of the Empire to cook for the Sultan and to create new dishes. For the traveler interested in history and gastronomy, Istanbul may definitely be the best place to experience the Ottoman cuisine. Numerous restaurants, especially in the historical peninsula, specialize in Ottoman dishes. One such dish is *hünkar beğendi* (lamb stew served on a bed of creamy roasted eggplant purée), which, the legend says, was created for Sultan Murad IV (1612–1640) who apparently liked it very much (the name of the dish translates as "the Sultan liked it") (http://almostturkish. blogspot.com.tr).

Numerous dishes, served today almost everywhere in Turkey (and in Turkish restaurants abroad), originated from this region. Here, we should include *Inegöl köfte* (a type of meatball specific to the Inegöl district of Bursa Province), created around World War I and influenced by the cevapi (a South Slavic dish), brought to Turkey by Bosnian immigrants, *ciğer tava* (breaded deep-fried liver), which originated from Edirne, and *Iskender kebab* (slices of *döner* meat with bread, tomato sauce, yoghurt, and melted butter), which was created in Bursa by İskender Efendi in the nineteenth century.

Apart from the globally known Turkish delight (*lokum* in Turkish), created in the early nineteenth century in Istanbul, or rice pudding (*sütlaç* in Turkish), the list of local desserts includes specialties such as *pişmanye* and *kestane şekeri*. Pişmaniye is a dessert that originated from the Kocaeli Province in the fifteenth century (although the original idea may have been adopted from other provinces of the Ottoman Empire) and looks very similar to cotton candy (although the ingredients and the manufacturing technique are different) (wikipedia.org). Kestane şekeri (candied chestnuts) are a specialty of Bursa. Kemalpaşa desserts (baked cookies soaked in syrup and topped with crushed nuts and a type of cream known as *kaymak*) originate from the district of Mustafakemalpaşa, in the province of Bursa (http:// turkishfood.about.com/).

14.5.2 Aegean Region

This geographic region is characterized by a very rugged topography, with mountains extending all the way into the Aegean Sea. However, the soils are very fertile, and the Mediterranean climate is also very favorable. The slopes are covered with olive trees and citrus orchards, while on the narrow coastal plains, grains and a variety of vegetables are cultivated. The coastline is indented with numerous

islands, peninsulas, and bays, so no town or village in the region is more than one or two hours from the coast. Local cuisines are based on olive, olive oil, fresh vegetables (artichoke, green beans, zucchini, etc.), fish, and seafood. There is also a great selection of starters, known as *meze*, based mainly on different local vegetables.

14.5.3 Mediterranean Region

This region shares many geographic and gastronomic characteristics with the Aegean region. However, the coastal Mediterranean waters are not as rich as those of the Aegean Sea, so fish and seafood are often replaced by lamb and beef. A wide range of fruits and vegetables, as well as herbs, are also grown here. As one moves from the west to the east, the dishes get spicier. The province of Hatay, bordering Syria, is characterized by spicy cuisine that includes kebabs and yoghurt-based mezes. Kebabs are products of a fusion of Turkish and Arab cultures (Dagdeviren 2010). For example, the *Adana kebabi* is a hand-minced lamb meat kebab placed on a metal skewer and grilled over burning charcoal. Each year, the city of Adana organizes an Adana kebab and *şalgam* (a drink made from fermented red carrots and turnip) festival that is attended by large crowds of locals and tourists. A specialty of the city of Mersin is *tantuni* (small pieces of lamb or beef, spiced and mixed with chopped vegetables and herbs, and wrapped in a *lavash* bread). Hatay is also famous for its *künefe*, a cheese-based dessert soaked in a sweet, sugar-based syrup.

14.5.4 Southeastern Region

This region is characterized by higher elevations and a semiarid continental climate (cold winters and hot and dry summers). Fish is replaced by meat (lamb and beef, mainly). Grilled and seasoned meats (known as kebab) are famous all over the world. The meat is often marinated with different mixtures of olive oil, pepper paste, and spices. Spices are perhaps the defining gastronomic feature of the region. Among the most frequently used are the red pepper flakes, paprika, dried sumac, and mint. The local cuisines also include grains, beans, lentils, vegetables (especially eggplant), and a variety of herbs.

Variations of the Adana kebab are also found in this region, as well as in Syria and Iraq. Among these, perhaps the closest is the *Hashas kebab*, famous in Şanlıurfa. *Buryan kebabi* is another type of kebab-based lamb cooked underground and specific to the province of Siirt.

Çiğ köfte refers to a type of meatball originally made of raw meat, which originated from Şanlıurfa. Today, due to health regulations, in most restaurants, the

raw ground meat is replaced with ground walnuts, hazelnuts, and potatoes (Guducu 2015).

Other regional specialties are the *ezogelin* soup (main ingredients: bulgur, red lentils, and rice) from Gaziantep, *perde pilavi*, specific to Siirt, and *lahmacun*. The latter consists of thin dough topped with a thin layer of minced lamb or beef, onions, garlic, tomatoes, and parsley and is a popular dish not only in Turkey, but also in Syria and Armenia. Also specific to the region are numerous types of nuts (especially pistachio) and dried fruits. In terms of desserts, Gaziantep is famous for *baklava* (especially pistachio-based).

14.5.5   Eastern Anatolia

Much of this region is situated at higher elevations and is characterized by a continental climate (long, cold, snowy winters; short and cool/warm summers). Due to the harsh climate, grain and meat dishes are more common. For example, *keledoş* is a typical Eastern Anatolian soup which includes a combination of green lentils, chickpeas, meat, and vegetables. *Çağ kebab* is a meat specialty based on lamb and cooked on a rotating horizontal spit. It has originated from Erzurum. Another regional specialty is *kürt köftesi* (Kurdish meatballs) which includes, besides ground meat, bulgur. The region also specializes in livestock farming and is renowned for its cheese, yoghurt, and *ayran* (mix of yoghurt and water with salt). The quality of the honey produced in this region is also nationally praised.

14.5.6   Black Sea Region

This region's environment is characterized by mountains, high plateaus, forests, and a climate heavily influenced by the Black Sea and the Pontic Mountains (cool winters and relatively warm summers with lots of rain that fall throughout the year). Due to this cooler, wet climate, the growing season is short, favoring the cultivation of dark green, leafy vegetables such as spinach, collard greens, and Swiss chard. Cabbage is also popular in the region. It is used to make soup and *sarma* (spiced rice wrapped in cabbage leaves). Wheat flour is replaced here by corn flour, which is used for a great number of dishes including bread and sweets. For example, *muhlama*, which resembles cheese fondue, is made of corn, butter, and a lot of cheese. The grassy highlands provide great grazing for cattle, and local dairy products are famous for their quality. The province of Kars is well known in Turkey for its cheese. The Black Sea also provides a great variety of fish and seafood. Of these, the anchovies are the most popular in the region, with numerous local dishes being based on this small-sized fish. *Pide*, the Black Sea version of pizza, topped with cheese and other local ingredients, is another regional specialty. The region is also known for fruits and especially tea and hazelnuts.

14.5.7 Central Anatolia Region

The region is characterized by mountains and plateaus. The climate is semiarid and continental (cold, snowy winters, dry and hot summers). Due to the harsh climate, fresh foods are often dried and pickled in preparation for long storage. A local specialty, *tarhana* is made from yoghurt, flour, onions, and peppers which are mixed and then left to ferment. After that, it is dried and crumbled. Tarhana can be stored for long periods of time and is used to make soup and other dishes. The cuisines of Inner Anatolia are also based on foods rich in carbohydrates (especially wheat products and rice) and proteins, as well as vegetables (potatoes, onions, lentils, and beans) and fruits.

Manti is a specialty from Kayseri and consists of small dumplings filled with ground meat, boiled and steamed, and then covered with yoghurt, melted butter, and chili flakes. *Pastırma*, another local specialty, is cured and air-dried beef laced with garlic and spices. *Testi kebab,* which originated from Cappadocia and Yozgat Province, is a mixture of meat and vegetables cooked over fire in a clay pot sealed with bread dough. *Etli ekmek* (which means "bread with meat" in Turkish) is a specialty of Konya and resembles the lahmacun. For locally developed desserts, we should mention bread *kadayif* (in Afyonkarahisar) and *halka tatlı*, a ring-shaped dessert.

14.6 Gastronomic Tourism in Turkey

As illustrated by the short description above, Turkish cuisine is characterized by a great regional and local variety (Surenkok et al. 2010). A number of studies found that positive experiences with local foods play an important role in tourist satisfaction. For example, Yüksel (2001) and Remmington and Yüksel (1998) revealed that food is one of the most important reasons why tourists decide to return to Turkey. Despite this, food is not used as a promotion tool to market Turkey to tourists (Surenkok et al. 2010; Okumus et al. 2007; Ergul et al. 2011), and the diverse regional cuisines are rarely mentioned in the official Turkish tourism promotional materials (Okumus et al. 2007).

Many municipalities understand the potential of local cuisines to attract more tourists, but they do not know how to market it (Surenkok et al. 2010). There is very little advertising for gastronomic events and opportunities advertised on the Internet; most of the little marketing is done through word of mouth (Surenkok et al. 2010). For example, Okumuş et al. (2007) found that there was no free guidebook on where to eat and what to do in Turkey's main destinations. Food was not used in destination image building (Okumuş et al. 2007), and there are no gastronomy guides that map all regional and local cuisines in Turkey (Comert and Ozkaya 2014).

However, more recently, the number of gastronomic tours has been increasing in Turkey. Oasis Tours is one of the few tourism entities to organize gastronomic events and tours, in cooperation with Istanbul Culinary Institute (Surenkok et al. 2010). However, the company is criticized for its excessive focus on Istanbul and on corporate customers (Surenkok et al. 2010). Another specialized tour operator is Turkish Flavors, headquartered in Istanbul (www.turkishflavours.com). They organize food walks in Istanbul and culinary tours to regions known for their rich culinary diversity, such as the Aegean and Mediterranean coasts, Cappadocia, and the Southeast. Tourists are invited to taste local food and wine, visit famous food and spice markets, and learn more about Turkish regional cuisines by visiting food museums, as well as by taking Turkish cooking classes in real Turkish homes.

More and more visitors of Turkey are motivated by a desire to taste local dishes. They walk the alleyways in search of authentic Turkish foods and drinks and share their experiences on social media increasing the recognition of the Turkish gastronomy (Daily Sabah 2015). Many such bloggers, as well as chefs, travel every year to the "gastronomic havens" in the southern Turkish cities of Gaziantep and Şanlıurfa to taste and learn about the locally made kebab, yoghurt, lahmacun, and famous local spices (Maddox 2014).

Research in Seferihisar, in the province of Izmir, has also shown that the City Slow movement has had a positive impact on the protection and promotion of local cuisine (Gorken and Ozturk 2014), while Gokceada has also been promoted as a sustainable gastronomic destination, based on locally produced organic foods (Yurtseven 2011).

14.7 Wine Tourism in Turkey

While Turkish food has become an important element of the tourist experience, few international visitors know that Turkey is also a producer of wine. Turkey has been producing grapes and possibly wines for more than 6000 years (Hudelson 2014). In fact, winemaking originated from a region in the Caucasus shared today by three countries: Turkey, Georgia, and Armenia (Hudelson 2014).

Turkey has more than half a million hectares of vineyards (fourth country in the world) which produces over 3.6 million tons of grapes (sixth in the world). However, only 2–5 % of the grapes are used for winemaking, mainly because local consumption is very low. The rest is used for consumption of fresh grapes (35 %), raisins (40 %), and traditional products (20–22 %) (Surenkok et al. 2010; Gumus and Gumus 2008; Denizer and Korkmaz 2009). In 1925, Mustafa Kemal Ataturk, the first president of the Republic, founded Turkey's first commercial winery. After his death, however, production stagnated (Hudelson 2014), due to the fact that the majority of population in Turkey is practicing Islam (Denizer and Korkmaz 2009). Even those Turks who drink alcohol prefer *raki* (anise-flavored spirit) or beer (Denizer and Korkmaz 2009). Statistics show that Turks consume only 6.8 L of

wine per person, per year, compared with 65 L in France, 39 L in Spain, or 31 L in Greece (Denizer and Korkmaz 2009).

However, lately, wine production has increased significantly in Turkey, driven mainly by exports (Hudelson 2014). The government passed legislation that supports the international marketing of Turkish wines, but discourages domestic consumption (Hudelson 2014). Domestic sales are discouraged through high sales tax, as well as prohibition on selling alcohol after 10 pm and on advertising alcohol (Hudelson 2014). Turkey imposes some of the highest taxes on alcohol among European countries (Gumus and Gumus 2008).

In the Travel and Tourism Competitiveness Index for wine-oriented countries, Turkey ranks 46th (Colesnicova and Iatisin 2014). Wine grapes are produced mainly in the following provinces: Tekirdağ, Denizli, Çanakkale, Izmir, Nevşehir, Manisa, and Ankara (Fig. 14.2). In the past, the market was dominated by two or three large producers; today, the market is very fragmented. The number of cellars in the country varies between 130 and 150 (Ivanova 2012). There are many new producers all trying to produce something unique, including wines made of grapes grown only in Turkey (Finkel 2012; www.goturkeytourism.com).

Although wine production has increased in the past years (Ivanova 2012), most wine producers in Turkey are pessimistic about the future of Turkish wineries and are looking for solutions (Gumus and Gumus 2008). Recent success of wine tourism in other parts of the world may recommend this as an idea to solve the problems of Turkey's wine industry. Wine tourism is welcomed mainly by small producers who use tourism as a marketing tool, while for large producers, tourism is perceived as an extra cost (Sevil and Yuncu 2009). These small wineries are the ones transforming the industry (Finkel 2012). They are facing numerous problems trying to establish themselves in the market and view wine tastings as the best way
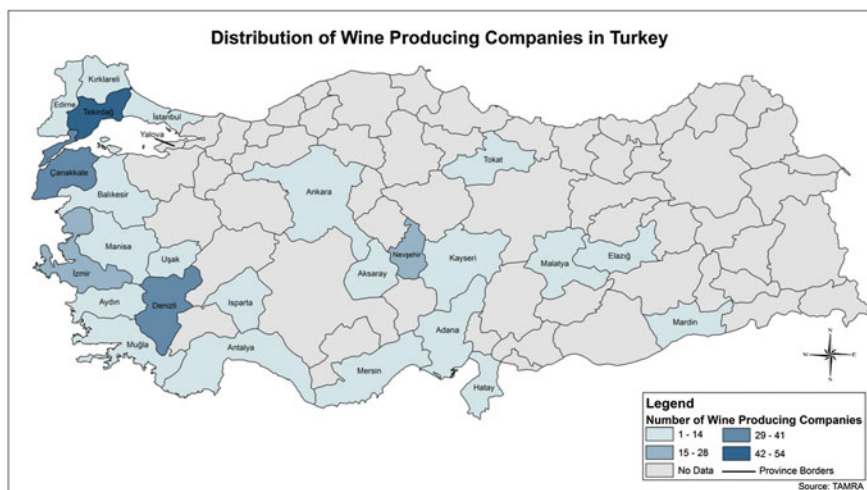

Fig. 14.2 Distribution of wine-producing companies in Turkey

to market themselves (www.goturkeytourism.com). Being small and lacking a well-established brand, they find it very difficult to compete with large producers for exports or for the domestic retail sector. The new legislation also prohibits alcohol advertising, so they cannot promote themselves. They are also not allowed to sell online or send wine by cargo to wine clubs. For these reasons, they are forced to sell directly from the winery (Erguven 2015).

Many of these small boutique wineries were opened by young, well-educated entrepreneurs who have traveled extensively and know the importance of enotourism (Erguven 2015). Many wineries also offer local gourmet food with wine because they know this is a common model in the world (Erguven 2015; Parsons 2012).

Because wine tourism mainly addresses international visitors, religion does not seem to be a barrier in its development, and even the government shows signs that it may encourage it (Ivanova 2012). Consequently, wine tourism is a rapidly developing sector in Turkey (Var et al. 2006; Parsons 2012). Wineries located in Thrace stand the best chances to develop wine tourism (thanks to their proximity to Istanbul or to historical sites visited by many international tourists, such as Gallipoli or Troy). Wineries on the Aegean coast or in Cappadocia (both visited by millions of international tourists annually) also stand a good chance (Parsons 2012).

In spite of this early enthusiasm (Finkel 2012), development of wine tourism in Turkey faces numerous challenges:

1. Being new to this, Turkey does not have the resources to develop the sophisticated wine tours tourists are used to in other parts of the world, but that does not mean that wine tours in Turkey are unattractive or uninteresting. As one Turkish wine expert put it, "We can't offer lots of nice cellars, fancy tastings in elegant houses or vineyards as far as the eye can see, but what we can offer is something better—the history and culture of wine, from the perspective of a country that's one of the oldest continual producers" (Zappaterra n.d.).

2. Most wine producers are very small and do not have the required resources to advertise themselves to tourists or to collaborate with tour operators. They could become more successful by creating associations and bringing tourists on wine (and food) trails. One such trail, the Thracian Wine Route, was started in 2013. The number of visitors is still low, with most wineries being happy to receive a few dozen visitors in a week, but the trend is clearly positive (Erguven 2015).

3. Most wineries cannot offer tourists anything else aside from wine and, perhaps, food. Many visitors demand accommodation, as they do not want to have to drive back to the city for the night or stay in a nearby urban hotel. However, most wineries do not have the infrastructure to accommodate overnight guests (Erguven 2015). On the other hand, Urla Winery situated on 40 hectares of vineyards near Izmir welcomed 7000 visitors in 2012 (Parsons 2012). This winery is situated next to a natural reserve and includes a boutique hotel where visitors can stay overnight (Parsons 2012).

4. Another problem is that, due to the high tax, tasting wine in Turkey is more expensive than that in other countries and some local wines are of low quality

(Var et al. 2006). This creates image problems and reduces the interest of international tourists in local wines. For example, every day, many international tourists visit the picturesque village of Sirince, situated close to Ephesus, on the Aegean coast. Only few of them have wine with their lunch or dinner and even fewer decide to purchase a bottle to take home (Var et al. 2006).

14.8   Conclusion

The purpose of this chapter was to identify Turkey's potential to develop gastronomic tourism, create a map of regional foods and drinks, and evaluate the significance of gastronomic tourism for Turkey. We found that although Turkish cuisine is characterized by great regional and local variety, gastronomy is not used as a promotion tool to market Turkey to tourists. We believe that, with the right advertising and marketing, Turkey could become an important destination for gastronomic tourism. Similarly, the country has the potential for the development of wine tourism, although, in this case, more work needs to be done to improve the quality of the wines and increase their visibility among international tourists.

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Chapter 15
Geography of Turkish Soap Operas: Tourism, Soft Power, and Alternative Narratives

Necati Anaz and Ceyhun Can Ozcan

15.1 Introduction

As many academics have argued (Graziano 2015; Hudson and Ritchie 2006; Yilmaz and Yolal 2008; Connel 2012; Balli et al. 2013; Tooke and Baker 1996), film-induced tourism, a type of mobility that is influenced by the destination being featured on television, video, or the cinema screen, is becoming a 'growing phenomenon worldwide, fueled by both the growth of the entertainment industry and the increase in international travel' (Hudson and Ritchie 2006: 387; Tuclea and Nistoreanu 2011). Parallel to this development, academics' interest in studying multifaceted dynamics of this sociocultural, political, and economic phenomenon is also growing (Nordicity 2013; Lorenzen 2008; Anaz 2014; Totry and Medzini 2013; Irimias 2015). Although difficult to prove, many believe that destinations represented positively in these types of media can greatly impact the number of tourists visiting those sites (Irimias 2015; Bagnoli 2015). Since measuring the number of incoming tourists is difficult, scholars in the field tend to rather analyze a specific film or TV show that features a certain location or a city. For instance, D'Alessandro and colleagues have studied the possible connections between cinema films, city-branding, and place image in the case of Naples, particularly focusing on changing representations of the city through films (D'Alessandro et al. 2015). Bagnoli, on the other hand, has analyzed how the growth in the number of

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incoming tourists to Highclere Castle and the Village of Bampton in Oxfordshire is related to the television period drama 'Downton Abbey' (Bagnoli 2015).

Fans' motivations to travel to a specific destination ranges widely and is often unique to the individual, and frequently internalized and ill defined (Roberson and Grady 2015: 48). Still, some scholars argue that the audiences' interest in a certain place or location can be motivated by well-positioned scenery, storylines events, and actors (Lopez et al. 2015: 20). Moreover, people are motivated to visit particular places and influenced by specific images, memories, and emotional attachments to those places and meanings presented in television series and films (Lopez et al. 2015: 20). Therefore, popularly produced and consumed products become part and parcel of strategic investments to build the image of tourist destinations.

A successful film or TV show can create a positive image of a location and its sociocultural and economic situations, and the location featured may be changed as a result of film-induced tourism. Recent studies have noted a number of cases where screened images helped to significantly increase the number of tourist visits to a location (Lopez et al. 2015). Films such as Braveheart (1995), The Sea Inside (2004), and Troy (2004) have strongly impacted the flow of tourists to Scotland, Spain, and Çanakkale (Turkey), respectively (Graziano 2015) (Table 15.1). Other films helped to promote locations of the production as is the case of Malta where some well-known high-budget movies were filmed (Graziano 2015).

Although not adequately researched to date, filmed narratives can significantly impact people's perception of a location in a negative way which in turn can damage tourism to the location. One good example of this is Allan Parker's Midnight Express (1978). The film storylines the character Billy Hayes's prison time in Turkey and what he went through to get out of the country. Soon after the release of the film, negative images of Turkey began to materialize within the discourse of geographic imaginations of the East (Anaz and Purcell 2010; Yanmaz 2011). While it may be almost impossible to exactly measure how much films such

Table 15.1 Film tourism impacts

Film or TV series	Location	Impact on visitor numbers or tourist revenue
Braveheart	Wallace Monument, Scotland (UK)	300 % increase in visitors year after release
Dallas	Southfork Ranch, Dallas (USA)	500,000 visitors per year
Mission: Impossible 2	National parks in Sydney (Australia)	200 % increase in 2000
Pride and Prejudice	Lyme Park in Cheshire (UK)	UK 150 % increase in visitors
Miami Vice	Miami (USA)	150 % increase in German visitors 1985–1988
Troy	Çanakkale (Turkey)	73 % increase in tourism

Sources The table is modified from Simon Hudson and J.R. Bretri Chie's article (2006)

as Midnight Express have influenced the number of tourists who decided not to visit Turkey, one cannot fully reject the potential of such biased entertainment product abilities to harm the image of a certain location and its people. Negative images of a country and its people can greatly impact the actions of prospective visitors. One of the important scholars of 'Orientalism,' Edward Said, repeatedly emphasized that Western movies are loaded with negative images of Muslims and Arabs, portraying them as inferior, backward, and dangerous people, living in crowded streets and being constantly angry (Said 1978). These angry Arabs always hate Westerners and their lifestyle and blame the Westerners for their predicament. This kind of sweeping generalizations about Muslims and especially Arabs (many times the two are used interchangeably) causes them become 'dangerous others' in the eyes of Western visitors. In this kind of representation of course, one should not expect to see Western tourists visiting a Muslim country or a touristic site. Therefore, it is vital that films and other forms of visual entertainment products carry positive images about a country and its people even when the narrative is, in fact, not about that country, its people, or their culture. These images can easily escape from the first glance but are powerful enough to create 'common knowledge' about certain geography and can be the most dangerous ones. Ultimately via these images, viewers will be informed about different people and places. As a result, misinformed viewers will try to avoid visiting people and places they perceive as dangerous.

15.2   Turkish Soap Operas Abroad

Turkish soap operas have successfully captured the attention of millions of viewers from all around the world. They have become a source of entertainment and a platform from where old customs and religious values are challenged (Anaz 2014). Dubbed Turkish dramas have met with world audiences from the Balkans to the Middle East and North Africa. Arab viewers showed a particularly great interest in Turkish TV dramas. For instance, the series 'Gumus,' popularly known in the Arab world as 'Nour,' was very popular and its finale was viewed by about 85 million people (Salamandra 2012). Turkish soap operas are distributed to more than 75 countries and attract more than 400 million viewers from all around the world (Turk 2014). According to the CEO of Global Agency, Izzet Pinto, the Turkish soap opera sector, became the second most exported TV series product after Hollywood (Turk 2014). Because of this increasing interest in Turkish soap operas, millions of Arab visitors chose Istanbul and other parts of Turkey as their vacation and shopping destination (The Guardian 2010), and Turkish products became a high-end fashion choice for many Arab consumers (Anaz 2014).

Turkish soap operas not only persuaded many viewers from all over the world to visit Turkey and/or consume Turkish products, but also (and perhaps even more so) impacted the lives of many viewers, especially youth and women, in the Balkans and the Middle East (Anaz 2014). For instance, the Turkish drama series Fatmagul

(2010–2012) inspired Arab women, who realized they were not alone in their struggle, to speak out for their rights, and to take the matter into their own hands instead of accepting their faith quietly (Paschalidou 2014). In this series, Fatmagul, the main character, plays the role of a victimized young girl who is raped by several drunk passers-by and had to face the reality of local norms and also challenge the stigmatized conception of customs and perceptions toward a nefariously touched girl before her marriage. In Paschalidou's article, Samira, an activist in Cairo, speaks about why post-Arab spring Egyptian women need TV series such as Fatmagul to help them talk about their rights within their society. Samira who took an active role in the revolution and suffered from sexual abuse by an army official says 'we need Turkish TV series like "Fatmagul" that talk openly about women's rights' (Paschalidou 2014: 3). According to Paschalidou, Samira sues the military for sexual abuse and wins the case which in the end results in ending virginity tests in Egypt.

The above-mentioned personal stories indicate that television dramas, like any other popular products, are not only the part and parcel of entertainment, and thus instruments of escapism, but also inspirational visual imageries that often challenge, contradict, and enforce social identities, values, and conditions of everyday lives of people, places, and events (Power and Crampton 2007; Aitken and Zonn 1994).

Unlike scholars from other disciplines engaged with films, television series, and other forms of visual texts, geographers are mainly interested in making explicit geographic connections between images and effects of those images in real locations (Lukinbeal and Zimmerman 2006). Therefore, a call for investigating Turkish television dramas in the Mediterranean region and various viewers' experiences with Turkish soap operas is crucial, partially because, as Zonn highlights, 'watching movies is about place and experience, and the myriad of possibilities and stories that surround them' (Zonn 2007: 64). While Turkish soap operas make alternative sociocultural spatial imaginations available for different audiences such as women and the youth, at the same time, romanticized locations attract many who want to experience these imaginary places in Turkey. A great number of Arab fans of Turkish drama series, for example, want to visit the actual sites where those dramas were filmed in Istanbul (Anaz 2014). This tells us that fans of television drama series engage differently with Turkish soap operas than with Latin American telenovelas which for a long time had dominated the Balkan and the Middle Eastern television landscape (Nuroglu 2013). Fans of Turkish TV dramas can actually travel to Turkey and experience the sites where everything happened and be an eyewitness to the inner world of drama-making process. This, no doubt, helps viewers more easily connect with locations that are actually accessible to them.

The question of why Turkish TV dramas have recently captured the interest of millions of people from outside of Turkey is a critical one as is also the question on the impact of these series on Turkish tourism. First of all, is there a connection between the increased popularity of Turkish TV drama series and the growing number of visitors to Turkey? So far, not a lot of scholarly work has been published on this issue, perhaps also because, if there is a connection, it would be difficult to prove using standard quantitative methods. However, we maintain that there are significant and tangible indications that the number of tourists coming to Turkey and the recent popularity of

Table 15.2 Number of tourists coming to Turkey and Turkish soaps sold to these countries[a]

Kazakhstan	
	2001–2011 (% change)
Number of tourists visited Turkey	733.8
Soaps sold (by hours)	343.0
Iran	
	2005–2011 (% change)
Number of tourists visited Turkey	96.3
Soaps sold (by hours)	147.8
Bulgaria	
	2007–2011 (% change)
Number of tourists visited Turkey	20.3
Soaps sold (by hours)	99.7

[a]Data used in this table do not necessarily overlap actual hours of soap sold to these countries. Instead, the table shows how much data are available to evaluate the case. We believe that for instance, Bulgaria continued importing Turkish soaps after 2011

Turkish TV dramas abroad are positively correlated. For instance, Table 15.2 shows that the number of tourists coming to Turkey from Kazakhstan, Iran, and Bulgaria increased as the number of soap operas exported to these countries grew. Although making direct correlation between the two items is difficult, we can argue that soap operas help potential tourists to choose Turkey over a number of other possible destination sites, as has also been suggested by other studies (Nuroglu 2013).

As this study points out, the second-hand data collected tell us that popularity of Turkish TV dramas may have influenced the number of tourists coming to Turkey or/and, at least, it may have affected their choice of destinations visited in Turkey (especially in Istanbul). Turkey has, no doubt, benefited from all this extra publicity from the TV drama series, film sites, and its culture and social life (Fig. 15.1).

An analysis of touristic data categorized by years will shed some light on possible connections between Turkish TV dramas and the number of visitors to Turkey (see Table 15.2). However, as this study clearly highlights, a more comprehensive and fieldwork-oriented data collection is necessary to understand the direct link between the two. In terms of the sociopolitical and cultural benefits of the TV dramas, a more comprehensive approach would be necessary to see what different world audiences do as they are reached by Turkish TV soap operas. This study, thus, aims to bring a more modest contribution to this inquiry by analyzing Turkey's recent incoming tourist numbers and numbers of increasing market for Turkish TV drama abroad.

According to Waheed Samy, the general manager of the Egypt-based Memphis Tours, the number of tourists that his firm sends to Turkey has increased recently and this growth, in his opinion, has much to do with the popularity of Turkish TV series in Egypt (Al-Monitor 2012). He has also highlighted that this heightened interest in Turkey is visible not only in Egypt but also in other Arab states (Al-Monitor 2012), an observation which is also shared by other second-hand sources consulted for this work.
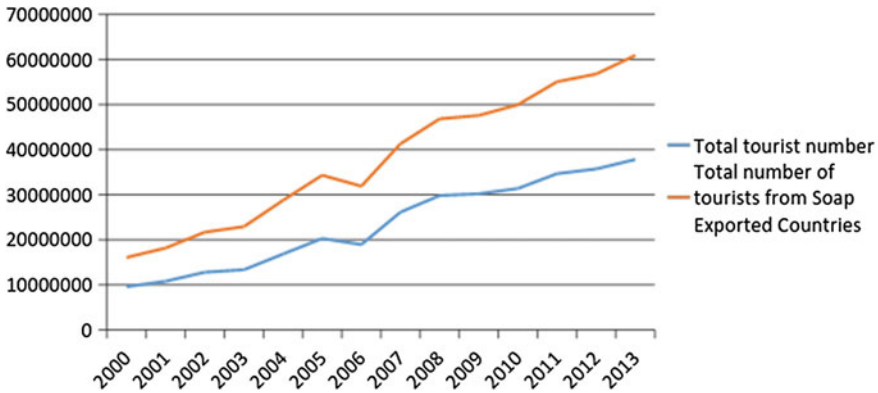
Fig. 15.1 Total number of tourists compared to the number of tourists coming countries where soap operas are exported
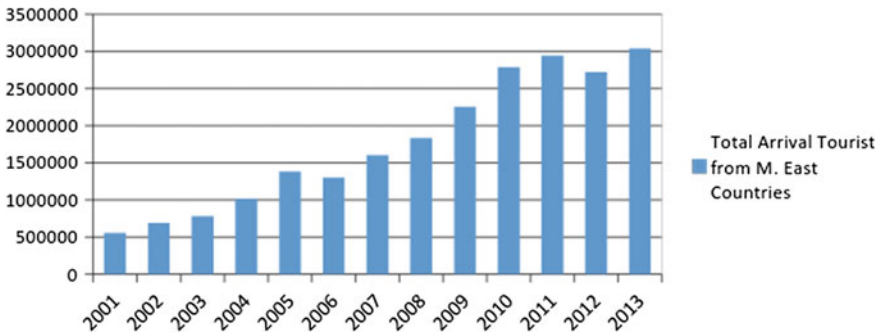

Fig. 15.2 Total number of tourists from the Middle Eastern countries

As Fig. 15.2 shows, the number of tourists coming from selected Middle Eastern countries reached about 3 million in 2013 from about half million in 2001. Tourism experts and travel agents have interpreted the growing number of tourists as reflection of the success of the Turkish TV products in the tourists' country of origin. For instance, the number of tourists coming from Egypt grew by about 380 percent over 12 years (see Table 15.3).

As it might be expected, the increase in tourist numbers should not be automatically associated with the amount of time Turkish TV products are aired in Egypt but we argue that Turkish soap opera culture consumed in Egypt must have had a positive implication (see Anaz's article). We need to mention here that other current political and social developments between Turkey and the Middle Eastern countries might have also influenced the increasing mobility between Turkey and the Arab states. One factor we should highlight is the easing of the visa regulations between Turkey and the Arab countries in the region. Another factor affecting the number of

Table 15.3 Change in number of tourists coming to Turkey according to years (%)

	2001–2005	2005–2010	2001–2013
U.A.E.	159.4	245.8	1442.8
Bahrain	79.8	123.2	594.5
Algeria	12.4	51.5	196.2
Morocco	111.4	130.6	600.5
Iraq	559.2	159.6	4361.1
Iran	192.6	96.9	265.8
Qatar	221.0	209.1	2959.1
Kuwait	108.2	146.1	1557.1
Libyan A.J.	−6.8	107.7	739.7
Lebanon	83.9	227.6	543.1
Egypt	92.7	42.7	379.7
Sudan	46.6	129.0	371.6
Tunisia	35.9	−5.3	103.9
Jordan	62.4	121.0	282.2
Yemen	78.6	150.9	1125.6
Total	148.0	101.4	444.5

tourists coming to Turkey might be the growing economic exchanges between Turkey and Arab countries. The volume of foreign trade between Turkey and the Arab world was about 5 billion dollars in 2005. This number increased to almost 55 billion dollars in 2013 and is projected to surge to around 155 billion in 2023 (Hurriyet Daily News 2013). This is, no doubt, an indication that the mobility of people and goods between Turkey and the Arab world has increased year after year and Turkish popular products may have been one factor that has contributed to this.

Although it is difficult to determine to what extent film/TV soap operas-induced tourism has impacted Turkey's economy, the direct contribution of travel and tourism to GDP was 4.7 % of total GDP in 2014 and forecasted to rise 11.6 % in 2025 (Turner 2014). Similarly after the ease of visa regulations, Saudi Arabian tourists' expenditures in Turkey increased by 72 % in 2014 over the previous year, equal to 94 million Euros. Arab tourists' spending varies from jewelry to clothing and services such as wedding in Istanbul, the old imperial capital (Toksabay 2011). Turkey's cheaper all-inclusive packages are another factor that attracts Arab tourists along with European and Russian tourists to the large Mediterranean coast of Turkey. Turkey's income from tourism rose by 6.2 % compared to the year before reaching to 34.3 billion dollars in 2014 (Sabah 2015). According to the Interbank Card Centre, in the last five years, about 97 billion US Dollars have been withdrawn from foreign-issued credit cards (in the form of cash withdrawal or electronic transactions) in Turkey (Milliyet 2015).

It is widely accepted among scholars that soap operas, cinema, and similar popular cultural products can enhance the image of a country in the eyes of people from other nations (Zayed 2013; Bagnoli 2015; D'Alessandro et al. 2015). Soap

operas and movies are the cheapest way to advertise the beauty of Turkey. Although cheap, this type of advertisement is highly effective, especially in the Gulf States. For example, in 2013 the number of Saudi Arabian tourists to Turkey was expected to surge to more than 100,000 people (Zayed 2013). Despite the war at the southern border of Turkey, this number is unlikely to be reduced dramatically because Turkey is considered a relatively cheap and safe destination by Arab tourists.

15.3   Social Challenges and Alternative Narratives

A major point that we would like to underline is that Turkish soap operas challenge existing sociocultural roles within Arab societies and provide an alternative view of the world, where 'women are treated with respect and love, and the romance that seems so unreal in their situation becomes a reality' (Paschalidou 2014). This is not to say that these social qualities do not exist in Arab societies; rather, it means that Turkish TV series openly offer viewers alternative narratives that are generally considered to be a taboo subject. Turkish drama series provide a comfort zone, partially insulating the viewers from the harsh reality and creating a parallel reality in which life is beautiful (Paschalidou 2014).

Another point to highlight here is that television productions as a form of everyday image-based language can provide better ways of framing a radically changing geopolitical world and everyday social relations within a society (Power and Crampton 2007). Even the most complicated and problematic issues of socio-cultural and political occurrences can be expressed smoothly through visual narratives and artistic forms. Under the circumstances, Turkish soap operas' indisputable ability to present the Turkish way of life which is presumed to be juxtaposing European modernity and Islamic values, for sure, charms viewers as well as academics. Turkish TV series' contradicting secularist and even propagandist qualities attract millions to the screens and, at the same time, are heavily criticized.

Within the scope of this study, we also explored two sets of questions. The first set of questions included: What is the influence of Turkish soap operas on Egyptian people, mainly students, in terms of their understanding of Turkish culture and Turkey's role in the Middle East? What kind of Turkish television series do they watch and what actors/actress they favor? The second set of questions included: Why do people watch Turkish TV series? What do they do with them? Furthermore, how can Egyptian audiences' interpretations of Turkish soap operas be conceptualized, signified, and classified? How and to what degree does Egyptian society interpret Turkish television series? And how can their meaning making be read and codified?

As mentioned, this paper has also tried to highlight how much and to what extent Turkish television series can have the potential to project social, political, moral, and cultural perspectives for audiences in Egypt and in the Arab world in general. Considering Turkey's continuing efforts to open new pages with the Islamic and Arab world, especially since the Justice and Development Party (AKP) took control

of the government in Turkey, every possible instrument of 'soft power' became the interest of academics and public diplomacy (Cevik 2014). Thus, the role of Turkish television series in the Arab world is worthy of investigation and the viewers' opinions of the series matter particularly when taking into account the recent deteriorating relations between Turkey and Egypt. Turkish policy makers therefore take popular products seriously, especially when they produce effects in the so-called Ottoman Empire's influence areas. Turkish soap operas, for this very reason, are a valuable soft power asset for Turkey and thus worthy of investigation.

When one looks at the popular journal articles produced in Turkish, Arabic, and English, one notices that there is increasing interest in Turkish television series from many corners of the globe, including minority populations of North America (TRT Haber 2013). The popularity of Turkish soap operas is particularly rising in the Arab world. For instance, Jumana Al Tamimi, an associate editor of Gulf News based in Dubai, has reported that a few years ago Lebanese Prime Minister Sa'ad Al Hariri paid a visit to a group of orphans during Ramadan. When he asks the children there what they would want to have the most, their replies caught him off-guard. He expected, like everyone else, that children would ask for material things, such as toys or bicycles; instead, they asked to meet Noor, the main character in the Turkish TV series Gumus (dubbed as Nour in Arabic) and played by the Turkish actress Songul Oden. Then Al Hariri asked his advisers to arrange a meeting with Noor. This and similar anecdotes show that Turkish soap operas are no longer foreign or unreachable for the Arab viewers. It can also be inferred from this anecdote that the stars of Turkish series are not similar to those of Hollywood who can only be seen in one's dream. In the minds of Arab viewers, Turkish stars are reachable and their personal stories and narratives in which they act present cultural similarities with the everyday life of viewers from Arab countries. As this study highlights, it is partially the cultural and geographical proximity of the narratives and dramatized life of Turkish people that make Turkish drama series successful abroad, especially in the Arab world.

15.4 Conclusion

Without a doubt, Turkish cinema and TV series, exported to more than a hundred countries, have become one of the most effective ways of promoting tourism in Turkey. According to our study, the increasing number of tourists coming to Turkey parallels with the number of hours of exported Turkish TV drama series. Although more studies are needed to confirm this correlation, the present study has shown that the visit of many tourists coming to Turkey especially from the Arab world is some way film-induced. Indeed, both the Turkish Culture and Tourism Ministry and many travel agencies share the view that Turkish soap operas and films have positively impacted Turkey's visibility abroad, especially in the Muslim countries. One officer in the Culture and Tourism Ministry in Turkey noted that:

In 2012, despite problems at our southern borders, we hosted some 32 million foreign tourists. Turkey gets nearly $25 billion in income from tourism. All people in the sector try to promote the country to the world but the most effective promotion is that of culture and arts. As a result of these efforts, the Turkish Culture and Tourism Ministry was chosen as the best tourism organization in Europe last year in Portugal. This is the result of our synergy. (Cited in Zayed 2013)

Another diplomat commented on the success of the Turkish soap operas on attracting more tourists to the country. He said: 'from 41,000 tourists last year to 100,000 this year—the same year this show became phenomenally successful…, it is more than just a coincidence' (Cited in Zayed 2013). It is clear that Turkish drama presents a unique way of promoting Turkey's cinema-landscape which in the end influences millions, especially from the Muslim world, to visit Turkey and those Turkish cities where those dramas were filmed.

Another factor that this study focused on is the Turkish popular cultures' impact on Turkish soft power on peoples of different nations and those cultural products' sociocultural effects on viewers in the Arab world. This study argued that Turkish dramas are not welcomed by every sector of the Arab society. Some heavily criticized Turkish dramas' negative influence on the youth and women (Anaz 2014). However, Turkish dramas have become successful on bringing alternative narratives to those who have felt bored with both monotonous Arab dramas and culturally alien Western soaps. As a Muslim country, Turkey passed the cultural and political border of the Middle East, Balkans, and the Caucasus to reach the viewers who have similar taste in drama watching. These Turkish cultural products, no doubt, filled the gap with their loaded modern, culturally authentic TV stories and successful acting.

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Chapter 16
The Role and Potential of Halal Tourism in Turkey

Fikret Tuna

16.1 Introduction: Clarifying the Basic Concepts

According to the World Tourism Organization, "Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business, and other purposes" (UNWTO 2014). These "other purposes" may refer to visiting friends and relatives, education and professional training, health and medical care, shopping, and fulfilling religious needs. Tourism activities are categorized and subcategorized based on the main purpose for the travel: business tourism, medical tourism (or health tourism), shopping tourism, religious tourism, etc.

One of the main reasons for traveling is the desire to fulfill a religious or spiritual need. These kind of tourist activities are commonly known as "spiritual tourism," "religious tourism," or "belief tourism" (Sevinç and Azgün 2012; Sharpley and Sundaram 2005; Tilson 2005; Toprak 2014). In many religions, taking a trip to a sacred place (pilgrimage) is considered a religious obligation of the believer, and in this case, the place that is being visited is important.

Such journeys undertaken for religious reasons are specific not only to Islam but also to Christianity, Judaism, Hinduism, Buddhism, and other religions. In Islam, the holy journey to Kaaba in Mecca (Saudi Arabia) is known as Hadj and all Muslims have an obligation to make this trip at least once during their lifetime. During Hadj, pilgrims visit a number of important mosques and tombs, pray, and perform other religious ceremonies. For these reasons, travel by Muslims to sacred places entirely for religious or spiritual reasons was often labeled as "Islamic tourism."

However, other sources are using the term "Islamic tourism" to designate all the tourist activities of Muslims which are entirely permitted under the Shari'a law (are halal). In this second meaning, the place that is being visited does not have to be a

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holy place for Muslims and the purpose does not have to be religious. The important issue here is that the tourist activities must not include anything which is not allowed (haram) by Islam. Therefore, a travel to a seaside hotel for relaxation and entertainment without any religious purpose is also accepted as "Islamic tourism" if the activities included are not against the Islamic law (are "halal"). To distinguish this from tourism to sacred sites that are driven by religious purposes, this kind of tourism is sometimes labeled as "halal tourism" or "Islam-compliant tourism."

16.2 Islam and Tourism

Islam, a monotheistic and Abrahamic religion, articulated by the Qur'an and the teachings and normative example of the last Prophet Muhammad, is one of the world's major religions. Muslims constitute the world's second largest religious group. It is estimated that in 2010, there were 1.6 billion people who self-identified as Muslim, representing 23.4 % of an estimated 2010 world population of 6.9 billion. So, one out of every five persons in the world is a Muslim (Henderson 2003). According to the Pew Research Center, there were 50 Muslim majority countries in 2010 (PRS 2011). Today, Muslims live in different parts of the world ranging from China to Argentina, and from Russia to South Africa. The country with the largest Muslim population is Indonesia, and the countries with the next largest Muslim populations can be listed as Pakistan, India, Bangladesh, Egypt, Nigeria, Iran, Turkey, Algeria, Morocco, and Iraq (The World Factbook 2015) (Table 16.1). Moreover, Russia, China, and the USA also have sizable Muslim populations.

In addition, Islam is the fastest growing religion in the world. If current trends continue, it is projected that Muslims will make up 26.4 % of the world's total population in 2030 (PRS 2011). Between 2010 and 2050, the world's total

Table 16.1 Top 10 countries with the largest Muslim population

Country	Muslim population	% in the country
Indonesia	223,226,484	87.2
Pakistan	191,918,757	96.4
India	177,740,773	14.2
Bangladesh	150,541,351	89.1
Egypt	79,638,656	90
Nigeria	90,781,028	50
Iran	81,333,324	99.4
Turkey	79,255,440	99.8
Algeria	39,146,744	99
Morocco	32,989,472	99
World total	1,700,000,000[a]	

[a]Estimated

Source: The World Factbook 2015

population is expected to rise to 9.3 billion, a 35 % increase. Over that same period, Muslims are projected to increase by 73 %. As a result, according to the Pew Research projections, by 2050, there will be near parity between Muslims (2.8 billion, or 30 % of the population) and Christians (2.9 billion, or 31 %), possibly for the first time in history (PRS 2015).

Islam is not just a religion but also a way of living. Thus, Islam has an influence on the day-to-day activities of Muslims, whether at home or traveling. According to Muslims, their holy book, the Qur'an, provides guidance in all aspects of human activities. So, Islam influences the direction of people's tourism destination choices and shapes their behavior and their activities at the destination. The distinctive requirements of Muslims in terms of food, daily prayers, and travel patterns (Timothy and Iverson 2006) necessitate certain adjustments in the tourism (Henderson 2003). So, the needs of Muslims impact their behavior when traveling (Henderson 2010; Mansfeld et al. 2000; Syed 2001; Weidenfeld 2006), and these needs should be met by the tourism sector if it wants to serve the Muslim community.

Muslim tourists spent 137 billion dollars on travel in 2012 (not including the pilgrims performing Hadj in Saudi Arabia), and by 2020, this figure is expected to exceed 180 billion dollars (Muslim Break 2015). More importantly, the significant Muslim population in the world has the potential to participate in a variety of tourism activities because Muslims also need and want to travel in order to visit friends and relatives, and to fully appreciate the beauty of God's world according to the readings of the holy text of the Qur'an. To sum up, halal tourism is important in developing potential tourism today and in the forthcoming decades.

16.3 Halal (Islam-Compliant) Tourism

Halal tourism is a subcategory of tourism which is geared toward Muslim families who abide by the rules of Islam. It refers to any tourist activity that is in accordance with the Sharia principles (the Islamic legal system) regardless of the location. Halal tourism can take place at seaside destinations, in hotels, spas, ski centers, forest camps, shopping centers, or anywhere else. The only condition is that all these activities should be halal (obey the guidelines and regulations of Islam and adhere to Islamic values).

Halal or Islam-compliant tourism emerged several years ago, as hotel companies witnessed the success of the sharia-compliant banking and investment sector and saw their opportunity. It encompasses the main aspects of sharia-compliant living such as no alcohol, halal food, separate rooms for prayer for men and women, and modest dressing (BBC 2010). An article in a leading newspaper has characterized halal tourism as "no alcohol and no wearing a bikini in front of a man who is not your husband" under the slogan "Sun, sea and halal!" (The Guardian 2010).

In order to better understand what is included in halal tourism, we will next discuss its most important features.

16.3.1 Dress Code

According to Islam, Muslim men and women are required to dress in a manner which is considered modest and dignified. First of all, neither men nor women are allowed to expose their skin between their belly button and their knee at any time. So, they must wear shorts covering their knee even when swimming among persons of the same sex. In addition, women must cover their hair and body (except for their face, hands, and feet) when men are present. Moreover, both men and women are required to wear loose clothing in order not to obviously reveal their body shape.

Besides following the dress code presented above, Muslim men and women are not allowed to stare at other persons who are not dressed properly (in accordance with the Islamic rules). Staring at (semi) naked people of the opposite sex is perceived by many Muslims to be a very serious breach of Islamic rules as this is considered to be only one step away from adultery, one of the biggest harams (forbidden by Islam). In order not to put themselves in such delicate situations, Muslim men and women are advised to avoid going to places where they may encounter tourists of the opposite sex who are not dressed appropriately. At destinations that adhere to the principles of halal tourism, Muslim tourists can rest assured that everyone, from tourists to staff, will be dressed appropriately.

16.3.2 Privacy and Family

Privacy is one of the most important issues in Islam. At the same time, the family is regarded as the foundation stone of the society. According to the Sharia, a man and a woman cannot live together if they are not married. Based on the same Islamic rules, unmarried couples cannot travel together, stay in the same room, have dinner in a restaurant, or swim together as they may do in the western-oriented societies. In addition, family life is to be kept private.

In consideration of these requirements, a Sharia-compliant tourism operation will be designed in such a way as to ensure a high level of privacy. For example, unmarried couples will not be accepted at the hotel or camp site, separate rooms with bathrooms will be allocated to families, and separate leisure (recreational) facilities (including beaches, swimming pools, and spas) will be presented for men and women.

16.3.3 Halal Food Service

Halal food refers to food that complies with the Sharia law and can be consumed by the Muslim tourists. Muslims are not allowed to eat pork, pork-derived foods including lard and bacon, and meat and by-products from carnivorous animals or

those that feed on carrion. It is also deemed haram if animals are slaughtered without religious pronouncements (reciting the name of Allah) (Stephenson 2014). Consumption of any food or drinks with alcoholic content is also prohibited (Dugan 1994; Battour et al. 2010). Moreover, Muslims are not permitted to visit places where alcohol is consumed. In order to be considered as Islam-compliant, tourism operations should serve halal food, and if alcohol is served, this should happen in special rooms, hidden from the view of the Muslim guests rather than in the public areas.

16.3.4 Other Requirements of Islam-Compliant Tourism

In addition to meeting the main requirements explained above, a good halal tourism operation will also provide the following to its guests. (Razalli et al. 2012; Eid and El-Gohary 2015; Battour et al. 2010; Henderson 2010; Stephenson 2014):

- prayer mats in the rooms (Muslims must pray five times a day including during travel and holidays);
- qibla (Mecca) markers or stickers indicating the direction of Mecca in the rooms (a necessity for praying);
- copies of the Qur'an in the rooms or reservation desk, if possible;
- beds and toilets positioned away from facing Mecca (it is an element of respect in Islam);
- toilets fitted with a bidet shower (hygiene after using the toilet is very important in Islam);
- female and male prayer rooms equipped with the Qur'an and built-in wudhu facilities located outside prayer rooms, if possible;
- conservative television channels;
- art that does not depict human and animal forms;
- no music expressing seductive and controversial messages;
- no casino or gambling machines or not allocated in public places (Muslims are not permitted to visit places where gambling is practiced);
- appropriate entertainment for Muslims (Islamic music, etc.).

16.4 The Situation of Halal Tourism in Turkey

Turkey is a country that is centrally situated between Asia and Europe between the Black Sea in the north and the Mediterranean in the south. It has 7200 km of coastline with hundreds of beautiful beaches, of which 436 are blue flag beaches. Therefore, among 50 countries, Turkey ranked second in the 2015 Blue Flag program, following Spain with 578 beaches, according to results announced by the International Blue Flag jury (HDN 2015). There are also 19 blue flag-marinas in Turkey. Moreover, Turkey is very rich in many other natural beauties such as mountains, lakes, rivers, caves, and geothermal springs. In terms of geothermal tourism potential, Turkey is among the top seven countries in the world and ranks

second in Europe with 1300 thermal springs (ISPA 2015). In addition to natural riches, the country is the birthplace of many ancient civilizations that left their mark in history. The country has a historical heritage of successive civilizations from the Hittites, Phrygians, Lycians, Lydians, Ionians, Romans, and Byzantines to the Seljuks and Ottomans. All these natural and historical attractions make Turkey a well-known tourism destination (ISPA 2015).

The roots of contemporary tourism in Turkey go back to the establishment of the Tourism and Promotion Ministry in 1963. In the 1960s and 1970s, very limited signs of organized tourism activity existed in Turkey (Duman 2012). However, in 2011, Turkey ranked as the sixth most popular tourist destination in the world and fourth in Europe, according to the UNWTO World Tourism barometer (UNWTO 2015), attracting nearly 40 million tourists per year, and the number continues to rise every year. From 2013 to 2014, the number of international tourist arrivals increased by 5.3 %. As of 2014, Turkey's total tourism income is 34.3 billion dollars and average expenditure per person is 828.3 dollars (AKTOB, 2015). Besides, the number of tourism licensed accommodation establishments is 4248 and the number of beds is 1,116,872 (YİGM 2015).

Moreover, Istanbul's Atatürk Airport had more than 45 million visitors in 2012, of which 29 million were passengers on international flights. The Turkish tourism industry has grown above the global average in recent years, and the direct contribution of the industry to the GDP reached nearly USD 35 billion in 2014. The tourism sector targets 60 million tourist arrivals and revenues of USD 80 billion by 2023 (TURSAB 2015).

There is no statistical data on the number of halal tourists in Turkey or on the share of halal tourism in Turkish tourism. However, a number of secondary sources may offer some information on the situation of Islam-compliant tourism in Turkey. For example, according to a report by Shafaei and Mohamed (2015), Turkey is ranked third among halal-friendly Muslim destinations among Organization of Islamic Cooperation (OIC) countries, after Malaysia and the United Arab Emirates (Table 16.2).

Secondly, according to the results of a research conducted in 2013, there are a total of 152 halal tourist facilities spread all over Turkey. Since the total number of

Table 16.2 The top ten halal-friendly Muslim destination countries

Holiday destinations (OIC countries)	Ranking
Malaysia	1
United Arab Emirates	2
Turkey	3
Indonesia	4
Saudi Arabia	5
Morocco	6
Jordan	7
Qatar	8
Tunisia	9
Egypt	10

Table 16.3 The number of halal tourism destinations in Turkey

Destination	5-starred	4-starred	3-starred	Unrated	Total
Beach hotels and resorts	9	4	4	3	20
City hotels	4	8	4	6	22
Health and thermal resorts	6	1	1	9	17
Total	19	13	9	18	59

The distribution of these destinations to the provinces of Turkey is presented below (Table 16.4)

Table 16.4 The distribution of halal tourism destinations to provinces in Turkey

Destination	Beach hotels and resorts	City hotels	Health and thermal resorts	Total
Afyonkarahisar			4	4
Ankara		1	4	5
Antalya	7	1		8
Aydın	1			1
Balıkesir			2	2
Çankırı			1	1
Çorum			1	1
Düzce	1			1
Istanbul	1	18		19
Izmir	1			1
Kütahya			2	2
Muğla	8			8
Nevşehir		1	2	3
Yalova	1	1	1	3
Total	20	22	17	59

tourist facilities in Turkey is 3830, the share of halal touristic facilities is about 4 % (Tekin 2013). More information about halal tourism can be found on an Internet site called halalbooking.com (2015) which includes halal tourism destinations. As of October 2015, this site hosts a total of 59 halal tourism destinations situated in Turkey. The details of these destinations are presented below (Table 16.3).

16.5   Conclusion

When people travel to fulfill their religious obligations or to visit sacred places connected to their religion, these travels are part of religious tourism. Because these travels involve Muslims, religious tourism is often labeled as "Islamic tourism." However, the term "Islamic tourism" is also used for tourist activities of Muslims that do not have a religious purpose but comply with the rules of Islam (are halal).

For this reason, in order to avoid confusion, this study has used the term "halal tourism" or "Islam-compliant tourism" instead of Islamic tourism.

Halal tourism is a subcategory of tourism geared toward Muslim families who abide by the rules of Islam. It covers all kinds of tourist activities in seaside destinations, hotels, spas, ski centers, forest camps, shopping centers, or anywhere else so long as they are obeying the guidelines and regulations of Islam. In order for a tourism operation to be considered halal, it must strictly follow the Islamic law regarding three main criteria: dress code, privacy, and halal food service.

In Turkey, one of the most popular tourism countries in the world, there is no statistical data on the number of halal tourists or on the share of halal tourism. However, Turkey is one of the most preferred countries by devout Muslim tourists, and according to secondary sources, the share of halal touristic facilities is about 4 % in Turkey. Also, a favorite Internet site called halalbooking.com includes a total of 59 halal tourism destinations situated in Turkey.

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Part III
Assessing Alternative Tourism

Chapter 17
Post-Fordism, Alternative Tourism and Sustainability

Istvan Egresi

17.1 Alternative Tourism and Post-Fordism

In Chap. 1, we discussed how globalization has influenced the development of mass tourism. Several changes have happened globally since the 1980s that paved the way for the rise of alternative tourism. One of these was the shift from Fordism (or mass production) to post-Fordism (or lean production, also known as *Toyotaism*). While mass production is very rigid and very resistant to change, lean production (or "flexible production") is based on the application of the new communication and information technologies which allow for easy switch between models. Large production volumes are still necessary, but this can be fragmented between different models (Stutz and Warf 2012). More differences between Fordism and post-Fordism are outlined in Table 17.1.

Post-Fordism also reflects the rapidly changing consumer tastes. In the tourism context, it has led to the segmentation of tourist preferences and the proliferation of alternative tourism forms (Telfer and Sharpley 2008). However, unlike in other industries, in the tourism industry, post-Fordist forms of tourism have not completely replaced Fordist mass tourism, but rather the two coexist side by side (Ioannides and Debbage 1998). For example, in tourism, globalization is manifested in two polar ways: on the one hand, there is a continuing trend toward the creation of larger and stronger multinational corporations (MNCs) and strategic alliances encouraging mass tourism and, on the other hand, there is a trend toward more localized "branding" and niche marketing, which tends to favor alternative tourism (Meethan 2004: 117).

The creation of economic and political blocks (such as the Schengen agreement), which was an important factor in supporting mass tourism, has also contributed to the development of alternative tourism. For example, it has led to the increase in the

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Table 17.1 Differences between Fordism and post-Fordism (Stutz and Warf 2012: 207)

Fordism	Post-Fordism
Vertically integrated	Vertically disintegrated
Long-run contracts	Short-run contracts, just-in-time inventory systems
Large firms	Small firms
Economies of scale	Specialized output
Competitive producers	Cooperative networks
Product price	Product quality
Mass consumption	Segmented markets
Unionized	Non-unionized
Unskilled labor	Skilled labor
Routinized work	Varied tasks
National linkages	International linkages

frequency of short travel and alternative forms of tourism (such as city breaks or transborder shopping tourism) to neighboring countries, or even longer tours including a number of countries (Faby 2006; Tömöri 2010).

The devolutionary movement around the world and the transfer of decision making to lower-level governments has created another situation in which local and regional governments are competing with each other to attract investment. The development of mass tourism resorts requires huge investments that can be done by the central government or by private investors. However, even in the latter situation, central governments are expected to play a very important role in tourism development (for instance by building the infrastructure) (Hall and Page 2006). Regional and local governments generally do not have the financial capacity to get involved in such projects (Kerr 2003) and will tend to focus on the development of smaller-scale, often niche tourism projects, thereby favoring the development of alternative tourism over mass tourism.

Also, more recently, the postmodernist current emphasizing cultural difference and fragmentation has been successfully challenging the global culture model. Hence, the emergence of a new trend in tourism: individuals traveling in search for authentic culture, the privilege of alternative tourism. This is also linked to two other concepts, cultural commodification and cosmopolitanism (see Murray 2006), and is in line with post-Fordism, which is illustrated in tourism by the "rapidly changing consumer tastes and the emergence of niche and segmented markets" catering for different tastes and styles (Mowforth and Munt 2009: 22; Franklin 2003). The number of repeat visits has decreased, as more tourists are searching for alternative sites and attractions, while travel is characterized by greater flexibility choice and self-direction (Franklin 2003).

More recently, professionals prefer to take several shorter vacations in a year rather than one longer vacation (Williams 2009). Mowforth and Munt (2009: 14) argue that "this process of globalization locates the growth and expansion of tourism firmly within the complex nature of social change." Moreover, tourism is

associated with other forms of social activities, entertainment, and relaxation, such as leisure, sport, visiting family and friends, education, shopping, culture, and hobbies (Mowforth and Munt 2009). Post-Fordism has also marked a shift in the trend from the consumption of goods to the consumption of services (Mowforth and Munt 2009).

The increase in the number of personal cars and rental cars has also allowed for more travel flexibility and increased accessibility for tourists. Low-cost airlines (which offer low fares by eliminating many traditional passenger services) have also contributed considerably to the ability to travel and have increased the number of destinations (see, for example, Goeldner and Ritchie 2009; and Page 2009). The deregulation and privatization of airlines, coupled with technological developments in the transport and communication sectors, has led to the creation of strategic alliances, which are similar to the automotive industry (see Dicken 2011), allowed for economies of scale even under fragmentation of routes (Meethan 2004).

At the same time, the newest communication and information technologies are also contributing to the development of alternative tourism. For example, many CRS are increasingly using the Internet as an interface which makes them easily accessible not only by travel agents, but also by consumers (tourists) to book more customized holiday destination products (Bramwell 2004). Moreover, many airlines have created their own websites where consumers can buy tickets directly, bypassing travel agents.

The internet also makes it possible to find and book accommodation, rent a car, find activities in the area, find detailed information about the places visited, etc., so that a personalized travel route can be created without having to go with the masses and without having to use intermediaries in the transactions (Holden 2008; Meethan 2004). Moreover, the new gadgets (smartphones, GPS, cell phone applications, etc.) allow tourists to book or make changes, as they go and find information about the places visited, without having to resort to local guides or Information Centers (Wang and Fesenmeier 2013). These new information and communication technologies allow for broader participation and control by local communities. Poon (1994: 91) characterized "new tourism" as "a tourism of the future … characterized by flexibility, segmentation, and more authentic tourism experiences."

Not only has post-Fordism determined the shift from mass tourism to alternative tourism, but mass tourism products have also become more flexible (Shaw and Agarwal 2007). This could be understood as a shift to what Shaw and Agarwal (2007) call neo-Fordism. In fact, we could argue that different modes of tourism production (pre-Fordist, Fordist, post-Fordist, and neo-Fordist) may coexist in certain destinations (Torres 2002; cited in Bramwell 2004), and the boundaries between them are blurred (Ioannides and Debbage 1998).

17.2   Alternative Tourism and Sustainable Development

In a document released a few years ago (Ministry of Culture and Tourism 2007), the government has stated very clearly its ambitions for Turkey to be one of the top five countries in the world in terms of the number of foreign tourists and tourism revenue by 2023. This target, however, would be difficult to reach without expanding tourism into alternative forms and into other geographical areas. Mass tourism has been determinant for the economic development of the Aegean and Mediterranean coastal regions; however, most of the inland provinces, lacking the type of attractions sought by mass tourists, failed to benefit from it (Seckelman 2002). Recognizing the limitations of mass tourism, the Turkish government is now actively encouraging the development of alternative forms of tourism in the country that would lead to more tourists visiting regions that are considered economically backward, thus reducing development discrepancies (Gezici 2006). By developing alternative forms of tourism, the government hopes to diversify tourism activities, prolong tourism season, and include new destinations (Tezcan 2004).

Mass tourism is being seriously challenged with respect to its sustainability (Gossling et al. 2009b). Many are suggesting Turkey shift to alternative tourism, which is perceived to be more sustainable. However, can we really say that alternative tourism is more sustainable than mass tourism? The answer to this question requires further investigation and depends on how we understand sustainability (Noveli and Benson 2005; Bramwell 2004; see also Chap. 1, by Egresi).

The understanding of the concept of tourism sustainability has changed in time. The main stages in the perception of tourism (as elaborated by Jafari 1989 and improved by Weaver and Lawton 1999) are:

1. During the 1950s and 1960s (also known as the pro-development advocacy platform), scholars advocated a policy of sustained mass tourism development. They believed that tourism may be the only means for developing destinations where other economic sectors cannot be developed. During these years, tourism was perceived as a clean industry (Lane 2009). Indeed, when compared to the heavily polluting manufacturing industry or to chemical-dependent agriculture, tourism promised to be much cleaner. Consequently, the development of mass tourism was embraced uncritically (Gossling et al. 2009a).
2. During the 1970s (cautionary platform), mass tourism was viewed as unsustainable. This is the time when Doxey (1975) and Butler (1980) published their seminal studies showing that, if tourism development takes place unchecked, the costs would eventually exceed the benefits.
3. In the early 1980s (adaptancy platform), deliberate alternative tourism was proposed as a desirable and sustainable alternative to mass tourism. Alternative tourism was supposedly characterized by parameters that were exactly opposite to mass tourism. For instance, Eadington and Smith (1992: 3) defined alternative tourism as "forms of tourism that are consistent with natural, social, and community values which allow both hosts and guests to enjoy positive and worthwhile interaction and shared experiences." Alternative tourism was also

appealing for its small-scale, dispersed tourism development, lower investment demand, and local participation (Cater 1994: 72). Hence, mass tourism was perceived as inherently bad, and alternative tourism was perceived as inherently good. However, a key term here that needs to be highlighted is "deliberate." This is to distinguish it from circumstantial alternative tourism, which means that the small scale may simply reflect the fact that the destination is experiencing the early stages within the life-cycle model. Unchecked, this could grow into full-blown mass tourism. Using a regulatory framework, tourism operations could be deliberately kept small, or "alternative" (Weaver 2006).

4. Since the late 1980s, the knowledge-based platform has rejected the previous platform as simplistic, arguing that mass tourism can be sustainable if planned and managed properly (sustainable mass tourism), and alternative forms of tourism could also have a negative impact on a destination in certain situations when it represents just the incipient stage of tourism development in that destination (circumstantial alternative tourism). Butler (1998, 1999) criticized the earlier approach to promote alternative tourism as the only form of sustainable development. He argued that "sustainable development is neither always possible nor even always appropriate in the context of tourism" (Butler 1999: 8). Also, Sindiga (1999) has shown that ecotourism (as an alternative tourism form) is not always small scale and is not always locally owned, as previously inferred. Alternative tourism cannot replace conventional mass tourism; it may be an alternative only to the most extreme forms of mass tourism (Butler 1992). The decision on what form of tourism to adopt for a particular destination should be taken after a thorough scientific analysis of the characteristics of the destination (Weaver 2006).

Jafari (2001) clearly specified that the new platforms are not replacing the preceding ones, but rather all four platforms coexist today within the contemporary tourism sector. Similarly, Clarke (1997) argued that sustainable tourism is not an inherent characteristic of a certain place, but rather a goal that all destinations aiming at tourism development should strive to achieve. He identified four different historical positions in the understanding of sustainable tourism:

1. **Mass tourism and sustainable tourism perceived as polar opposites**. Alternative tourism (small-scale) was viewed as sustainable, whereas mass tourism (large-scale) was perceived as unsustainable and, therefore, bad (Dernoi 1981; Romeril 1985). To achieve sustainability, the advice was to replace mass tourism with alternative forms of tourism.
2. **Mass tourism and sustainable tourism viewed as a continuum**. Alternative tourism often uses the infrastructure built for mass tourism. Without this, alternative tourism operations may not be profitable or sustainable (Noveli and Benson 2005; Clarke 2004; Bramwell 2004). Therefore, we cannot state that all mass tourism is inherently bad and all forms of alternative tourism are inherently good (sustainable). In fact, Hunter and Green (1995) contend that it is highly possible to find sustainable tourism between the two extremes.

3. **Sustainability perceived as a goal rather than an existing state (movement)**. Using current knowledge, the sustainability of mass tourism could be improved. It was acknowledged that large scale is not necessarily a factor of unsustainability, meaning that just because mass tourism is large scale and alternative tourism is small scale does not mean that alternative tourism is sustainable, whereas mass tourism is not (Beaver 2005; Van Egmond 2007). In fact, at the same number of tourists, mass tourism could be considered more sustainable than alternative tourism because in the latter case, tourists would be spread over a larger geographical area (Shaw and Williams 2002), even to areas which before tourism were nearly pristine (Bramwell 2004).

4. **Sustainable tourism and alternative tourism converging**. This position sees sustainable tourism and alternative tourism as in position 1, except that sustainability is viewed as a goal rather than a fact.

Weaver (2012b) argued that all tourism is already mass tourism, due to the globalized corporate tourism that connects all travel. In this context, Weaver (2012a) positions sustainable mass tourism (SMT) as the desired outcome for most destinations rather than focusing on the development of niche forms of tourism, which are labeled as "sustainable," While these forms of tourism may be more sustainable due to their smaller scale, it is not clear how the development of these niche forms will make the entire tourism system more sustainable (Peeters 2012). "Therefore, sustainable tourism should not be regarded as a rigid framework, but rather as an adaptive paradigm which legitimizes a variety of approaches according to specific circumstances" (Hunter 1997: 851).

To be fair, all tourism, mass or alternative, will have negative impacts (Marson 2011). It is unreasonable to believe that alternative tourism activities will have no environmental impact (Spilanis and Vayanni 2004). Alternative tourism can be just as problematic as mass tourism. In certain circumstances, it could, in fact, generate even more intense environmental and sociocultural pressures (Bramwell 2004). On the other hand, when managed properly, mass tourism could be more sustainable than various forms of alternative tourism (Swarbrooke 1999; Mowforth and Munt 2009). It generates economic revenue and provides a great number of jobs to local communities that may lack other economic resources. Although the ecological and cultural impact could be considerable, this could be mitigated with the right infrastructure in place. Moreover, the impact of mass tourism is limited in time and space. Seaside resort tourism, being a seasonal activity, exerts considerable pressure on the local ecology and community over a period of three to 6 months allowing for recovery during the rest of the year (Bramwell 2004). In many situations, when resorts are built outside local settlements, the sociocultural impact on the local people is limited. Mass tourists are generally not interested in exploring outside the resort. Locals may work in the resort but do not live there, thereby minimizing contact. At the same time, any form of alternative tourism, if not managed properly and not regulated, could become more harmful than mass tourism because these tourists like to explore, they like to see new destinations and to mix with the locals (Swarbrooke 1999).

Liu (2003) has also critiqued the weaknesses of the literature on sustainable tourism. He pointed out six issues that are generally overlooked in the sustainable tourism literature: the role of tourism demand, the nature of tourism resources, intra-generational equity, the role of tourism promoting sociocultural progress, the measurement of sustainability, and forms of sustainable development (Liu 2003: 459). He argued that sustainable tourism includes conventional and alternative forms of tourism that follow the principles of sustainable development (Liu 2003).

Most case studies focus on small, alternative tourism projects where the principles of sustainability are easier to analyze and implement, yet these may not provide the best solution to a tourism industry dominated by conventional mass tourism (Wheeller 1991). The opposite is also true. Often times, alternative tourism is operated by small (ideally local) companies, which could raise the question of profitability. They may require a tailored management approach that is beyond standard business practices and may not be available locally (Noveli and Benson 2005).

Often times, small firms are preferred because it is generally believed that large businesses are not local – and, therefore, have fewer linkages with local suppliers – whereas small business are more likely to be local and to be more embedded in the local economy (Andriotis 2002). However, while this may be true for some destinations, we do not have sufficient evidence to generalize (Bramwell 2004).

Alternative tourism is also often preferred because it is reckoned to allow for more community participation. However, things may get complicated when there are different, often conflicting, interests in the community. In this case, it is difficult to find a common denominator approach on how the community should develop (Noveli and Benson 2005).

The question that needs to be asked is this: Will alternative tourism increase in demand to become as significant as mass tourism? Or, even more so, can alternative tourism metamorphose into mass tourism if demand increases? Based on motivation, alternative tourism can, in general, appeal to a small group. However, there are some forms that may in the future appeal to a larger market. In this case, alternative forms of tourism may further fragment into "micro-niches" (Marson 2011). Certain niche products, however, may become so popular that they could take a more mass tourism form (Marson 2011). In fact, Butler (1989: 16) warns that "alternative small-scale tourism can change to mass conventional tourism and perhaps will inevitably do so without strict management and control." This "massification" of alternative tourism could then create a new form of modern mass tourism (Marson 2011: 1).

Will or should these new developments lead to a decline in the popularity of (classic) mass tourism? Whether or not we see a decline in the popularity of mass tourism is debatable. Williams and Shaw (1998) opined that the claims of decline in mass tourism have been exaggerated, and we can, at most, talk about a relative decline when contrasted with the rise of other forms of tourism. While some analysts argued that tourism demand is shifting away from mass tourism products toward new forms of tourism (Urry 2002), evidence from mature tourism markets does not support this claim (Shaw and Agarwal 2007).

Throughout this book, we support the argument that replacing mass tourism with alternative tourism would not be desirable and agree with others that the future can only be some combination between mass tourism and forms of alternative tourism (Weaver 2006). Many analysts maintain that developing alternative forms of tourism in the Mediterranean Basin would be necessary not to replace the dominant mass tourism, but to diversify it, in order to make it more competitive in relation to newer "sun, sea, and sand destinations" (Bramwell 2004). For example, in Egypt, people can stay in a Red Sea resort, Sharm el Sheikh, and from there, they can take daily trips to visit the historical attractions (Marson 2011).

17.3   Introducing the Chapters

Part III (assessing alternative tourism) includes six chapters. This chapter has aimed at providing the basics for the understanding of two widespread claims in the literature that are debated in the following chapters: alternative tourism as a form of post-Fordism and alternative tourism as sustainable tourism.

In Chap. 18, Pieter Terhorst and Hilal Erkus-Ozturk rebuff the widely held view that the Fordist model of mass tourism is being slowly transformed into one of flexible specialization. They argue that, in many touristic places today, the tourism production model is too complex to fit into either of the two categories. In many places, the two may in fact coexist in a variety of different combinations and forms. Terhorst and Erkus-Ozturk also disagree with the commonly held view that mass tourism, as part of the Fordist model, is necessarily very rigid and very resistant to change, while flexibly specialized tourism is always progressive and adaptable. Based on work in Antalya, an eminently mass tourism destination, they show that this city's economy has not yet shown any signs of stagnation. Moreover, mass tourism there has been characterized by frequent innovations. Based on their Antalya case study, the authors demonstrate that mass tourism in Turkey does not fit the Fordist model. Because mass tourism in Antalya started to take off at a time when Fordism in Western Europe was already on the decline and, as such, could not benefit from a Fordist mode of regulation, Terhorst and Erkus-Ozturk conclude that Antalya's mass tourism economy has become very diversified, meaning that it is characterized by a non-Fordist mode of mass tourism.

Ecotourism is considered by many scholars to be a more sustainable form of tourism because it is more environmentally concerned and because it is based on the cooperation of all stakeholders (companies involved in tourism, tourists, authorities, and local people) (Bjork 2000). In Chap. 19, Nazmiye Erdogan and Irfan Erdogan challenge this view and propose an alternative narrative. They point out that, owing to its smaller scale, ecotourism may at first seem to be more sustainable than mass tourism, but this does not automatically mean that ecotourism always supports environmental conservation and local economic development. In fact, the authors argue that the benefits of ecotourism are highly debatable. For example, Erdogan and Erdogan challenge the view that ecotourism is by default environmentally

friendly. They demonstrate that, at least in Turkey, being in the business of educating tourists about environmental conservation does not automatically translate into environmentally friendly practices for the companies involved in ecotourism. In fact, the authors argue, many hotels and travel agents have poor records in this sense. The authors also contend that, while ecotourism could certainly bring material benefits to certain local and non-local entrepreneurs, the claimed benefits to local communities have been highly exaggerated. In their conclusion, Erdogan and Erdogan expose ecotourism's conservation and development agenda as "imagined" and "wishful thinking."

Chapter 20, by Ferhan Gezici and Güliz Salihoğlu, examines the sustainability of a particular form of alternative tourism taking place in small historical villages. The authors selected the village of Cumalıkızık as their case study. Cumalıkızık is situated in the province of Bursa, very close to the capital of the province and not far from Istanbul, two very big markets which most of the visitors originate from. Most tourism studies analyze sustainability from an environmental, economic, and/or sociocultural perspective. Gezici and Salihoğlu propose an integrated approach to evaluate the sustainability of this alternative form of tourism in the village of Cumalıkızık. Using an integrated approach involves the examination of multidimensional aspects of sustainability, including collaboration among stakeholders and participation of the local community in decision making and benefits sharing. The findings of this study are mixed. On the one hand, tourism development has brought additional income to the local people at a time when the community was confronted with job losses and with a lack of any prospect for economic and social development. Also, the historical settlement was revitalized, with many buildings being renovated in the process and the cultural heritage preserved. On the other hand, perhaps due to limited awareness, the local community prioritized short-term economic benefits over the long-term sustainability of the project. For example, while many locals are involved in the production and sale of locally made food and handcrafted products, some local shops also sell non-local, often kitsch-looking, products which negatively impact the image of the village and may, in the long run, inhibit the production and commercialization of homemade local products. The authors conclude that alternative tourism should not be automatically considered sustainable; in the absence of a proper management plan in place, it could be just as unsustainable as mass tourism. However, in this particular case study, better management of tourism development could curtail the exaggerations that have happened in the process and ensure the right balance between the promotion and conservation of the village.

One of the main criticisms regarding mass tourism is that the local community is not sufficiently involved in decision making and does not share in the benefits accruing from tourism development in their local area. Using Göreme, in the Cappadocia region, as a case study, Chap. 21, by Hazel Tucker, provides an in-depth examination of the development of an alternative form of tourism characterized by high levels of local community participation. The author shows that, while this community-based operation was run successfully in the early stages, to the benefit of the entire community, in time, some community members have

achieved more success than others, leading to dissension in the community. Also, the community has lost a certain level of control of the operation to investors from outside the community. In spite of these minor deviations from the ideals of community-based tourism, Tucker views the Göreme case as a success story that could and should be replicated elsewhere in Turkey.

Chapter 22, by Fatma Gül Turanlıgil, argues that the sustainability of alternative forms of tourism should not be taken for granted and that sustainable tourism requires interventions and planning. The chapter aims to examine how state policies have affected the sustainability of tourism development in Turkey. The 2023 Strategic Action Plan, published in 2007, emphasized sustainability as one of the most important factors in Turkey's tourism. The same document mentions alternative tourism as one of the new directions of tourism development in Turkey. However, the author criticizes the apparent disconnect between tourism planning which is done by the Ministry of Culture and Tourism and the effective application of these principles locally. Turanlıgil shows that this centralized tourism planning and policy making may create obstacles in the cooperation between local authorities and other stakeholders. Although, being closer to the events, local authorities have a much better understanding of the local impacts of tourism development, they have very little administrative power to change anything. This is particularly important in the case of alternative tourism since these forms of tourism tend to be more localized and there is higher expectation for sustainability. The chapter ends with recommendations for public policies that would ensure the sustainability of alternative tourism.

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Chapter 18
Beyond Fordism and Flexible Specialization in Antalya's Mass-Tourism Economy

Pieter Terhorst and Hilal Erkuş-Öztürk

18.1 Introduction

In political-economic literature on tourism, it is widely argued that the Fordist model of tourism has gradually been transformed into one of flexible specialization (Ioannides and Debbage 1998a; Poon 2003). The Fordist model stands for mass-consumption, absence of class- and lifestyle distinction, economies of scale, standardization, predictability of quality, sellers' markets (controlled by tour operators), passive consumers, and a loss of authenticity of place whereas flexible specialization stands for distinction according to class and lifestyle, small-scale production, niche markets, economies of scope, quality uncertainty, buyers' markets, active consumers, and respect for authenticity of place. In tourism literature, flexible specialization is considered to be superior to the Fordist model because it is assumed that mass-tourism yields lower profits than flexibly specialized tourism, generates much more environmental degradation, has no consideration of local norms and culture, and destroys the authenticity of places, and its mass-consumerism is associated with alienation. Thus, the switch from Fordism to flexible specialization is generally seen as progress. No wonder that policy makers in mass-tourism cities such as Antalya attempt to diversify their urban tourism economies.

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The general aim of this paper is to critically reflect on the dualism of Fordist mass-tourism and flexibly specialized tourism on the basis of our empirical research on Antalya and to go beyond it. More specifically, we argue, *first*, that mass-tourism *without* a Fordist mode of regulation has not much to do with Fordism and that flexible specialization differs from post-Fordism (a term not much used anymore). Despite their apparent similarities, the *theory* of flexible specialization differs from the approach of the French regulation school. That is why it is somewhat curious to speak of a switch from Fordism to flexible specialization. *Secondly*, based on our work on Antalya—a mass-tourism city *parexcellence*—we aim to show that Antalya's mass-tourism deviates from the Fordist model in several ways. Antalya's mass-tourism began to grow after the decline of Fordism in western Europe and Turkey, and the capital-labour relations in Antalya's tourism are at a far distance from Fordist ones. In addition, the political-economy of Antalya's mass-tourism is highly variegated. There is a lot of variety in the tourism value-chain from the Netherlands to Antalya, and in the larger Antalya region two different forms of tourism capitalism can be distinguished, namely enclave tourism capitalism and disorganized tourism capitalism. The variety of how Antalya's mass-tourism is organized suggests that the distinction between Fordism and flexible specialization is too crude. *Thirdly*, mass-tourism and flexibly specialized tourism should not be equated with stagnation and progress, respectively. Antalya's tourism economy has not shown signs of stagnation up to now. It has become ever more diversified over the last 25 years, and the growth of Antalya's mass-tourism is accompanied with a lot of innovations in the city's hotel and restaurant industry.

18.2   From Fordism to Flexible Specialization?

Regulation theory is basically a macro-political-economic theory that says that the crisis tendencies that are endemic to capitalism are reduced and postponed for some time when a specific accumulation regime is coupled to a mode of regulation that fits to it. In the post-war period, the accumulation regime of mass-production was combined with a Fordist-Keynesian mode of regulation that regulated (1) *capital-labour relations* (collective bargaining at the national scale; wages were tied to productivity growth and tendentially increased to underwrite mass-consumption); (2) *interfirm competition* (monopolistic forms of regulation enabled concentration within major national industries, and competition between large firms was mediated through strategies to rationalize mass-production techniques); *the financial system* (the money supply was regulated the national scale through the US-dominated Bretton Woods system of fixed exchange rates). In addition, the national state became extensively engaged in managing aggregate demand, reducing business cycles, generalizing mass-consumption though income redistribution and the growth of the welfare state, and in regulating uneven spatial development through various regional policies. Finally, national states were relatively auto-centric (the Bretton Woods system reduced the interstate movements of financial capital and

Keynesian policies do not work in very open economies) and policed by the US global hegemon (Boyer 2004).

The Fordist-Keynesian mode of regulation formed a coherent whole, by which is meant that the different institutional arrangements complement each other; that is, one institutional arrangement makes the other more efficient and vice versa. That does not imply that all institutional arrangements are equally important. There is a hierarchy of institutions. According to Amable (2003, pp. 66–73), capital-labour relations were the dominant institutional arrangement of the Fordist mode of regulation.

From the foregoing, it is clear that Fordism has a much broader meaning than just mass-production and mass-consumption. Fordism means mass-production and mass-consumption plus a mode of regulation that fits to them. Without the latter, it is better to speak of just mass-production and mass-consumption, not of Fordism.

During the 1970s, the link between national mass-production and national mass-consumption became shattered due to various interconnected trends and developments: the declining profitability of Fordist sectors, the intensification of global competition, deindustrialization and mass-unemployment, and the abandonment of the Bretton Woods system. Ever since then all elements of the Fordist-Keynesian mode of regulation has been undermined. The *capital-labour relations* have changed (collective bargaining has been decentralized from the national to the sectoral and firm level, capital-labour relations have become more individualized and are no longer the dominant institutional arrangement, and, more generally, the power relation between capital and labour has changed in favour of the former). *Interfirm competition* has been exacerbated due to liberalization policies at the national and supranational scales. The *financial system* has been deregulated which has resulted in a financialization of the economy (the financial system has become the dominant institutional arrangement). The *state* has followed supply-side and monetarist policies, has dismantled the welfare state, has abandoned or reduced policies of income redistribution, has established public-private partnerships and other 'networked' forms of governance, and has appointed some cities as spearheads of national economic growth. Regarding the *international configuration*, the relations between subnational, national, and supranational scales have been systematically rearranged in which the national state no longer plays a dominant role. Brenner (2004) speaks in this context of a 'relativization of scales'.

The development of these post-Fordist institutional arrangements has been accompanied with a growing importance of flexible specialization as a technological paradigm defined as the production of a wide and changing array of customized products using flexible, general purpose machinery and skilled, adaptable workers. This new configuration of post-Fordist institutional arrangements and flexible specialization is often labelled as post-Fordism. But this is confusing because the *theory* of flexible specialization as developed by Piore and Sabel (1984) and others is, notwithstanding many similarities, different from that of the regulation school in at least three important ways (Hirst and Zeitlin 1997). *First*, it is more a theory at the micro- and meso-level than regulation theory. It does not start from the assumption of crisis tendencies inherent to capitalism that can be postponed for

some time by a mode of regulation. *Secondly*, the theory of flexible specialization does not see productive systems as integrated and coherent totalities but identifies variable connections among technology, institutions, and politics. Similar problems may be solved in different ways, which is why a plurality of institutional frameworks can be observed in both mass-production and flexible specialization. Thus, the practical realization of the possibilities of both mass-production and flexible specialization depends on a contingent and variable framework of institutional regulation at the level of the firm or region and at the (supra) national level. *Thirdly*, the theory of flexible specialization considers mass-production and flexible specialization as ideal types (none of which is superior to the other!) rather than empirical generalizations or descriptive hypotheses about individual firms, sectors, regions, or national economies. That is why neither mass-production nor flexible specialization could ever be fully predominant in time and space, and why empirical research shows that hybrid forms of productive organization are the rule rather than exception. Most tourism researchers interpret the switch from mass-production to flexible specialization as a broad empirical generalization but conclude that the generalization does not hold because tourism services are almost always produced by a combination of mass-production and flexible specialization (Ioannides and Debbage 1998b, pp. 99–122; Torres 2002; Bramwell 2004). If they would have interpreted mass-production and flexible specialization as ideal types they would be less surprised that the broad generalization does not hold.

18.3   Antalya's Booming Non-Fordist Mass-Tourism

Antalya is a booming 'sand-sea-Sun' mass-tourism place. Over the last fifteen years, its number of visitors has steadily grown from 1 million to 10 million. The majority of tourists come from Russia, Germany, the Netherlands, and the UK, who all arrive by air because the city is hardly accessible to them by car. No wonder that most of the trips from those countries to Antalya are organized by tour operators, who sell either combinations of transport plus hotel or all-inclusive trips (transport plus full board in a hotel). All this suggests that Antalya tourism perfectly fits the Fordist model of tourism. But it does not.

Antalya's tourism began to grow in the 1980s when Fordism in western Europe was already in decline for almost a decade. In the Fordist era, the European airline industry was dominated by national carriers who were heavily supported and protected by the state. Their monopoly positions kept prices of airline tickets so high that the middle and higher middle classes in western Europe could not afford to go on holidays by plane. That is why western European tour operators hardly offered trips abroad by plane. It was precisely when Fordism began to decline that the European and global airline market became gradually liberalized. The liberalization of the airline market was, in fact, part of the broad switch of Fordism to

post-Fordism. This opened the door to low-cost carriers to enter the airline market and to tour operators to offer trips abroad by plane, particularly to low-wage/low-cost places such as Antalya.

A similar argument can be made for Turkey. In post-war period (and before), the Turkish state followed a policy of a rapid modernization of society and attempted to stimulate economic growth through an import substitution policy as a result of which national industries were heavily protected. Notwithstanding the state's strong influence on economic life, the post-war Turkish accumulation regime can be better labelled as Kemalist than Fordist (Fuat Keyman and Öniş 2007, pp. 13-17). A capital-labour compromise, which is the dominant Fordist institutional arrangement, was absent in Turkey. Around 1980, two important political-economic changes took place that have stimulated the growth of tourism in Antalya, namely a general liberalization of the economy in combination with an export-led growth policy and a policy to stimulate tourism growth in so-called tourism zones (on which later more). In short, it is the *decline* of Fordism in western Europe and the neoliberal switch in Turkish political-economic policy that have stimulated the growth of mass-tourism in Antalya. Thus, Antalya's mass-tourism has been booming *without* a Fordist mode of regulation. It is non-Fordist.

18.4   Variety of Tourism Value-Chains from the Netherlands to Antalya

In tourism literature, all-inclusive trips offered by tour operators at a large scale are almost always equated with Fordism. True, mass-consumption and mass-production in *vertically integrated firms* are key characteristics of Fordism. But are tour operators who sell all-inclusive trips and/or a combination of transport plus hotel from the Netherlands (Dutch tourists are third largest in Antalya) vertically integrated firms? According to the research of Erkuş-Öztürk and Terhorst (2010), the tourism value-chain from the Netherlands to the greater Antalya region is governed in a highly variegated way. There is a large variety of types of market, network, and hierarchy relations between tour operators, airline carriers, hotels, and travel agencies. Next to one vertically integrated tour operator who owns an airline carrier, hotels, and travel agencies, they distinguish no less than six other modes of economic governance of that tourism value-chain. Most of the latter consist of different combinations of hierarchy, market and network relations between key actors in the chain. Some tour operators are very big (some Dutch tour operators had been taken over by global tour operators but are almost fully autonomous in their decision-making power and their value-chains differ significantly from those of their mother company) but there are also a number of (very) small ones. That is not surprising because the barrier of entrance to the tour operator market is fairly low, particularly for Turkish immigrants who have business and personal network

relations with their home country. The significant number of small tour operators and the low entrance barriers to the tour operator market suggest that economies of scale are less important than is often assumed. The mergers and takeovers of tour operators have probably more to do with strengthening their market position than with economies of scale. This is in line with empirical research of industrial economists on many other industries that shows that industry concentration, mergers, and takeovers have often nothing to do with economies of scale (Bain 1956; Blair 1972; de Jong 1976; Schenk 2008).

In short, regarding interfirm relations and size distribution of tour operators, mass-tourism to Antalya and other Turkish sand-sea-Sun places is organized in very different ways. The vertically integrated Fordist firm coexists with other modes of economic governance that are in accordance with the theory of flexible specialization, except in one respect. The tour operator market is a typical price-fighters market which conflicts with the theory of flexible specialization. As Hirst and Zeitlin (1997, p. 226) argue, flexible specialization should not be confused with unregulated markets and cutthroat price competition.

18.5 Antalya's Two Micro-Models of Tourism Capitalism

The production of Antalya's mass-tourism services is also variegated in another respect. Terhorst and Erkuş-Öztürk (2011) distinguish two different micro-models of tourism capitalism in Antalya, namely enclave tourism capitalism and disorganized tourism capitalism. These two forms of tourism capitalism are different regarding state-business relations and the way they are scaled.

Antalya's enclave tourism capitalism is the outcome of the tourism policy central state has followed ever since the early 1980s. To stimulate investments in tourism central state or, more precisely, the Ministry of Culture and Tourism has created territorially defined tourism centres. These tourism centres are not governed by the city of Antalya but by state-founded tourism infrastructure associations and corporate company associations in collaboration with the Ministry of Culture and Tourism in Ankara. Tourism entrepreneurs are stimulated to invest in these 'new tourism state spaces' by tax deductions but are obliged to become a member of above-mentioned business associations and to contribute to the public investments in the tourism zones made by the latter. These tourism zones are well-planned and are dominated by big four- and five-star hotels that offer all-inclusive services to the more well-to-do tourists.

Disorganized tourism capitalism is predominantly found in Alanya, the administrative status of which is equal to all other Turkish municipalities. Alanya's tourism development has been organic; that is, it has not been developed on the basis of systematic urban planning, largely because the state-business relations are a mixture of arm's length and particularistic (clientalistic) relations. The majority of

hotels are family-owned, small businesses, but there are also a number big, higher quality hotels. Most of these big hotels are a member of voluntary business associations whereas the membership rate of the small family businesses is very low, as a result of which business associations are dominated by the big hotels. The urban tourism landscape of Alanya looks somewhat chaotic through western European eyes, and the city is generally visited by lesser well-to-do tourists than the tourism zones of Antalya's enclave capitalism.

In sum, Antalya's mass-tourism services vary in different ways. Antalya's enclave capitalism is not Fordist whereas Alanya's disorganized capitalism is somewhat close to the model of flexible specialization. Yet, in terms of tourism growth one cannot say that one form of tourism capitalism is superior to the other. Both models have shown a high tourism growth.

18.6   Very Asymmetric Capital-Labour Relations

As said before, the Fordist mode of regulation was dominated by the capital-labour nexus, in which the power position of labour vis-à-vis capital was relatively strong. The opposite is the case for Antalya's tourism workers whose position vis-à-vis hotel employers is very weak. There are general and specific reasons for that. In general, the majority of workers in Turkish cities are (children of) former peasants and agricultural labourers who have no class consciousness at all. In addition, independent, strong labour unions conflict with the political ideology of Kemalism and the Turkish political elites have always marginalized, if not oppressed, labour unions. Finally, Turkish democracy has been fragile over the last fifty years as a result of which leftist parties, the 'natural' allies of labour unions, have remained weak. Next to these general reasons, there are specific reasons why the position of tourism workers vis-à-vis hotel employers is very weak. According to Celik and Erkuş-Öztürk (forthcoming), the consciousness of hotel workers is very weak because most of them are seasonal workers with very flexible labour contracts (if they have at all) who return to the countryside in the off-season period. In addition, they can hardly organize meetings to discuss their bad working conditions because of their long daily working hours and the spatial dispersion of their places of work. Finally, class consciousness, they argue, is generally not only developed in places of work but also in non-working daily life. But Antalya's tourism workers can hardly meet each other in their scarce free time because their dormitories are scattered in space.

To conclude, the capital-labour relations in Antalya's hotel industry have neither to do with Fordism nor with flexible specialization with its skilled workers and trustful and cooperative capital-labour relations.

18.7   Antalya's Mass-Tourism Growth has Triggered Economic Diversification

In economic geography, it has long been debated whether it is better for a city to be economically diversified or highly specialized. Cities are better off with economic specialization, it is argued, because they benefit from localization economies (firms in the same industry benefit from a specialized local labour market, the local availability of suppliers of specialized inputs and (semi-) public goods that can only be used by the same industry, a strong local interfirm competition, bonding social capital, and a local circulation of tacit knowledge).

Critics of the specialization thesis, by contrast, argue that cities are better off with economic diversification because they are better proof to industry-specific shocks and take advantage of urbanization economies (firms in *different* industries benefit from a variety of positive externalities, such as the availability of (semi-) public goods that can be used by different industries, a pool of specialized workers whose skills can be used in different industries, bridging social capital, and knowledge spill-overs between firms in different industries, the cognitive distance of which is not too large).

Empirical research has not given a final answer to this discussion. In their almost exhaustive review of all empirical literature on this question, Beaudry and Schiffauerova (2009) come to the conclusion that the empirical literature has provided substantial academic support for the positive impact of both specialization and diversity on regional economic performance, although specialization has a somewhat more negative impact than diversity. Thus, mass-tourism cities are not necessarily much worse off than non-tourist cities.

The (dis)advantages of specialization and diversification are mostly discussed in static terms. This is not very satisfying because small cities are almost always more specialized than big cities. To become more diversified, cities have to grow on the basis of economic specialization. Urban growth on the basis of mass-tourism leads to two opposite processes. On the one hand, the urban economy becomes more specialized in mass-tourism because other economic activities, including small-scale, alternative tourism services, are crowded out due to rising real estate prices, increased competition on the labour market, and various other negative externalities (in smaller cities, it is more difficult to escape from negative externalities than in larger cities). On the other hand, urban growth on the basis of mass-tourism leads to a diversification of the economy, including the tourist industry. *First*, the more economic growth, the larger markets are, and the more division of labour (as said Adam Smith two centuries ago). This applies certainly to the tourism sector that consists of a large number of different industries that are directly and indirectly related to tourism. *Secondly*, urban growth on the basis of mass-tourism leads to a growing local population that stimulates a diversification of services to the local population.

To find out which of above-mentioned two processes is strongest, Erkuş-Öztürk and Terhorst (2015) made shift-share analyses[1] of the economy of Antalya for the period 1990–2012. They find a fast and competitive growth of industries directly related to tourism (accommodation, food, and restaurant services) as well as some industries indirectly related to it (construction, wholesale and retail trade, arts, entertainment, culture, recreation and sports, social and related public services, real estate, and support activities), all of which have generated a diversification of Antalya's tourism economy. On the other hand, a number of manufacturing industries have simultaneously been crowded out (especially textiles, apparel, leather, and related products). Thus, Antalya's tourism economy has become more diversified, notwithstanding the crowding out of some manufacturing industries. This is confirmed by their analysis of Herfindahl-indexes.[2] All industries directly and indirectly related to tourism have become more diversified.

In sum, the growth of Antalya's mass-tourism has triggered a diversification of its economy. This suggests but does not proof that the increasing division of labour as a result of mass-tourism growth has stimulated the growth of a lot of flexibly specialized economic activities directly and indirectly related to tourism as well as activities unrelated to it.

18.8 Innovations in Antalya's Hotels and Restaurants

In Fordism, firms compete predominantly on price and in flexible specialization on quality. A growth of mass-tourism presumes hotels and restaurants to become ever more standardized. On the other hand, an increasing diversification of Antalya's tourism economy presumes that hotels and restaurants try to distinguish themselves from others through innovations in products and services. What types of hotels and restaurants are more innovative than others? In 2013, there 62 hotels in Antalya city centre (20 five-star hotels, 20 three-star hotels, 11 two-star hotels, and 11 boutique hotels). According to the research of Erkuş-Öztürk (forthcoming), five-star hotels are most innovative, followed, at a large distance, by boutique hotels whereas the three- and four-star hotels are hardly innovative. The most innovative hotels are big and collaborate with other hotels as well as with other firms in tourism associations. In addition, the most innovative hotels invest more in other hotels and recruit more workers who were employed in other hotels before. In sum, Antalya seems to have a dual hotel market. On the one hand, there are the big, five-star, innovative hotels whereas the other hotels are hardly or not innovative. The latter, more standardized type of hotels fit to a mass-tourism city whereas the innovative luxurious hotels do not.

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[1]A shift-share analysis is a statistical technique to determine what portions of regional economic growth or decline can be attributed to national, industry, and regional factors.

[2]A Herfindahl-index measures the degree of firm diversification of an industry.

There are also great differences in the level of innovativeness of restaurants in Antalya. The empirical research of Erkuş-Öztürk and Terhorst (2016) shows that *first*, those higher quality restaurants are significantly more innovative than lower-quality restaurants probably because chefs and restaurateurs of high-quality restaurants have more culinary-specific cultural, social, symbolic, and economic capital than the latter. *Secondly,* restaurants that are visited by a mix of locals and tourists are more innovative than restaurants either visited by locals or tourists. The growth of the market of mixed restaurants is *higher* than of restaurants mainly visited by locals and more *stable* than of restaurants mainly visited by locals. Thus, their market position is more favourable to innovations. In addition, their quality is higher and, as mentioned above, higher quality restaurants are more innovative. Finally, the fact that they are, to a large extent, visited by locals reduces the uncertainty that is always associated with innovations. *Thirdly,* and not very surprisingly, most standardized restaurants mainly visited by tourists are located in passers-by streets. They have no reputation and are dependent on visitors who try to find a restaurant by walking around whereas higher quality restaurants are dependent on their reputation, which enables them to be located in places known by locals and tourists who actively try to find them. Thus, the restaurant market for tourists and (lower-) middle-class locals is segmented. *Fourthly*, the most innovative restaurants are found in mixed areas, i.e. areas that are visited (and inhabited) by locals *and* tourists such as Kaleiçi and Konyaalti-East. This is consistent with the above-mentioned result that restaurants visited by a mix of locals and tourists are most innovative.

The fact that restaurants visited by both locals and tourists are most innovative suggests the following mechanism of diversification of the restaurant industry in the mass-tourism city of Antalya. The growth of mass-tourism leads to a growing, more diverse urban population. Restaurateurs who open a new, innovative restaurant are initially oriented at the market of locals. In course of time, those restaurants for locals are subsequently visited by tourists. Thus, it is via the growth of the local population that the restaurant market of Antalya has become more diversified.

18.9   Conclusion

In this paper, it is argued that the switch from Fordist mass-tourism to flexibly specialized tourism is a misnomer. Fordism means mass-production and mass-consumption combined with a Fordist mode of regulation with its specific capital-labour relation, interfirm competition, financial system, and state policies of demand management, income redistribution, and collective (welfare-state) consumption whereas flexible specialization implies a specific theory that is different from post-Fordism. Because Antalya's mass-tourism has been booming *after* the decline of Fordism in western Europe and *without* a Fordist mode of regulation, it is a non-Fordist mode of mass-tourism.

At a closer look, Antalya's mass-tourism shows that it is highly variegated and combines in some cases a few characteristics of Fordism and flexible specialization but in most cases, it deviates from both. In the tourism value-chains from the Netherlands to Antalya, the Fordist integrated tour operator firm coexists with a variety of market and network relations between tour operators, airline carriers, hotels, and travel agencies that are close to flexible specialization. But Antalya's two micro-models of tourism capitalism, 'enclave tourism capitalism' and 'disorganized tourism capitalism', are very different from the models of Fordism and flexible specialization, respectively, and the extreme asymmetric capital-labour relations of hotel workers are neither Fordist nor flexibly specialized.

Our research also shows that Antalya's (tourism) economy has become more diversified, despite the crowding out of a number manufacturing industries, and the city's hotel- and restaurant industries have become more differentiated as well through innovations. This is in accordance with the research of Torres (2002), Bramwell (2004) and Kontogeorgopoulos (2004) who point out that mass-tourism places have become more diversified. Torres (2002) calls this phenomenon neo-Fordism and others stress that in the production of mass-tourism one almost always finds combinations of pre-Fordism, Fordism, and flexible specialization. In political-economy literature, however, one can find more refined typologies of successors of Fordism. Rogers Hollingsworth and Boyer (1998), for instance, distinguish five 'social systems of production' on the basis of (1) volume of production (ranging from high to low), (2) competition by price or quality, and (3) speed of adjustment (ranging from slow to fast) (Table 18.1).

Although this typology is more refined, we strongly doubt whether it makes sense to label the production of tourism in tourism places is dominated by one of above-mentioned types or by neo-Fordism as Torres (2002) did in her research on Cancun. The tourism 'industry' of most places consists of a lot of different economic activities, and as shown in this paper, Antalya's mass-tourism economy has become ever more diversified in a large variety of economic activities directly and indirectly related to tourism. Instead of trying to label all those different activities as one of above-mentioned types, it is better to follow a different approach that starts from ideal types. According to Rogers Hollingsworth and Boyer (1998) and Crouch (2005), economic activities can be coordinated by the following ideal types: market,

Table 18.1 A typology of social system of production

	Volume of production	Competition price or quality	Speed of adjustment
Fordism	High	Price	Slow
Diversified-quality mass-production	High	Quality	Slow
Flexible mass-production	Middle	Price	Fast
Flexible specialization	Low	Price	Fast
Craft production	Low	Quality	Slow

After Rogers Hollingsworth and Boyer (1998), p. 22

hierarchy, association, network, community, and state. None of each ideal type is found in reality but is always found in combination with one or more other ideal types. In-depth empirical research must show by what mix of those ideal types all the different economic activities that form together the 'tourism industry' are coordinated. It requires in-depth research at a small scale but, we believe, it will bring us further than trying to label the tourism economy of tourism places as Fordist or flexibly specialized or whatever.

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Chapter 19
An Alternative View of Ecotourism with a Specific Reference to Turkey

Nazmiye Erdoğan and İrfan Erdoğan

19.1 Introduction

Many scholars, policy makers, researchers, and environmentalists show special interest in ecotourism worldwide. According to the widely declared objectives of ecotourism, it aims at sustainable and responsible use of natural and cultural resources, contributes economic development of local areas, employs natural resource management, boosts social cohesion and environmental awareness, and preserves cultural and natural heritages. However, not every scholar and researcher shares this view: The benefits of ecotourism are widely debated due to the discrepancies between the widely publicized objectives and practices throughout the world. Concepts and claims related with reducing poverty, increasing stakeholder participation, contributing to the local culture and life, and objectives of local, national, and international investors, hotel industry, tourism agencies, and state organizations have been critically studied and discussed.

The present chapter starts with a brief evaluation of prevailing and alternative explanations of ecotourism. Then, the current status and foremost aspects of ecotourism in Turkey are presented. In doing so, the following main parties involved in ecotourism are studied:

a. Ecotourism business: sales, production, distribution, and service activities in ecotourism in terms of their structures, stated policies, objectives, and nature and outcome of their daily ecotourism practices;

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b. Local destinations: character, position, and function of local destinations in ecotourism;
c. Connection between local destinations and environmental principles of ecotourism;
d. Ecotourists: customers of ecotourism and allied industries, and users of destinations;
e. Legal control and promotion of ecotourism: the progress and current situation in ecotourism policy of Turkish State;
f. Environmental policy of tourism and allied sectors;
g. Academic involvement: prevailing nature of academic interest in ecotourism.

19.2 General Background on the Nature of Ecotourism

The term "ecotourism" was first introduced in the 1960s. According to The International Ecotourism Society (TIES), ecotourism is now defined as "responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education" (TIES 2015). Ecotourism has been widely proclaimed as an economically viable and environmentally sustainable alternative to mass tourism because, according to proponents, (a) it has minimal negative impacts on nature and culture, at worst; (b) it facilitates conservation and biodiversity; (c) it carries and spreads environmental and cultural awareness; (d) it generates revenues for service providers and local investors; and (e) it enhances the socio-economic well-being of the local community.

If the above statements were true, there would be no need for the following principles of ecotourism listed by the TIES in 2015 that include (a) minimizing physical, social, behavioral, and psychological impacts, (b) recognizing rights and spiritual beliefs of local people, (c) building environmental and cultural awareness and respect, (d) providing financial benefits for conservation and local community, (e) delivering memorable interpretative experiences to visitors that help raise sensitivity to the host countries' political, environmental, and social climates; and (f) working in partnership with them to create empowerment.

There are mounting examples of sustainable practices in particularly large enterprises. They do so, it creates a better image for the business, reduces costs, improves efficiencies, manages risks, meets emerging legal and regulatory requirements, and engages staff in corporate social responsibility. This serves as (a) a key driver of employee satisfaction, (b) means of competitive advantage by offering differentiating experiences to customers, (c) instrument in meeting emerging consumer trends, and (d) sustainer of company by protecting the environment on which it depends (CREST 2015).

As ecotourism continues to witness expansion, it has also turned into highly influential and complex sets of activities. New concepts and features are added to its definitions such as responsibility, environmentally friendly destination

management, and sustainable development of local populations (Torquebiau and Taylor 2009). It is presented as a preferable form of tourism and asserted that it contributes to local and regional economic development, benefits and empowers local communities, provides environmental conservation and scientific research, protects wildlife, endangered species, and fragile ecosystems, educates and creates widespread environmental awareness among people, tourists, and tourism industry, and fosters world peace (Kelkit et al. 2009; Hsu and Lin 2013; Honey 2008). It is given importance by many developing countries hoping to improve their economies in an environmentally sustainable manner (Coria and Calfucura 2012; Libosada 2009). Concurrently, multitudes of activities have emerged in order to generate market expansion and increase tourist demand for ecotourism. Tour operators, tourism agencies, and related food and beverage, transportation, travel, and accommodation sectors have included rural and natural areas in their field of activities. Tourism investors have expanded their ventures beyond the seashores and moved to rural areas and inside the wilderness, protected areas and national parks. In the meantime, the need for and activities of demand creation and expansion for ecotourism have increased tremendously. Governments, bureaucrats, academicians, and business people in developing countries have started considering ecotourism as an engine of growth and a source of foreign exchange and employment to revive national and local economy (Anup et al. 2015). Precious resources have been diverted to the provision of airports, local transport, infrastructure, and hotels with a view to creating a niche of their own in the international ecotourism market. Natural forests have been encroached by expanding tourism activities. Old houses and attractive physical environments in rural areas, as well as historical neighborhoods in cities have been restored. People in some places have been removed from their lands and houses, and investors who have close (mostly financial) relations with high-ranking officials in governing bodies have moved in, and eye-catching environments have been created in the name of historical, cultural, or natural authenticity in order to attract domestic and international tourists. As a result of increased interest, ecotourism has become one of the fast-growing businesses throughout the world: The UNWTO in 2012 predicted that ecotourism, nature, heritage, cultural, and "soft adventure" tourism will grow rapidly over the next two decades and global spending on ecotourism is expected to increase at a higher rate than the tourism industry as a whole (CREST 2015).

Meanwhile, professional activities have also prompted serious debates in every aspect of ecotourism. According to TIES, "the term ecotourism is widely recognized and used, but it is also abused, as it is not sufficiently anchored to the definition. The ecotourism community, therefore, continues to face significant challenges in awareness building and education and actively working against green-washing within the tourism industry…. More governments have developed ecotourism strategies, but not all have been well integrated into mainstream tourism and environmental policies, or supported by action" (TIES 2007). Some critics state that ecotourism is simply a permutation within a neoliberal conservation agenda (Fletcher 2012; Igoe and Brockington 2007). In his study, Fletcher (2012) put forward that ecotourism cannot help but exacerbate the very inequalities it purports

to address. In ecotourism, every cultural value and natural entity turn into commodity and local people become cheap labor in the process of ecotourism activities (West et al. 2006). It is an integrated part of global economic restructuring that is designed to facilitate and expand the tourism industry and its allied industries beyond the confines of time (seasonal activity) and space (travel to seashores) (Erdoğan 2003; Horton 2009; Hunt and Stronza 2011; Kiss 2004).

19.3 Ecotourism in Turkey

Turkey has richness incomparable to other countries in terms of its natural assets such as mountains, forests, highlands, 8000 km coastlines, numerous lakes and streams, about 9000 species of wild life, and fascinating geological formations such as caves and canyons. This natural wealth puts Turkey in quite an attractive position for ecotourism capital (Erdoğan 2015). Pursuing the neoliberal policies of the economics of globalization, Turkey adopted ecotourism in the 1980s as an additional economic growth strategy to tourism. The 1982 Tourism Encouragement Law provided comprehensive promotion and support to tourism-related establishments. Later, a detailed incentive system was introduced and expanded. Over the years, different administrations have played an active role in tourism development by means of fiscal and monetary instruments.

19.3.1 Ecotourism as Business

Ecotourism refers to tightly interacting and closely interrelated professional activities of business enterprises. That is why the structure of the (eco)tourism sector is a complicated one since it includes many interrelated parts that encompass almost every industrial, economic, cultural, and political administrative structure. However, it primarily includes travel agencies, tour operators, tour guides, local, national and international transportation, and accommodation, catering, and recreation services. All these are locally, nationally, and internationally organized business entities in differing sizes, powers, and influences.

19.3.1.1 Tourism Accommodations

Tourism accommodations are organized under various types and their structure varies even within the same type. They are mostly are organized as hotels, motels, holiday villages, boarding houses, camp grounds, apart hotels, guest houses and bungalows in Turkey. In 2014, there was total of 9188 municipality licensed, 1117 tourism investment licensed, and 3131 tourism Operation licensed accommodation establishments. There were two mountain houses, seven village houses, and one

mountain pasture house with tourism operation license (TURSAB 2015b). The total
number of persons that stayed in facilities with the operation license was 40.9
million. 23.7 million were foreigners while the remaining 17.2 million were Turkish
tourists (Ministry of Culture and Tourism 2015).

Tourism accommodations show two main organizational trends: There are
multitudes of small firms and there are vertical and horizontal integrations. The
tourism multinationals have their own extensions and branch offices of their parent
companies at every important destination in Turkey. There are quite powerful hotel
and vacation village chains in the integrated structure of the Turkish tourism
industry. There are also large national independent hotel and vacation village
chains, of which a few operate hotels in different Mediterranean, Balkan, and
Turkic countries. The major independent local accommodation chains supply
quality tourist housing to international tourism markets. The main development in
the Turkish tourism has been the internationalization of firms and their operations in
the key European markets. Hence, the development of local tourism enterprises is
mostly stalled (Erdoğan 2009).

19.3.1.2 Transportation

Transportation is the essential link between the tourist generating regions and
tourist receiving countries via mostly air transportation and between main centers
and local destinations via mostly land and sea transportation. There are
Turkish-owned tour operators in different European countries with private airline
investments such as Öger Tour with Atlas Jet, Bentour with MNG Airlines, GTI
Tours with Sky Airlines, Birce Tour with Inter Air, and Corendon Tour with
Corendon Airlines. Turkish Airlines and other twelve private airline companies
have been operating international and domestic lines, with a capacity of over 50
thousand seats.

19.3.1.3 Travel Agencies and Tour Operators

Travel agencies are business organizations embodying the portion of travel industry
that provides marketing services, establishes connections between the product
(industry) and consumer (tourists), and provides the distribution service as inter-
mediaries. The organizational structure and activities of travel agencies is regulated
by the Law 1618 concerning travel agencies. This law and the Association of
Turkish Travel Agencies provide the definition of travel agencies and list the ser-
vices they can offer. Travel agencies are grouped under three categories according
to the services they perform (see, TURSAB 2015a).

Group A agencies: According to the law, group A agencies are granted provi-
sional operation licenses for a period of 2 years. Provisional operation license of an
A group travel agency can be converted to operation license if the agency can
obtain within this period of 2 years certain amount of foreign exchange earnings as

specified by the relevant article of the law. Group A agencies offer and perform all services specified in Article 1 of the Law 1618. They produce and market all kinds of activities of travel agencies. Group A agencies organize tours to foreign countries from Turkey provided that such tours do not exceed 25 % of the amount of foreign exchange they brought from abroad in the previous year, through the tours arranged by them. Foreign travel agencies cannot organize tours to other countries from Turkey.

In Turkey, it is hard to distinguish travel agencies from tour operators because some travel agencies also act as tour operators and vice versa. They operate vehicles, offer guided itineraries in a destination with air as well as ground transportation, hotels, and other services. They, on their Web pages, claim to offer high-quality services for all business and holiday trip organizations, flight tickets, hotel reservations, cultural tours, all kinds of outdoor activities, daily nature tours, package tours, insurance, car rentals, obtaining visas, delivery of tickets to office/home, notification of potential travelers for special flights and tours, congress and seminar organizations, fairs, yacht tours, providing tour guides, and transfers (from airport to hotel). However, such all inclusive claims do not necessarily mean such services would be actually provided. In fact, they provide very limited services (Erdoğan 2009).

Group B agencies sell tickets for international land, sea, and air transport and tours arranged by group A travel agencies. Group C agencies organize and market domestic tours for Turkish nationals in the country. The group A agencies provide international services while the group C agencies only work at national level. Group B and C agencies can also carry out the services which are entrusted to them by A group travel agencies.

Travel agencies must have a business certificate from the Ministry of Tourism and Culture and be a member of the Association of Turkish Travel Agencies (TURSAB). The right of monitoring the agencies was given to the TURSAB by the law no. 1618. TURSAB is a professional organization having the status of legal person, established by Law in 1972.

The number of agencies is steadily increasing in Turkey. At the end of 2014, there were 7950 travel agencies including branch offices in nearly all cities (TURSAB 2015b). However, majority of the agencies are located in two or three major cities of mass tourism.

Turkish travel agencies need a modern management system emphasizing global market expansion and global administration, specialization, convergence, a qualified work force, renewal, research and development, and sustainability.

Furthermore, the very existence of tourism facilities with hotels, lodges, bungalows, and restaurants does not mean that they are engaging in ecotourism or nature-based tourism. Fencing a large area of land on top of a mountain, organizing tours and daily excursions to remote and natural areas are not sufficient conditions for an activity to be called ecotourism. Although travel agencies have expanded their operations to the rural and natural areas since the expansion of ecotourism, it is rather doubtful if any or some of their operations are eligible to be called ecotourism. Widespread environmental interest has encouraged the use of ecotourism

as a marketing gimmick to give businesses a green edge on the competition. Misleading advertisements and engaging in marketing activities using names and symbols provide false images such as "nature with its best," "eco-paradise," "eco adventure," "sole eco-feeling," and "adventure experience." Promotional activities add "eco" label in front of everything, such as Eco-Rent-A-Car, Eco Taxi, Eco Cinema, and Eco Auto Park (Erdoğan 2012). Content of Web pages of tourism agencies in Turkey indicate general lack of interest and sensitivity to environment beyond some catchy words (Erdoğan 2012).

The natures of daily practices from production to consumption create and sustain certain human and environmental circumstances that form the prevailing character of human and environmental conditions. The dominant mode of doing business combined with the lack of environmental consideration, improper facility planning, organization, management, and unwanted negative impacts on flora and fauna make it very difficult to have the kind of "ecotourism" that is depicted by the promoters. Regarding general nature of the travel agencies, very few Turkish travel agencies have environmentally oriented structural characteristics. It means that Turkish agencies are in need of structural adjustment to the new tourism environment based on sustainability.

19.3.2 Local Destinations: Mystified, Packaged, and Sold

Local destinations in ecotourism refer to (a) places that ecotourists visit; (b) places that various kinds of businesses use to make money; (c) places that indigenous people live, (d) places of fauna and flora, and (e) local material, immaterial human resources that are used for enjoyment by ecotourists and consumed for extraction of profits by businesses. The ecotourism destinations include rich variety of places such as communities with their own historical life styles, national parks, pastoral and protected areas, mountains, lakes, and rivers.

19.3.3 Ecotourism for Enjoyment and Profit from Local Areas

The explanations about local destination and impacts of industrial practices significantly vary according to the theoretical approach, knowledge, and vested interests. That is why, according to some studies in Turkey and other countries, ecotourism generates local jobs via tourism services such as various kinds of restaurants, souvenir shops, eco hotels, eco lodges, campsites, bungalows, chalets, pensions, cave hotels, guesthouses, home-stay accommodations, transport, and guiding services. Thus, it provides new sources of income, engenders local empowerment, and inculcates a sense of community ownership, local development,

and new local business opportunities (IUCN 2012; Stronza 2007; Mustika et al. 2012; Reimer and Walter 2013; Seetanah 2011; Nyuapane and Poudel 2011; Jalani 2012). On the other hand, alternative/critical studies focus on issues such as disruption of local livelihood, external interference in local historical development, economic exploitation of destination, land-grabbing, lost of land, physical displacement, exacerbation of poverty, causing interior-migration, cultural degeneration, cultural hybridity, and cultural annihilation, impacts on flora and fauna, habitat destruction, and environmental degradation.

The basic question here is whether or not ecotourism activities compromise local life, culture, and environmental quality for the sake of vested interests of certain industries that are presented as, e.g., national economic prosperity by the governing power structures and relations. That is why the fate of destination depends on the outside interests and policies. The idea of empowerment of local population is a forged explanation that disguises the control of outside forces. What remains for local people is to participate, remain silent, or take a risk and demonstrate some opposition.

In Turkey, the development of ecotourism has led to the expectation that local handicrafts, agriculture, and services can gain momentum. However, all success stories in Turkey or elsewhere are the success stories of ecotourism investors and service providers, not the success stories of local community in general. Furthermore, explaining success with the level of total revenues misleads us, because the important point is not the total gain, but the nature of the distribution of total wealth gained via ecotourism. Success studies in Turkey and elsewhere treat the existence of few local enterprises and "better than nothing employment and income level" as the indicator of local economic development, while ignoring the negatively changing condition of vast majority of local people brought by the arrival of ecotourism/tourism. Activities related with land value, capital formation, and use of land in local areas in Turkey, unfortunately, present a highly distorted power and interest relations that work against the large majority of people, because of, e.g., land speculations and appropriations by the powerful centers.

During our observations over 15 years in the north, west, and south of Turkey, we witnessed the followings: Tour operators control most tourist flows to ecotourism areas. That is why, the tourism revenues of the local businesses depend principally on establishing business relations with tour operators (travel agents). Those who do not or cannot establish such a relation cannot survive. Tour operators/agencies offer visits to local communities as part of their programs. They obtain the cooperation of one or two local economical, cultural, or political organizations by, e.g., paying user fees, bringing tourists for meals and shopping, renting indigenous-built huts or bungalows for overnight stays, and preferential hiring. They get a preset fee, commission, or gift for such cooperation as kickback in return.

They make verbal agreements with one or two establishments in local areas and bring the tourists only to these places in order to make some extra money for themselves. Thus, they establish a symbiotic relation with one or two establishments and shun and exclude other places, services, and individual sellers.

Furthermore, local people who have handmade materials to sell are kept away from tourists and denied access to accommodations. The excursions are mostly limited to only predetermined places. The worst is that some tour operators utilize tricky means and ways so that visitors do not spend even a penny in local areas. There are numerous studies in other countries with similar findings (Duffy 2002; Hu and Wall 2014; Slocum and Backman 2011).

On the other hand, there are successful ecotourism ventures in Turkey, too, but the actual local benefits of these ventures are extremely marginal in many cases all over the world (Hsu and Lin 2013). As various studies stated (He et al. 2008; Lapeyre 2010; Fennell 2008; Meza 2009) such marginal revenues are mostly shared by a few local people who run shops, restaurants, develop activities, or have access to profitable locations. Namely, only those who have the financial resources or private partners get the largest portion of small benefits that remain at the local communities. Only very small portion of the local labor force, as it happens all over the world, get the extremely low-paid seasonal jobs. Some researchers (Mbaiwa and Stronza 2010; Zanotti and Chernela 2010) think that these small incomes are better than the existing means of living which is generally characterized by poverty and exclusion. Through similar explanations, exploiting the exploited and poverty, and employing power over the powerless are justified.

In Turkey and other countries, local people (excluding few exceptional affluent ones) (a) have extremely limited access to resources to produce their own wealth, (b) are never part of the inclusion or participation in planning and decision-making processes in ecotourism (or any other kind of economic and political processes beyond participation in their own exploitation through predetermined activities such as voting and working as laborer), (c) have no capital for business capacity, (d) lack education, skills, and experience in getting higher paid jobs. Thus, statements about the development of indigenous community through externally induced economic activity such as ecotourism and about the accountability of local people for anything related with ecotourism are cunningly forged assertions, false justifications, and mind and behavior management ploys.

The prevailing nature of the ownership and business practices, and creation and distribution of wealth in (eco)tourism in countries like Turkey reflect considerable imbalance and inequality, perpetuate the lack of access to land and natural resources, deepen the economic inequality and disempowerment of local people, and alienate local community from planning process (e.g., Horton 2009). Ecotourism related facilities are mostly concentrated in the hands of few wealthy local families and outsiders. The local livelihood is connected to poverty through the mode and means of production of ecotourism that also encompass the lack of access to employment and income diversification (e.g., Lepper and Schroenn 2010).

What makes the local situation worse is that ruling forces in countries like Turkey surrender control of organization and operation of many resources, including local resources for ecotourism, to private powers and foreign interests in the name of liberalization, privatization, decentralization, deregulation, and democratization (Duffy 2000; He et al. 2008; Mowforth and Munt 2003).

Large portion of (eco)tourism studies also establish invalid causal tie between the level of local participation with attitudes, perception, motivation, education, access, or commitment (Stone 2015). They base their invalid conclusions on the existence of significant statistical relations that never mean the existence of causality beyond simple correlation unless the researcher designs a causal study which is based on a sound theoretical rationale. Namely, statistics alone do not spell causality, but only correlation. They establish wrong causality, because attitudes, perception, motivation, education, access, commitment, and participation exist together: If an individual does not have capital, political ties, and power to decide and act, his/her perception, motivation, education, access to information, communication ability, and attitude do not matter at all, because he/she can participate in ecotourism only as laborer whose working conditions are decided by others.

19.3.4 Conservation and Biodiversity via Ecotourism

One of the most stated principles of ecotourism is the sustainable use of exhaustible natural resources with no or minimal negative environmental effects: It represents eco-friendly use of natural resources (Nyuapane and Poudel 2011; Surendran and Sekhar 2011). Furthermore, it is widely claimed that ecotourism helps saving animals and fragile ecosystems by not only responsible uses, but also providing financial funds for conservation or renovation (Salvador et al. 2011; Zambrano et al. 2010). It also builds environmental awareness, sensitivity, and respect. Such claims are supported by studies throughout the world that make the exceptions as rule by concluding that ecotourism is significantly effective in promoting sustainable use, conservation of flora, fauna, and biodiversity.

19.3.5 Ecotourists as Customers and Users

Ecotourists are, first of all, customers of tourism enterprises and allied services. At the same time, they are users and/or consumers of natural and human environment.

Environmental education, attitude, concern, and behavior of ecotourists (and local people) are presented as the sole solution to ecotourism problems. Contrarily, (eco)tourists (and local community members) are the last link in the chain of negative effects on flora and fauna, habitat, livelihood, and culture. The root of the problem and solution has nothing or very little to do with, e.g., knowledge, education (e.g., Fletcher 2015), effective or better policy formulation, efficiency, sufficiency, capacity building, certification for sustainable tourism, ecotourism accreditation programs, involvement of the professionals, external auditing and the like. The environmental conditions and ecotourism problems and solutions all over the world are related with those highly educated people who organize, prepare, and implement effective programs and policies and run the businesses and services.

They are perfectly aware of what and why they do and probable consequences of their professional practices. Hence, it is necessary to revise/change the prevailing modes of organizational structures, production and distribution of goods and services, and relations of daily practices, if we are after real solutions to environmental problems.

The nature of ecotourists is rarely questioned in terms of whether they are really different than mass tourists or they are readily accepted as eco-friendly, responsible, and sensitive people in general. Yet, they are considered as individuals to be educated for environmental sensitivity, conservation, and responsibility. That is why many behavioral principles of conduct are "to do and not to do prescriptions."

There are many different kinds of ecotourists with different kinds of goals and activities. Besides the affirmative characteristics of ecotourists highlighted by the proponents of ecotourism, the activities of ecotourists are also associated with crime, prostitution, alcoholism, sexually transmitted diseases, cultural erosion, disturbance of wildlife behavior and habitat, vegetation damage, soil erosion, trail erosion, litter, and pollution (Steven et al. 2011; Kreiner et al. 2013; Dixit and Narula 2010). There is a huge gap in Turkey, too, between words and deeds, not only in industrial practices, but also ecotourist aspects of the process (Erdoğan and Erdoğan 2012).

(Eco)tourists have a common goal: Their basic motive is to have good time, not to conserve or contribute to the environment or sustainable ecotourism, unless their primary purpose is environmentally related one, not having a nice holiday. Consequently, the basic question regarding the (eco)tourists is whether they have the kind of relational culture that makes them pay close attention to the environment and sustainability. Environmentally oriented culture requires widespread socialization and acculturation that uphold environmentally sensitive mental, intellectual, and relational existence in daily life in, e.g., family, school, work, mass media, and internet settings.

19.3.6 State as Regulator and Promoter of Ecotourism

Policy promotion of ecotourism and connecting it with sustainable tourism by many interested parties are abundant throughout world. The state and state institutions are the foremost ones in this respect. Policy developments in Turkey in general reflect manifestations of efforts to integrate international environmental policy initiatives across the political, cultural, and economic spectrum. Turkey has gradually put in place a regulatory framework for protecting sensitive areas and buttressing sustainable tourism development in order to integrate national environmental considerations in tourism policies and also harmonize its tourism legislation with the EU. The Ministry of Culture and Tourism has emphasized environmental sustainability especially since the beginning of the 2000. In 2004, the "Tourism Vision of Turkey 2010" and in 2007, the "Tourism Strategies of Turkey 2023" were developed by the Ministry. The Tourism Vision provided explanations and policies about

environmental sustainability. The Tourism Strategy 2023 also acknowledged the deficient infrastructure and environmental problems and provided prescriptive solutions that are found in neoliberal books. It stated that provisions shall be made for establishment of participative mechanisms such as Local Agenda 21, with the local councils becoming functional in a given neighborhood. Also, it indicated that an effective policy "… should reroute all tourism investments toward reducing the imbalances of welfare and development imbalances throughout the country and treat them with an approach that safeguards, conserves and improves the natural, historical, cultural, and social environment" and should "conserve and use natural resources in the most economically and ecologically sustainable way" (Ministry of Culture and Tourism 2007). According to the National Parks Act 2873, all developments must be compatible with the environment and, when necessary, native plants disturbed from the site and surrounding area must be relocated as an integral part of landscaping and landscape restoration.

The policy issues of ecotourism in terms of the involvement of state organizations mostly boil down to the regulation, monitoring, control, and promotion. As Banerjee (2010) and others found in their studies, the bureaucratic and relational nature and practice of ecotourism policies rarely benefit local communities and environmental conservation/protection. In essence, the problem has little to do with the lack of funding, character of population, and developmental pressures.

Unfortunately, the daily practices of tourism sector generally lag behind the legal requirements and policy objectives. Furthermore, a prevailing problem in Turkey, similar to many developing/emerging countries (Agrawal and Redford 2006), is that there is a serious lack of enforcement of laws and regulations because of the prevailing relational culture in economics, politics, and administration. Laws, rules, and regulations about ecotourism and environmental protection are bypassed, overlooked, and violated by all the involved parties, including members of state agencies since parts of the state apparatus have been co-opted by networks of private interests and powerful elites. Thus, Turkey and similar countries are in need of finding ways to enforce the laws properly, and tourism enterprises need to develop honest social responsibility and environmental sensitivity (Tosun et al. 2003; Erdoğan 2009).

State institutions in Turkey provide incentives, awards, national and global certification programs, eco-labeling, and accreditation schemes that are viewed as promising self regulatory and encouragement mechanisms for improving the industry's environmental performance (Erdoğan and Baris 2007). Yet again, there are no government-set conditions and industry practices geared toward investing in specific geographical areas, with specific criteria for the use of local goods or services, employing local people, and encouraging local financing.

19.3.7   Environmental Policy of Tourism and Allied Sectors: Words and Deeds

Travel agents, tour operators, lodging and accommodation industries, food and beverage industries, and air, land and water transportation industries comprise basic tourism and allied sectors. Overall condition of environment is an outcome of their combined policies and practices.

According to some scholars (e.g., Honey 2008; Laudati 2010), ecotourism policies are designed to influence tourist preferences for the purpose of revenue generation, which is the principle consideration.

Other policy and practice issues that are contrary to the stated characters of ecotourism include the exploitative use of resources for higher financial gains, lack of respect for carrying capacity of the destination, using means of transportation with high CO_2 emissions, wildlife and habitat disturbance and environmental degrading, negative impact on wildlife behavior, human migration to the area, decrease in growth of flora and fauna, unsustainable use of resources, the local dispossession of private land, and loss of control over the land use by local people (Banerjee 2010). The findings of Ghosh and Datta (2012) are valid for Turkey, too: The ecotourism policies and practices exclude local community members from decision-making processes and practices.

With respect to the existence of environmental policy, travel agents and hotels in general have poor records (Erdoğan and Tosun 2009). For instance, Erdoğan's study (2012) found that 88.3 % of travel agents have no environmental programs, 89.9 % have no budget allocated for environmental protection, 91.6 % have no membership to any environmental NGOs, and 96.4 % have received no award for any environmental management.

One should never forget the fact that having an environmental policy or program for educating tourists and local people about conservation (e.g., Magnus et al. 2015; Yen-Ting et al. 2014) does not automatically translate into environmentally friendly practices. Having environmental policy, knowledge, education, awareness, attitudes, and opinions are not primary determining factors that lead those who decide, manage, and implement ecotourism policies and activities, because such determining factors are not free preferences or opinions of individuals, but vested interests of the organizational structures.

Studies that are related with the environmental and policy issues of tourism and allied sectors put forward numerous policy shortcomings and suggestions as remedy. All suggestions look very impressive and significant; however, most of them remain invalid because of the exclusion of structural and relational realities of daily professional practices: There are no industrial policy drawbacks regarding, for instance, noninvolvement of the local community, local impoverishment, and local and national leakage, because this is simply the way that industrial system operate.

19.3.8   Academic Interest in and Studies on Ecotourism

Another group of stakeholders includes the academics that engage in teaching, training, and research in ecotourism. Their views of ecotourism vary according to their theoretical framework, personal biases, and personal interests. We can group academicians under three broad categories: The first one is called "mainstream scholars." They constitute the great majority in Turkey and elsewhere who consider ecotourism as a means of economic development, conservation and enhancement of environment and biodiversity, and who generally provide theoretical, promotional, normative, and mystified explanations about the nature and benefits of ecotourism.

The second one involves those who come up with alternative explanations. This group is rarely found in Turkish academia. They consider ecotourism as an economic expansion of tourism and its allied industries beyond mere beaches in order to utilize natural and local areas for financial gains via forging and promoting new forms of tourisms that include ecotourism.

The last one fall in between the first two and provides various levels of support or criticism by, for instance, dividing ecotourism organizations and activities as "true ecotourism or not" (e.g., Datta and Banerji 2015).

According to the mainstream scholars in Turkey and other countries, the business enterprises involved in ecotourism support environmental conservation by generating revenues that can be used for the sustainable management of local regions, national parks, protected areas, and historical sites and contribute to the national and local economic development by providing employment and income (Jalani 2012; Shah 2007; Surendran and Sekhar 2011). Improvement of local livelihoods through ecotourism has been widely promoted as an important policy instrument for biodiversity conservation (Lai and Nepal 2006; Scheyvens 2007). It has been praised for its contribution to the goals of poverty eradication and conservation of natural resources (e.g., Surendran and Sekhar 2011) and is put forward as an alternative to the exploitative use of environmental resources (e.g., Nyuapane and Poudel 2011). It is asserted that "ecotourism creates significant opportunities for the conservation, protection and sustainable use of biodiversity and of natural areas by encouraging local and indigenous communities in host countries and tourists alike to preserve and respect the natural and cultural heritage" (World Tourism Organization 2013). It empowers local communities, fosters respect for different cultures, and promotes indirect incentives such as improved infrastructures, health facilities, awareness, and education from tourism development (Nyuapane and Poudel 2011).

In Turkey, mainstream explanations and studies are abundant. They are mostly based on quantitative quasi-experimental (survey) designs and a high majority of them are methodologically invalid (Erdoğan 2001). They are typically concerned with providing descriptive explanations about the roles of ecotourism and effective ecotourism management, as if investors or employees of tourism industries are genuinely interested in determining the ecotourism potentials of local communities,

mountainous villages, pristine natural environments, beautiful pastoral lands, creeks, rivers, lakes, and historical places for the sake of general public.

In Turkey, meaningful critical or humane assessment of policies, ecotourism establishments, services, and related industries are almost nonexistent. It is very rare to see any significant debate among academics, planners, and decision makers about ecotourism beyond mere lip service. Instead, they portray ecotourism, facilities, services and practices as playing the role of preserving the local heritage and culture, serving local community, interpreting social, cultural, and historical values, providing information, knowledge, and education, and building sensitivity, awareness, admiration, appreciation, and respect to local life and culture. As a matter of fact such portrayal is not true.

On the other hand, some researchers acknowledge the undesirable outcomes of ecotourism and focus on the idea that financial gains have not equally spread to all areas of local community and that development and related activities have lacked efficient long-term planning necessary for sustainable ecotourism. Hence, they suggest responsible practices and necessary corrective measures to overcome the unwanted results of ecotourism activities (e.g., Datta and Banerji 2015).

Yet, others have come up with alternative theoretical and methodological approaches and question the practices and assumptions about the nature and benefits of ecotourism (e.g., Afenyo and Amuquandoh 2014; Erdoğan and Erdoğan 2012; Duffy 2002; Tribe 2003; Cater 2006; Burns and Novelli 2008; Bianchi 2009; Fletcher 2011). They provide explanations that include (a) economic replacement and destruction of historical economic development of local areas by (eco)tourism industries, (b) creation of unemployment, seasonal employment, under-paid work force and, thus, local poverty instead of local wealth, (c) increasing destruction of the traditional way of economic production, thus, contributing to the impoverishment of the greater majority, (d) empowering only a few wealthy locals who reap economic benefits as owners and partners of (eco)tourism facilities and services, (e) compulsory due to tourism activities, (f) migration to large cities because of marginalization and, then, elimination of means of producing material life, (g) highly disproportional local, national, and international distribution of profits, and (h) failure of ecotourism to reduce various local dependencies in a positive way. This group of scholars focuses on the problems in ecotourism that include (1) revenue leakages, (2) labor policy of employing skilled labor from the urban sector and unskilled labor from the locals, (3) inequitable distribution of income, (4) compulsory displacement, (5) large scale loss of land, (6) unemployment, homelessness, prostitution, violence, and destruction of local culture, (7) gradual or fast loss of traditional mode of life, (8) increase in hopelessness, morbidity, alienation, and (9) damages to flora and fauna. According to them, the promotion of local livelihoods, ecological sustainment, and biodiversity through ecotourism have been cunningly forged, prepared and disseminated factoids worldwide that promote the interests of tourism, allied industries, and sustainability; in short, ecotourism refers to the expansion of the sustainability of industrial structures.

Unfortunately, in Turkey, it is quite rare to come across any explanation and research design that provide a critical/alternative mode of inquiry on ecotourism to

address the issues mentioned here and focus on the national and international political, economic, and cultural power relations and vested interests. In fact, it is difficult to find ecotourism study in Turkey that have come up with hypotheses or conclusions indicating that ecotourism has compromised the cause of biodiversity conservation, historical culture, development, and way of life in local communities. Very few researchers in Turkey approach ecotourism as an expansion of tourism industries to rural areas and as a form of capital that is disguised as sustainable nature-based tourism that promotes conservation of biodiversity, ecological, cultural, historical, local, and scenic values.

Mainstream solutions to environmental problems are entirely different from the solutions provided by alternative approaches. Basically, the former deals with mechanical solutions to the symptoms and end products of the ecotourism processes and practices; whereas the latter focuses on the substantial changes or revisions in the industrial structures and practices that cause social, economic, cultural, and environmental problems.

19.4   Conclusion

Regardless of the country or issue one is interested in studying or explaining, they should first recognize the very fact that ecotourism ventures do not automatically imply conservation or development per se. Indeed, conservation requires delinking not only the local people, but also the tourism industry and its allied investors from the consumptive use of flora and fauna in forests, jungles and savannahs, and reducing rates of habitat conversion and wildlife eradication. We should also be aware of the extremely important differences between (1) possibilities, probabilities, potentials, "what should be," "what can or could happen," and (2) facts, "what is and how is." Unfortunately, facts versus fiction and facts versus potentials are generally confused in the explanations and studies of ecotourism. We should not replace or confuse facts with fiction or probabilities. Furthermore, we should refrain from coming up with explanations and conclusions that are nothing more than a fallacy of composition based on presenting quantitatively and qualitatively marginal cases of ecotourism practices as proof for main characteristics of ecotourism. For instance, ecotourism can provide economic incentives for local and even national development and for preserving natural areas, only if (a) the revenues and their distribution are large enough and accessible to the local populations in order to bring about such outcomes (Fennell 2008), and (b) there is proper infra-structure, sufficient ecosystem services, and a well-designed system of visitation charges and service fees that are used for the environment and local development (Alpizar 2006; Hearne and Santos 2005). Moreover, ecotourism should not be considered as the only source of development of local communities unless it provides long-term, real, and sustainable development for the entire community beyond handful local investors. It can be a complementary and supplementary factor to the historically developing way of life in a community (Mbaiwa and Stronza 2010).

The relationship of ecotourism to sustainable development, especially for the sustainability of business ventures, sounds feasible, but lacks validity in terms of the sustainability of local communities. There are numerous suggestions, recommendations, and talks about the functions of ecotourism to improve the environment and economic welfare of local people by forming a symbiotic relationship among the parties involved in ecotourism (e.g., Stronza and Gordillo 2008). Unfortunately, the provision of such a highly exaggerated benefits to local communities is an unrealistic mystification in practice, not only in Turkey, but elsewhere (e.g., Agrawal and Redford 2006; Coria and Calfucura 2012; Das and Chatterjee 2015; Carter et al. 2015). Claims that are related with the social, cultural, and psychological aspects of ecotourism are full of wishful, imaginary, and false statements of goals, effects, and outcomes of ecotourism. Regrettably, ecotourism has proved to be beneficial only to certain groups of local, national, and international entrepreneurs.

True potentials of ecotourism to improve local livelihoods is mostly undermined because of the highly uneven distribution of power, power relations, and, thus, economic benefits. In sum, there is no empirical evidence in Turkey invalidating the criticism that ecotourism spells success only in terms of generating income for tourism establishments and related industries. What is more, it spells failure in terms of meeting the promises made to local communities, due to the very nature of organization and practice of ecotourism and related structures.

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Chapter 20
The Challenges on Sustainability of Alternative Forms of Tourism

Ferhan Gezici and Güliz Salihoğlu

20.1 Introduction

According to the WTO, the number of tourists has increased from 438 million in 1990 to 1135 million in 2014 (WTO 2015). Therefore, the increasing number of tourists has created a huge demand on tourism destinations. In addition to the conventional destinations, new destinations have sprung up in the tourism market. Also, destinations which have already been in the tourism market are faced with sustainability issues due to the negative impacts of mass tourism. Furthermore, in the recent decades, tourism has shifted from being a traditional vacation approach such as recreation on a coastal area, to an active approach of learning more about different cultures and to get specific experiences within the culture and nature of the destination.

The overall impact of the sustainable development in the world reflects to tourism destinations, therefore tourism studies as well. Mainly increasing negative impacts of mass tourism on the environment and the local community of destinations have induced the concern about the sustainability of tourism. Rather than just focus on economic growth, the approaches, which emphasize the local involvement and sustainability of all aspects, have brought forward the concept of alternative tourism (Brohman 1996; Bock 1989; Pretty 1994). Alternative tourism is conceptualized as an antithesis to mass tourism's standardization of the tourism product, organization, and human resources. Thus, alternative tourism strategies put

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emphasis on a small scale, local participation, and the preservation of cultural and natural values (Brohman 1995). Although alternative tourism has emerged as an antithesis to mass tourism, the sustainability of alternative tourism could not be guaranteed (Weaver and Lawton 1999). Tomlinson and Getz (1996) emphasize that small is beautiful but it is fragile at the same time. Therefore, although the context of alternative tourism has mainly emerged with an environmental awareness, it has become more concerned about the social and economic outcomes of tourism on the local people, especially in the less-developed and rural areas. Even as it is highly challenging, for the purpose of sustainability, a holistic approach has been proposed including economic, social, and environmental aspects of tourism.

This paper aims to discuss the challenges on sustainability of alternative forms of tourism. The following section provides a review of the concepts and approaches to sustainability and alternative tourism. The case of Bursa and the tourism development process of an historical village (Cumalıkızık) are elaborated in the third section. Since Cumalıkızık is an historical village and located relatively peripherally to the highly manufacturing city of Bursa, tourism opportunities for rural areas and local development are the main focus of this paper. After realizing the tourism and alternative tourism potentials of Bursa, Cumalıkızık was evaluated as an alternative tourism destination, mainly considering its cultural heritage, natural values, and rural characteristics. Therefore, the paper answers the following questions: How Cumalıkızık became a destination; what are its breaking points and which stakeholders have taken a leading role in the development process; and what the main challenges of sustainability are. For the sustainability of tourism in Cumalıkızık, an integrated approach with the combination of culture, nature, and rural tourism has been proposed, whereas the local development is at the center of these relations.

20.2 Sustainability Issues and Expectations from Alternative Tourism

The relationship between tourism and development has long been an interest with a shifting focus over time. The modernization theory emphasizes the role of tourism as an income and employment generator with a modern western life style, whereas the dependency theory highlights the dependency of peripheral regions to the core as the main tourism generator in developed regions (Shaw and Williams 1994; Mathieson and Wall 1982; Britton 1987). Furthermore, tourism is considered to be an essential activity for peace through cultural interactions (Telfer 2002). However, an increasing number of tourists and pressure on destinations has caused the problems of mass tourism. The concept of sustainability has mainly occurred due to environmental concern about tourism impacts, whereas sustainable development covers all aspects of the economic, social, and environmental. Studies have tried to find out the impacts of tourism, putting forward that economic impacts are perceived as more positive than environmental and sociocultural ones (Ratz 2000;

Tosun 2002; Ap 1992; Besculides et al. 2002; Jurowski et al. 1995; Williams and Lawson 2001). On the other hand, the findings of studies focused on the measurement of environmental impacts emphasize the increasing awareness of ecological features (biodiversity, coastal land features, and critical changes in the habitat). However, visible physical impacts such as sewage, waste discharge, air and water pollution are perceived as more than ecological impacts (Hillary et al. 2001; Hughes 2002; Goodall and Stabler 2000).

In the literature, there is a distinction between sustainable tourism development and sustainable tourism. According to Butler (1993), sustainable development in the context of tourism has been identified: …*which is developed and maintained in an area that it remains viable over an indefinite period and does not degrade the human and physical environment*. On the other hand, sustainable tourism is considered as a form of tourism. Barke and Newton (1995) point out that sustainable tourism must be based on more than a narrow ecological and environmental perspective; rather it must be multifaceted to be successful. Therefore, Sharpley (2000) has noted that sustainable tourism has been inserted into the development policy. However, there is an argument that the sustainable tourism concept remains among the academics rather than being taken into practice. Thus, the expectations from the sustainable development strategies would be challenging, since most of the negative impacts of mass tourism will be diminished, while alternative forms of tourism as an antithesis to mass tourism will be induced. But as Weaver and Lawton (1999) argue, tourism on any scale is potentially sustainable or unsustainable. Moreover, alternative tourism would be considered sustainable, although elements of unsustainability are also apparent. Tourism studies have mostly proposed the tools for sustainability in tourism destinations, which are mainly related to regulations and methods for measuring tourism's impacts such as carrying capacity, visitor management techniques, environmental impact assessment, or identifying conservation areas. On the other hand, there have been studies that enhance the need of a holistic approach considering the multidimensional aspects and complexity of the issues (Weaver 1998; France 1997; Hunter and Green 1995; Gill and Williams 2008; Scheyvens 2011).

The concept of alternative tourism emerged in the later decades of the twentieth century due to different aspects. First, the negative environmental impacts of mass tourism have got the attention, and alternative forms of tourism should be something different than conventional tourism industry as it has reduced these issues. Not only increasing awareness to environmental issues, but also major shifts in the production process are significant for the emerging of alternative tourism. Secondly, the post-Fordist process has gone hand in hand with postmodernism, and it has supported alternative trends of consumption, which are far from the standardization of the tourism product toward more personalized travel experiences. Furthermore, visitors from big cities have increasing interest in the remote and natural areas, which are the base for alternative tourism. Thirdly, alternative tourism provides diversification of tourism activities and is an opportunity for relatively less-developed areas. Thus, it would be possible to reach more balanced spatial and temporal distribution of visitors and economic gains of tourism. Meanwhile, the

alternative tourism approach has been welcomed for policies on regional and rural development. From all of that, the main objective is to minimize local negative impacts, and the characteristics of alternative tourism should be area-specific, on a small scale, stimulate individual visitors and local involvement, consider long-term and holistic processes (Eadington and Smith 1992; Weaver 1998; France 1997; Hunter and Green 1995; Jenkins and Oliver 2001). Furthermore, the needs of sustainability have mainly brought forward the role of governance, networking among stakeholders, community participation, and empowerment of local people (Milne and Ateljevic 2001; Bramwell 2011; Hall 2007; Cawley and Gillmor 2008; Ruhanen 2013; Farmaki 2015). However, the networks of cooperation and collaboration have seen the major elements of the integrated process. The study of Saxena and Ilbery (2008) concluded that the difficulty of achieving coordinated actions is even within the small and rural areas.

Moreover, Weaver (2006) argues that some forms of tourism, which were much older than mass tourism, were discovered as alternative forms of tourism. Also, complexities of definition and different labels for alternative tourism would be other challenges for studies on alternative tourism. Agro-tourism, rural tourism, eco-tourism, green tourism, soft tourism, and responsible tourism are the ones identified as alternative tourism (Pearce 1992; Lanfant and Graburn 1992; Roberts and Hall 2001; Newsome et al. 2002). However, a community-based tourism approach (Murphy 1985), which focuses on local participation in the development process, occurs before the concept of alternative tourism. Moreover, there have been increasing numbers of studies considering the issues of local involvement to the tourism development process (Scheyvens 2002; Telfer 2002; Gezici and Gül 2004). In this paper, we mainly focus on rural areas promoting tourism as a tool for rural/local development, whereas tourism would be an opportunity to preserve the cultural and agricultural landscapes and complement the agricultural economy with respect to its sustainability (Aslam et al. 2012; Garrod et al. 2006; Trukhachev 2015). As Lacher and Nepal (2010) comment that alternative forms of tourism promote visitors to rural areas in developing countries, we should also pay attention to possible negative impacts and threats of tourism on the sustainability of rural areas, such as losing local control and ownership, reducing agricultural production, diluting identities, and raising the cost of living (De la Torre and Gutierrez 2008).

20.3 The Case of Bursa: Alternative Tourism Potentials and Challenges

20.3.1 A Tourism Vision of Bursa and the Potentials of Alternative Tourism

Bursa is one of the most developed provinces in Turkey and is located in the Marmara region, which historically was the center of the Ottoman Empire. The

industrialization process began in the 1960s, while the importance of Bursa has increased as one of the major centers related to the export-based development policy of Turkey since the 1980. According to 2014 per capita export data, Bursa is 4th, following Istanbul, Kocaeli and Gaziantep (TUIK 2015a). While the per capita income was 29 % above the national average in 1997, it increased to 68 % in 2006.[1] The colocation of manufacturing industry in Bursa has created a demand on the agricultural sector; however, the density of industrialization, migration, and rapid urbanization has caused negative impacts on the fertile agricultural fields by pollution and loss of land. The rapid changes, urban sprawl, and increasing pressure on the lands have created the need for a new plan for the province of Bursa, combining the economic development with spatial development. Furthermore, following the world trends, the local authorities are especially ambitious to make progress on tourism sector.

The current national policy document on tourism is *Tourism Strategy 2023 Vision*, which has been prepared by the Ministry of Culture and Tourism. The strategy document highlights the main points of the vision: to make tourism a leading sector for *regional development* and increase the number employed with a *sustainable tourism approach*. Moreover, the target was identified to make Turkey an international brand, being among the first five countries in the number of tourists and revenue by 2023. The tourism development regions and axes have been defined within the strategy document. Bursa appears within the *cultural tourism region*, while congress tourism has also been identified for diversification of tourism products (Ministry of Culture and Tourism 2007).

The vision of a regional plan, prepared by the Bursa Development Agency (including the provinces of Eskişehir and Bilecik) for the years of 2010–2013, is defined as 'a wealthy region with knowledge-based industry and agriculture and a tourism center with its culture and natural values'. In addition to the emphasis on cultural tourism, one of the targets is to develop alternative tourism products in order to extend the tourism season (BEBKA 2011).

The number of tourists in Bursa is 2.02 % of Turkey and 7.2 % of the Marmara region (TUIK 2015b). Bursa is ranked 9th among the 81 provinces, while it is 2nd among 11 provinces in the Marmara region due to the number of visitors. The number of tourists in Bursa has increased by 85 % from 2005 to 2010 while the domestic tourists are 81 % of the total visitors according to 2014 data (TUIK 2015b). The international market has been basically from Europe (34 %), while the number of tourists from Saudi Arabia (19 %) and other countries from the east and Arab peninsula (Russia, UAE, and Kuwait) has increased in the last two decades. SWOT analysis highlights the strong parts of tourism in Bursa as a diversity of tourism products. However, the main issue that has occurred is the *lack of*

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[1]Currentincome data is not available for the provinces after the establishing NUTS 2 level regions in Turkey.

mobilizing the existing tourism potentials.[2] As we know, the dominance of the manufacturing industry has caused a delay in the desired contribution of tourism to the urban economy.

According to the Tourism Working Group Survey of the Bursa Metropolitan Plan, the major origins of domestic visitors are from the three big cities of Turkey and the majority of visits are a 1- to 2-day trip with 44 % and 3–5 days with 27 % of total visitors. Both the growth rate of the number of visitors and the occupancy rate are below the national average. Demand and supply of accommodations are mainly concentrated in the central districts, while the most well-known and attractive areas are historical districts for cultural tourism and Uludağ mountain as the first winter tourism center of Turkey. Furthermore, the most visited places within Bursa are identified, respectively: 38 % historical city center, religious centers 30 %, Iznik, Cumalıkızık, Mudanya, Inegöl 19 %, and Uludağ 15 %.[3] The survey with the hotel managers has also brought forward winter tourism (85 %), cultural tourism (76 %), and thermal tourism (69 %), while tourists have pointed out cultural tourism, health and thermal tourism, winter tourism, congress tourism, and ecotourism as the most convenient tourism products for the future in Bursa.[4]

The increases in the number of tourists and tourism revenues are generally considered as the most important indicators for tourism development. However, recent approaches take into consideration the sustainability of natural and cultural values and social inclusion within the region/city in order to maintain the tourism income rather than measuring the development just by numbers. Therefore, the road map of tourism should include those concerns, by enhancing the strong parts and solving the problems. From that point, the Tourism Working Group conducted their strategies based on six subregions in Bursa by analyzing the existing potentials of different types of tourism: culture and heritage, winter, thermal/spa, convention and exhibition, coastal and alternative (Fig. 20.1).

Regarding the tourism vision of Bursa, four main objectives are identified as follows:

1. To increase competitiveness.
2. To develop tourism by conserving the nature and cultural values.
3. To diversify the tourism products.
4. To utilize tourism for local economic development.

It is not expected that all potentials would be mobilized at the same time and that the different types of tourism are not competing, but they are complementary to each other. To diversify the tourism products not only provides a more balanced spatial

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[2]Analysis of Bursa based on the Report of Tourism Sector of Bursa Master Plan, conducted by the Metropolitan Municipality of Bursa (2012) The corresponding author involved the planning process as the advisor of Tourism Sector Working Group.

[3]The data based on the Visitor Survey were conducted by the Tourism Sector Working Group of the Bursa Master Plan in 2012.

[4]The data based on the Hotel Survey were conducted by the Tourism Sector Working Group of the Bursa Master Plan in 2012.
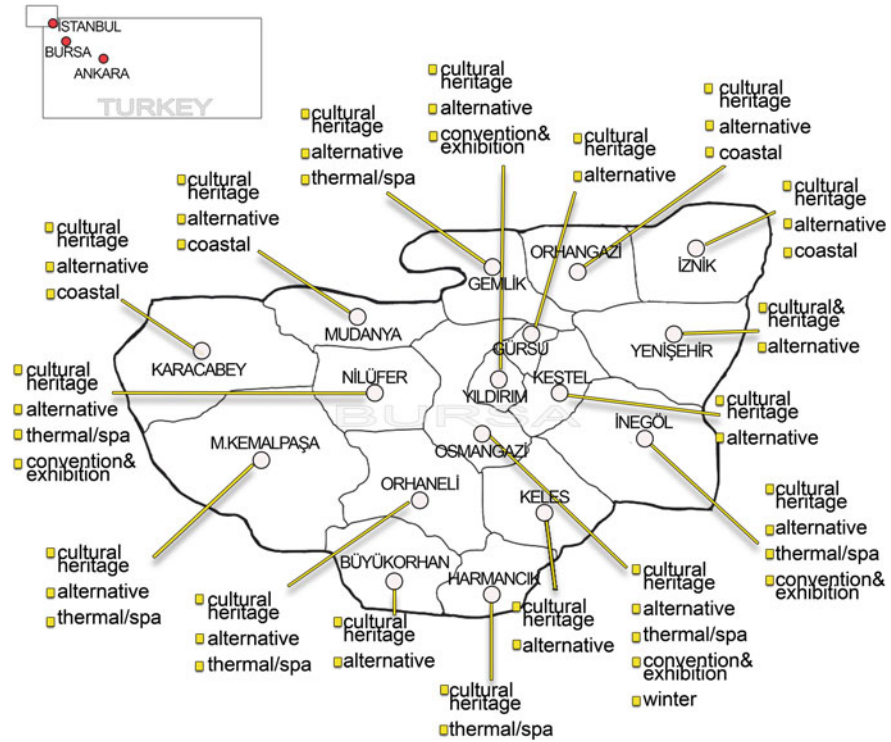
Fig. 20.1 Existing potentials of different types of tourism in Bursa

distribution of demand, but also increases tourism revenues extending for the entire year. Diversification of tourism types would also be an opportunity for the development of peripheral, less-developed areas, and mountain villages. Bursa has a great advantage with its natural richness and being close to Istanbul, since there has been increasing interest of visitors from the big cities to spend time in nature. Moreover, tourism trends in the world show that visitors are seeking things different from what they have and are more interested in local culture. Therefore, the cultural heritage and natural richness of Bursa would be a chance for alternative tourism development. Three objectives of the tourism sector enhance the context of alternative tourism. Expectations from alternative tourism are preserving and improving the cultural heritage and natural values; providing opportunities of development in less-developed and rural areas; and stimulating local involvement and economic gains for local people. All these expectations match with the concept of sustainability.

Alternative tourism potentials are distributed within the province of Bursa (Fig. 20.1), which has also opportunities since it is located near the urban agglomeration of Istanbul. First, the presence of Uludağ is the main attraction as a national park with its richness of endemic species. National parks are unique natural

conservation areas and are a most important source of tourism revenue both for developed and developing countries. Uludağ is not only a destination for winter tourism but also includes trekking routes throughout the whole year. Furthermore, Bursa has the uplands, caves, and wetlands for bird watching as an alternative tourism potential. The emergence of Cumalıkızık as one of the tourism destinations in Bursa with its cultural, agricultural, and natural characteristics deserves to examine as a case study for alternative forms of tourism. In the following section, the emergence and development process of Cumalıkızık is evaluated, taking into account the main actors and actions and its potentials and challenges for sustainability.

20.3.2 Challenges on Sustainability and Alternative Tourism as a Combination of Culture, Nature, and Rural Development: The Case of Cumalıkızık

Cumalıkızık is one of the rural settlements on the north slope of Mt. Uludağ with its 700 years history, near the industrial city of Bursa. It has become one of the important attractions on the daily visitor route in Bursa. The sustainability of Cumalıkızık is important since there is an expectation that it would be a good example for other rural settlements. In this section, the historical development process of Cumalıkızık and how it became a tourism attraction point has been evaluated (Fig. 20.2). The potentials, issues, and challenges of Cumalıkızık as a tourism destination are discussed, regarding the benchmarks of its life cycle and its main actors.

   Cumalıkızık is located 12 km from the center of Bursa and is on the north edge of Mt. Uludağ. It was first settled in 1326 as one of the seven Kızık villages and was
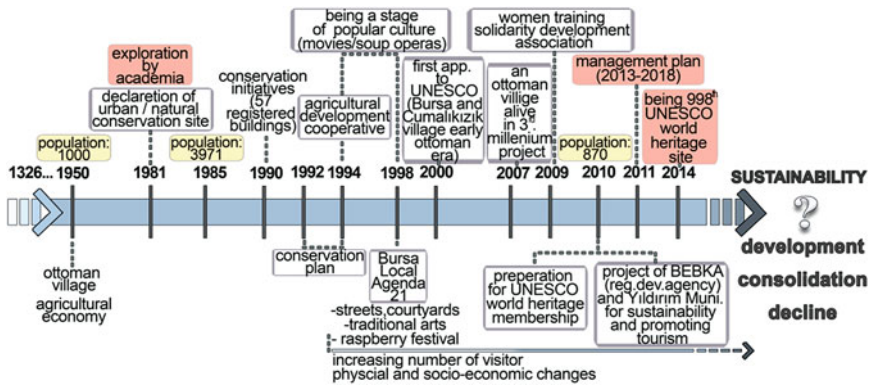

Fig. 20.2 Historical development process of Cumalıkızık (*Source*: Prepared by authors based on different sources)

Fig. 20.3 An aerial view of Cumalıkızık (Yıldırım Municipality—Photographer: Ekrem AKVARDAR)

on the Silk Road. Furthermore, it is the only one keeping its historical village fabric and Ottoman style architecture (Figs. 20.3, 20.4). Culture is an outcome of daily life experiences with its built environment. While the population of the village was 1000, it increased to 3971 in 1985. The first exploration of the village by academia was in 1981, and the village was announced as Urban and Natural Protection Site. A conservation plan was prepared in 1991. Cumalıkızık became an object of pop culture as the stage of several popular movies and soap operas in the 1990s. However, the conditions of historical buildings were not suitable for contemporary requirements; therefore, people have been leaving the houses and deterioration has become a significant issue. Bursa Local Agenda 21 focused on Cumalıkızık for the purpose of preserving cultural heritage (Schneider and Şebin 2000). The physical changes were handled, while the streets and courtyards of houses were organized for visitors. Traditional arts and a Raspberry Festival were the dissemination of culture and embedded values. A project house was established to provide consultancy and technical assistance to the local people.

The main economic sector was agriculture, while the traditional products such as silkworms and chestnuts disappeared because of some diseases. During the period, the Agricultural Development Cooperative and the Women's Training and Development Association were the significant initiatives for capacity building within the community. The role of women in socioeconomic life has changed by stimulating homemade local products and opening the courtyards of houses as small restaurants (Akıncıtürk et al. 2010; Dostoğlu 2002). However, there have been

Fig. 20.4 A street view of Cumalıkızık (Yıldırım Municipality—Photographer: Ekrem AKVARDAR)

attempts for family lodging, but the locals are not willing to do this. The strong part of Cumalıkızık is the ownership of the properties, which has not changed yet. The population of Cumalıkızık dropped to 870 in 2010, since the job opportunities have been quite low, especially for young people (Oren et al. 2001) (Fig. 20.2).

In 2007, the Living Ottoman Village in the Third Millennium-Cumalıkızık Collaboration Project was prepared not only for conservation and revitalization of the historical settlement but also for sustainable development. The main actors were the Special Provincial Administration of Bursa (as central government) mainly to provide the funds for restoration and technical support, the Yıldırım Municipality (as the local government) responsible for the implementation, and the Chamber of Architects. The project is identified as an experience of good governance not only for the collaboration of different level of authorities and stakeholders but also for the commitment of the inhabitants to the benefits of the village. But Taş et al. (2009) also concluded that the limited awareness about sustainability has caused inhabitants to give priority to the short-term economic benefits of the project.

The Development Agency and the Yıldırım Municipality conducted a project in 2010, called the 'Nonvanishing History Guard through Time', for sustainability and for preserving and enhancing cultural heritage and promoting tourism. But the most important attempt was to apply for membership on the UNESCO Cultural Heritage List by the Bursa Greater Municipality. Actually after 'Bursa and Cumalıkızık Village Early Ottoman Era Urban and Rural Settlement' application was made in 2000, the area was included on the Tentative List of World Heritage Sites. With this

attempt, Cumalıkızık may become a destination both locally and globally. Moreover, the management plan should be prepared with the aim of sustainability of world heritage sites. The Site Management Unit was founded in 2011, and the management plan was prepared for the period 2013–2018. With other cultural heritage sites in Bursa's historical districts, Cumalıkızık was declared the 998th among the World Heritage Sites (Fig. 20.2). Three objectives under the tourism–promotion–visitor management title of the Management Plan are identified as: creating a tourism infrastructure to sustain the original identity of the village; creating policies to increase awareness about the village as a national and international destination; and establishing a system to increase its quality. However, Boztaş (2014) claimed that the success of the plan will depend on the willingness of all parties to cooperate for commonly formulated actions in the Action Plan 2013–2018.

The life cycle and development process of Cumalıkızık pointed out the main issues and conflicts. Although it became one of the important destinations for domestic tourism in the 1990s, for more than 20 years it did not have a management plan for the sustainability of cultural heritage. Furthermore, there has always been an issue on the lack of finance for conservation and revitalization. Although the local people, especially women, are involved in the tourism development process producing homemade/local products, Cumalıkızık could not escape the exhibit of artificial, non-local products during the time period. This change makes a negative impact on the image of Cumalıkızık and does not stimulate the original and traditional goods and food. The influence of popular culture has increased the number of tourists, but it also makes Cumalıkızık into something different than itself. Although the ownership has not been changing as was expected, the prices in the village have obviously increased. Another critical point is that all the projects or initiatives try to make Cumalıkızık a well-known destination not only for national but international demand, while the increasing number of tourists would be a threat for the sustainability of the village. Finally, there should be an impact evaluation of the local community trying to find out the answers of the following questions: whether economic gains of the local people increase related to tourism; whether they continue agricultural production for sustainability as well; whether the economic gains are used for preserving natural and cultural values. If Cumalıkızık would be successful in minimizing the negative impacts and sustain the economic gains and benefits of tourism, then it would be a good example with its experiences to the other villages.

For the sustainability of Cumalıkızık, an integrated approach should be followed and realized that Cumalıkızık is not only a cultural tourism destination but also has potential for ecotourism based on the natural values, and rural tourism in order to maintain agricultural economy (Fig. 20.5). Therefore, Cumalıkızık is an original destination for alternative tourism with the combination of culture, nature, and rural tourism, whereas the local development should be at the center of these relations. Sustainability of alternative tourism is very much related to the preserving and improving of the local and unique features of destination in order to have a competitive advantage.
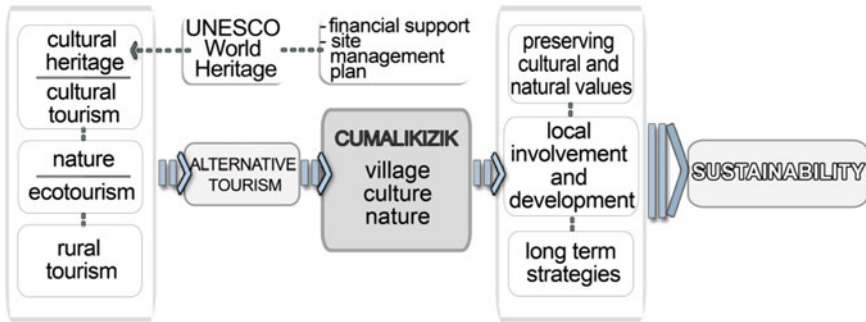
Fig. 20.5 Conceptual framework of integrated approach to sustainability of alternative tourism (*Source*: Authors)

20.4 Conclusion

There has been a long-term debate on sustainability and tourism development. Not only the destinations developed by mass tourism, but also sustainability as a dynamic process rather than an achievement have concerns for alternative tourism destinations as well. Alternative forms of tourism emerged as an antithesis to mass tourism and provided opportunities for remote, relatively less-developed and rural areas to complement the traditional economies. Turkey is one of the tourism destinations mainly due to its coastal tourism; however, especially in the 1990s, the alternative tourism approach has taken place in tourism policies to achieve a more balanced spatial and temporal distribution of tourism activities. Different labels of alternative tourism have been defined, based on the potentials across country, while the context and contribution of alternative tourism is still crucial.

In this paper, the combination of different tourism potentials in a rural area is examined under the conceptualization of alternative tourism. Cumalıkızık is an interesting case, as it is located in a highly industrialized city and close to the main metropolitan cities that are the origins of visitors. The exploration and development process of Cumalıkızık has mainly brought forward the concern of historical and architectural features, although there has been an increasing awareness for social and economic aspects. Thus, the sustainability of the village deserves an integrated approach. The meaning of integration is not only a combination of different potentials, but it also points out the multidimensional aspects and collaboration among stakeholders including local involvement. Being a World Heritage Site is a chance for the sustainability of Cumalıkızık, if the Management Plan could provide a good balance between the promotion and conservation of the village. The nature of the village and its agricultural economy should be enhanced throughout alternative forms of tourism, providing additional income to the local people. Thus, the case of Cumalıkızık would be a good case with its experiences, by promoting alternative forms of tourism as a tool for sustainability and rural development strategies.

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Chapter 21
Community-Based Tourism as Sustainable Development

Hazel Tucker

21.1 Introduction

The notion of community-based tourism is generally indicated by local ownership of tourism businesses, local decision-making regarding tourism and the feeding of economic benefits from tourism back into the local community. Community-based tourism is therefore promoted as a form of 'alternative tourism' which can counter the drawbacks associated with more 'conventional' forms of tourism. These drawbacks include, in particular, the tendency for dominance of the tourism industry by foreign investors and non-local investment in the tourism industry, which frequently results 'in loss of local control over the destination's resources and loss of local autonomy' (Mbaiwa and Stronza 2009: 339). Community-based tourism, in contrast, is generally understood to be a form of tourism development where control over the planning of tourism resides in the hands of community members and the community members receive the benefits of tourism (Kontogeorgopoulos et al. 2014).

Discussions of community-based tourism (hereafter CBT) are undoubtedly complicated by ambiguity regarding the definition of 'community'. In addition, it is often mistakenly assumed in CBT programs 'that communities are homogenous entities with shared interests' (Scheyvens 2011: 69). Nonetheless, CBT is 'often upheld as a particularly good alternative to the excesses and inequalities of conventional tourism' (ibid.: 69). On this basis, community-based tourism is frequently regarded as a useful strategy for sustainable development. Consequently, an ever increasing number of CBT projects are set up with the help of funding and technical expertise from NGOs and governments as an instrument for development, especially in rural economies (Okazaki 2008; Scheyvens 2002; Wearing et al. 2005). As

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Gascon (2013) points out, also, some examples of CBT are generated 'without external aid, through community initiatives, or, more commonly, by peasants with some form of capital who have earmarked part of their resources for this new activity' (Gascon 2013: 716).

As well as discussing the wider context of community-based tourism projects in Turkey, this chapter will provide an in-depth examination of the case of Göreme, as an example of 'community-based tourism' as 'alternative tourism' in Turkey. The discussion will consider how, as 'mass' tourism has developed in the region surrounding the World Heritage Site of Cappadocia and Göreme National Park, the tourism in Göreme township has developed in a more 'alternative' form, which has in turn encouraged full community participation, and hence a form of 'community-based tourism', to develop. The discussion will outline the form that this 'community-based tourism' has taken in Göreme, including its implications in relation to the concept of 'alternative tourism'. Before going on to discuss Göreme's CBT development in more depth, it is pertinent to outline the broader context of CBT development projects in other parts of Turkey.

21.2   CBT Projects as Sustainable Development in Turkey

As discussed elsewhere in this book, much of the earlier tourism development in Turkey took place along the southern and western coasts and, prompted by the national government's 1982 Tourism Encouragement Act, took the form of accelerated 'mass tourism development' (Tosun 2001). On this, Tosun (2001: 292) argued that: 'Although enacting the legislation of the Tourism Incentives Law No. 2634 appears to have provided a more detailed structure for the tourism development, it was not the objective to create sustainable tourism development'. Relevant to the concept of community-based tourism, Tosun summarised his analysis of the earlier period of tourism development in Turkey by saying: 'In brief, tourism continues to be driven by central government and its clients, rather than community interests in Turkey. This reveals that tourism development in many local tourist destinations in Turkey and elsewhere in the developing world contradicts principles of sustainable tourism development' (Tosun 2001: 294–295).

In more recent years, however, as part of the Tourism Strategy of Turkey 2023 prepared by the Ministry of Culture and Tourism in 2007, the Turkish government's shift towards more sustainable tourism development has included community-based tourism. Along with plans to realise the tourism potential of parts of the country other than the Mediterranean and Aegean coasts, a key goal of the Tourism Strategy of Turkey 2023 was to expand alternative tourism potential, including CBT (COMCEC 2013). For this purpose, several CBT project implementations have been initiated in different parts of the country. Prominent examples, undertaken in conjunction with international development organisations, include the Tourism Development in Eastern Anatolia Project, a joint sustainable tourism project operated by the Turkish Ministry of Culture and Tourism, UNDP and Anadolu Efes

Company, and also the Alliances for Culture Tourism (ACT) in Eastern Anatolia project, which was a United Nations Joint Project centred in Kars.

The Tourism Development in Eastern Anatolia Project was undertaken between 2007 and 2012 and, by focusing on community-based tourism as a sector with enormous potential to create sustainable economic growth in the region, targeted the local community as the primary beneficiary for capacity-building activities and tourism revenues (Tasci et al. 2013). The general goal of the project was to contribute to the living standards of local people by enhancing tourist activities in Coruh Valley in the north-eastern part of Turkey (Tasci et al. 2013). Within this goal, three specific objectives were defined. These included tourism product development, enhancement of local capacities and promotion of the region. Product development focused on regional opportunities such as bird-watching, historic Georgian religious heritage, trekking, gastronomy and the establishment of homestays. Local capacity building included training programmes delivered to women participants to enhance local handicraft production, entrepreneurship training, training support and small-scale grants for home-stay start-ups, and establishment of two local tourism organisations. Promotion of the region included organisation of gastronomy festivals and cooking contests, promotional collaboration with national associations for tour guiding, hoteliers and travel agencies, together with participation in international, national and regional tourism fairs, meetings and conferences. Apparent local community benefits arising from the project included the following: increased income from tourism activities especially among younger generations and women; ownership of tourism accommodation facilities (bed and breakfasts) by local people; increased local capacities pertaining to tourism, food and handicraft production; increased inclusion of women and youth in the tourism workforce (especially relating to homestays, souvenir and local food production); and growth in special interest tourism in the region (gastronomical, trekking, mountain-biking, rafting, canoeing, sailing, bird-watching).

Also undertaken in the east of the country was the Alliances for Culture Tourism (ACT) in Eastern Anatolia project, a United Nations Joint Project, bringing UNESCO, UNWTO and UNDP together with the Turkish Ministry of Culture and Tourism, as well as regional authorities and NGOs. Based in Kars, the focus of the project was essentially a poverty-reduction capacity building program, aimed at delivering training to the community in the fields of cultural heritage management, entrepreneurship and marketing in tourism. The project focused on various forms of alternative tourism development, including tangible and intangible cultural heritage tourism, winter tourism and small-scale bed and breakfast development in outlying villages. Whilst the project did have CBT principles, such as 'community participation and ownership' and 'community as the main beneficiary', the project cannot be said to have satisfied all of the community-based tourism principles. Most particularly, the UNJP, the community and the Ministry are the main decisive authorities… [which] prevented a desirable level of control by the community (Tasci et al. 2013).

Indeed, it is a common problem with externally instigated CBT projects that, whilst they are successful at instigating and encouraging the more 'alternative' forms of tourism, they lack the level of local community involvement in decision-making and planning that the more locally implemented CBT projects have. It is perhaps for this reason that, between 2012 and 2015, the ongoing partnership between Turkish Ministry of Culture and Tourism and the UNDP undertook a 'Capacity Development for Sustainable Community Based Tourism' project, aimed at constructing 'an inventory of existing local initiatives on sustainable community-based tourism for selected region(s) (with a regional focus) and come up with capacity-related recommendations to replicate successful examples and build on lessons learned' (UNDP 2016). The understanding of 'sustainable community-based tourism' upon which this project was premised is that it is 'a type of tourism that is built on local natural and cultural values with a view to both protect and benefit from such values and that provides benefit to local communities of that location including women and the most disadvantaged populations' (UNDP 2016).

Besides the larger externally instigated CBT project undertakings in Turkey, such as those involving the UNDP and UNJP, other more locally instigated CBT projects have been implemented elsewhere, such as the Nallihan Developing Rural Tourism Project initiated in 2010 through the cooperation of the local municipality, NGOs and local citizens (COMCEC 2013), and the Beypazarı project, which was implemented in collaboration with the Ministry of Culture and Tourism, Beypazarı Municipality, local NGOs and the local community. The Beypazarı project involved the restoration of 560 houses, revival of forgotten handcrafts and inclusion of the local people into the CBT project. As a result, the number of tourist arrivals to the district has increased from 2500 in 1998 to 450,000 in 2012, resulting in a significant development of the local economy (COMCEC 2013).

Compared with those larger projects instigated by the UNDP and UNJP which inputted significant amounts of external funding, the two examples of Nallihan and Beypazarı are closer to the examples of CBT pointed out by Gascon (2013) mentioned above, in that they were generated more through community initiatives rather than external impetus and funding. It is widely acknowledged, however, that CBT is difficult to develop without external help and funding, due to barriers such as limited capital, lack of tourism and business knowledge, and lack of marketing ability. It is therefore noteworthy that the examples of Nallihan and Beypazarı appear to have been reasonably effective. This is where, also, it is pertinent to look more in-depth into one example of CBT as a 'case study'. Göreme township, in the Cappadocia region, has indeed largely succeeded in developing tourism with extremely high levels of 'local' ownership, control and benefit. In the remainder of this chapter, there will follow a more in-depth discussion of how and why CBT has developed in Göreme. The discussion will also consider the outcomes of CBT in Göreme as they relate to 'alternative tourism'.

21.3   CBT Development in Göreme

The Göreme community's relationship to tourism is very different from that of the majority of 'conventional' tourism situations, in which local participation is predominantly confined to unskilled and low-paid jobs, whilst management and higher paid positions are held by people from elsewhere (Mbaiwa and Stronza 2009). The Göreme community's tourism participation differs also from tourism development patterns of other nearby Cappadocia towns, such as Ürgüp, Avanos and Nevşehir. The Tourism Encouragement Act legislation, mentioned above, which was enacted nationally in the early 1980s, created generous incentives for private tourism investment and also annulled previous prohibition of foreign companies acquiring real estate. In Cappadocia and in particular in the town of Ürgüp situated nine kilometres from Göreme, consequently, national and international hotel chains as well as foreign tour operators developed large-scale tourism facilities. These developments constituted a rapid growth of 'conventional' tourism in the area, which Tosun (1998: 595) has argued took place largely 'in the absence of proper planning and development principles'.

However, due to Göreme township's close proximity to the Göreme Open-Air Museum site, Göreme was included within the boundary of the Göreme National Park and World Heritage Site area, listed in 1985. Along with the wider Göreme National Park, comprising a 'moonlike' landscape of giant rock cones, historic Byzantine churches and cave dwellings, Göreme township thus became subject to protection laws concerning the preservation of rock structures and houses. The protection laws also restricted larger-scale construction in the area, and so the larger foreign and national hotel chains were therefore prevented from building large hotels in Göreme. Hence, the developments of 'conventional'/mass tourism, in the form of services for package tour groups, were restricted to outside of the National Park area and were concentrated in the nearby towns of Ürgüp, Avanos and Nevşehir. In comparison with those other towns, therefore, Göreme township remained relatively unaffected by the developments of 'conventional' forms of tourism in the region, and instead developed more 'alternative' forms of tourism, which involved a large degree of community participation.

Since the 1980s, a steadily increasing number of cultural tourists, both international and domestic, have visited the Cappadocia region, due to its being promoted as a centre for cultural tourism development. Whilst 'cultural tourism' is already something of an 'alternative' form of tourism in relation to the conventional forms of tourism that have developed around Turkey's coasts, as already indicated the majority of the cultural tourism development in the Cappadocia region could be described as 'conventional' tourism in that (international) tourists visiting Cappadocia were doing so on cultural package tours and staying in the large hotels in the region. By contrast, due to the Göreme township being situated inside of the National Park boundary, Göreme's tourism instead remained relatively low on capital investment and developed in a pattern of small or microbusinesses that were mostly locally owned (Tucker 2003). With its population of approximately 2000

permanent inhabitants, Göreme developed a reputation as an 'alternative' 'back-packer' place, with local people developing small accommodation and other tourism-related businesses that catered mostly to the independent 'traveller' market.

Tucker (2003) discussed these tourists' fascination with not only the landscape around Göreme, with valleys filled with natural rock columns and cones termed 'fairy chimneys', but also the tourism image of local people in the Cappadocia towns and villages still living in caves. Seeing the visiting tourists' fascination with the caves, the people of Göreme came to realise the value of the caves and the opportunity to sell tourists the chance to stay in cave-houses themselves. In the early days of tourism development, local people started offering accommodation in some of the rooms of their cave-houses, and the houses were thus gradually turned into 'pansiyons'. In 1984, there were three locally owned cave-house pansiyons in Göreme and then, throughout the late 1980s and early 1990s, increasing numbers of Göreme people became aware of the aesthetic and economic value of their cave-houses and decided to convert their family home into tourist accommodation. In addition, many of the older, crumbling cave-houses that were previously abandoned were reclaimed by the families who originally lived in them and were restored and turned into ever more cave-house pansiyons. By the mid-1990s, there were approximately fifty cave-house pansiyons in Göreme (Tucker 2003), and this number has continued to increase to there now being well over one hundred establishments. Almost all of these pansiyons have been developed and are owned by Göreme people.

In addition to the pansiyon accommodation, during the 1980s and 1990s, Göreme people opened many other small tourism businesses, including restaurants, tour agencies and carpet and souvenir shops, horse ranches doing horse-riding tours, and car, motorbike and bicycle rental companies. Local entrepreneurship has thus developed along with this small-scale level of tourism development, and individual entrepreneurs and entrepreneurial families have frequently gone into partnership in multiple businesses, offering complementary tourism services (Mottiar and Tucker 2007). Also, some entrepreneurs who initially developed a pansiyon business in their old cave-house later moved into other forms of tourism business and rented out their pansiyon, often to younger men of the village who do not have significant resources of their own. The operation of businesses is therefore quite fluid, forming complex partnerships and ties which change year by year but are nonetheless almost entirely formed by Göreme people, through kinship ties or friendship relationships (Mottiar and Tucker 2007; Tucker 2003).

As well as ownership and management of tourism businesses, other forms of control of tourism development by the local community have occurred through the community's formation of two business associations, one amongst the pansiyon owners and the other among the tour agency owners. The 'Accommodation Association' operated as a cooperative marketing scheme through setting up an Accommodation Office in the bus station in which each accommodation establishment could advertise. Each establishment was given equal advertising space, with the aim of removing some of the inequality (and external control) created by the selective advertising in the key backpacker guidebooks. Both the

Accommodation Association and the Tour Agency Association also set minimum prices to prevent any pansiyon or tour agency giving way to tourists' bargaining, thereby protecting the local community and ensuring that they received adequate benefits from tourism and business.

The key Göreme community organisation involved in tourism development and in the promotion of Göreme as a tourism destination is the Göreme Tourism Development Co-operative. This organisation was founded in the mid-1980s and, as a collective of which the majority of Göreme household became members, it allowed even those who had not become entrepreneurs with their own businesses to be involved in and to benefit from Göreme's tourism development. The Tourism Development Co-operative first developed a souvenir, drinks and ice cream shop at the entrance to the Göreme Open-Air Museum. The majority of Göreme households have therefore benefitted from ever increasing popularity of this World Heritage Site, despite the museum being managed by the Ministry of Culture and Tourism and its heritage focus being primarily its Christian heritage of Byzantine churches and therefore not the heritage of the contemporary Islamic population (Tucker and Emge 2010; Tucker and Carnegie 2014).The Tourism Development Co-operative has also developed other shop spaces for tourism business rental, a Turkish Bath (used predominantly by tourists), and a tea house and snooker hall used by towns people during the winter months. The Tourism Development Co-operative also organises an annual food festival and cooking competition during the autumn harvest season in order to showcase local foods. In addition, the Co-operative has undertaken destination marketing for Göreme as a whole, producing posters and brochures, and the Director of the Co-operative, a local Göreme man, has frequently attended tourism trade fairs in order to promote Göreme as a tourism destination. Overall, the Director of the Co-operative, who is appointed to the role by the Co-operative membership, is heavily involved in the promotion and development of Göreme's tourism.

Moreover, tourism planning and development is also conducted in conjunction with the directorship undertaken by Göreme's Mayor, who also is elected and appointed by the Göreme community electorate. For tourism planning purposes, along with heritage preservation measures, Göreme township and the surrounding area are zoned, for example into residential and also business zones. The municipality office is responsible for managing these zones and thereby has significant control over the planning and development of Göreme's tourism growth. It must of course be remembered that whilst the Mayor is the elected head of the local municipality, which then in turn amounts to community control over tourism planning and development, it must not be assumed that 'community' can be treated as a homogenous entity in discussions of community-based tourism. Inevitably, as well as there being local elites who have higher levels of control and benefit in relation to tourism than others, there also may likely be political divides along with other historic divides which render any community 'unequal' in relation to its tourism participation and benefit.

Further to this point, it is important here to refer to gender differentiation in Göreme. Despite urban women in Turkey gaining increasing levels of equality and

participation in the workforce (Kandiyoti 2002; Sönmez 2001), Göreme and the wider Cappadocia region remain relatively conservative. Due to strict gender differentiation and segregation in Göreme society, tourism business and work has long been considered a man's activity (Tucker 2003, 2007). Consequently, initially at least, women were not involved in either tourism entrepreneurship or tourism employment and indeed remained largely excluded from the tourism sphere in general. During recent years, however, there has been a sharp increase both in women's paid employment in local tourism small businesses and in women's own entrepreneurial activity associated with tourism (Tucker 2007; Tucker and Boonabaana 2012). A few local women now manage and operate restaurant businesses in Göreme, and a number of Göreme women operate small-scale jewellery and souvenir stalls and shops. It is therefore the case that whilst Göreme men are still the predominant owners and operators of tourism there, women also now are active participants in tourism businesses, as well as continuing to receive the benefits of tourism through their husbands and families (Tucker and Boonabaana 2012).

21.4 CBT as 'Alternative Tourism'

A key factor which has gone hand-in-hand with and enabled the successful development of such high levels of local community participation in Göreme's tourism is the predominance of independent tourists visiting and staying in Göreme township. The majority of tourists visiting the Göreme Open-Air Museum, two kilometres from the township, are international tourists visiting Cappadocia on cultural package tours and, as it was explained above, those organised tour groups tend to stay in the larger hotels in nearby towns such as Urgup and Nevsehir, which are outside of the National Park boundary. In contrast, most tourists staying in Göreme township and using the tourism services there are travelling independently of packaged tour groups. They make their own bookings, either prior to arrival or by, after their arrival, looking around town in order to decide which services and activities to choose.

Whilst the number of domestic visitors to Göreme has grown in recent years, the tourists staying in Göreme township have continued to mainly be international tourists. During the 1980s and 1990s, most of Göreme's tourists were international 'backpackers', doing a circuit around Turkey by bus and following the travel 'advice' of a guidebook such as *Lonely Planet* or *Rough Guide*. Of course, increasing numbers of travellers now search for information and make bookings via the Internet, and many of Göreme's tourists now fly into the region via the two regional airports which have multiple direct flights to and from Istanbul daily. Whether the tourists book their accommodation in advance via the Internet or they arrange their accommodation by going into the Accommodation Office upon arrival, the pansiyon accommodation and available activities on offer in Göreme fit perfectly with these tourists' expectations for various reasons (Tucker 2009). Firstly, the majority of

businesses are small-scale and so allow tourists to indulge in the idea that they are not participating in 'mass' or 'conventional' tourist activity (Tucker 2009). They also allow tourists to meet with other like-minded travellers to swap tales of their travels and to experience an important sense of community in their travelling.

In addition, since most of the pansiyons and boutique hotels, as many of the earlier pansiyons have now become, have been established in converted cave-houses, Göreme's tourist accommodation establishments are experienced as suitably 'alternative' and 'vernacular' in relation to place. Most importantly, also, the small-scale size of the establishments relative to the majority of 'conventional' hotel accommodation allows for close unmediated contact between hosts and guests, which provides tourists with experiences of local identity and a sense of being 'hosted' in the local community's homes.

This was particularly the case in the 1980s and 1990s when the relatively informal character of Göreme's earlier tourism businesses placed the Göreme men firmly in a position of 'hosts' to their tourist 'guests' (Tucker 2003). With fewer restaurants and tour agencies in the township at that time, pansiyons were the main centres of tourists' entertainment, and the pansiyon owners were the main providers of that entertainment; serving meals, guiding on walks and trips in their cars, and singing Turkish folk songs when the tourists gathered in the evenings. Whilst many of the accommodation establishments in Göreme have become more formal in recent years, and some more successful owners have appointed a manager to run their business thereby removing some of the sense of their being 'hosts' to their tourist 'guests', most of the pansiyons and hotels are still relatively small and allow for a high level of 'alternative' experiences with and amongst the local community.

Much of this experience and interaction concerns hosts directing their guests towards particular services and tourist activities in and around Göreme, be it a particular restaurant or an 'adventure activity'. In the earlier years of Göreme's tourism, these other activities included taking day trips to other parts of Cappadocia, as well as horse-riding trips and renting motorbikes in order to travel independently to villages, towns and historic sites away from Göreme. Nowadays, hot-air ballooning has become big tourism business in and around Göreme, as well as four-wheel bike (ATV) tours and also walking and mountain-biking tours. Apart from hot-air ballooning, the majority of these other services also are owned and operated by Göreme people and so still involve a high degree of local community participation, control and benefit. In the case of hot-air ballooning, whilst many local people are employed in the ballooning industry, the majority of these companies are owned and managed by exogenous players. It can be said that the rapid growth of the hot-air ballooning industry in the Cappadocia region has changed the face of tourism there quite substantially in recent years (Tucker 2010).

Indeed, whilst the levels of local community ownership and participation in tourism are still very high, the form of tourism there has become gradually less 'alternative' as tourism has continued to develop. Since the beginning of Göreme township's tourism development, 'independent travellers' have been the predominant tourist market there. The earlier iteration of this market was 'backpacker' tourism, which allowed local ownership to develop because it required little capital

investment. Therefore, with tourism decision-making largely in the hands of a locally-elected council, and tourism business ownership and employment largely in the hands of Göreme people, this 'alternative' 'backpacker' form of tourism went hand-in-hand with community-based tourism development. Gradually over the past 30 years, however, the tourist market staying in Göreme has matured to a higher level of independent tourist market, bringing in turn higher economic gains to the local community. With many of the pansiyon establishments having become highly successful, they have grown larger in size and consequently have employed management and staff who are from outside of Göreme township. Whilst the establishments are still locally *owned*, therefore, the 'alternative' experience of host–guest interaction between tourists and local people takes place to a lesser extent now than previously.

21.5   Conclusion and Implications

This chapter has considered community-based tourism as a form of 'alternative' tourism in Turkey. The discussion has outlined why CBT is generally understood to be a form of sustainable tourism development, with the key point being its central focus on local communities. By looking broadly at examples of CBT projects undertaken in various parts of Turkey, as well as taking an in-depth look at one example of internally generated CBT in the Cappadocia region, CBT has been highlighted as a potential alternative to conventional tourism in Turkey, both through creating diversity in tourism products and markets, and through its emphasis on local ownership, control and benefits. Regarded as a useful strategy for sustainable development, CBT has in recent years been incorporated into the Tourism Strategy of Turkey 2023. Since the preparation of this Tourism Strategy document under the auspices of the Ministry of Culture and Tourism, a number of CBT projects have been set up especially in eastern parts of Turkey, in conjunction with large international organisations, namely those of the United Nations, on the basis of CBT being a potential instrument for development. As well as providing funding, external organisations provide technical expertise in order to build capacity in local communities, often including training programs for women and youth. Such programs are often set up in conjunction with the development of other alternative forms of tourisms, such as winter tourism, heritage tourism and tourism based on special interest activities such as bird-watching and gastronomy.

Some examples of CBT in different parts of Turkey have been generated without substantial amounts of external aid. These cases are commonly instigated through community initiatives, such as those at the municipality level, and involve community-led entrepreneurial activity. Barriers to such community-led CBT development frequently include limited capital and lack of business knowledge and marketing ability. Consequently, CBT is reputably difficult to develop without external input. This point highlights the importance of considering 'best practice' in CBT and other community-led 'alternative' tourism-related developments. Hence,

this chapter's in-depth look at the case of Göreme in Cappadocia provides an example of 'successful' community-led tourism development. The community of Göreme has, on average, gained significant wealth through its gradual development of 'alternative tourism' businesses which still remain predominantly locally owned and in the control of local community members. This relative wealth has allowed many of the children to attend private schools and colleges and to continue their education for longer than might otherwise be possible, thus allowing the Göreme youth more options for their future. The women of Göreme, too, have benefitted from this small-scale form of tourism and have slowly become more involved in entrepreneurship in their own right (Tucker 2007; Tucker and Boonabaana 2012). Whilst it remains to be seen how Göreme's tourism will continue to develop into the future, there is no doubt that the high levels of community participation in the 'alternative' form of tourism there have served the community well and constitute an example of successful 'community-based tourism'.

Simultaneously, however, significant inequalities have begun to emerge within the community, with an increased gap between success and non-success in tourism business. In recent years, whilst a small minority of entrepreneurs are considered successful, and indeed wealthy, many of the locally owned businesses and entrepreneurs are becoming somewhat left behind. This has created increased competition and sometimes resentment within the community. In addition, there are now multiple ballooning companies operating in the region, and whilst it is estimated that the ballooning businesses employ as many as 500 people, the majority of the ballooning operations are owned and operated by non-local people. The growth of hot-air ballooning also has led to a significant product shift, in that to some extent ballooning has replaced other activities and avenues of tourist expenditure rather than adding to the diversity of activities available to tourists in the region (Tucker 2010). The Göreme people have consequently lost a certain amount of control over both their market and tourism development in general (Tucker 2010).

Hence, there are important lessons to learn not only from examples of CBT which have been set up successfully or otherwise in the beginning, but also in relation to their ongoing progress. Ongoing monitoring is needed in order to track the ways in which communities in different parts of Turkey are differentially affected by CBT developments, be they externally generated or internally instigated. The case of Göreme, along with other examples of recent and current CBT projects in Turkey, makes it clear that CBT goes together well with other forms of alternative tourism; heritage tourism, ecotourism, winter tourism and special interest tourisms. With Göreme township being located nearby to the World Heritage Site of the Göreme Open Air Museum, also, this case study has highlighted the potential for CBT development in other municipalities and villages which are adjacent or close to Turkey's many heritage sites. With some input from the Ministry of Culture and Tourism to help these communities build capacity by way of product development, business knowledge and marketing, there is a potential for many more examples of CBT throughout Turkey in the future.

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Chapter 22
Public Policy and Sustainable Alternative Tourism

Fatma Gül Turanlıgil

22.1 Introduction

Tourism is a sociocultural and economic event with broad economic, social, cultural, and environmental consequences. Tourism should be accepted not only as an economic activity that creates positive economic impulses and expands rapidly but also as an activity that can harm artificial and natural environments and create social and cultural problems (Kerimoğlu and Çıracı 2008). On a large scale, this is generally referred to as 'mass' tourism (Dowling and Fennell 2003). Many governments in developing countries have perceived tourism as an important means to stimulate economic growth. Thus, those developing countries have frequently concentrated on the economic impacts of tourism development and ignored the broader issues (Tosun 1998). The rapid growth of the tourism industry and the harmful effects of mass tourism on natural environment have led to higher interest in sustainable and community-based alternative tourism (Türker 2010), which collectively are referred to as 'alternative' tourism (Dowling and Fennell 2003). As a result of changing philosophy of tourism and needs of tourists, 'new' forms of tourism appeared in developing countries (Türker 2010).

Turkey, as a developing country, adopted tourism not only as an alternative economic growth strategy, but also as a tool to create a favorable image on the international platform through exemplifying immediate implementation of an outward-oriented economic development policy (Tosun and Jenkins 1996) that seemed to have been essential just after the 1980 military coup which was ushered into combat corrupt party politics and serious social unrest and to preserve the democracy in the country (Ayata 1994 cited in Tosun 1998). The civilian government which came to power following the military government in 1983 saw tourism as an easy, effective, and relatively cheap instrument to achieve export-led

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industrialization as a core principle of the *January 24 Economic Stabilization Measurements* formulated by the World Bank (WB) and International Monetary Fund (IMF) in 1980. However, these could not be implemented due to the socioeconomic and political crisis in the country (Tosun 1998).

In the 1990s, with the deep impact of globalization, the increasing environmental awareness in the world and in Turkey initiated new concepts such as sustainable development and soft tourism. In this period, the development of tourism was still encouraged, but it was also realized that tourism was not a miracle solution to all economic problems and that an unsustainable tourism policy could destroy the cultural and natural resources of a country. Therefore, the scope of the problem within the conceptual framework of public policymaking has been broadened (Nohutçu 2002).

Based on the relevant literature review, the aim of this chapter is therefore to analyze the role of public policy in the sustainability of tourism. This review is followed by a discussion of the role of the public policy on the sustainability of tourism in Turkey. Further, Turkish public policies about alternative tourism are discussed. Finally, the chapter offers recommendations and suggestions for policy makers toward better policy management regarding sustainable tourism and minimizing the negative impacts of tourism.

22.2 What Is Sustainable Development and Sustainable Tourism?

The environment and tourism should be integrated in order to maintain environmental integrity and successful tourism development. The underlying concept of sustainable tourism development is equating tourism development with ecological and social responsibility. Its aim is to meet the needs of present tourists and host regions while protecting and enhancing environmental, social, and economic values for the future. Sustainable tourism development is envisaged as leading to the management of all resources in such a way that it can fulfill economic, social, and aesthetic needs while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems (Dowling and Fennell 2003).

Sustainable tourism development should be 'accepted as all kinds of tourism developments that make a notable contribution to or, at least, do not contradict the maintenance of the principles of development in an indefinite time without compromising the ability of future generations to satisfy their own needs and desires' (Tosun 1998).

Butler stated that sustainable development in the context of tourism could be taken as: tourism which is developed and maintained in an area (community, environment) in such a manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful

development and well-being of other activities and processes. That is not the same as sustainable tourism, which may be thought of as tourism which can maintain its viability in an area for an indefinite period of time (Tosun 2001).

Butler has distinguished sustainable tourism development from sustainable tourism. Although this distinction seems not to be widely recognized, it is important. Sustainable tourism development, as an adaptive paradigm, is a broad and multidisciplinary concept (Tosun 2001). The concept of sustainable tourism development is multidimensional, indicating the interrelationship of economic, social, and cultural development and its compliance with the needs and constraints of the environment (Angelevska-Najdeska and Rakicevik 2012).

Sustainable tourism, which draws its inspiration from the definition of sustainable development, is defined as a tourism which satisfies the requirements of the present generation without using the capacities of the future generations (for satisfying its needs). Sustainable tourism is planned and executed in a way not to have any negative effects on the environment, economy, and the culture of the host society. In light of these definitions, sustainable tourism is the tourism which simplifies the sustainable development achievement (Azizi et al. 2011).

A concise and precise definition would need to recognize the primary importance of one of the key aspects of sustainable tourism, e.g., environmental protection, or economic growth, a parallel process to choosing between weak and strong versions of sustainable development (Harris et al. 2002).

With the rising number of tourists visiting natural areas, it was clear that at some stage the environmental movement would confront tourism development and object to the increased adverse impacts caused by mass tourism. This occurred in the 1980s and became a major focus for disenchanted environmentalists, who were rallying against the environmental destruction caused by the rapid growth (Dowling and Fennell 2003).

The term 'sustainable tourism' began to be used from the late 1980s, when tourism academics and practitioners began to consider the implications of the Brundtland Report for their own industry. At that time, the term 'green tourism' was used more widely, and the environmental problems such as overpollution and global warming were not yet apparent. Since the early 1990s, the term 'sustainable tourism' was recognized in the Green Paper on Tourism published in 1995 by the European Union and has become more commonly used (Swarbrooke 1999). 'Sustainable tourism' has come to represent and encompass a set of principles, policy prescriptions, and management methods which chart a path for tourism development such that a destination area's environmental resource base (including natural, built, and cultural features) is protected for future development (Hunter 1997). The first definition of sustainable tourism was declared by the United Nation World Tourism Organization in 1996: 'tourism which leads to management of all areas, in such a way, that the economic, social and environmental needs are being fulfilled with the cultural integration, ecological processes, biodiversity and

supporting the development of societies.' In addition, with reference to the concept of sustainable development, UNWTO said that sustainable tourism was also a process that 'takes into account the needs of present tourists and traveler needs of future generations as well' (Fennel 2003 cited in Janusz and Bajdor 2013).

After the declaration of the United Nations' principles of sustainable tourism, the World Tourism Organization and United Nations announced the Hainan Declaration on sustainable tourism of the Asia Pacific Regions in 2000, Quebec Declaration on ecotourism in 2002, and Djerba Declaration on Tourism and Climate change in 2003, which are all related to the sustainable development of tourism (UNWTO 2009 cited in Dede and Ayten 2012). Also, regarding the role of local authorities in the development of sustainable tourism, 'Tourism and Local Agenda 21' was prepared in 2003 (UNEP 2003 cited in Dede and Ayten 2012). This is an important document as it recommends participatory structures, management processes, and actions for sustainable tourism as well as the promotion of sustainable tourism development within Local Agenda 21 processes (UNEP 2003 cited in Dede and Ayten 2012). Finally, in 2005, the World Tourism Organization declared 12 objectives for sustainable tourism (UNWTO 2009 cited in Dede and Ayten 2012).

World Tourism Organization (WTO) and United Nations Environment Program (UNEP) define ST as: 'Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities.' Concerning the social component of ST description, WTO–UNEP rationalization is divided into two main factions: (1) the visitors and (2) the host communities. The interrelation between these two target groups with natural environment is critical for the development of SD in tourism, primarily to address matters as environmental impact reduction, cultural preservation, promotion of community livelihood, and visitor satisfaction (Ingelmo 2013).

Natural environments have long been utilized as a resource for tourism development. Tourists are particularly attracted to breathtaking landscapes in protected areas. Unfortunately, these tourists may not be aware that they could easily damage the environment they visit. Miller et al. (2009 cited in Chen 2015), in their study of public understanding of sustainability, reported the unwillingness of tourists to change their behavior toward the environment, which includes walking, driving, and camping in sensitive environments, whose damage takes a long time for nature to recover from. If the degradation issue at the destination is out of control due to the mischief, neglect, or ignorance of tourists, the number of visitors will be eventually reduced. It is therefore imperative to develop and enforce appropriate practices in accordance with sustainability concepts before the mass arrival of tourists in protected areas causes further disruption to nature (Chen 2015).

22.3   Sustainable Tourism Policy and Planning

Development of tourism as an economic branch meets all requirements of sustainable development considering that is supported by all three pillars of this type of development: economic development, social development, and environmental protection. Unfortunately, as in other economic areas, in recent years, tourism in economically developed countries has benefited from sustainable development approaches more than in less developed countries. Sustainable tourism development aims to ensure efficacious coordination structures, integrated policies, and functional/operational processes that take place without destroying or depleting resources, providing economic, social, and environmental development. Resources should be exploited at a rate identical to that of renewing them, by giving up the exploitation when the resource is regenerated very slowly to replace the one with greater power of regeneration (Neamtu and Neamtu 2012).

The sustainability discussion has helped draw attention to the need for a balance between economic and environmental interests in tourism. Its actual penetration into strategies and policies has resulted in many good practices and improvements such as energy savings, recycling, a reduction of waste and emissions, and increased attempts to improve the livelihood of the local population (Mihalic 2014).

Ballantyne et al. (2009 cited in Chen 2015) expounded that the enlistment of tourists as conservation partners is critical for the progress of sustainable management. Moreover, Vernon et al. (2005 cited in Chen 2015) presented a collaborative approach in making sustainable policies, involving residents, governments, and tourism businesses. Buckely (2012 cited in Chen 2015) argued that regulation is the main driver for improvement in sustainable management. Indeed, as Yasarata et al. (2010 cited in Chen 2015) have expressed, political maneuvering is the key to advancing the concept of sustainability. As the opinions of politicians are highly influenced by the public and business interests, local residents and businesses could be important actors in the development of sustainable tourism. In sum, tourists, local residents, and businesses along with the government constitute an integrated decision-making network for sustainable development (Chen 2015).

Tourism policy can be defined as 'a set of regulations, rules, guidelines, directives, and development objectives and strategies' (Goeldner et al. 2000 cited in Kerimoğlu and Çıracı 2008). Tourism policy provides a framework to guide tourism development actions, and it is a strategic declaration of intent within which tourism is expected to develop (Jenkins 2000 cited in Kerimoğlu and Çıracı 2008). Thus, within a sustainable tourism perspective, tourism development frameworks or rules, regulations, guidelines, and strategies of tourism policy are concerned with the principles of sustainability. The concept of sustainable tourism is comprehensive and refers to tourism that is long term, integrated, participatory, and environmentally, socially, culturally, and economically compatible. From a sustainable tourism point of view, Goeldner et al. (2000 cited in Kerimoğlu and Çıracı 2008) identify the main goal of a tourism policy as providing high-quality visitor experiences that can maximize the benefits to destination stakeholders without

compromising environmental, social, and cultural integrity of destination. Therefore, it could be argued that achieving this goal would depend on the extent to which tourism destinations manage to integrate these major perspectives and diverse stakeholders (Kerimoğlu and Çıracı 2008).

Sustainable tourism strategies must entail ways and means to create adequate policies and proper decision-making processes at all levels of government. Sustainable tourism policies should provide workable definitions, principles, implementation strategies, action plans, and a monitoring system of sustainable development for community tourism development with the consideration of the entire spectrum of economic, social, cultural, natural, technological, and political environments because context of sustainable tourism is a highly political one involving many stakeholders. Thus, political support in the form of legally binding commitments at the national and regional level is a critical element in obtaining information, funding, education, and expertise (Kerimoğlu and Çıracı 2008).

For destinations operating in a highly competitive market, tourism planning is one of the most important points in increasing their success. In order to enhance the benefits of tourism development for local residents and tourists, and to minimize negative impacts, a balanced relationship between tourism planning and tourism development is necessary, as tourism facilities depend on natural and cultural resources (Selcuk Can et al. 2014). The main aim of any plan for sustainable development is the sustainable utilization of resources, which means that if one resource cannot be renewed or redeveloped, it must be replaced by others. As for tourism resources, whether they are used in a sustainable manner or not is the key point (Ning and Hoon 2011).

Cooperation and collaboration are considered to be the major issues in the planning phase. They are also connected to the concept of sustainable tourism development and, especially in the context of community-based tourism, involve integration and participation as two central concepts. The identification and legitimization of all potential stakeholders are more critical than the implementation of the collaborative planning approach, including all parties who are involved in the planning process (Kadi et al. 2015). Implementation of tourism policies and plans is a responsibility of both the authorities and the private sector. Public sector is responsible for the planning and implementation of basic infrastructure, development of certain landmarks, establishing and administering rules regarding facilities and services quality, establishing measures for management and recovery of territory and environmental protection, setting standards for training in tourism, and maintenance of public health and safety. The private sector is responsible for the development of accommodation, the operations of travel agencies, and commercial enterprises with tourism activity and is based on superstructure, the development of tourist attractions, and promoting them through specific marketing activities (Neamtu and Neamtu 2012).

Governments in many countries endorse the use of partnership arrangements in planning tourism development. By encouraging regular, face-to-face meetings among various participants, partnerships have the potential to promote discussion, negotiation, and the building of mutually acceptable proposals about how tourism

should develop (Kerimoğlu and Çıracı 2008). Research on tourism development shows that in many countries, local authorities have not been closely involved in tourism and have little experience of its planning, development, and management. In recent years, this has been changing, and the key role of local authorities is now recognized. Local Agenda 21 makes evident that the local authorities play important roles in the planning of the destination regarding all the stakeholders' interests and the well-being of local communities for a sustainable development (Selcuk Can et al. 2014).

Hunter (1997 cited in Selcuk Can et al. 2014) claims that it is difficult to imagine the formulation and implementation of any approach to tourism in the absence of strong local authority planning and development control. For instance, generally, it is at the local or community level where negative impacts of tourism are most acutely felt (Tosun 1998), and so the actions (or inactions) of local authorities can play a large part in ensuring that overt environmental degradation is avoided and adverse impacts on the host community are minimized. Local authorities can minimize the negative impacts of tourism such as environmental degradation, and degeneration of the local culture, and can preserve and maintain the environmental, economic, and cultural resources of the destination by tourism planning activities. They are in a strong position to promote a broader base of involvement in tourism planning. Churugsa, McIntosh, and Simmons (2007 cited in Selcuk Can et al. 2014) noted that local governments can play a leading role in bringing partnerships together to facilitate destination development, to plan strategically, and to define effective tourism policy. Therefore, involvement of the local community in the planning process can be facilitated by local authorities (Selcuk Can et al. 2014).

The purpose of achieving a sustainable tourism plan should be subordinated to national economic and social development plans. Actions can cover economic (income growth, diversification and integration of activities, controlling, enhancement, and development zoning), social (poverty and improving income distribution inequality, sociocultural indigenous heritage protection, participation, and involvement of local communities), or ecological (protection functions of ecosystems, conservation, and sustainable use of biodiversity) aspects (Neamtu and Neamtu 2012). Planning for sustainable tourism development actually refers to environmental preservation planning and as such includes a variety of research activities and analysis prior to determining the direction of the development. All these activities are undertaken in order to prevent the overuse of resources in some specific areas (Angelevska-Najdeska and Rakicevik 2012). Accordingly, the precautionary principle or the idea that any action should be avoided if the consequences are unknown highlights the sustained component of sustainable development, which is compatible with the basic platform of adaptation and caution. In some extreme cases, it would mean forbidding all of the tourist activities in some areas. Some alternative options like small-scale ecotourism are usually preferred in areas allowed by tourism development (Angelevska-Najdeska and Rakicevik 2012).

Familiarity with the existing susceptibilities and delicacies in the nature system and understanding the existing opportunities and threats in the environment is an

unavoidable necessity for the sustainable development planners. With the help of a conscious management, by using the modern management tools, and by preserving the environment, the effectiveness and good use of tourist attraction spots can increase (Azizi et al. 2011). To achieve this, it is necessary to assess different dimensions of tourism such as activity type, spatial vastness, and importance of the effect. After specifying the position of a certain society relative to the sustainability in tourism industry, the strategies of the sustainable tourism development in that society are introduced by using strategy planning. These strategies can be long-term, middle-term, or short-term, and they result in enhancement and improvement of the tourism indices aiming environmental, economic, and social sustainability. Considering that planning is a continuous and cyclic procedure in nature, it is expected that the planning procedure be of the same nature for achieving sustainable tourism (Azizi et al. 2011).

Developing a tourism planning framework that can handle a complex problem domain is necessary in order to make tourism sustainable (Kernel 2005 cited in Kerimoğlu and Çıracı 2008). Sustainable tourism development should aim to improve residents' quality of life by optimizing local economic benefits, protecting the natural and built environment, providing a high-quality experience for visitors, and providing a long-term economic linkage between destination communities and industries. It should also minimize the negative effects of tourism on the natural environment and improve the sociocultural well-being of the destination communities (Kerimoğlu and Çıracı 2008). Although most of the political issues that arise in the course of achieving sustainable tourism are associated with residents' rights, others include an absence of stakeholder collaboration or community participation, a lack of community leadership, poor regulations, the role of NGOs, and the displacement of resident and external control over the development process by private or foreign investors (HwanSuk and Sirakaya 2006 cited in Kerimoğlu and Çıracı 2008).

22.4   Public Policy and Sustainable Alternative Tourism in Turkey

Turkey will have important opportunities in the forthcoming years with respect to tourism which has gained momentum within the Eurasian plateau due to increasing interest in natural, cultural, and historical tourism in the world triggered by the increase in the number of well-educated and experienced tourists along with specialized tour operators and airline companies, financial investments, and improvement in communication technologies. The sustainability of tourism destinations is also one of the basic components of economic development and related policies. As a result of the improvement in the tourism sector in Turkey, it is of great satisfaction to witness those debates, forecasts and measures relating to the future of the sector are now considered at the top of the agenda and dealt with carefully. With this in

mind, the 9th National Development Plan of Turkey—originally initiated in the 1960s—specified its main policies regarding tourism as follows (DPT 2006 cited in Bircan et al. 2010):

- Tourism must help reduce the income gaps among different regions in the country during every stage of its development;
- Achieving high quality, competition, and sustainability must be a priority in the tourism sector;
- Tourism in Turkey must develop to create increasing demand in order to have a better share of the international market.

The '2023 Strategic Action Plan for Turkey in Tourism' prepared by the Ministry of Culture and Tourism set objectives for the utilization of natural, cultural, historical, and geographical assets with a balanced conservation approach. It also proposed objectives for increasing tourism income by creating alternatives (Ministry of Culture and Tourism 2007). The concept of sustainability has been only recently introduced to the Turkish planning system and the tourism sector legislations. The concept of sustainability was included in November 2009 in the 'Law of Land Use and Development' which dates back to 1985 (ETO 2010 cited in Dede and Ayten 2012) and in July 2003 in the law of 'Tourism Incentive' which dates back to 1982 (TURSAB 2010 cited in Dede and Ayten 2012).

In addition to the legal aspects, the 'Tourism Strategy 2023' prepared in 2007 is a critical document since sustainability is indicated as one of the most important factors. The 'Tourism Strategy 2023' could be considered as the main guide for the national decisions about tourism as it presents tourism corridors, tourism regions, tourism towns, and ecotourism regions with the aim of encouraging investments in these tourism localities (Ministry of Culture and Tourism 2007). Although the vision of Turkish tourism proposed in this document emphasizes sustainability and the strategic actions focus on the spatial aspects of tourism development, the concept and principles of spatial planning were not applied in the strategy development (Dede and Ayten 2012).

According to the tourist profile figures provided by Efes Pilsen (2008 cited in Bircan et al. 2010), 58.7 % of tourists visit Turkey for its natural values and 21.4 % for historical and cultural values. On the other hand, 76.1 % of the tourists spend their vacation in an all-inclusive facility (Tourist Profile 2008 cited in Bircan et al. 2010). It should be noted that there is a disadvantage in the 'all-inclusive system,' leading tourists to stay in their hotels, rather than go outside to discover the local community and other features of life in Turkey. Thus, they spend less money in the local economy. Furthermore, in this context, tourism is considered to be a short-term economic opportunity to make profit, leading to a decline in service quality. Because of this, malpractice in the sector endangers the long-term sustainability of tourism and the conservation of natural, cultural, and historical resources. In addition to this, it is a well-known fact that such an approach also paves the way for several negative impacts on the local community (Bircan et al. 2010).

The idea behind the sustainability is that there cannot be any tourism development regardless of nature, but on the contrary, any tourism development should enhance the natural riches and contribute to the propelling of socioeconomic progress of the region. Therefore, the increasing environmental sensitivity and awareness, ecological consciousness, and the combination of them with tourism activities have led to the re-evaluation of mass tourism vis-a-vis alternative forms of tourism. However, alternative tourism has been making relatively slow progress regarding sustainable growth. It is more sensitive to especially economic and social needs of the local people and expects economic revenues to remain in the local settlements with a long-term perspective regarding tourism development (Tezcan 2004).

The concept of alternative forms of tourism covers all types of tourist activities that are called soft tourism, small-scale tourism, green tourism, nature tourism, integrated tourism, etc. Alternative tourism originated from the heavy criticism toward mass tourism due to the problems it had triggered. Thus, alternative tourism has been offered as a hope for proving consistency with natural, social, and community values because 'alternative forms of tourism and tourist will have fewer and less severe negative effects on destination areas, environment, and their populations without diminishing the positive economic effects' (Smith and Eadington 1992 cited in Tezcan 2004). According to Smith and Eadington (as cited in Newsome et al. 2002), 'alternative tourism is sometimes referred to as "special interest tourism" or "responsible tourism" and it is usually taken to mean alternative forms of tourism which place emphasis on greater contact and understanding between hosts and guests as well as between tourists and the environment'.

Additionally, mass tourist activities merely depend on seasonal climatic conditions known as sea–sun–sand; therefore, they are short-term activities, creating high capacities during summer months. Tourists travel to popular mass tourism destinations and create high population movement and congestion in such places. On the other hand, alternative tourist activities can occur at any time of the year regardless of summer months, creating average capacities (Tezcan 2004).

Turkey has sought to develop alternative tourist resources since about 2000. The country has resources to meet the new demand of tourists, thanks to the strength of its geographical location, the distinctive features of its land such as climate, natural and diverse vegetation, rivers, lakes, etc., and a rich mosaic of culture (Bulut et al. 2007).

The government of Turkey realizes that success in tourism is measured not just in revenues, but in environmentally sound policies, which will sustain tourism into the future (Küce 2001 cited in Tezcan 2004),which initiated a great effort to increase the diversity of tourism products and support certain by-products to be used during the low seasons, such as high plateau tourism, mountaineering, spelunking (cave exploration), trekking, birdwatching, bicycling, hot springs and spas, river rafting, winter sports, cruising and yachting, golf tourism, 3rd age tourism, and incentive tourism by preparing seminar, conference, and convention activities (Tezcan 2004).

Ministry of Culture and Tourism has defined Tourism Development Region (TDR), which was first declared in the Urgent Action Plan of Turkish Government.

The main objective of the TDR project is to integrate, organize, and manage different types of tourism activities in a predefined area, i.e., culture and tourism preservation and development regions. TDRs will be planned to allow optimum land use among various tourism activities such as golf courses, marinas, accommodation facilities, meeting and exhibition centers, vacation houses, shopping centers, and health, wellness, and education facilities in one region (Tezcan 2004).

22.5   Conclusion

This chapter attempts to present a general overview of the concept of sustainable tourism and analyze the policymaking issues in Turkey related to sustainable tourism development. As in the case of many other developing countries, Turkey has chronic and severe macroeconomic problems such as high rates of unemployment as a result of rapid growth of the working-age population, an increasing rate of deficits in the current account of balance of payments, increasing debt, and relatively high inflation and interest rates compared to European Union countries. Thus, economic benefits of the tourism industry are pivotal even though it is not compatible with the principles of long-term sustainable development. As a result, Turkey has experienced a rapid tourism growth in terms of volume, value, and physical superstructure, but largely in a haphazard way that created socioeconomic and environmental problems which may be called unsustainable tourism development (Çetinel and Yolal 2009).

Since tourism planning in Turkey is conducted within a centralist perspective, local authorities lack administrative power in the tourism planning field. Various services are handled by the central administration, even though they could be better managed by local authorities. As Tosun (2001) states, Turkey is characterized by a predominance of strong bureaucratic understanding of legal regulations and applications. Alternative perspectives that fall into conflict with the bureaucracy are neglected. As a result, various power domains such as planning of public services and allocation of financial resources to services and implementations are concentrated in the hands of the central government in general and the MCT in the tourism sector. On the other hand, an absence of opportunities for cooperation among local authorities and stakeholders might hamper the role of local authorities in sustainable tourism development, since it is expected from local governments to play a coordinative and facilitative function in designating the region's future and play an active role in eliminating the negative effects of the tourism industry by determining policies and plans with stakeholders during the evaluation process (Churugsa, McIntosh and Simmons 2007 cited in Selcuk Can et al. 2014).

Alternative activities in Turkey should be appreciated and encouraged. Ecotourism and nature tourism are among the alternative tourism activities which may play an important role in Turkey in the future. Nature-based tourism is a kind of tourism that causes few problems in comparison with nature itself (Bulut et al. 2007).

Turkey has to develop and promote alternative tourism activities regarding contemporary trends in World's tourism and consumer preferences, which will contribute to Turkey in international tourist arrivals and tourism revenues. Additionally, the development of alternative tourism will be advantageous for Turkey within the Mediterranean Region. But this does not mean the complete decline of sea-sun-and-sand-based activities and rise of alternative tourism as the rival activities, but it is the rise of tourism diversification with the support of current potential in coastal tourism. Regarding these, alternative tourism types have to be defined in light of the current demands and World Tourism Organization's indicators, and potential areas for such development have to be determined accordingly (Tezcan 2004).

It is widely believed that the coordinating institution should be the Ministry of Culture and Tourism. Yet, as important as the national approaches to tourism development are, a local perspective stronger than the national perspective should be adopted in order to ensure a sustainable relationship at the local level. Local bodies are the closest institutions to the local actors, and their institutional capacities are very important for the roles they are going to play at the local level (Kerimoğlu and Çıracı 2008).

The spread of tourism in rural areas can also lead to considerable changes in such areas all over the world, thereby increasing the need for a more sustainable and long-lasting approach to tourism. The following recommendations can be made for the sustainability of tourism and of tourism destinations in Turkey:

1. Necessary tourism rules and regulations should be adopted in order to effectively provide quality assurance in all related practices, as well as coordination and management of services, technical infrastructure, and human resources;
2. There should be an established organization under the title of 'The General Council of Tourism';
3. Vocational organizations should be further supported and protected by law;
4. Additional associations comprising the regional authorities should be established with the aim of creating new destinations and providing sustainability for tourism (there are few examples of such establishments in Turkey, namely the Regional Tourism Association, the Council of Tourism, the Municipalities' Council of Tourism Destinations); and
5. Further competition in the sector should be encouraged by means of the implementation of principles based on short- and long-term strategic planning (DPT 2007 cited in Bircan et al. 2010).

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