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**PROCEEDINGS OF III. INTERNATIONAL  
CESME-CHIOS HISTORY, CULTURE AND  
TOURISM SYMPOSIUM**

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Çeşme-Türkiye**

**Edited By**

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## **Preface**

All social sciences endeavor to enlighten different aspects of life by applying varied methodologies to human life. Humanity, the shared object of study, is their common fundamental. One is bound to remain incomplete without another and none alone would suffice in understanding humankind. Approaches directed by social scientists who share the same locality to the lives of people with similar historical, cultural, and geographical experiences will provide a sense of completeness and culminate in the desired interdisciplinary meeting. To that end, the Department of Business Administration at the University of Aegean and Cesme School of Tourism and Hotel Management at Ege University plans to create an international and interdisciplinary scientific platform via a co-organized symposium. In its third year, the symposium aims to discuss the scientific problems of the island of Chios and the peninsula of Cesme/Karaburun as well as contribute to strengthening the cooperation and friendship between the two countries.

The symposium aims to hold an interdisciplinary approach towards all social sciences producing knowledge in both sides of the Aegean Sea. Chios Island and the peninsula of Ceşme and Karaburun have been inhabited by many different civilizations for thousands of years. From the Neolithic Era to the modern times, numerous cultures have built their homelands here or survived on what had been produced here. They left several traces in architecture, commerce, transportation and agriculture. Each branch of social sciences followed these traces and showed tremendous efforts in discovering the past. One of the main goals of this symposium is to strengthen the scientific unity and the fund of knowledge by bringing all these scholars and their surveys together. In other words, this symposium aims to create a meeting point for all scholars from different fields such as History,

Agriculture, Archeology, Sociology, Tourism, Psychology, Philosophy, Architecture and Ethnology.

That being said, this symposium also intends to improve the relations between the two universities located on both sides of the Aegean. Serving as a free platform where future studies can be developed, the 3<sup>rd</sup> International Cesme-Chios Symposium aims to consolidate the cultural relations by lifting the borders between the two communities. This event is planned to be held biennially so that it might invigorate the mutual peace.

**Prof. Dr. Adnan Türksoy**

*Head of Organizing Committee*

Çeşme, October 2016

# Mythology, Identity and Erythrae

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“The peoples of the cold places and around Europe  
are full of spirit, but more lacking in intelligence and skill;  
and so it results that they are free, but are politically  
disorganised and not able to rule their neighbours.  
The peoples of Asia are intelligent and skilful of mind  
but spiritless; so it results that they are ruled over  
and enslaved”

(Aristotle, Politics 1327b 23-6).

## **Abstract**

Ethnic identity is constructed as a conclusion of social and political processes focused around power and some social values according to the requirements of the time. It is mainly based on shifting situational and subjective identifications of self and others, which are rooted in on-going daily practices and historical experiences, but are also subjected to transformation and discontinuity. It is formed in the tension between different groups and also unrelated to biological makeup. Human beings try to identify their living environments while constructing their identities. Settlements are not passive places, on the contrary they lead to human behaviours in daily life. To research the cities as a meeting place of time, human relations and psychological processes have an increasing presence in social sciences. It is acknowledged that they play a very significant role in dominating the behaviours and perceptions of the population. The settlements and their accumulations of history and culture are factors both in determining the behaviours and the relations among its inhabitants in daily life. According to the social science theory, titled “place identity”, the human mind perceives the identities of settlements, places and even their distinguishing characteristics. A human being

needs to make sense of place and appropriation of the space in which s/he is living. Because as humans continue to be in contact with the places they are living, they develop a sense of belonging and begin to construct their identities. The construction of place identity occurs with the help of discrepancies and the creation of contrasts.

The most important pieces of archaeological evidence displaying the features of identity are myths. It is possible to find perceptions, meanings and values of the minds of citizens about themselves and their settlements in myths. In this article, some myths related to Erythrae will be discussed, as well as how these myths are central to constructing and changing ethnic and social identities.

*Key-words: Erythrae, mythology, Minos, Ionia, Colonization, ethnic identity, place identity, place attachment, appropriation.*

## **Identity, Politics and Mythology**

We can describe identity as self-identification of oneself among others. Because identity includes all social representations and values (Bilgin, 2007, p.78). Identity is always under the influence of power, culture and social values that makes it flexible. It is not a biological or genetic reality (Hall, 1997; Pierre Van den Berghe, 1978; 1995) and sets one apart, so I am able to say “I/me” (Sian 2002, p.13). For that reason, identity can be described also as *to be consciously aware of oneself*. Individual identity totally consists of discrepancies in the identities of others. The way of describing one identity can be carried across to another. Thus, we can say that in the process of description, everyone is a mirror for another (Hall, 1998, p.41). Identity is constructed at the end of the individual and the social processes. Therefore identity is that person or group defining themselves/itself. Constructing identity is the process of defining “others” as well as yourself (Hall, 1998, p.41). Borders are part of the creation of identity; they define those within them as “we/us”, while excluding the others from this sense of unity. One can say that “*in an anthropological spirit, I propose the following definition of nation: it is an imagined political community- and imagined as both inherently limited and sovereign*” (Anderson, 1983, p.5-6). Some factors including geography, history, language, religion and physical similarities make it easier to construct ethnic identity (Renfrew & Bahn 2008, p.169; Hall, 1997, p.26). We have to say that they are always constructed in close association with political systems. It is politics that define ethnicity

not *vice versa*. Ethnic affiliation may be expressed at different scales of social organization (Derks & Roymans, 2009, p.1-11). So ethnicity is a cultural construct, not a biological fact and only one of many possible forms of group identity. Furthermore, ethnic identity is not static, ascribed aspect of people's lives, but is contested, negotiable and subject to change (Crielaard, 2009, p.39). In brief, ethnic identity is a social identity processual and changeable depending on the situation.

Myths are archaeological evidences carrying the belongings, social values and beliefs of the human world from past to present. Myths, which are products of the social unconscious, contain some values of society, which are passed on and explain the relationship between humans and other things. On one hand myths localize humans, on the other hand they carry values and social identities into the future. It is possible to understand through myths the answer to this question: what makes us human? In this article, I intend to specifically analyse the foundation myths related to Erythrae. Foundation myths are the most important factors of the description of identities, designation of positioning people in relation to everyone else. *"Deliberately or unconsciously, as individuals or as groups, we use foundation myths to frame our political interaction... we use the past to understand the present. But the political power of foundation of myths goes beyond that of other types of historiography or heritage"* (Mac Sweneey, 2013, p.7).

First of all, the foundation myths are important for political potential. They are essential to construct the common sense of the society. They have carried all values and requirements throughout the history. For that reason, the foundation of myths reveals all political and emotional needs of ancient societies depending on time. These myths reveal who comes from which ethnic roots and who is a member of which civilisation. But these myths are not the same as history.

It is possible to divide the research on mythology into two parts; firstly the positivist approach assumes that all things are based on reality in the past. Researchers following this approach accept that the foundation myths reflect real events and shed light on the past. These researchers also try to find archaeological proof of foundation myths. We can trace this approach in the works of some researchers, who are trying to find archaeological evidence about the Ionian migration as if it was a real event (Roebuck, 1955; 1961; Sakellariou, 1958; Cook, 1975).

The second approach is a postmodern attitude, which appeared near the end of the 20<sup>th</sup> century. This scientific tendency indicated different aspects and political uses of the foundation myths. The postmodern tendency is to observe the symbolic and political potential of myths. In particular the constructivist approach has focused on the social functions of these myths. It is known that myths are contained within agents, signs and social values. These social representations and signs are the main elements in constructing social realities. For instance, from the constructivist's point of view, it can be said that there wasn't a literary source on Ionian migration until the 6<sup>th</sup> century BC. From this date on, some myths have emerged in literary sources about Athens reaching a privileged position as the motherland country of Ionians (Hall, 2002; Kowalzig, 2005; Crielaard, 2009; Greaves, 2010). *"It has been widely accepted that Athenian imperial ambitions in Anatolia were a major motivating factor behind this process of mythopoesis, given that Athens could use the myth of Ionian Migration to claim the privileged position of mother-city of Ionians"* (Mac Sweneey, 2013, p.11).

On the other hand, there wasn't just one foundation myth on the same city even in ancient times. It's possible to find lots of foundation myths on cities and ethnic identities because all foundation myths are constructed on changeable social grounds depending on political and social conditions. It's not possible for a myth to be stable and unchangeable. The needs and propaganda of political powers might be changed because of the emotional and social necessities of citizens. Because of that, the foundation myths became varied and each of them reflect the realities and necessities of time (Mac Sweneey, 2013, p.14).

It has been observed that all foundation myths include some signs of religion. Every society feels the need to tie their origins to the god or a hero at the centre of their religion, which is beyond politics and social requirements. We can see these themes, in various myths. For instance, there are myths claiming that Minos was descended from Zeus and Aeneas who was the grandfather of Remus and Romulus, the founders of Rome, and the sons of Aphrodite and Anchises. Another example is that Lydos, the founder of the Lydian Kingdom, was descended from Heracles. These myths are derived from the need of societies who want to attribute their lineage to a divine source. As we can see in many modern examples, the power and cogency of foundation myths directly affect the position of all ethnic



identities in the world. For instance, even today the foundation myths continue to influence societies that are willing to relate their origins to Ancient Greek and Roman cultures.

### **The Foundation Myths of Erythrae**

The first foundation myth of Erythrae links the origin of the previous founders of the city to Crete Island. *“The Erythraeans say that they came originally from Crete with Erythrus the son of Rhadamanthus,<sup>1</sup> and that this Erythrus was the founder of their city. Along with the Cretans there dwelt in the city Lycians, Carians and Pamphyl-ians; Lycians because of their kinship with the Cretans, as they came of old from Crete, having fled along with Sarpedon; Carians because of their ancient friendship with Minos; Pamphyl-ians because they too belong to the Greek race, being among those who after the taking of Troy wandered with Calchas. The peoples I have enumerated occupied Erythrae when Cleopus the son of Codrus gathered men from all the cities of Ionia, so many from each, and introduced them as settlers among the Erythraeans”* (Pausanias, 7.3.7).

This foundation myth explains the situation of Erythrae during the first half of the second millennium BC. Pausanias identified the founders of the city as newcomers from Crete however Erythrae has a multi-ethnic population. Crete, the most powerful country of its time, is represented in this myth as a dominating power in the foundation of Erythrae. There are some ancient writers supporting this foundation story. With regards to Erythrae’s relation to Crete, renowned historian Thucydides notes: *“... And the first person known to us by tradition as having established a navy is Minos. He made himself master of what is now called the Hellenic sea, and ruled over the Cyclades, into most of which he sent the first colonies, expelling the Carians and appointing his own sons governors; and thus did his best to put down piracy in those waters, a necessary step to secure the revenues for his own use.”* (1.4). As you see this account of Thucydides confirms that some settlers in the Aegean region arrived from the Minoan Kingdom in Crete.

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<sup>1</sup> Rhadamanthys was a mythological Cretan hero, one of the three sons of Zeus and Europa, and brother of Sarpedon and Minos the legendary founder of Crete. Renowned for his wisdom and integrity, Rhadamanthys was accounted to have developed the Cretan code, which had served as a model for Greek polises, with such aptitude that he was posthumously assigned to be a judge in the Underworld (Grimal, 1997).

Another ancient historian Diodoros presents important information about this matter: *“Of Rhadamanthys the Cretans say that of all men he rendered the most just decisions and inflicted inexorable punishment upon robbers and impious men and all other malefactors. He came also to possess no small number of islands and a large part of the seacoast of Asia, all men delivering themselves into his hands of their free will because of his justice. Upon Erythrus, one of his sons, Rhadamanthys bestowed the kingship over the city which was named after him Erythrae, and to Oenopion, the son of Minos' daughter Ariadne, he gave Chios, we are told, although some writers of myths state that Oenopion was a son of Dionysus and learned from his father the art of making wine. And to each one of his other generals, the Cretans say, he made a present of an island or a city, Lemnos to Thoas, Cyrrhus to Enyeus, Peparethos to Staphylus, Maroneia to Euanthes, Paros to Alcaeus, Delos to Anion, and to Andreus the island which was named after him Andros. Moreover, because of his very great justice, the myth has sprung up that he was appointed to be judge in Hades, where his decisions separate the good from the wicked. And the same honour has also been attained by Minos, because he ruled wholly in accordance with law and paid the greatest heed to justice”* (Diod. V.79.1). In another passage Diodorus refers once more to the above: *“Since we have set forth the facts concerning the most notable islands, we shall now give an account of the smaller ones. While in ancient times the Cyclades were still uninhabited, Minos, the son of Zeus and Europê, who was king of Crete and possessed great forces both land and naval, was master of the sea and sent forth from Crete many colonies, and he settled the greater number of the Cyclades, portioning the islands out in allotments among the folk, and he seized no small part of the coast of Asia. And this circumstance explains why harbours on the islands as well as on the coast of Asia have the same designation as those of Crete, being called “Minoan.” The power of Minos advanced to great heights; and having his brother Rhadamanthys as co-ruler, he envied him because of his fame for righteousness, and wishing to get Rhadamanthys out of the way he sent him off to the farthest parts of his dominion. Rhadamanthys went to the islands which lie off Ionia and Caria, spending his time upon them, and caused Erythrus to found the city which bears his name in Asia, while he established Oenopion, the son of Minos' daughter Ariadne, as lord of Chios. Now these events took place before the Trojan War”* (Diod. V.84.1-4).

Through all these ancient historians, we learn that Erythrae has a cosmopolitan population, however they refer to the Cretan founders

of the city. Lycians, Carians and Pamphylians, who are referred by literary sources, with newcomers from Crete, made up the population of Erythrae. We can add another ethnic group to Erythrae, the Lelegians who were the indigenous people of Erythrae and were later exiled by the Ionians, which is referred by Strabo the geographer. Of course we shouldn't forget to mention the Thracian women who gave their hair to make rope to reach the statue of Heracles on the raft (Paus. VII.5.5-8). This statement of Diodorus (III.79.1) "*all men delivering themselves into his hands of their free will because of his justice*" explains this cosmopolitan population of Erythrae. The archaeological research in Erythrae's hinterland shows that this region has been occupied since the Neolithic period. Even if we accept that some people came from Crete to Erythrae, we know very well that some indigenous people were already living in Erythrae and its hinterlands. In the light of this archaeological research concerning all shores of Western Anatolia, we can assert that the presence of these myths during the first half of the second millennium BC can not be coincidental. We have some archaeological findings showing the relationship between the Minos Kingdom and Western Anatolia going back to the 3rd millennium BC (Day et al. 2009, p.342; Aykurt, 2009, p.35-36). But the intensification of this relationship between two cultures happened during the Middle Bronze Age. Many archaeological evidences supporting this relationship were uncovered in most settlements along the shore of Western Anatolia. Recent archaeological research shows that this relationship became more political and administrative. Lots of archaeological findings from Anatolia, especially stamps produced in Crete were uncovered, supporting the administrative relationship between two cultures (Niemeier, 2005, p.200-201; Raymond, 2009, p.143-156). Some archaeological findings were uncovered in settlements like Miletos and Iassos indicating political relations between Minos and Western Anatolia. This relationship became especially strong in Late Minos IA and IB (1675/50-1490/70 BC) (Niemeier, 1998, p.27-28; 2005, p.200-202; Greaves, 2010, p.880; Kaiser & Raymond 2015, p.151-153). It can be observed that Iassos, which was previously a small settlement, became very important after being Minoanized (Mee, 1978, p.129; Branigan, 1981, p.23-33; Niemeier & Niemeier, 1999, p.544-545; Yakar, 2000, p.287; Greaves, 2005, p.65). We have some archaeological evidences proving that Iassos was colonized by Minoans during the Middle Bronze Age (Laviosa, 1984, p.183-185; Branigan, 1981, p.23-33). Besides, we can also mention some other settlements related to Minos in Western Anatolia, such as Troia (Mountjoy, 1998, p.34), Teichioussa (Voightlander, 1988, p.605-608; 2004,

p.302-305; 2009, p.111-120), Tavşan Adası (Tül, 1986, p.723) and Knidos (Mellink, 1978, p.321; Love, 1984, p.251; Niemeier, 1984, p.207; 1998, p.28; Manning, 1995, p.91). Bağlararası in Erythrae's hinterland was another settlement associated with the Minoan Kingdom during the Middle Bronze Age, but the type of contact between these two settlements was never clear (Şahoğlu, 2015, p.607).

Additionally, we know that there were some settlements in either Erythrae or its hinterland before the second millennium BC. In this situation, even if we accept the reality of the Minoan colonization of Erythrae, we have to say that this organization wasn't the foundation of a new settlement; on the contrary it was a change of the previous identity. Some settlements of Western Anatolia were affected by the activities of Crete in the Aegean region and Minoanized. They produced some foundation myths linking themselves to the Minoan Kingdom. In light of the archaeological and mythological evidences, we can maintain that Erythrae was one of them. But we have to admit that we don't have enough archaeological evidence to support the theory that Erythrae was related to Minos either politically or administratively. But the Erythraeans needed a foundation myth linking them to Crete in order to profit from the power of the Minoans. As I have previously explained, ethnic identity can be changeable depending on politics and social situations. As in the example of Erythrae, ethnic identity, which is constructed around a political power, can be changed. We don't have any idea about the previous identity of Erythrae due to the lack of literary sources. But we can say that since the second millennium BC, the people of Erythrae were inclined to change their identity thanks to the power of the Minoans. It was in their interests to be a part of the Minoan group. Among these three sources, literary ones are the least reliable since they were produced in a late period. However, even one thousand years after the collapse of Minos, these writings were greatly valued, proving the significance of the Minoan identity.

### **Ionianization of Erythrae**

As I mentioned before, all ethnic identities are not constant, on the contrary they are changeable depending on temporal politics, social situations and conditions. A kingdom can collapse and its power change hands but its people remains the same. The "self-perception" and identity of people change when the power and political situations around them change. For instance, after the great catastrophe, most political powers, including the Hittite and Mycenaean Kingdoms of

the Mediterranean and the Aegean Sea, that influenced the cultural and political life of the region, collapsed. Moreover, it is possible to say that all ethnic identities disappeared at that time along with the political powers. After the turbulence at the end of the second millennium BC, everything started to settle down during the Early Iron Age and people were trying to adopt a new identity for their social, economic and political benefits. New political powers after that catastrophe led to the constructing of new ethnic identities. We can say that in this process the people who lived in Western Anatolia imagined the ethnic identity of Ionia for themselves. Archaeological researches and ancient literary sources demonstrate the construction of Ionian identity occurred during the 7<sup>th</sup> and 6<sup>th</sup> centuries (Crielaard, 2009).

Erythrae received his share from all political developments in the Aegean world, and the citizens of the city tried to tie themselves to Athens that Ionianized them. Threats from inland Anatolian hostiles including Cimmeria, Lydia and Persia played a very important role in changing their identity. Politics, economics and social conditions enforced the Erythraeans to change the source of their ethnic identity. Because of that, people of Erythrae started to tell a new foundation myth including a migration story to create an Ionian origin of their identity. This foundation myth is believed even today after thousands of years by some scientists and it gives a path to research by some archaeologists in order to verify this migration story.

One of the (re)foundation myths of Erythrae as a city of Ionia, was narrated by Strabo the geographer of Amasia: "... *Erythrae was founded by Cnopus, who also was a spurious son of Codrus...*" (Strabo XIV.1-3). Pausanias is supporting Strabo: "*The peoples I have enumerated occupied Erythrae when Cleopus the son of Codrus gathered men from all the cities of Ionia, so many from each, and introduced them as settlers among the Erythraeans*" (Pausanias VII.3.7). This statement by Strabo clarifies who was living in Erythrae before the coming of Ionians: "*Pherecydes says concerning this seaboard that Miletus and Myus and the parts round Mycale and Ephesus were in earlier time occupied by Carians, and that the coast next thereafter, as far as Phocaea and Chios and Samos, which were ruled by Ancaeus, was occupied by Leleges, but that both were driven out by the Ionians and took refuge in the remaining parts of Caria.*" (Strabo XIV.I.3). The ancient writer who gave a great deal information about the foundation of Erythrae was Athenaeus of Naukrates: "*Hippias of Erythrae, in the second book of his Inquiries*

(concerning his native country), relating how the monarchy of Cnopus was destroyed by his flatterers, says this also: 'As Cnopus was consulting an oracle about his personal safety, the god told him to offer sacrifices to Hermes the Crafty. After this he set out for Delphi, accompanied on the voyage by those who wanted to destroy his monarchy in order to establish an oligarchy. These men were Ortyges, Irus, and Echarus, who bore the title Fawning Dogs, i.e. Flatterers, because of the attentions they bestowed on eminent persons. When, I say, they were at a great distance from the land on their voyage, they tied up Cnopus hand and foot and threw him into the sea; and landing at Chios, where they obtained forces from the tyrants there, Amphiclus and Polytecneus, they sailed according to by night to Erythrae. About the same time the body of Cnopus was cast up on the beach of Erythrae which today is called Leopodum. While the wife of Cnopus, Cleonice, was engaged in the mourning-rites for the body (it was a holiday, and an assemblage had gathered in honour of Artemis Strophaea), the sound of a troop was suddenly heard; the town had been seized by the partisans of Ortyges and many of Cnopus's friends were killed; Cleonice, learning this, fled to Colophon. Ortyges and the other usurpers, having at their disposal the forces from Chios, destroyed those who opposed their interest, and after abolishing the city's laws they managed the city's affairs, allowing none of the populace to come inside the walls. On the contrary, they set up a court and tried cases outside the gates, wrapped in purple cloaks and dressed in tunics with purple borders. They also shod their feet in summer with sandals of many lacings, while in winter they always made a practice of walking about in feminine foot-gear; they affected long hair and took pains to have it curly; their heads were distinguished by yellow and purple fillets; they also wore solid gold jewelry, like women. Further, they compelled the citizens to serve them in some cases as their stool-bearers, in others as wand-bearers; others still they compelled to clean the streets thoroughly. They summoned the sons of some to their joint gatherings, others they commanded to bring their own wives and daughters; and they visited with extreme penalties those who disobeyed. If any member of their clique died, they would collect the citizens with their wives and children and compel them to sing dirges for the dead, to beat their breasts under compulsion, and to cry shrilly and loudly with their voices, while a lash-bearer who forced them to do this stood over them. This went on until Hippotes, the brother of Cnopus, came upon Erythrae with an armed force during a festival, and reinforced by the Erythraeans attacked the tyrants; and for putting to the torture many of their partisans, they stabbed Ortyges to death

*while he was attempting to escape, but their wives and children they tortured terribly, and so set free their native land”* (Athenaeus, Deipnosophist VI.74).

The collapse of the Mycenaean and Hittite Kingdoms led to a change in the balance of power in the Aegean Sea and the Mediterranean and movement of the populations. As a result, the population of the settlements along the shore of the Mediterranean and the Aegean Sea became multinational (Mendelhall, 1976, p.155; Hitchcock, 2013, p.159). All ethnic identities disappeared due to the collapse of the political powers and it took a long time for everything to fall into place after this. After the long disturbing period, the connection between the East and the West was re-established by Phoenician traders. This contact, which started with Euboea and Attica (van Dongen, 2007, p.27; Hurwit, 1987, p.127), included Western Anatolia during the 7<sup>th</sup> century BC (Fantalkin, 2006, p.199-200; Sherratt & Sherratt 1993; 1998; Sherratt, 2005). This encounter was the beginning of the new process for Ionian people to become self-aware of their identity. The trade, which was dominated by Phoenician traders, affected all cities of Western Anatolia. This contact led to the development of sculpture (Morris, 1992, p.72-100), architecture (Shiloh, 1977; 1979; Kendirci, 2012), philosophy and writing and a sense of history and identity in Ionia (Burkert, 1992, p.30). After that the development of the Olympic games (Hurwit, 1987, p.127), monumental tomb culture and the cult of the hero (Mazarakis, 1997, p.349-357) came to light; the influential history of the Ionian people began to be constructed.

In addition to these, another factor which increased awareness of Ionian identity is the wars and hostility in Western Anatolia during the 7<sup>th</sup> and 6<sup>th</sup> centuries BC. On one hand the people of Western Anatolia tried to find an available position in the commercial affiliations in the Mediterranean and Aegean Sea, but on the other hand they faced threats. These threats started with the Cimmerians and continued with the Lydians and finally the Persians, and affected the relationship between the Ionian people and those overseas very deeply. These threats in the mainland of Anatolia encouraged the people of Ionia to find new ethnic root from overseas. The sole power that might have been of help to the people of Western Anatolia against their threat was Athens. Therefore, the Ionian people including the Erythraeans tried to connect their genetic roots with the Ionians in and around Athens. But if we consider the statements of Herodotus their demand wasn't accepted by the people of Athens (Hdt. I.147).

As both of the foundation myths of Erythrae show, ethnic identity is not a biological reality, on the contrary it can be changed by the people when they temporarily need a new one. And we can see from these examples that a country with a multinational population can change their ethnic identity with the help of social and political developments.

## **Identity and Settlements**

The research of social science in recent years has revealed that all settlements and even geographical places have an identity. This is mainly entitled “place identity,” and derives from human needs to separate their settlements from other places. Hence, these features of places are not only related to their physical and historical characteristics but also how they are perceived by human beings. In this situation, it is possible to describe the identity of a place in terms of how it is viewed by a human mind. Thus, we can see the direct link between the identity of an individual and the identity they impose upon a place. (Bilgin, 2003).

Humans try to develop a sense of belonging in the places in which they are living through attributing some personal meaning to them. They possess the spaces they live in through material objects and the social world in order to generate a sense of ownership. Therefore, an attachment is formed through emotion and perception, linking these people and places. Humans seek to be reflected constantly in their surroundings in order to raise their self-confidence and sense of identity as they are continually reminded of who they are by where they live. As a result, the need of humans to distinguish themselves from others has developed, as our spaces continue to define us individually. Place identity arises from tensions following the end of relations, just like the process of constructing ethnic or social identities, in order to establish who we are. To feel that one belongs to a settlement plays a very important role in producing the feeling of a “we/us” identity. The first phase of constructing a place identity is to have some features, which are perceived by individuals and groups about their settlements, and are different from others. The second phase is the symbolization of citizens’ experiences about their geography or city. This process establishes some feelings of attachment and belonging through the relations between individuals and their city (Lalli, 1992). In the light of this information we can describe place identity as complicated features reflecting the expectations of individuals



and groups in relation to others (Stokols & Schumaker, 1981; Proshansky, 1983; Göregenli, 2010, p.125).

Place identity, one of the important theories of phenomenology, remarks on the significant relationship between humans and their space. Every place, which is surrounded by borders has had features embedded in it on account of the experiences of humans who have inhabited it. Sometimes a rocky area or just a tree can be a part of identity, carrying symbolic meaning and being of great value for someone who experienced it. At the end of the relationship between humans and space, geography develops a more ontological atmosphere concerning the existence and roots of human beings, while environment becomes a mirror, reflecting appearances of identities and values of humans. Place identity plays a very important role in constructing the identities of individuals and groups, and it is essential in understanding the impact of place on daily life as well as social values and meanings. Humans establish a sense of belonging to the place in which they are born, live and have experiences in. Because of this all places that are experienced by humans affect the construction of an individual's identity. The place where one was born in and grew up also contains people who affect identity; these places become common factors in describing all social identities of individuals. Place determines the borders not only for "natives" but also for foreigners (the others) (Göregenli, 2010, p.171; Hernandez et al. 2007, p.310-9). At the same time these places are same places producing and reproducing of culture, social identities, signs, symbols and values. For instance cities are places in which citizenship and foreignness as well as their cultures, traditions and some social values are produced and even reproduced. When considered from this point of view, it is possible to see some values attributed to citizens due to their sense of place identity. The perception of an individual's place identity is either hereditary and comes from their past, or is subjective depending on culture and time. The relationship between the individual and their environment is influenced by culture and social identity. Place identities of societies have existed since time immemorial as the first *a priori* condition to be obeyed by individuals. In particular the meanings of public spaces have been transferred by social memory for a long time, and they pressurise individuals to obey the societal rules. A great deal of components leads to the relationship between humans and places. Physical place, actions, meanings and humans as actors are all included within these main components. (Göregenli, 2010, p.173).

For a place to be set apart from another by having different features make a more distinctive place for identity. Differentiation from the others and having some marked differences play a very important role in the description of a place. Because features which separate one place from another create lasting records of that place in social memory, and in the minds of humans. Some experiences can give meaning to or change the meaning of a place. (Göregenli, 2010, p.177-178).

It is known that human beings need to attach themselves to a place, however they are migrators. Literary sources and modern researches indicate that humans started to establish some emotional links to places during the last ten thousand years of history. Some researches demonstrate the attachment to a place as a positive relationship, which makes a great psychological contribution to the humans, their identity and their social life (Brown & Perkins, 2003).

### **Place Identity and Myths**

One of the things that helps to create a sense of attachment and belonging of someone for a place is a myth explaining the meaning of the place. These myths, which can be read as geographical creation myths, are very important since they show the meaning of a place as attributed by citizens. The most important archaeological evidence showing the relationship between humans and places are these kind of creation myths. These meanings comprise of the physical features of the place and the perception of this place in human mind. It is possible to trace concepts like place identity, place attachment and a sense of belonging to these myths. These kinds of myths have some different components. First of all, there is always a creator in the myth. We can see the features, labours, powers and talents of the creator who created all things in the meaningful world with mythological consistency. In other words, these myths show us what the creator looks like in human mind. The second element of these myths is place. The meaning of the place indicates an aspect of its potential in daily life and in the perception of human mind. This feature of myths appears to us as a reflection of the creator in a place. The other component of these myths is the human belief that everything was created for him. We can observe what the perception of the god in the mind of human about human is. The human is in the mind of the god and the god is in the mind of human. It is possible to understand how human attach themselves to a geographical place as they have identified and localised themselves thank to these myths.

One of the striking myths is that of Mimas which explains the creation of the ancient Mimas, modern Karaburun peninsula. According to the myth, Zeus pushed Mimas under the water by sending down thunderbolts during the war between Giants and Gods. The Mimas peninsula came into existence when Hephaistos poured some molten metal on Mimas while he was underwater. Interestingly this peninsula, which has the highest mountain in the region, has been very important for a long time with its mining sources. The gods rewarded the humans and created a mine for them when they punished a giant. This myth includes a symbolic language detailing how the gods laboured to create the human world. Each citizen of Erythrae remembered the power and labour of the gods when they looked at the mountain. At the same time they were able to see the reason why these mining resources were available. The Mimas Mountain is the most remarkable geographic shape of the region. It is possible to describe and separate it from the others because of its form. Mimas is a shelter from the cold and harsh north wind for the Erythrae people. To sum up, Mimas is a very isolated geographical shape to which the Erythraeans attributed the foundation of their identity. It is the reason underlying why Mimas was essential to the citizens of Erythrae.

Another myth related to Erythrae explains how the islands emerged in the bay of Erythrae. The myth describes that Heracles created these islands in front of the Erythraean settlement and called them the Hippoi Insulae (horse islands) in ancient times, because the citizens of Erythrae asked for divine help against some wild horses that were damaging their vineyards. Heracles aided the people of Erythrae as they had built a temple in his name. Heracles tossed the horses into the sea. In every place the horses fell an island sprouted up. Strabo supported this mythic story with this statement: *“And writers excuse this giving of epithets from small creatures by such examples as the following: It is from locusts, they say, which the Oetaeans call ‘cornopes’, that Heracles is worshipped among the Erythraeans who live in Mimas as ‘Ipoctonus’ because he is the destroyer of the vine-eating ips; and in fact, they add, these are the only Erythraeans in whose country this creature is not to be found...”* (Strabo XIII.1.64). This myth supposes that Erythrae had a privileged place in the eyes of Heracles, at least that was what the Erythraeans thought. According to another myth, a statue of Heracles was sent out to sea on a raft from shore of Phoenicia, and stopped in a place on the sea between Chios and Erythrae. According to Pausanias this event occurred as follows: *“You would be delighted too with the sanctuary of Heracles at Erythrae and with the temple of Athena at Priene, the latter be-*

*cause of its image and the former on account of its age. The image is like neither Aeginetan, as they are called, nor yet the most ancient Attic images; it is absolutely Egyptian, if ever there was such. There was a wooden raft, on which the god set out from Tyre in Phoenicia. The reason for this we are not told even by the Erythraeans themselves. They say that when the raft reached the Ionian sea it came to rest at the cape called Mesate (middle) which is on the mainland, just midway between the harbour of Erythraeans and island of Chios. When the raft rested off the cape the Erythraeans made great efforts, and the Chians no less, both being keen to land the image on their own shores. At last a man of Erythrae (his name was Phormio) who gained a living by the sea and by catching fish, but had lost his sight through disease, saw a vision in a dream to the effect that the women of Erythrae must cut off their locks, and in this way the men would, with a rope woven from the hair, tow the raft to their shores. The women citizens absolutely refused to obey the dream; but the Thracian women, both the slaves and the free who lived there, offered themselves to be shorn. And so the men of Erythrae towed the raft ashore. Accordingly no women except Thracian women are allowed within the sanctuary of Heracles, and the hair rope is still kept by the natives. The same people say that the fisherman recovered his sight and retained it for the rest of his life” (Pausanias 7.5.5-9).*

All myths about Erythrae show us that the Erythraeans have a privileged place in god’s mind. The Erythraeans made use of divine power to construct their self-confidence and identity. For the Erythraeans, being chosen by Heracles put them in a very advantageous position, which in turn created a bond between the people and their location. These types of myths consisted of a background of identity and a sense of belonging.

One of the myths about Erythrae that strengthens social agents like place identity, citizenship and place attachment is that of Sibylla. Sibylla was one of the sibyls of ancient times and is supposed to have been from Erythrae. Sibylla wrote nine oracle books on the future of Rome and wanted to sell them to Tarquinius the king of Rome. Each time Tarquinius refused to buy them, Sibylla would burn three of her books. Finally, Tarquinius understood that the books had information about the future of Rome and he decided to buy the remaining three. The books of Sibylla affected the religion of Rome from the Republic period to the Empire period as they could often predict what was going to happen, encouraging people to follow what Sibylla believed. The government of Rome referred to

these books after every detrimental situation (Grimal, 1997, p.731-733). The books of Sbylla played a very important role in bringing faith in Cybele the Anatolian goddess to Rome during the late 3rd century BC (Roller, 2006, p.256; Burkert, 1999, p.68-69). Bayburtluoğlu claimed that there was a sanctuary dedicated to Sibylla on the northeast slope of Erythrae's acropolis however it has never been found (Bayburtluoğlu, 1975).

In the light of Sibylla's myths, we can say that Sibylla became a very important component of Erythrae's identity especially during the last Republic period. Even later Michelangelo depicted a painting of Sibylla on the wall of the Sistine chapel. During the Helenistic period, the Erythraeans were proud to originate from the same place as Sibylla. The name of Sibylla brought the Erythraeans privilege and fame. Well-known people and places increased the sense of pride in people's homelands.

However, the archaeological evidence of myths has been neglected for a long time in the archaeological world because of their surreal and fantastical structure. They are produced by humans who have tried to put meaning into their locations and to leave a legacy of their lives. They carry the values of the people who produced them. Within myths we can find all things about the problem of ontology to identity, from historical events to daily life, which humans have applied to their identities and settlements. Human, as a biological creature, is predisposed to attain a place in the symbolic world by creating these myths. They are the most important archaeological evidences of how people want to be remembered, besides through myths we can get informed about how people wanted their society, religion and lifestyle to be preserved. Myths present key information in understanding the relationship between humans and places. It can be pointed out that even today the relationship between people and places is controlled by mythology.

Each place has an identity as well as every human. And this place identity is constructed through the perception of it in the collective mind of society. The identity pinned to a location is inherited by every successive generation as it is passed down through myths. A collective identity and the values of a society can survive beyond the life of their people through myths. We know that these identities and social values are not stable, on the contrary they can change depending on the social, economical and political situations of time. The collective unconscious constructs a new identity and social values

based on the sociological ideals of the time. And the ontological base of all kinds of social and place identities are myths. They are applicable with all realities of all times due to their flexible structures. Because of this we can search through myths to understand the lives of humans from a long time ago. Fortunately, I am pleased mention that the researches on myths in the archaeological world are increasing every day thanks to the multidisciplinary approaches.

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# **The Representation of Women in the Art of Ionia: An Evaluation of Female figurines of Late Archaic- Early Classical Period in Ionia Region**

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## **Abstract**

First examples of Ancient Art were composed of the statues or statuettes made of stone, clay or metal, which represent male/female body with different aspects. While those artefacts were created, social, economic and cultural effects of the society played an important role and also gender representations were formed according those effects. Ionia region has a special importance in terms of the women representations. The terracotta female figurines which were seen initially in Samos within 9th century BCE, continued with kore statues in Chios in Archaic Period. Especially in Late Archaic- Early Classical period, a standardized women representation left its mark on Ionian art. In this article the representation of women of Late Archaic – Early Classical period in Ionia region will be evaluated typologically and the position of women in Ionia will be examined.

*Key-Words: female, art, figurine, late archaic, early classical, Ionia, kore*

## **1. Introduction**

Since the very first day human beings started to create art, one of the biggest endeavours has been to reflect his/her own appearance onto various materials such as stone and clay. The field of art in which human can best be depicted in a real-like manner is no doubt the plastic art. In this sense, the first examples of the ancient period are the stone, terra-cotta or metal sculptures and figurines on which

male and female bodies were represented in different senses. Humans who modelled these creations reflected the social, economic and cultural conditions in which s/he lived and the subject of this art was mostly woman.

The region of Ionia has a special place in plastic arts and its successor coroplastic arts in terms of women depictions especially in the Archaic the Early Classical Period. As of the 7<sup>th</sup> century B.C. the revival in the fields of art and science came into prominence in the region of Ionia and the region's distinctive dynamics marked its characteristics in the sense of art. During the Archaic period in Ionia, large scale male and female sculptures (*Kore* and *Kouros*) appeared partly due to the military and commercial relations with Egypt, and so the art of sculpture attained a high level of importance (Richter, 1968, p.4). In the maturing archaic style, the first endeavours in depicting the details in clothes through folds first flourished in Chios and later in Samos and Cyclades (Boardman, 2001, 73). *Kore* statues with new fashions spotted in both the statue styles and clothes were introduced to Attica by Ionia.<sup>2</sup> (*Fig.1*) As of late Archaic Period, woman statues and figurines available especially in and around Ionia put a firm stamp on the region as a representative of a certain kind of tradition. Having got rid of the strict and static style of the Early Archaic Period, these artefacts acquired movement and a more elaborate appearance came into being especially in cloth style.

The concept identified as The Severe Style or the Early Classical Style was highly predominant in Greek sculpture in approximately 490-450 B.C. but there is no firm chronology for the Severe Style. The dating of an early 5th century BCE sculpture is approximate and consequently its first appearance has been conjectured to be at some point between 525 and 480 BCE.<sup>3</sup> Woman depictions in this period, most of which are terra-cotta figurines, keep the archaic period traditions but also reflect the innovations available in the Early Classical / Severe Style. The Early Classical terra-cotta women figurines have deep-set eyes, well-defined eyelids, circular pupils, fleshy lips and cheeks, prominent chin and the faces with a serious look, which are the characteristics of the Classical period.<sup>4</sup> (*Fig.2*). Apart from the

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<sup>2</sup> Boardman, 2001, p. 73. Richter (1968, p.4) says "something of the joyous spirit of Ionia has entered into the artistic outlook of Attic artists."

<sup>3</sup> For dating of Severe Style see Ridgway, 1970, 3-8.

<sup>4</sup> In 500s BCE Archaic smile is still surviving on some examples. (Pisani, 2006, pl. 20a, no. 11)

innovations as characters of the era added on facial properties, posture and clothes remain in the forefront as in the Archaic Period. The fact that man was depicted with all his bodily features while woman was depicted in a way that her body can't be seen but her face until the 4<sup>th</sup> century B.C. in plastic art and drawing must have forced artists to focus on cloth and to utilize his/her skill to depict the cloth in the best way.

Ionian women in the late 6th century were represented with a heavier himation worn over one or both shoulders, falling in broad rich folds down to the waist or even below, while the chiton flaps are on either side of the body.<sup>5</sup> Apparently, this Ionian fashion makes its appearance on the korai from Attica, both in sculpture and vase painting (Richter, 1969, p. 9). In the Late Archaic Period, the folds of the drapery assume greater depth, the renderings become more complicated. Moreover, the forms of the body, especially of the legs are progressively shown beneath the drapery (Richter, 1969, p.18). The same pattern continues in Severe Style. However, woman depictions in Attica peplos apart from the clothing style of the Archaic and Classical period can also be rarely seen in Ionia.<sup>6</sup> The readoption of the peplos in the Early Classical period was referred to by Thucydides; "it is only lately that their rich old men left off the luxury of wearing undergarments of linen"(Th. I, 6). The shift from Ionic chiton to the Doric peplos on korai took place more than a generation before Thucydides lived. Consequently the chiton reappears again in the second half of the 5<sup>th</sup> century; but the short Ionic mantle does not (Richter,1969, p.10).

The coiffeur of women representations is always simpler in Ionia comparing with the Cypriote and Syrian examples (Marantidou, 2009, p.179). In the first examples of late archaic period, the upper

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<sup>5</sup> Herodot, reporting that the origin of Ionic chiton is Caria and national drapery of women in Greece is peplos, seems to imply the national dress of Ionia that was originated to Athens, is peplos as well. (*Hr*, V. 88.) Whether chiton was originated to Caria or Ionia, it is clear that chiton was a traditional Anatolian dress.

<sup>6</sup> See Işık, 1998, fig. 10. for a woman depiction dated to 470 B.C. in Chios. F. Işık states that a similar phenomenon existed throughout the Ancient world in this period and draws attention to Rhodes inclining to the powerful side in each period. This powerful tradition that began with Gorgoneion cluster and remained dominant until the first twenty years of the 5th century B.C. lasted for over a century and collapsed in this island; F. Işık (1998, p.16.) states that the masters turned their coats with peploi that they made their daughters put on concurrently, in other words they sided with Athens.

part of hair was completely covered while in the later ones was depicted in a simple hair band with a slight cambered and flattened form hanging out of the veiling. In the later examples, hair was stylized in more details and depicted in tresses (Caporusso, 1975, p.51). Miscellaneous accessories were made use of in woman hair, yet woman heads were generally covered. This cover was also applied with a crown or a stephane in some examples (Doğan Gürbüz, 2012, cat. no. 82, 85, 106, 116 and 117; Pisani, 2006, p.12, pl. 20b). The famous headdress that Ionian woman put on in the Late Archaic and the Early Classical Periods is sakkos.<sup>7</sup> (Fig.3) Sakkos is a kind of cover that goddesses, slaves and prostitutes put on (Fischer 2008, pp. 30-58.). Also Fertility deities are depicted with sakkos. Polos, a divine headdress, is less often represented<sup>8</sup>. The headdresses seem to have entered the Athenian culture through the strong influence of the Ionians, who in turn adopted the fashion from the Lydians and Persians (Fischer 2008, 30-31). Eastern monuments tend to show the headdresses exclusively on men<sup>9</sup>, while in Anatolia, women are also depicted with them.<sup>10</sup> This evidence suggests that Anatolia was a region where the headdress made the transition from the Oriental male symbol of social standing to the female head covering later found in Greece (Miller, 1992, 100).

Ear-rings as accessories were also used on the representations of korai. In the middle of the 6<sup>th</sup> century BCE on Lyons kore appears an earring consisting of a ring or a disk with pendants; whereas on the contemporary Ephesian korai only a large disk is depicted (Richter, 1969, 11). This type of earring apparently stemmed from Ionia and

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<sup>7</sup> A *sakkos* was a closed cap, hood or sack, made of coarse haircloth or the elastic sprang. Some were undecorated or with simple stripes, while others had rich ornaments of meanders, wavy lines, or motifs of tendrils, plus a tassel on the top. ( *Neue Pauly*, s.v. *Sakkos*; *Intermediate Greek-English Lexicon*, s.v. *Sakkos*.) In his study that he examined figurines obtained in Ephesos, Özyiğit states that sakkos in late 6<sup>th</sup> century B.C. which left hair uncovered on the forehead had a conic shape and that its edge was upright shaped. He also states that the conic shape of sakkos disappeared, and the spike became blunt and descended in 480s (B.C.). He states that back tip of the bonnet got longer again and its edge got upright shape. In the meantime, he adds that the sakkos improvement in the art of vase painting showed parallelism with sculpture. (Özyiğit, 1992, p.104).

<sup>8</sup> See Higgins 1969, 150, pl. 72, no. 548. for a woman figurine with polos of mid-5<sup>th</sup> century B.C. found in Ephesos.

<sup>9</sup> Also referenced by Herodotus. (Hdt. 1.195, 7.90.)

<sup>10</sup> For instance, in Polyxena sarcophagus from the Granicus Plain in the Troad, ca. 520–500 BCE, a mourner wears a *sakkos* during the sacrifice of Polyxena; another one wears a sakkos in a Hekabe scene; five women have sakkoi in the funerary celebration (Sevinç, 1996, pp. 251 ff.)

was ultimately borrowed from Egypt (Richter, 1969, 11). The same kind of ear-rings was also represented on some Ionian figurines of Late Archaic Period (Doğan Gürbüz, 2012, Cat. No. 87, Cat. No. 125).

## **2. The types of women representations of late Archaic and the early classical period in Ionia**

In consideration of common characteristics mentioned above, woman depictions of the Late Archaic and the Early Classical Period have two fundamental types: Standing and Seated Females. The difference, which seems to be consisted only of stance, indeed addresses important discrepancies in iconographic terms.

### **2.1. Standing Female Figurines (*Fig.4*)**

Standing kore figurines are miniature replicas of great marble sculptures which stemmed in Ionia in 6<sup>th</sup> century BCE and they are found in a great quantity in several sites of Western Anatolia<sup>11</sup>. The figures with arms down beside the body dated to late 7<sup>th</sup> early 6<sup>th</sup> century BCE, started to be represented with a gesture towards the end of the 6<sup>th</sup> century BCE. In late Archaic, early Classical periods, they are shown far from hieratic pose wearing the rich folded heavy himation and raising the drapery higher with one hand. They mostly hold an offering close to the body or hold an offering and clasping a fold of drapery.<sup>12</sup> These groups are found all over the Mediterranean (Higgins, 1967, 32–5, pl. 12.EF; Bayburtluoglu 1977, 65–77, pl. XI, cat. no 19). The objects that they carry can be hare, bird (Blinkenberg, 1931, nos. 2146.2147.2149) lotus or flower's bud or pomegranate (Blinkenberg, 1931, nos. 2168, 2173). A female figure carrying a deep and large cup and a piglet from Emporio at Chios is a specific example (Boardman, 1967, 194, pl. 80, figs. 113–116).

The representations of standing women from Late Archaic – Early Classical Period form the last link in the chain of the evolution of kore types which stemmed in late 7<sup>th</sup> early 6<sup>th</sup> BCE. They are origi-

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<sup>11</sup> See Karasaki, 2003, pl. 58, 68, 75, 107 for some sculptures that could be interpreted as the archaetype of similar figurines unearthed in places such as Rhaidesto, Delos, Andros, Paros, Rhodes.

<sup>12</sup> This type appears both in statues (Karasaki, 2003, pls 46–47) and terracotta figurines (Higgins, 1967, 32–5, pl. 12 E; Bayburtoğlu, 1977, p. 65–77, pl. IX, cat. No. 19)

nated in Ionia and new drapery styles of these representations were also introduced to Attica by Ionia (Boardman, 2001, 73). Terracotta female figurines of early 5th century BCE reflect the same typology of kore types and keep the same Ionic tradition of sculpture led by Chios.<sup>13</sup>

## 2.2. Seated Female Figures (*Fig. 5*)

This type is represented as seated on a compact cubic seat or a rounded stool which is sometimes described together with footstool, serving as a base. They are wearing a long chiton, generally folded, and a himation. The feet usually appear under the hem of the chiton. Some examples are wrapped in a large himation and an epiblema, which could cover the head as well.

The type, which is originated in Ionia and seen beginning from about 550 BCE, is very common especially between 530-510 BCE and disappears in circa 450 BCE (Blinkenberg, 1931, p.508). The presence of such terracotta figurines in classical period burial contexts makes the assumption possible that this figurine type has a very long tradition. In other words; the type of figurines that was created at the end of the Archaic period was still in use in the Classical period (Kokkorou – Alvras, 2014, pp. 114-115). The progress of this corpus is related to the posture of the figures. While they are generally represented in a hieratic pose with the hand on the lap in the middle of the 6<sup>th</sup> century BCE <sup>14</sup>, they often hold an object / offering on the breasts from the last quarter of the 6<sup>th</sup> century to the middle of the 5<sup>th</sup> century BCE.<sup>15</sup> The objects that they carry are generally bird or lotus/bud. Considering the Ionian examples, it is visible that the type with lotus / bud is more dominant among the seated woman representations<sup>16</sup>. Could it be inferred that the widely

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<sup>13</sup> In ancient literature, there are many sculptors that are ascribed to Chios. Therefore, according to literary and epigraphic record, a family group of sculptors in stone realized artistic activity even until the end of 6<sup>th</sup> century B.C. in Chios (Glaukos). For the production of kore at Chios, see Pedley, 1982, 188–191.

<sup>14</sup> For female figurines with the hands on the laps from the second half of the 6<sup>th</sup> century BCE see, Miletos; Graeve, 1992, taf. 15, 3-4. Samos; Buschor, 1934, fig. 37; İasos; Mellink, 1983, pl. 59, fig. 11-12. Erythrai; Bayburtoğlu, 1977, cat. No. 3, 6, 7. Klazomenai; Mollard-Besques, 1954, pl. 35 B 327, 329.

<sup>15</sup> A figurine holding a bird on the breast from Samos is dated to the last quarter of the 6<sup>th</sup> century. (Tsakos, 2007, 194, pl.26, 4.)

<sup>16</sup> For Erythrai, Bayburtoğlu, 1977, lev. XVII, 28; for Chios, Boardman, 1967, 201 no. 122-126, pl. 81; for Clazomenai, Mollard-Besques, 1954, pl. 35, no. B 328; for



appearance of lotus/bud on seated female representations, especially in Ionia region, is linked to the intensive influence of Egypt in Ionia? The same style of sitting and holding a lotus / bud is found in East especially in Egyptian Art (Michalowski, 1968, p.188, 265). Lotus is the holy flower of god Horus, who is the symbol of resurgence (Morenz, 1962, p. 221 ff). Image of lotus bud is also used on kore representations of early archaic period. For instance, the statue of Phrasikleia, which was a grave mark of so-called “Athenian girl”, holds a single closed lotus bud between her breasts.<sup>17</sup> The statue was evaluated as “became” the virgin whom death took before marriage and sexual maturation, a woman unfulfilled, a flower plucked, like the bud she holds, before it could blossom (Hurwit, 2007, p. 266).

It is generally accepted that while standing korai represent younger women, mortal or immortal, the seated figures depict women of older age, but more prestigious and with a special statues or goddesses, such as Demeter, Hera and Aphrodite (Kokkorou – Alvras, 2014, 116). The seated women mostly represent goddesses, whereas their male counterparts depict mortals – bar a few exceptions – whose social status is thus accentuated (Nagy, 1998, p. 189).

The typology of seated kore is existed in significant sites of South Ionia.<sup>18</sup> Though these representations are stylistically similar to Samian and Milesian sculpture, first production center of the type is still debatable<sup>19</sup>. One of the closest examples to this group is famous

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Ephesus, Özyiğit, 1992, p.102, no.4 res. 12-15; for Claros, Doğan Gürbüz 2012, cat. no. 56 ve 59.

<sup>17</sup> Hurwit, 2007, p. 265-266, fig. 30. The correlation of the image of lotus bud with the dead implies the god Horus.

<sup>18</sup> For the group of Branchidae see Tuchelt, 1970, nos. 217, 218, 219. The women representations are the latest examples amongs the sculptural serial dated between 570 BCE and 520-510 BCE. K. Tuchelt states that the same type was applied on the terracottas under the influence of great marble sculpture and they were found in altars and graves and within the middle of the 6<sup>th</sup> century BCE, a number of replicas were produced also in Miletus. (Tuchelt, 1970, p. 217). The figurines of enthroned seated women with same drapery were found at Samos as well.

<sup>19</sup> As a quantity of the figurines of this type were found at Rhodos and Samos, One of these sites was thought as the production center. (Pisani, 2006, p.277.) Higgins (1986, p. 94) claims that the type is originated to Miletus and a number of figurines were exported to Rhodos. Blingenberg (1931, p.509) however, states that those figurines must have been produced in a single workshop in Ionia, but its locality is indefinite. Presently, it is generally accepted that the type is originated to Ionia (Pisani, 2006, 277.). However, defining a certain production center is impossible without whole analysis of clay. Also the existence of traveler artisans of Ionia makes difficult to define the production center in terms of the style of the figurines. The type of “seated women” figurines which is a charactersitic of Ionian art in the

Seated Goddess in Berlin which shows a mingling of Archaic and Severe elements (Ridgway, 1970, p.93, no. 125). (Fig.6) The deity still wears chiton and himation. The drapery displays crinkly folds and decorative zigzag edges that is a characteristic of Late Archaic – Early Classical women representations. The face of the goddess, despite its enigmatic smile, has the heavy proportions and solid jaw line of severe works, and the hair, still with the old fashioned locks over the breast, is covered with a *sakkos* (Ridgway, 1970, p.94). Several terracottas of similar date, also in Ionia, seem to reproduce the same image.

An extraordinary representation of seated women was from an Ionian city, Erythrai. The city had a cult image of Athena Polias from the second half of the sixth century. Pausanias (7.5.9) described the cult statue in the Temple of Athena made by Sculptor Endoios, as being a large seated wooden image holding a distaff in each hand and wearing a *polos* (tall headdress)<sup>20</sup>. It is concluded that this image “conformed best to the Greek ideal of the woman as comparatively passive borrowing of an iconographical motif could only have taken place if it conformed to Greek ideas” (Villing 1998, 159). Anatolian iconography of this period typically depicted the great mother goddess Cybele as being enthroned and framed in an architectural setting.<sup>21</sup> Therefore when seen from an Anatolian perspective the seated pose of *Athena Ergane* of Erythrai would evoke the divine image of a female deity in her temple, not the domestic passivity of a Greek woman (Greaves 2010, 216).

### 3. Ionian Women?

Does a great number of women representations which occurred during the Archaic Period and had an important place especially in Late Archaic-Early Classical period, present the characteristics of “Ionian Women”? Do all those figurines that are concentrated in Ionia reveal the aspect of “Ionian Woman” or do they present a tradition of the figurines of an “idealised woman”? These questions should be sought in the socio-cultural structure of Ionia and also in

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late Archaic Period, should have been produced in a workshop of South Ionia and diffused to whole mediterranean world through several replicas.

<sup>20</sup> Images of Athena with distaff are not common in art. On Hellenistic coins from Asia Minor (*LIMC* s.v. ‘Athena’ no. 58) Athena Ilias (named on no. 58a) holds a distaff in her left hand and a spear in her right hand. Other possible examples (*LIMC* s.v. ‘Athena’ nos. 43, 45, 46) are all uncertain.

<sup>21</sup> For the iconography of Great Mother in Anatolia see, Roller, 1999.

ancient literature. Primarily, in Classical sources the name of “Ionia” refers to the ethnic, sometimes domestic relations with the people from Attica who identify themselves as Ionians (Thlcl. 1.6.3,12.4, 95.1; E. *Ion* 69-75; Isocr. Paneg. 122). In the Classical period, however, Ionia was clearly regarded as a geographical entity in Asia Minor (Hdt. 1.142.2; X. An. 3.5.15; And. 1.76; Aen. Tact. 18.13) although its extent and definition were disputed to some degree. The definition of Ionians in Asia Minor made by Herodotus is solely comprised of people who lived in 12 Ionian cities (Hdt. 1-2-3-4, 145-461).

However defining the Ionians, he puts out of some settlements where Ionian dialect used to be spoken as Magnesia ad Meandrum on the east, Iasos, Halicarnassus and Notion on the South. Those settlements are also situated in a geographical region that he defined as Ionia (Rubinstein, 2004, p. 1055). Therefore, when it comes to Ionian culture and art, these sites must be included.

It seems that Ionian women had more freedom and privileges than those of Greek mainland proper. No doubt, monumental evidence we have today give information about the wealth, however, some glimpses of the common woman or the middle-class family, can be get. For instance, a meaningful dedication from Athenian Acropolis is a statue of Nike which was carved by Archermos of Chios for Iphidike, an Ionian woman who may have set up Nike Akropolis. 693 (Ridgway,1987, p. 401). It is noteworthy that Nike, the symbol of victory is brought to Athenian Acropolis by an Ionian woman. A family monument, so-called Genelaos dedication from Samos included the seated matronly mother and reclining father, flanking three standing daughters of different size and attire and a draped youth. It is known that various offerings made by Chersamyes are part of a single monument, also a series of single figures on a long base and including one male and at least three female statues. Having such monuments on Samos reflects the celebration of the family that gloried in the female as much as in the male progeny (Ridgway 1987, p. 404). Another famous group is the enthroned statues lining the sacred road from Miletos to Didyma, the so-called Branchidai, representing local rulers and their wives<sup>22</sup>. Those women may have set up

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<sup>22</sup> For the seated figures from the sacred way at Didyma see Tuchelt, 1970, pp. 122- 129, also see, Voigtländer, 2004, p. 287. For a discussion of the similarities between Phileia from Genelaos group and the seated figures from Didyma and Miletus see Muss, 1981, pp 139-144

their own seated images next to those of their husbands, to judge by the numerous female statues preserved (Ridgway, 1987, p. 404). Another example comes from the sanctuary of Claros where Leto and Artemis were honoured beside the chief god of Apollo. The triad of cult statues are comprised of Apollo, Artemis and Leto (Flashar, 1998/99, p. 227 ff.) Also a great number of terracotta figurines representing seated and standing women from Archaic and Classical Period formed an important part of cultic activities at Claros. Among those figurines a representation from early 5<sup>th</sup> century BCE is remarkable. The standing draped woman with a *kredemnon*<sup>23</sup> on the head, holds the twin babies that symbolise Apollo and Artemis (De La Genière, 1998, p. 343, pl. VI, 4). This representation is a unique one and it indicates the fact that women were honoured as a mother in a sanctuary of Ionia.

Not only in Ionia region but almost all over the ancient world, the most important sphere that a woman could impress herself was religion. In religion, women were more important. Many of the religious rituals had to be performed by women and women served as oracles (Şahin, 2012, pp. 210-212). During the classical period the legal system put women in a lower status. But since they spent their time secluded, they had little to do with the legal system. While Greek men might have excluded women from political decisions, women had a definite role to play in the worship of the god. It is known that Ionian women travelled with their husbands and children from Ionian cities and from Islands throughout the Aegean in order to honour Apollo on Delos. Especially healing sanctuaries attracted female pilgrims and women who were seeking to become pregnant (Dillon, 2013, p.184).

Both in public and religious sphere, women were enforced to cover their hair. The clothing regulations for women were quite strict in late Archaic Early Classical periods that female representations of the period give glimpse about clothing of women. The depictions of women in so-called period were shown with bounded hair in different styles. This phenomenon is related to the mentality of “polluted women” which also affected their participation in rituals. The mouth, eyes, ears, and hair were all seen as potentially disruptive and dangerous areas of female contamination (Llewellyn-Jones, 2003, p.

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<sup>23</sup> One of the most common veils was the *kredemnon*, which is built from the noun “head” (*karê*) and the verb “to bind” (*deô*) and literally means “head-binder” (Llewellyn-Jones, 2003, 28)

262). This is because of the belief that women had hollow tubes (*hodoi*) that went through their bodies, one end at the mouth, and one at the genitals (King 1998 28ff.). Therefore, the head and the genitals were directly connected and both had to be controlled by veils and clothing (Clark, 2009, p.9). However, while the earliest korai were represented with visible hair, the women of Late Archaic-early classical period were always depicted with covered hair with a veil. Social and politic situation of Ionia in early 5<sup>th</sup> century BCE reflected on the female representations as veiled women mostly with *sakkos* or *kredemnon*. The realm of freedom within the Hellenistic period also affected to the field of art and within 4<sup>th</sup> century BCE, nudity came into prominence on the representation of women body.

Through some identities of women named in ancient literary, we get glimpses of Ionian women. It cannot be coincidental that several famous women who marked their characteristics to the social and politic lives such as Thargelia<sup>24</sup>, Aspasia<sup>25</sup> were from Ionia. Two so-called Ionian hetairas went down in history by means of their beauty and intelligence affecting major politic events of the period that they lived. Their representations seem to be shown with covered head as contemporary female ones.<sup>26</sup> This image formed an important part of women depictions of Ionia. Possibly, the women who were brought in for prostitution and entertainment from Asia Minor to Athens, continued to wear their Eastern clothing, including the headdress, which as a result became associated with prostitutes in general.<sup>27</sup>

### 3. Conclusion

the image of kore in Ionia of which the earliest examples came from Samos Heraion in 9<sup>th</sup> century BCE, continued with colossal statues at the end of the 7<sup>th</sup> – early 6<sup>th</sup> century BCE which was flour-

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<sup>24</sup> According to Plutarch, she was born in Ionia and "made her onslaughts upon the most influential men" of her times. Thargelia was noted for her physical beauty and was endowed with grace of manners as well as clever wits. See, Plu. *Per.* 24

<sup>25</sup> Aspasia from Miletus is known as the lover of famous statesman of Athens, Pericles. She lived between 470-400 BCE. See, Loraux, 2009, 135-166. Plutarch states that Aspasia herself operated a house of courtesans and trained young women in the necessary skills, (Plut. *Per.* 24.3)

<sup>26</sup> Even if any image of Thargelia did not survive to the present, A head of the statue belonging to Aspasia which is a Roman copy of 5<sup>th</sup> century BCE original, is depicted with a veil.

<sup>27</sup> Fischer, 2008, p. 64. The hetairai who flourished at the time were brought in from Ionia where their learning and education were encouraged and promoted.

ished by influence of Egypt and completed its progress at the end of the Archaic – early Classical period with Archaic tradition and with new innovations of Classical period.<sup>28</sup> Clothing had the same pattern and fundamentally there were two types of figures as seated and standing women figurines. In both types, the figurines could be depicted as carrying an object on the breast. These objects could be flower, lotus bud, pomgranade, hare or bird. Instead of some of so-called votive objects related to fertility, it is not possible to claim that those female figurines symbolise fertility. Being outnumbered of *courotrophos* (nursing) figurines of this period indicates that the image of women is quite far from the image of mother goddess that derived from Neolithic period. Nevertheless, eastern influence is seen on some part of women representations especially on head-dresses like sakkos which were brought to Attica through Ionia. Furthermore, the regulation of veiling for women both public and religious sphere can also be seen on the women images from Ionia. Another important point regarding the representations of Ionian woman is the existence of woman in family monuments as Genelaos group which indicates the place of women in the family and in the society.

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<sup>28</sup> For a typological study on women representations of Eastern Ionia see, Kara, 2001, pp. 32-44.



**Figure 1:** Kore from Acropolis. Acropolis Museum of Athens. (Karakasi,2003 p1.174)



**Figure 2:** Terracotta female head from Claros. Photograph by Autor



**Figure 3:** Terracotta female head from Assos.

<http://educators.mfa.org/ancient/head-female-figurine-wearing-sakkos-63184> (19-10-2016)



**Figure 4:** Terracotta standing female figurine from Claros. Photograph by Autor



**Figure 5:** Terracotta Seated Female figurine from Claros. Photograph by Autor



**Figure 5:** Seated Goddess from Taras, Berlin, Antikenmuseum

<http://www.perseus.tufts.edu/hopper/image?img=Perseus:image:1992.05.0188> (19-10-2016)

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# **A Glimpse into the Near Past of Çeşme: An Historical and Aesthetic Analysis of the Theotokos and the Haralambos Church**

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## **Abstract**

Despite recent studies little is known about the Greek Orthodox origins of Çeşme. The Greeks, however, contributed to the social and economic development of Çeşme by cultivating the land, trading its products and constructing many buildings of great value. By the end of the 19<sup>th</sup> century the city was home to approximately 75 churches. After the population exchange of 1923, few churches remained standing. This paper aims to educate the reader on two important yet overlooked churches of Çeşme, that deserve further investigation. Built in 1830, Haralambos Church in downtown Çeşme may seem like a typical basilica with masonry walls at first glance; however, it held a vital place in the social life of the Greeks during the 19<sup>th</sup> century. In 2011, a few frescoes came into light and its ravishing inner atmosphere has captured the attention of visitors over the years. Mary's Church in Alaçatı, on the other hand, presents a unique example of duality. In addition to serving as a mosque for the people in Çeşme, it hosts a hidden treasure which is separated by a curtain from the rest of the building: A iconostasis with images of biblical protagonists and vivid images of biblical events.

*Key-words: orthodoxy, Alaçatı, alatsata, Çeşme, Greek heritage, population exchange*

## **The Greek in Çeşme throughout the history**

The Greek occupy a significant space in the vast history of Çeşme Peninsula. According to archeological surveys, the oldest culture of Çeşme is the Greek culture: Çeşme peninsula had been inhabited since 6000 BC and the Greek lived here from the 6<sup>th</sup> century BC until

the 20<sup>th</sup> century. Though the focus of this paper is the 19<sup>th</sup> and the 20<sup>th</sup> century, in order to perceive the cultural significance of Çeşme Peninsula, a brief chronology of Greek existence must be staged.

Ancient written sources take us back to the 11<sup>th</sup> century BC when the Ionians started to immigrate to Western Anatolia via Greece. Along with Dorian's, Aeolians and Achaeans, Ionians are considered one of the four ancient tribes of Greek history. The reason behind their immigration remains unknown, yet all the cities named as "Ionian" in Western Anatolia were founded by them. The ancient city known as Eretria<sup>29</sup> was one of the twelve cities founded by the Ionians. Archeological findings suggest that Erythrai was founded in 8<sup>th</sup> century BC. Even though the famous Greek geographer Pausanias hints that the founders of the city were a small group from Crete under the command of Erythros, we know that the original dwellers of the city were a larger group consisting of many other immigrants from Lykia, Karia and Pamphylia (Gezgin, 2007, p.19).

As a conclusion of extensive commercial activities with the East, Ionian cities flourished quickly and became strong political actors in the region. This economic growth aroused the interest of the Iron Age kingdom of Lydia, who was deeply in need of a commercial base near the Aegean Coast. Lydian invasions started in 7<sup>th</sup> century BC and ended in mid-6<sup>th</sup> century BC with success: the famous Lydian king Croesus invaded all twelve Ionian cities. His dominance ended in 546 BC, when the Persian Empire invaded the entire Western Anatolia. Ionian cities, including Erythrai, attempted to revolt against Persian sovereignty in 499 BC but failed. Shortly after, in 478 BC, the Ionians defeated the Persians in the Battle of Mycale and tried to recover from the repressive Persian regime. In 477 BC, in order to defend themselves from the Persian, they launched the Delian League under the leadership of Athens. Erythrai was a powerful member of this league: it was paying 7-8 talent of gold annually, which can be seen as an evidence of how powerful the city was. When Athens started to use the league's money to adorn their own city, members of the league fell into conflict. Finally, in 412 BC, Erythrai left the Delian league. In 334 BC, among many other cities,

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<sup>29</sup> The name allegedly derives from "Erythro", as in mythology, grandson of Zeus and Europa. Erythro also means "red" in Ancient Greek; Garmatis & Mastrostamati suggests that it might derive from a plant named "Erythrodanon" (Lat. rubia tinctorum Tur. kökboya bitkisi) which grows across the peninsula even today (Garmatis & Mastrostamati, 2015).

Erythrai accepted the dominance of Alexander the Great voluntarily. After the death of Alexander, the city was handed over between different Hellenistic kingdoms. Being ruled by the Pergamon Kingdom for a short period of time, Erythrai was bequested to the Roman Empire by the Attalid King of Pergamon, Attalus the 3<sup>rd</sup>.

It continued to be a significant city under Roman rule until 3<sup>rd</sup> century AD but later it started to weaken just as other cities in Asia Minor. With the division of the Roman Empire in the late 3<sup>rd</sup> century Erythrai became less relevant. Byzantine sources regard Erythrae as a small unit connected to the Nea Moni of Chios, an imperial 11<sup>th</sup> century monastery. We also know that Erythrai sent delegates to the Ecumenical Councils of 451, 553, 787 and 869 AD, which means that the city was a diocese connected to the Metropolis of Ephesus (Gezgin, 2007, p.22).

During early Muslim Conquests of 7<sup>th</sup> century Erythrai was invaded by Umayyad Caliphate. These invasions comprise of several decades but they effected the social structure of Erythrai extensively and many immigrated to Constantinople since they were not able to maintain commercial activities. Byzantine administration tried to cure this recession by making Erythrai the primary base of the Byzantine Fleet: however, the peaceful environment and economical stamina didn't last long. The Turks invaded the city in the 11<sup>th</sup> century.

Tzachas, a famous Seljuk Turkish military commander, rebelled against Byzantine Empire by invading Smyrna; however, Turkish influence flourished on a large scale in the late 14<sup>th</sup> century when the Ottoman Empire gained complete dominance over the region. From the 14<sup>th</sup> century until the 20<sup>th</sup> century, Çeşme Peninsula witnessed many events including revolts, quarrels between the inhabitants and wars of independence. Each of these incidents marked Çeşme's history by creating mass population movements and changing the urban texture.

### **Çeşme and Alatsata in the 19<sup>th</sup> and 20<sup>th</sup> centuries**

In terms of population movements, Alaçatı, or Alatsata as we may refer it, deserves particular attention. Thanks to its fertile lands and privileged location, Alatsata had been a desirable place for immigrants seeking work.

As indicated previously, the Turks appeared in Çeşme Peninsula in the 11<sup>th</sup> century and started to dominate the region completely in 14<sup>th</sup> century. In 16<sup>th</sup> century 80% of the population of Alatsata was Turkish. People from all around Ottoman Empire came here to make use of the commercial relations between the Ottomans and the Genoese. According to the Ottoman cadastral records, there had always been Greek minorities living in Western Asia Minor, but, the Greek started to settle in large numbers, especially in Çeşme, during the 17<sup>th</sup> century. Turgut Ağa and Hacı Memiş Ağa were the biggest landowners in Çeşme during the 17<sup>th</sup> century. The Greek arrived to their lands around 1640 to cultivate their large plain. They mostly came from the Chios Island as talented farmers and most of them stayed. The Turkish living in Çeşme were not familiar with the agricultural favorability of the land and they were surviving on animal husbandry, thus, they needed the knowledge of the Greek to cultivate olives and grapes, which were crucial for the Ottoman economy. Lured by the money circulating in the famous Agrilla<sup>30</sup> of Alatsata and the job opportunities in agriculture, the Greeks didn't stop coming to Çeşme for decades. In 1821, total population of Alatsata was around 6.000 and this number raised to 10.000 in 1889 (Garmatis & Mastrostamati, 2015). Successive migratory waves formed two groups in different parts of Alatsata. These two groups merged into a "middle village" during the 19<sup>th</sup> century.

By the 20<sup>th</sup> century this middle village was almost merely inhabited by Christians and people of Greek origin with Ottoman citizenship, representing 90% of the general population. The remaining 10% used to live outside of the middle village. Approximately 25-30 Muslim families and Gypsies remained in the plain settlements, along with the families of the Ottoman government officials who stayed in the city (Garmatis & Mastrostamati 2015).

This population structure changed radically in following decades. The Greek disappeared from Alatsata due to the earthquakes occurring between 1881-1883, the epidemic of vine louse around 1900 and, of course, the population exchange of 1923. As a result of the Treaty of Lausanne, a convention concerning the exchange of Greek and Turkish populations was signed between two governments. More than 1.3 million Greeks, including the Greek of Çeşme, were violent-

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<sup>30</sup> The southwestern shore of Alaçatı was named as "Agrilla" by the Greek, thanks to a perennial wild olive tree (Agria Elia in Greek) growing on the bay (Garmatis & Mastrostamati, 2015).

ly displaced. They left behind narrow cobble-stoned streets and beautiful houses of Alatsata. As their most prominent works, The Virgin Mary Church and Haralambos Church of Çeşme can still be seen today.

### **The Church of Theotokos, Virgin Mary's Church of Alatsata**

In Greek Orthodoxy, the church is perceived as the meeting place of heaven and earth, angels and people, who participate together in service to God. It is the place which unites all people who together stand before God in prayer – both those who are present at the service and those who are absent, both living and the dead. The structure of the church, divided into several parts, symbolizes the hierarchical structure of creation and the unity of the spiritual and physical worlds (Alfeyev 2014, c.2, p.33). It goes without saying that the church doesn't merely refers to a building; on the contrary, it is the spiritual home to many believers. Especially in diasporic communities, rather than a physical space for praying, the church functions as the protector of the ethnic identity and the culture. It doesn't merely serve for praying: it hosts weddings and public celebrations, it is the religious education center for kids and, most importantly, it is the only place which has the power of uniting the entire population.

The Church of Theotokos<sup>31</sup> was built with these intentions just like any other church in Çeşme. After the population growth at the beginning of the 19<sup>th</sup> century, two existing small chapels of Çeşme were simply not enough for the Christian community, therefore, they decided to build a new one. The first Theotokos church was built in 1803-1804 on a plot donated by John Bountrogiannis; however, the population growth was rapid and within 30 years this church was not sufficient for the community. They wanted to rebuild it in the same place by augmenting it, but that was not an easy task. For the Greek of Alatsata, the 19<sup>th</sup> century was quite difficult in terms of political issues. The Greek War of Independence of 1821 took place and many Greek participated in riots against the Ottomans. After years of negotiation, finally in 1832 with the Treaty of Constantinople, The Ottoman Empire recognized Greece as an independent nation. In the

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<sup>31</sup> "Mother of God" or "God Bearer", an honorary title which was mainly used by the Orthodox Church in order to define Virgin Mary. This title was attributed to Virgin Mary in 431 BC, as a conclusion of the Council of Ephesus, since she was the mother of Jesus, a person with two natures: divine and human. Same title is also used to refer to the icons of Virgin Mary with Baby Jesus.

same year, they let those who participated in riots come back to Çeşme. Despite these advancements, the political tension was still high and the Greek were well aware of the fact that asking for permission for the construction of new churches would be a formidable act. Nonetheless, they came up with a solution and in order to get the official permit, they sent Nicholas as their representative. Nicholas was a young Greek man who helped the Ottoman soldiers when they were trapped in Chios Castle during the rebels of 1821, so the Ottomans had sympathy for him. They liked him so much that he was often called by his nickname, “Turkolia”.

Formerly, Çeşme district was under the management of Chios naval base, thus, the permission for a new church must had been granted by the Ottoman admiral in chief. To fulfill the plan, Nicholas went to the Ottoman capital Istanbul and appeared before the Ottoman admiral in chief, *Kaptan-ı Derya*. Thanks to his appealing attitude, he was able to convince him for the construction of not only one but two churches in Çeşme. Beside the official grant, he was given six strings of rope sealed on the tips, as a gauge to indicate the authorized size of both churches. Nicholas, knowing that the permitted size is simply not acceptable for the large Greek population of Çeşme, made a subtle plan: before turning back to Çeşme, he stopped by a shop in Istanbul that sold these measurement ropes and bought a few of them. He added these extra ropes to the original ones and in order to avoid from damaging the seals, he made the addition not to the tips but to the middle section of the ropes. This extension allowed him to double the permitted size for both churches. Built in 1832, Theotokos church of Alatsata and Haralambos Church of downtown Çeşme owe their grandeur to the political potency of Nicholas (Gezgin, 2013).

Today, as an homage, his name can be found in an inscription placed on one of the external walls of the Theotokos Church. At the opening ceremony of the church in 1832, this marble plaque was placed above the central entrance. From its inscription we learn that the church was built in one year and the expenses were covered by the Greek inhabitants of Alatsata. It was blessed by Bishop Makarios (1824-1835) from Chalkidon (modern Kadıköy, Istanbul) and the official permit was provided by the Kaputhan-Pasha of the Ottoman fleet with the help from Nicholas İliadis of Çeşme or Turko-lias, his nickname. Church wardens of the era were Hadji-Tzanis Dilboy, Hadji-Demetrios Spanoudis and Hadji-Demetrios Michaleos (Garmatis & Mastrostamati, 2015). The prefix of “Hadji” in their



first name indicates that they had visited holy places as an act of religious devotion. This marble plaque was found during the excavations of 2010 in very good condition. (Fig.1)

Theotokos church was designed by the architect Efstratios Eman Kolonaris and built in old style basilica, with a raised middle aisle and without a dome. It represents a typical example of the Orthodox church architecture. In fact, the shape of the basilica corresponds with the notion of church as a ship (Noah's Ark) in which Christians find salvation and it dominated as the architectural style of the Christian churches during 4<sup>th</sup> and 5<sup>th</sup> centuries, remaining as the principal church style throughout subsequent centuries.

From the exterior, the church resembles other fellow churches of the Asia Minor. Undoubtedly, the most outstanding feature of the external side is the cobble-stone patio. Between many geometrical patterns on the cobble-stone, a double-headed eagle stands out. As a primeval symbol, the double headed eagle dates back to Ancient Near East, however, in the Christian sphere it represents duality; the coexistence of earthly and ethereal things, the profane and the divine, and it can be found in many contemporary churches. Besides, it was the dynastic emblem of the Byzantine Empire, thus it has a particular meaning to the Greek population of Asia Minor. According to the testimony of the Alatsatians, this cobble-stone patio was made in 1838 by John Garmatis and the date 1838 was also placed on the cobble-stone. It was changed to 1938 later, the year of the transformation of the church into a mosque (Garmatis & Mastrostamati, 2015). From 1938 until 2010 the Theotokos Church functioned as a mosque and few external changes were made. A minaret was built on the northwestern part and the outer narthex of the church, with twelve marble columns (eight in the front and four on both sides) supporting the inner balcony section of *gynaeceum*, became retail stores. These shops were supporting the mosque financially, so an Ottoman ideal of *Küllîye* was fulfilled. (Fig. 2)

Some elements of the external part disappeared in the period of this transformation. On the northern side of the courtyard there were buildings functioning as the administration offices and hospice for bishops, along with a bell tower<sup>32</sup>. The inner part of the church, on

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<sup>32</sup> This bell tower was a small miniature of another bell tower in St. Fotini Church in Smyrna. Its large bell was made in Venice and the Alatsatians were proud of it since its volume was louder than any other bell of the town (Garmatis &

the other hand, has unique features. It is divided into three with a double series of twelve monolith marble columns. It consists of a mixed style of neoclassical and baroque elements with white plasterwork, such as rosettes and garlands.

## Iconostasis

As a common feature of the Orthodox church architecture, Iconostasis usually divides the eastern part of the church, the sanctuary (with the altar), from the western part, where you sit. It was reshaped as *templon* in the early Byzantine church. After the 5<sup>th</sup> century it got bigger in size and reached its final gaudy form as the icons gained more popularity in the Byzantine world. In a typical Greek Orthodox church, Iconostasis consists of three parts: a gate in the center (also known as the Holy Door) and two other gates in both sides. It is entirely covered with icons or images. The rubrics or the placements of icons in Iconostasis may vary depending on the size, location or financial sufficiency of the church.

Theologically speaking, the idea behind the Iconostasis can be traced to the great Temple of Jerusalem, where the Ark of the Covenant is kept in a different part of the building, separated by a curtain. It represents the link between the heaven and the congregation. The icons over the Iconostasis serve as the agents between the holy and the people. Each icon has a special meaning for the Orthodox community, they might be depicting a Biblical event or simply picturing one holy person such as a saint, angel or prophet. In two dimensional Orthodox art, where the true meaning of the pictures can't be clearly asserted but can only be "suggested"<sup>33</sup>, icons are crucially important since they are involved in daily life of the people. Thus, it wouldn't be pretentious to say that the Iconostasis is the most important part of the Orthodox church.

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Mastrostamati 2015).

<sup>33</sup> Three dimensional art inevitably stresses the physical world, which is why there is no sculpture in Orthodox churches. The absence of shading and perspective in icons is often mistakenly attributed to the painter's lack of technical skill. But the two-dimensional technique is used on purpose to help us move beyond the physical subject matter –the wooden icon with human subjects reproduces in paint- to the actual content beyond it. Thus the hallmark of the icon technique is restraint. The true subject matter is so important, so significant, that it would be impossible to portray it: it can only be suggested (Clark, 2009, c. 8, p.4).

In the Church of Theotokos, Iconostasis is simple but elaborately made; it doesn't resemble a medieval Byzantine Iconostasis with expensive icons and impressive size, but its modest style stays in harmony with the rest of the church and it includes every necessary element for the spiritual integrity of the Alatsatians. It was carved from Tinos marble in 1874 by the famous sculptor John Halepas. Halepas and his two sons, Nicholas and Giannoulis, were also the sculptors of the Holy Trinity Church of upper village Alatsata. They mostly worked together on the construction of the new churches and their central studio was based in Smyrna. Today, Halepa's signature can still be seen on the left pillar of the Holy Gate. The marble work of Iconostasis cost about 750 Ottoman liras, which was quite expensive at that time, and the contract for the construction of the Iconostasis was made between John Halepas and the township of Alatsata on February 4<sup>th</sup>, 1873 for the amount of 710 Ottoman liras. Before it was completed, the Alatsatians considered that it looked too low and they decided to increase the height of its central part. A supplementary agreement was signed for this addition, costing an additional 40 Ottoman liras, on June 24<sup>th</sup> 1874. The result was the triptych we see today above the Holy gate with the biblical forefathers: Abraham, Isaac and Jacob (Garmatis & Mastrostamati 2015).

Today, in the Iconostasis of the Theotokos church, we can see three different sections. On the top the Iconostasis, in a circular space, a pirate pennant can be seen. Contrary to the rest of the Iconostasis, this part looks less sophisticated. Human skull symbolism in Christianity refers to Golgota<sup>34</sup>, where Jesus was crucified. This symbol stands out as another unique feature of the Theotokos church. Unlike Catholicism, Orthodoxy usually emphasizes the Resurrection of Jesus, not his Crucifixion yet in this church it can be found. Above the skull emblem, we can see Abraham, Isaac and Jacob. The second section consists of twelve Biblical prophets (from the left: Isaiah, Aaron, Moses, Zechariah, Jeremiah, Solomon, David, Ezekiel, Daniel, Abakum, Gideon and Elias). On the tip above the north aisle Jesus is depicted with the apostles Peter and John the Theologian and below Matthias with Jacob and Matthew with Thomas. And on the tip above the southern aisle Jesus is depicted with Paul and Lucas.

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<sup>34</sup> According to the legend, Golgota (which is also meaning "skull") is the place where Adam was buried. When Jesus was crucified here, his blood dribbled to the soil, thus Adam, who made the humankind sinner by disobeying the god, was baptized by the blood of Jesus, the savior. The redemption of humankind was fulfilled by the death of Jesus, in other words, what was started with Adam ended with Jesus (Gezgin, 2013).

Finally, in the third section, we can see *Dodekaorton*, 12 Great Feasts of the church year represented with Biblical scenes. As one can see, the Iconostasis of the Theotokos church, from top to the bottom, recapitulates Orthodox Christianity. (Fig. 3)

Needless to say, what makes the church of Theotokos so unique is the images of its Iconostasis. The placement of the images and symbols and their exceptional style make Theotokos church striking and special. These images were painted by Sakellarios Maglis (1844-1886), a talented hagiographer from Kalymnos Island. He studied in Athens and Italy and painted various churches in Constantinople and Smyrna (Mastrostamati, 2016). Most of his work, unfortunately, didn't survive. He and John Halepas used to work as partners, Halepas used to carve marble elements of the churches, while Maglis used to paint biblical scenes. Although the Theotokos Church belonged to the Orthodox Christianity, in the images of Iconostasis we can see paintings instead of wooden icons with two-dimensional depictions, which brings the question "Why is there Renaissance art in a 19<sup>th</sup> century Greek church?" The answer to this question has different aspects. First of all, the painter Sakellarios Maglis was educated in Renaissance style, therefore his work was more related to Catholic Christian art. Secondly, by the time this church was built, the Greek of Asia Minor had been living under the Ottoman rule for more than three hundred years. The fact that some features of the Byzantine art faded over the time is comprehensible. The Greek of Çeşme were a devoted Orthodox community but just like any other society living near the West in the 19<sup>th</sup> century, they were introduced to the Western values. This change can also be seen in their social life; their children used to study in Italy and France, they used to listen and sing Western classical music and even the decorative items from European countries were popular. Hence, while examining the work of Maglis in the church of Theotokos, the social and cultural atmosphere of the 19<sup>th</sup> century must be taken into consideration. On the other hand, Maglis's works can't be claimed as "Renaissance" entirely; Biblical protagonists are exactly shown as they are depicted in the Bible, therefore Maglis's personal approach to the subject can't be read in his work. As the Byzantine art requires, all the images are transformed into the spirit; they look poetic rather than realistic. In order to understand how Maglis handled the painting and how his "in-between" style relates to the Christian cosmology, we need to examine some of his Biblical scenes.

**The Annunciation**, for instance, reflects an interesting composition. (Fig. 4) One of the most repeated subjects of Christian Art, it was particularly popular during all ages of the Orthodox and the Catholic Church and works on this subject were made by Botticelli, Leonardo da Vinci, Caravaggio and many others. In Eastern Orthodoxy, however, this birth announcement to *Theotokos* represents a climax in biblical history and it heralds the arrival of a Davidic Messiah who was expected by the Jews in Jesus's time. It is celebrated on March 25<sup>th</sup>, which is also the Greek Independence Day, and many people make a special pilgrimage to Tinos Island as a tribute to the Virgin.

In Christian Art it is quite easy to recognize this image due to the consistency in compositions: The Virgin is usually on the right, either standing or seated on a throne and Gabriel on the left, facing the Virgin with a halo over his head. The Virgin might be shown reading or holding a paper since, according to a medieval legend, she is also a scholar or involved in some kind of a task. Many cases of this occasion can be depicted in different styles. For example, the Virgin may be shown surprised upon the good news of Gabriel or she can be shown reluctant to fulfill the duty of bearing Jesus, but eventually accepting it in modesty. A small figure of the Holy Spirit as a dove is seen in the air with the rays of light representing a symbol of purity and harmlessness.

Gabriel's announcement is only mentioned in Luke's gospel:

*In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."*

*Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob's descendants forever; his kingdom will never end."*

*"How will this be," Mary asked the angel, "since I am a virgin?"*

*The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Even Elizabeth your relative is*

*going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail."*

*"I am the Lord's servant," Mary answered. "May your word to me be fulfilled." Then the angel left her.*

(Luke 26-28)

According to Matthew (1:21), however, an unnamed angel appears to Joseph, who was about to break off his engagement with Mary upon finding out that she is pregnant, and informs him that Mary's pregnancy is divinely orchestrated.

In the Church of Theotokos, although this depiction is made by a painting, we can clearly see that the facial expressions of Virgin and Gabriel are almost dull, meaning, we are not able to see emotions such as astonishment, fear, consenting. This image looks like a painted version of a Byzantine Icon.

**The Birth of Jesus**, on the other hand, sets a great example for the unique style of Sakellarios Maglis. (Fig. 5) Also known as Christmas, Birth of Jesus is a very common theme for the Orthodox Christianity. On this occasion, the light of love and divine understanding entered the world, as God himself took human form as Jesus Christ, to live among people and to guide them.

According to the Gospel of Luke, as the birth of the Jesus approaches, an unfortunate thing happens: The Roman Emperor Caesar Augustus decrees that a census must be taken of everyone in his empire. In order to accomplish this, people have to go to their ancestral towns and register their names. Joseph and Mary are required to make a trek of approximately 80 miles from their home in Nazareth to David's hometown Bethlehem, in order to trace their lineage to David. Upon arriving in Bethlehem, unable to find a place to stay, Joseph and Mary are compelled stay in a stable (here, the Greek word *kataluma* is translated as 'inn', however, according to many scholars it might have other meanings. While Orthodox believe that the birth took place in an inn, Catholics believe that it was a stable). Mary gives birth to Jesus here and places him in a manger. Upon Jesus's birth, an angel appears to some humble shepherds in a nearby place and informs them of the miraculous birth:

*"Behold! Today a Savior has been born to you in David's city, who is Christ the Lord. And this will be the sign to you: you will find a*

*baby wrapped in swaddling clothes and lying in a manger.”* (Luke 2:11-12)

Soon, the shepherds arrive to Bethlehem, they find the child and worship him. Mary, overwhelmed by the angel’s announcement *“kept all these things and pondered them in her heart”* (Luke 2:19)

In this image we can see two shepherds behind Mary, one of them hanging a lamb around his neck, as a symbol referring to Jesus as “the lamb of god”, the sacrifice for humanity. Joseph is visible on the left with a halo over his head. And above them all, there is a luminous star referring to Jesus as the savior of the human race, being born into darkness as a light in order to purify the earth from the sins of humanity.

Once again we can see the deliberate simplicity of the image. In sum, we can say that Magles did a great job by conserving traditional Orthodox style in modern paintings.

Iconostasis also had portable wooden icons which were made by Alatsatians George Vassilakis and Agathaggelos Handjithanasis, but these icons were lost (Garmatis & Mastrostamati 2015). Restoration of church was held in 2010 and many images of Iconostasis were revealed. On May 28<sup>th</sup> 2011, the current Archbishop of Constantinople, Bartholomew I. paid a visit, which made the church publicly known, especially to the Orthodox world. Today, the church of Theotokos serves both as a church and a mosque and the Iconostasis is separated with a white curtain. It stays as a symbol of unity between two communities, connecting Alatsata to modern Alaçatı.

### **Haralambos Church of Çeşme**

Haralambos Church was one of the biggest and most important churches of Çeşme and the Orthodox world. Just like the Theotokos church, it was built as a small basilica in the 18<sup>th</sup> century but this was destroyed in the rebels of 1820s. The new church was built with the official grant obtained by Nicholas in 1830. Materials from the ancient site of Erythrae were transferred here to complete the church (Garmatis & Mastrostamati, 2015). This new building was massive: interior had two lines of twelve marble columns. Iconostasis was made of marble from Athens and painted by John Sitaras. Each of three naves was dedicated to a different topic; the middle one to Saint Haralambos, the right one to Saint Stephen and the left one to

Virgin Mary. The church had 1,500 chairs and it could host almost 3,000 people at once. All of these were extensively destroyed in 1922 (Gezgin, 2009, p.4). According to the testimony of the inhabitants of Çeşme, it has miraculously survived until present day. It was supposed to be destroyed completely, but in those days there was only one person who can make the carriage of the debris. They tried to negotiate with him over the amount he was supposed to charge for the work but they failed. Thus, the building survived from destruction (Gezgin, 2013).

The church was dedicated to Saint Haralambos, also known as Charalampos or Haralampus. He is an important figure of early Christianity. According to his ambiguous biography, he was entitled as the bishop of the Christian community in Magnesia (modern Manisa, Turkey) during the reign of Septimius Severus (193-210 AD). Due to his public sermons he was arrested by the Roman Proconsul of the era, Lucian. Upon confessing his faith during the trial he was tortured mercilessly: he was skinned, curbed with iron, ridiculed publicly and beheaded (Karaca, 1992, p.23). Thus, he also has the title of *hieromartyr*, a title given to the martyred clergymen of early Christianity. He was reportedly martyred in Pisidian Antioch (modern Yalvaç, Turkey) and today his skull is being kept in Meteora, Greece. The severity of his death and his absolute dedication to his faith have moved many Christians for centuries and he was particularly important for Greek Orthodoxy. He is annually commemorated on February 10<sup>th</sup>. In Christian literature, the *vitae* of Haralambos, like biographies of many other contemporary saints, emphasizes his dedication to Christianity and his religious determination. Considering how rigorous the 19<sup>th</sup> century was for the Greeks of Asia Minor, their choice of Haralambos can be understood.

After the population exchange of 1923, almost all churches in Alaçatı or Çiftlik neighborhoods became mosques. The ones that were not transformed generally disappeared. Allegedly, Haralambos remained since it was used as a store house for the generators of the city. It had been neglected for decades and for many years locals used it as storage for the plastic chairs and tables that they used for open-air weddings. For the first time in 1986, Haralambos Church was visited by archeologist and art historian Ufuk Baş Arıç and his team. They investigated the building profoundly, taking pictures and documenting its features. The church was restored in 2011, few images came to light.



Haralambos Church has a very qualified stonemasonry in external walls, however, the details of woodwork in windows and doors seem weak. Ionic columns of the interior are plastered and painted with marble patterns, which is also weakening the general view. Today, between the images of the Haralambos Church we can see a few frescoes in the middle nave; Christ Pantocrator, Virgin Mary, Saint Nicholas and Saint Haralambos. Unlike the images of Theotokos Church, they seem less sophisticated, almost resembling medieval frescoes of Capadocia. The painter of these frescoes was John Sitaras (1875-1959), all that is known about him is that he was born in the village of Lefkes on Paros Island. Between 1890 and 1897 he studied in Fine Arts School of Athens. He mostly painted portraits, landscapes, seascapes and he produced various icons for churches in Paros, Chios, Samos and Smyrna. He held two exhibitions, one in Athens in 1918 and the other in Chios in 1920 (Mastrostamati, 2016). Written and visual resources about Haralambos Church are quite limited, thus, we don't know much about the composition which was made by Sitaras in the 19<sup>th</sup> century. Nonetheless, we can examine a few surviving images, which can offer a sight into Orthodox Christianity of Asia Minor.

A fresco of **Saint Nicholas**, who is identified with Santa Claus in the West, in the middle aisle draws attention. He was born in Patara (modern Kaş, Turkey) at the end of the 3<sup>rd</sup> century. He visited Palestine and Egypt. He was entitled as the Bishop of Myra (modern Demre, Turkey) then imprisoned during the reign of Diocletian (284-305); however, he was released during the reign of Constantine (272-337). He died between 345 and 352 and was buried in Myra. His tomb was a sacred place for the believers; the oil leaking from his bones was considered as healing by the Christian of Myra and it was collected in ampullas. When the Saracen invaded Myra in 1304, his relics were transferred to Bari (Italy) and continued being worshipped there due to the leaking oil. How he was related to Santa Claus remains a mystery. One theory is that his cult became widespread first in Germany then in entire Europe. Finally, it was taken to America by Dutch immigrants. During this journey, it probably picked up some features from the Nordic mythology. In some legends he is narrated as a man giving presents to young girls as dowry. Obviously, these stories shaped his cult (Guiley 2001, p.255). Interestingly, there are no references to him in written sources until the 9<sup>th</sup> century and he left no theological work. In Christian art he is usually shown as an old, balding man with a long white beard (Kazdhan & Sevcenko, 1991). After the 11<sup>th</sup> century his images started to appear

in churches as a common theme. In his image in Haralambos church, we can see some typical elements of his Greek style icon. Nonetheless, only the half of it is visible. (Fig. 6) He was commemorated in December 6<sup>th</sup> by the Orthodox Church.

Another interesting fresco is the **Eye** over the apse. (Fig. 7) This symbol can be traced back to Ancient Buddhism or Ancient Egypt. In Christianity, it is called “The Eye of Providence” or “All-seeing Eye”. It represents the omnipresence of Abrahamic God, his “eye” watches the over the believers and their actions. This symbol was rare in Early Christian Art. However, it became common in some European, especially French and German churches after the 16<sup>th</sup> century. It is generally shown inside a triangle with rays of light, symbolizing the infinite holiness of the Trinity. There are various references in Bible concerning the all-seeing eye:

*“The lamp of the body is the eye. If therefore your eye is single, your whole body will be full of light.”*  
(Matthew 6:22)

*“The eyes of the lord are on the righteous, and his ears are open to their cry.”*  
(Psalm 34:15)

*“The eyes of the Lord are everywhere, keeping watch on the wicked and the good.”*  
(Proverbs 15:3)

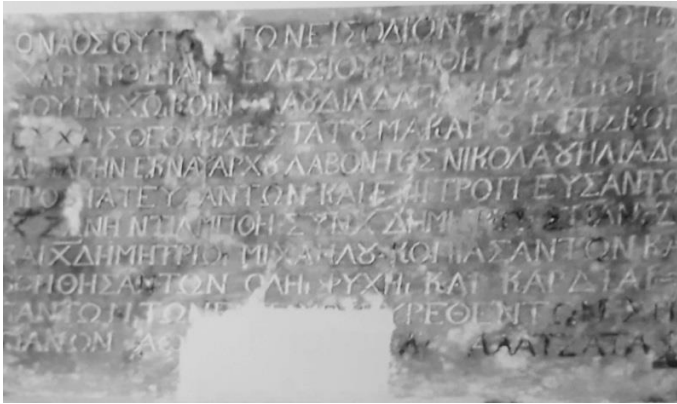
It is uncommon to find this image in an Orthodox church of Asia Minor. It can also be perceived as a sign of Western influence over the Greek of Çeşme, as it was in the church of Theotokos.

Today, Haralambos Church is transformed into a cultural center, where exhibitions from many genres are hosted. It was the second church in Çeşme which was visited by Bartholomew I., which contributed to the public awareness about the Haralambos Church. It continues to welcome its visitors with the deep melancholy of a church that lost its community long ago.

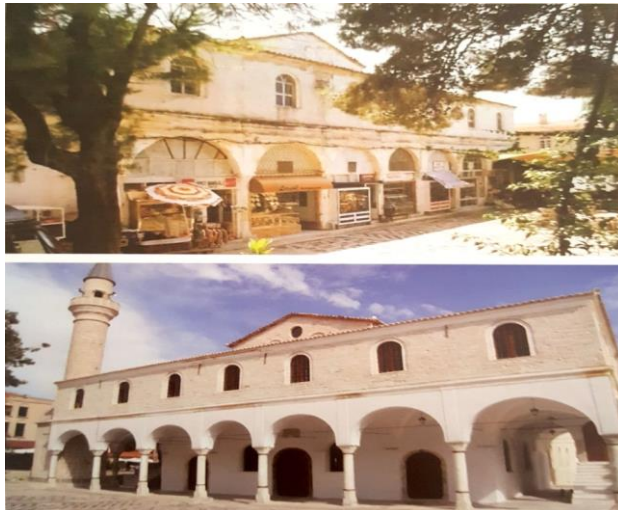
Finally, as Church of Tehotokos and Haralambos Church show us, religious buildings are unique places which can offer a point of view about the diasporic communities. Vestiges of the 19<sup>th</sup> century Greek culture can still be found in two surviving churches of Çeşme and

they continue to enrich our knowledge of the Orthodoxy. If the other churches hadn't been destroyed during the political turmoil of 19<sup>th</sup> century, our perception of Greek culture in Çeşme would be much wider. Considering that there is nothing connecting Çeşme to its past except the urban texture, one should keep in mind that cultural history of Çeşme can only be protected with unfaltering respect and historical knowledge of these iconic masterpieces.

## Figures



**Figure 1:** The foundational inscription of The Theotokos Church  
(Garmatis & Mastrostamati 2015, p.20)



**Figure 2:** Theotokos Church before and after the restoration (Garmatis & Mastrostamati 2015, p.63)



**Figure 3:** Iconostasis of the Theotokos Church  
(2013, Courtesy of Ismail Gezgin)



**Figure 4:** The Annunciation Scene in the Iconostasis of the Theotokos Church  
(2013, Courtesy of Ismail Gezgin)



**Figure 5:** The Birth of Jesus Scene in the Iconostasis of the Theotokos Church  
(2013, Courtesy of İsmail Gezgin)



**Figure 6:** Fresco of Saint Nicholas in Haralambos Church  
(2013, Courtesy of İsmail Gezgin)



**Figure 7:** Fresco of The Eye in Haralambos Church  
(2013, Courtesy of İsmail Gezzin)

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# **The Influence Struggle in the Island of Chios and the Peninsula of Cesme/Karaburun in the First Half of the Fourteenth Century**

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## **Abstract**

It is not possible to classify the history of the Byzantine Empire with a traditional classification method such as establishment, rising, regression and fall, which experiences ups and downs in political, military and economic sense. Having the most powerful political power in the majority of the world in Middle Age, the Empire had been weakened so much in a way not to fight with their weakest rivals from time to time. The underlying reason why Byzantine had lasted the longest as an empire in the history is their magnificent diplomacy rather than their deadly strikes against their enemies by using their military power. It got through the most critical processes with the least damages due to such high strategy. It had no eternal enemies thanks to its strategy and had allied with its enemies and turned against to their allies according to the changing conditions. Byzantine had achieved to extend its life by courtesy of the diplomacy throughout the dazzling developments that had occurred during the period two and a half centuries between 1204-1453 that has been called as the Late Byzantine period.

*Key-Words: Byzantine, Chios island, Çeşme, middle age, influence*

The Empire had maintained its existence in the Western Anatolia by having İznik as its capital throughout fifty-seven year period



(1204-1261) which has been called as the exile years of the Byzantine Empire by the historians, and that had started with the occupation of Istanbul by Latins as a result of the Crusade that happened in 1204. Even though it was no longer a universal empire in that period, it had maintained its regional power that brought down all of its enemies with the successful rule of Theodore I Laskaris and John III Doukas Vatatzes. During this time the Byzantines struggled to get back to the old capital under the leadership of Iznik emperors. Iznik rule had close ties with Genoese, their biggest rival, to neutralize the naval force of the Venice and Emperor Michael VIII Palaiologos signed a treaty with them in 1261<sup>35</sup>. Even though Istanbul was retaken from the Latins on July 1261 without the support of the Genoese, the Emperor kept his word and granted all privileges that Venice had to the Genoese. Byzantine rule relied on the new ally so much that he abolished the navy and left the naval defense to the Genoese completely (1284)<sup>36</sup>. However, not content with influence and privilege they have, Genoese attempted to get more as Venetians did. This leads to deterioration of the Byzantine-Genoese relations and has led to the emergence of bickering between the parties very soon.

When Andronikos III Palaeologos (1328-1341) was on the throne, the Byzantine Empire was under threat by the Genoese in the Aegean Sea and Bulgarians and Serbs in the Balkans. While Saruhan Bey participated in the negotiation in person with Andronikos III Palaeologos decided to form an alliance with the Turks in Western Anatolia over its all competitors. Embarking on an expedition for Chios and Phocaea which were under the control of the Genoese with its navy on the fall of 1329, the Emperor successfully finished this expedition and notified the governor of Aydın and Saruhan to meet with them before going back to the capital. While Saruhan Bey par-

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<sup>35</sup> Alexander Kazhdan, "Nymphaion, Treaty of", *ODB*, vol. 3, Oxford 1991, p. 1506; Georg Ostrogorsky, *Bizans Devleti Tarihi*, Ankara 1991, p. 415; Mark C. Bartusis, *The Late Byzantine Army Arms and Society, 1204-1453*, Philadelphia 1997, p. 39; Robert Lee Wolff, "The Latin Empire of Constantinople, 1204-1261", *Studies in the Latin Empire of Constantinople*, London 1976, p. 230; Yusuf Ayönü, "IV. Haçlı Seferi'nin Ardından Batı Anadolu'da Mücadele Eden İki Rakip: İstanbul Latin Krallığı ve İznik İmparatorluğu", *Cihannüma*, 1(2015), p. 22.

<sup>36</sup> Donald M. Nicol, *Bizans'ın Son Yüzyılları (1261-1453)*, Translated by Bilge Umar, İstanbul 2003, p. 132; Halil İnalcık, "The Rise of the Turcoman Maritime Principalities in Anatolia, Byzantium and Crusades", *Byzantinische Forschungen*, 9, (1985), p. 183-184.



ticipated in the negotiation in person with Andronikos III, Aydınoğlu Mehmet Bey sent valuable gifts and messengers to the Emperor, even if he could not make it to the meeting due to his illness<sup>37</sup>. This meeting is the first formal treaty between the Western Anatolian Turkish principalities and the Byzantine Empire. This event had been described both in the *Düsturname* of the Enveri and famous history of the Kantakouzenos. However, both have different interpretations. While Enveri interprets this treaty as Byzantine Emperor bows the knee to Aydınoğlu Mehmet Bey, Kantakouzenos assesses it as a useful treaty for Byzantine<sup>38</sup>.

We see that Umur Bey, the ruler of İzmir, the son of Mehmet Bey, maintained activities against the Byzantine in the Aegean Sea in violation of the treaty that his father executed with Byzantine Empire. Halil İnalçık expresses that the underlying reason for hostile attitude of Umur Bey against Byzantine is that the Emperor defeated the Martino Zaccaria, avassal of Umur Bey, and captivated him and captured Chios<sup>39</sup>. Indeed, Umur Bey soon after had embarked on an expedition to Chios with a fleet, consisting of 60 ships of various sizes. His brother Hızır Bey supported the raid with 22 ships and got his share from it as Umur Bey got back to İzmir with a lot of loot<sup>40</sup>. Umur Bey ascended to the throne of Aydınoğulları in Birgi upon the death of his father Mehmet Bey in 1334<sup>41</sup>.

Byzantine rule attempted to form a cooperation with Turks, who were more reliable than the Latins after Benedetto Zaccaria, brother of the Martino Zaccaria, attempted to dominate the Chios with the ships that he borrowed from the Genoese in Galata in 1335 and Phocaea ruler Genoese Cattaneo occupied a large of the island by

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<sup>37</sup> Ioannes Kantakouzenos (Cantacuzenus), *Historiae*, Published by L. Schopen, I, Bonnae 1828, p. 388.

<sup>38</sup> Kantakouzenos, I, p. 388-390; Enveri, *Le Destan d'Umur Pacha, (Düstürnâme-i Enveri)*, neşr., Irène Mélikoff-Sayar, Paris 1954, p. 57.

<sup>39</sup> İnalçık, ibid. p. 189-190; İnalçık, *Osmanlılar Fütühat, İmparatorluk, Avrupa İle İlişkiler*, İstanbul 2010, p. 17.

<sup>40</sup> Enveri, s. 55 et al.; see also Paul Lemerle, *L'émirat d'aydin byzance et l'occident*, Paris 1957, p. 59-61; Himmet Akın, *Aydınoğulları Tarihi Hakkında Bir Araştırma*, Ankara 1968, p. 35; Clive Foss, *Ephesus after Antiquity: a Late Antique, byzantine and Turkish City*, Cambridge 1979, p. 151; Ayönü, Yusuf Ayönü, "Umur Bey Döneminde Aydınoğulları-Bizans İttifakı", *Uluslararası Batı Anadolu Beylikleri Tarih Kültür ve Medeniyeti Sempozyumu-I, Aydınoğulları Tarihi*, Ankara 2013, p. 85.

<sup>41</sup> Enveri, p. 77-78.

attacking to Lesbos Island in violation of the oath of allegiance with the support of the friends in Galata in the same year<sup>42</sup>.

Going to Lesbos Island with his navy at the end of 1335, the Emperor besieged the city by going towards Phocaea after leaving some vessels to keep the city under blockage. Delivering auxiliary forces to Emperor, Saruhan Bey provided food to the Byzantine army until the siege was over<sup>43</sup>. Meanwhile, Enveri states that Andronikos III had sent a letter to Aydınoğlu Umur Bey to meet with him in the Karaburun headquarters. Having accepted the invitation of the Emperor, Umur Bey went to the Karaburun with his brother Hızır Bey<sup>44</sup>. The meeting of Aydın Beyi with the Emperor was mentioned both by Enveri and Kantakouzenos. In his epic, Enveri expresses that Emperor welcomes Umur Bey with a great respect and gives him a pouch of gold; however, Umur Bey refuses the gold. Surprised by such behavior of Umur Bey, Emperor presents Chios to Umur Bey<sup>45</sup>. Thus, the underlying reason for the conflict between the Umur Bey and Byzantine had disappeared<sup>46</sup>. What's more, Kantakouzenos discussed with Umur Bey and achieved to keep Alaşehir exempt from tax. According to Kantakouzenos, the treaty could be interpreted as for the benefit of the Byzantine<sup>47</sup>.

This treaty, which had been executed between the Aydınoğulları and Byzantine Empire during the Umur Bey period, was more formal and binding than that of the treaty with the Mehmet Bey, his father. This treaty is a complete political success for Umur Bey for the disintegration of Christian union formed against Umur Bey and recognition of his rule on Chios. If we are to evaluate for the Byzantine Empire, it has found a more reliable ally than the Latins and powerful ally in a military operation to be held on Thrace and Albania and also to the Aegean Sea. In fact, having the support of the Aydın and Saruhanogulları, the Emperor had saved the Phocaea and Lesbos<sup>48</sup>.

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<sup>42</sup> Nicol, *ibid*, s.186.

<sup>43</sup>Nikêforos Grêgoras, *Rômaikê Historia, I, (1204-1341)*, Modern Yunanca'ya aktaran Dêmêtrês Moshos, Atina 1997, p. 437; Nicol, *op. cit*, p. 187.

<sup>44</sup>Enveri, p. 83.

<sup>45</sup>Enveri, p. 84; Ayönü, "Umur Bey Döneminde Aydınoğulları-Bizansİttifakı", p. 87.

<sup>46</sup>İnalcık, *Osmanlılar*, p. 19-20.

<sup>47</sup>Kantakouzenos, I, p. 482 et al.

<sup>48</sup>Grêgoras, p. 438 et al.; see also İ. Hakkı Uzunçarşılı, *Anadolu Beylikleri ve Akkoyunlu, Karakoyunlu Devletleri*, Ankara 1988, p. 106.

Another feature of the meeting in Karaburun is that it is the first encounter of Umur Bey and Kantakouzenos<sup>49</sup>. It has been understood that Umur Bey has spent more time with Kantakouzenos and established a closer friendship with him rather than the Emperor throughout the four days where he was hosted in the Byzantine headquarters. This friendship had continued until Umur Bey's death, and Kantakouzenos has always sought the assistance of his friend Umur.

In June 1341 year, the death of Andronikos III Palaeologos after leaving three sons, the oldest of which is nine years old, impaired the central authority again and Byzantine Empire had entered into a civil war that would last for six years between 1341-47. One of the parties in the civil war was Empress Anna, who holds the power on behalf of her children and the other one was John Kantakouzenos<sup>50</sup>. Umur Bey had provided great support to his friend Kantakouzenos against Empress Anna and her supporters until 1345. After that, we see that Aydın Bey gave his full attention to taking back the Port Castle (Liman Kalesi) from the Latins. Indeed, Umur Bey fought to take the Port Castle until he fell a martyr in front of the walls in May 1348<sup>51</sup>. However, Umur Bey was not the only ally of Kantakouzenos. We see that Kantakouzenos made use of the Ottoman Principality after Umur Bey. During the ongoing civil war, while Kantakouzenos established close relations with Orhan Bey, Empress Anna was able to get the support of the Saruhanogulları. The force of 6000 men of Saruhan Principality that were sent for support to Empress had plundered the entire Thrace to the border of Bulgaria<sup>52</sup>. This incident shows that Saruhanogulları could not get along well with Ottomans at that time<sup>53</sup>. It is known that Saruhanogulları was in alliance with Genoese, who are the adversary of the Byzantine. When the son of Orhan Gazi, Halil was taken to Phocaea as a prisoner by the Genoese around Gemlik in 1356, Byzantine Emperor, from whom Orhan Bey sought for assistance, requested Genoese to release Halil. When this

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<sup>49</sup>Lemerle, *ibid.*, p. 108 et al.; Nicol, *The Reluctant Emperor: A Biography of John Cantacuzene, Byzantine Emperor and Monk, c.1295-1383*, Cambridge 2002, p. 35.

<sup>50</sup>Ostrogorsky, *Bizans Devleti Tarihi*, p. 470; Nicol, *Bizans'ın Son Yüzyılları*, p. 199.

<sup>51</sup>Enveri, p. 128-129; Mikhaël Doukas, *Vizantino Tourkikê Historia*, Vrasidas Karalis, Atina 1997, p. 105-107; see also Tuncer Baykara, *İzmir Şehri ve Tarihi*, İzmir 1974, p. 76 et al.; Koca, *op. cit.*, p. 727.

<sup>52</sup>Nicol, *Bizans'ın Son Yüzyılları*, p. 220; Feridun Emecen, *Tarihin İçinde Manisa*, Manisa 2007, p. 34.

<sup>53</sup>Emecen, *İlk Osmanlılar ve Batı Anadolu Beylikler Dünyası*, İstanbul 2003, p. 118.

request was not fulfilled, he besieged the Phocaea with his navy. However, due to the support of Saruhanoğulları, an ally of Genoese, to the city from the land, the Emperor could not make it. The Emperor resolved the problem after talking with İlyas Bey and sided with him and released Halil<sup>54</sup>.

Having reached to the coasts of Aegean Sea by gradually conquering the lands of Byzantine in Western Anatolia in the early XIV<sup>th</sup> century while Turkmen principalities attempted to dominate the important trade ports in the coastal area, Byzantine struggled not to lose control at coastal areas and islands with a strategical importance after leaving the hinterland to the Turks. Genoese made some attempts to act independently in such regions where they were subject to the rule of Byzantine or paying tribute to the Turkmen principalities. Byzantine rule, which had lost its former power, sought the support of the Turkmen principalities in the Western Anatolia for the struggle against the Genoese at that period. Even though they had maintained their dominance in the region with their support, such regions had been captured by the Ottoman Empire, who dominated the other principalities in Western Anatolia.

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# **Early Byzantine Basilica in Rosen-Garten (Gül- bahçe, Urla): Reconcillation of Sources**

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## **Abstract**

The paper is devoted to amazing and even enigmatic story of early Byzantine Basilica in the West Coast of Anatolia, ruins of which are located at the seaside of Gülbahçe village near Urla. Starting from mystical vision at the last years of XIX century, and followed by excavation of ruins at beginning of XX century, this basilica dates back to VI century and represents a type of large-scale early Byzantine basilica with proportions and style similar to Sant'Apollinare Nuovo in Ravenna. Due to rapid changes in the landscape of this area, it becomes difficult now to identify even position and environment of this basilica. This is why today we hardly can find anything close even to ruins of this basilica, shown in photographs of the last and the only one article in Turkish published in 1997. The goal of our study is to collect and analyze all known sources from poor list of literature published about this Basilica by German authors at the first half of XX century, with description of ruins at different time screenshots divided by several decades. By comparative analysis we make logical reconciliation of these sources to recover not only the architectural image of the basilica, but also retrospective on the early Byzantine period in the history of this area.

*Key-Words: Early-Byzantium, basilica, Gülbahçe, Urla, golden ratio*

## **1. Introduction**

Sometimes spoken story keeps information longer then even ruins of some monuments. Once upon a time, when we rent a house 2001

in Gülbahçe village, very close to the sea side, I have asked the villagers about our post address and got the answer: “kilise sokagi”. But “kilise” in Turkish language means a “church”! And I was surprised where is the church here? We don’t know - they answered. Have passed several years, we visited Ege University and the Head of the Art History Department, Zeinep Merçagöz gave us to read an article about Gülbahçe basilica (Kalkınoğlu, 1990, pp.71-74).

We made a copy and bravely visited village, but all in vain. We spent one year in a search of this basilica, but except of certain ancient architectural particles, scattered in gardens of villagers, we didn’t see anything.

During summer of 2007 IYTE sent us to visit Berlin’s libraries and to our fortune – it was the last day of free access to publications of 1900-1901(Weber, 1901), which after should be taken for library scanning. So, after translation of the article of the main researcher of Gülbahçe basilica George Weber, everything becomes not only obvious, but even more, we have learned how Gülbahçe looks like during Easter Holiday of 1900.

## **2. Literature Review**

That description of Rosen-garten (the special name for Gülbahçe by Weber in German language) of 1900 was very interesting (Weber, 1901, pp.568-573): to reach Gülbahçe from Izmir, George Weber spends two hours by horse wagon. He tired and spent some time to have a rest in a village Çiftlik, which was absolutely covered by big shadowy trees. There is no more village with such name, but if you go to IYTE, the last point before reaching IYTE is the bridge of Azmak (eng. = romp) river, which you have to cross. So, presumably, Ciftlik village was located behind the mountain and before this bridge, along the river Azmak. First what he had seen were Roman bathes. In 1900 there were two of them, covered by special ceramics and bricks, which were also taken off for local people needs (Figure 1).

We have to mention very old records of this area due two ancient roman authors: Strabo (1<sup>st</sup> c A.D, from Amasia) and Pausanias (2<sup>nd</sup> c A.D., native of Lydia) said about settlement named Hypokremnos, which lays on the way to the centers in ancient time, Erythrae (now Ildır) and Smyrna (Izmir). Indeed, the ancient map called settlement



at ending of Gülbahçe gulf as Hypokremnos. On the modern maps it is occupied by Gülbahçe. And in modern list of archaeological places Hypokremnos is identified with Gülbahçe (Cook, 1960, p.149 & Digital Atlas of Roman Empire)



**Figure 1:** The Roman hot spring water bath and windmill.

### 3. Method

Before starting to discuss our basilica we have to notice that basilical churches of V-VII centuries mostly remained only as ruins and images of Early Byzantine buildings can be reconstruct only after excavation with archaeologists. Than we can imagine an almost perfectly plan of the Church, but everything else, including interior space, design and ceiling would be quite hypothetical. Based on a fairly thorough classification of such churches, scholars of Early

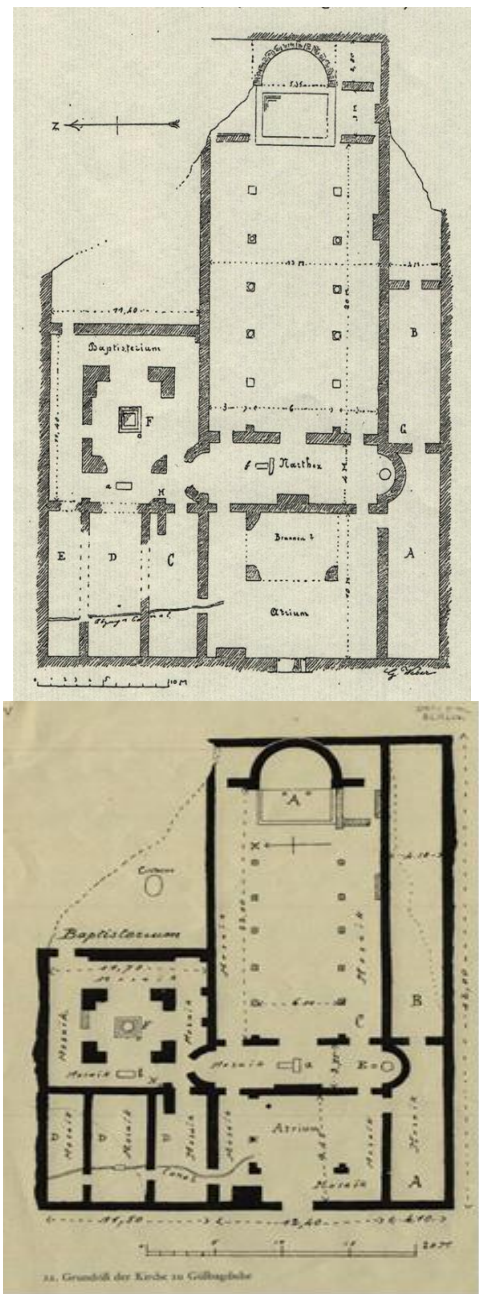
Byzantine buildings divided them conditionally on three main groups: Syrian, Constantinople and the Western part of Asia Minor with the Islands of the Aegean Sea and mainland Greece. Peculiarity of Gülbahçe basilica is that it includes features of the first two groups.

The first article about basilica in Gülbahçe was written by George Weber, the German teacher of Evangelic school in Izmir (Smyrna) and published 1901 at *Byzantinische Zeitschrift* at the same year. He described in details surroundings of Gülbahçe. Along the sea side were not more than two fisher-houses. Mostly people of Gülbahçe village were living on a hill, where on a top was established new, just constructed in 1900 church. And for its construction local people have collected stones from all ancient ruins around. Weber decided come to Gülbahçe to be witness of a miracle – discovery of old Byzantine church ruins. Gülbahçe's people showed ruins and told him a story of opening.

The story was very typical for the end of XIX century. In 1896 one daughter of Gülbahçe's peasant, who had own field in Gülbahçe, has got a night dream: St Demetrius was asking her to open her father's plough-land in one meter. She persuaded father to do it and when it was opened, in front of them appear ruins of old byzantine church with preserved one meter walls along of all perimeter of basilica. Weber was the first who dated right time of this church – as early Byzantine time, measured and made description of basilica ruins. He made several photos and compared basilica with other similar constructions in Asia Minor.

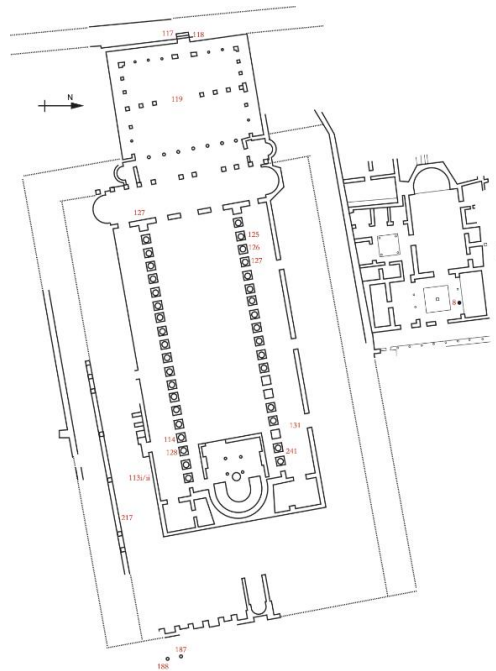
In Weber's plan (Figure 2), it is typical early Byzantine basilica with central nave and two isles. From North is attached baptistery, which still has ruins of 4 strong angles, allowing the author assume that the baptistery was covered with a dome. We have to note that similar constructions were covered typically by octagonal tent, symbolizing the sky endless. In Christianity number 8 has a mystical sacred symbol of resurrection of new life. In a center of this square was situated baptismal font in a form of big coffin made from volcanic and still well polished stones. Three protruded rooms were attached and had connections between them and one is connected with baptistery. These are special rooms for catechumens (new comers), for people whose are going to be converted into Christianity. Central double leaf door, to enter the Atrium, was opened only by one leaf; it still can be seen in the trampled floor of the entrance on 8

centimeters below. According to Weber, in 1901 in the atrium was still visible two corner columns and were found also a column and a pillar.



**Figure 2:** Comparison of Gülbahçe basilica plans according to Weber (1901) and Michel (1931).

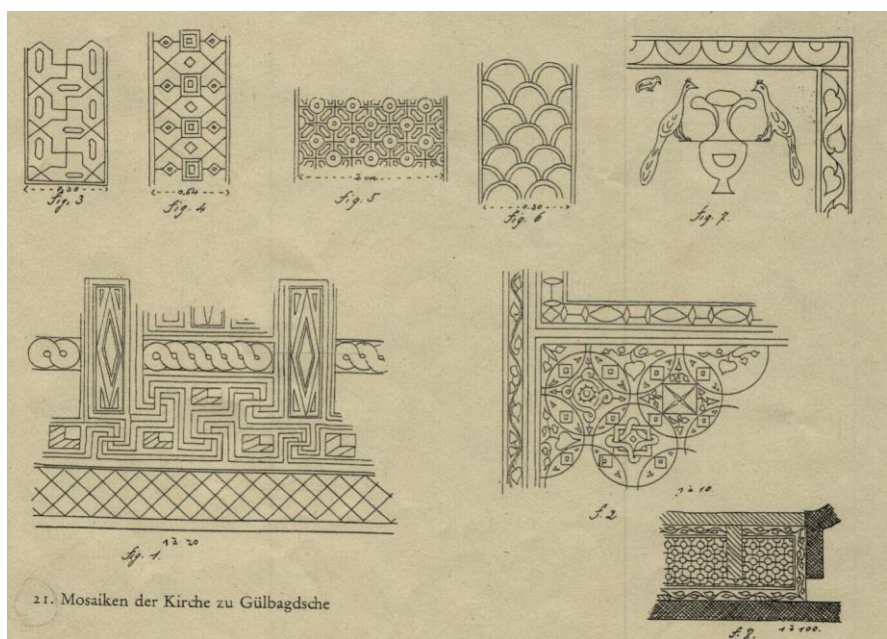
The second article (Michel, 1931, p.180-200) about the basilica has appeared only after thirty years, in 1931 and was written by Karl Michel. In 1900 Karl Michel was a student of Prof. Iohannes Ficker in Strausbourg University. Twice they visited Weber in Gülbahçe and in 1905, as mentioned by Michel, Weber gave them all his research documents about Gülbahçe basilica. There included new measurements (Figure 2), many drawings and photographs (unfortunately the last ones didn't appear in Michel's article). In their articles both authors make assumptions about the gallery of the second floor of the atrium and about balcony in the narthex. The last one in the center has a bulge in the wall, indicating a possible staircase to the second floor. The narthex had unusual shape, ended by apsidioles (semicircles). In the South of basilica was located a deep well which is still used for watering plants and domestic animals. The authors believed that apsidioles form of the narthex was due to the presence of a water source. Especially it was pointed by G.Weber. But we have example of early basilica with similar apsidioles narthex (Figure 3) and seems without any water source. In addition, it was built at first century AD as temple of Aphrodite and its proportion is very typical for Roman's basilica. However, we have to say a semicircle ending of narthex is not so typical at this period.



**Figure 3:** Basilica in Aphrodisias (reconstructed temple of Aphrodite I AD)

Along the South wall, starting from the atrium and ending with the apse, extends an elongated space, divided into two parts. Both authors put forward the assumption that one of them could serve as a place of burial, and the other quarters for the monks or for meetings of the clergy or may be archive or library. The apse didn't go outside by its loop, but in a typical manner (especially for Syrian early basilicas) of the early churches was closed by continuous rectangular wall. From right side of the apse there is a small chamber. The Altar's part of the basilica was attached to a solid wall. This provided additional opportunities for creating pastofory areas in this small chamber.

Through the atrium and three rooms for new comers are going ceramic tubes for canalization and still on the territory of basilica possible to find many rests of ceramic tubes and even small pieces of mosaics.



**Figure 4:** Mosaics drawings from Gülbahçe by Michel.





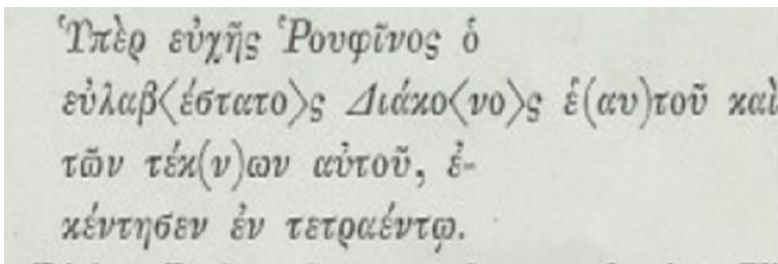
**Figure 5:** Mosaics from Sardinia

Traces of the basilica plan we still can observe. From Michel's description we are learning that basilica was built from local “ashlars” blocks (chipped stones). For inside decoration was used marble, volcanic “trahit”, granite and limestone. Central passage (nave) of this basilica was decorated by white marble with white marble columns along the nave and side passes (isles) were decorated by precious mosaics with images of peacock, partridge and varieties of ornaments: climber ivies, braids, meanders and etc. This description and several pictures (Figure 4) bear very resemblance to mosaics of Sardinia (Figure 5).

When Professor Johannes Paul Ficker (1861-1944) and his student Karl Michel returned to Strasburg, at their Art department happened discussion about Gülbahçe basilica. That time in Strasburg University were working the brilliant names in Art History as J. Strzygowsky, A. Grabar, P. Perdrizet etc., Strzygowsky was comparing Gülbahçe basilica with Sant Appolinare Nuovo VI c. AD in Ravenna (Italy), according to their similar length (42 meters), the same inner structure (earlier St.Appolinare was shorter with atrium), three naves, decoration of central nave by white marble with similar columns and additional side's pastofory rooms due to outer wall around the aps. (Strzygowsky, 1903, pp.26, 48 f., 187) In some ways it is true, be-

cause measurements of both basilicas are similar and white marble columns with typical byzantine capitals erected at central nave.

According to Karl Michel's article (Michel, 1931, p.190) Prof. Bohle from Classical Department of Strasburg University translated some writings from ancient Greek. One of the writing on a window apron contains date of building time 581, another one, in the center of atrium (open yard) on marble plate is: "*This mosaic was done by deacon Rufinos for the wellbeing of his family and himself*" (Figure 6).



**Figure 6:** Copy from description of atrium

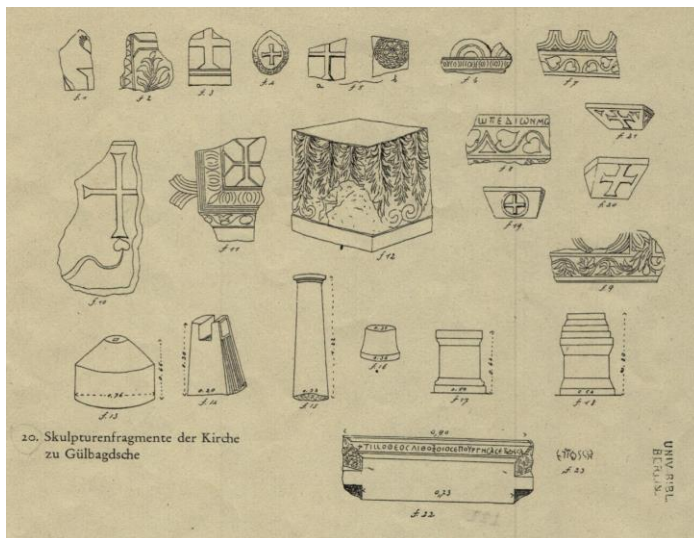
The article is full of Weber's drawings with addition of new information about mosaics and the rest of stone pieces of basilica (Figure 7).

#### 4. Findings and Discussion

The walls along the whole complex have 68 cm thickness. Only in narthex they were forced up 90 cm, but walls of narthex itself were only 50 cm. This leads the authors, to assume that second floor or balcony were existed and was made from the wood.

Here we like to estimate some proportions of Gülbahçe basilica. If in addition to the main building we take in to account part of the Basilica, which was not excavated yet (I mean the North-Eastern part) and calculate the ratio of length and width (42,8x14,8, +11,4 according to the plan of Weber) we get the ratio 0, 61, which is the Golden Ratio  $1/\phi$ . According to the plan of Michel (length 42 m, width of 16.5, baptistery of 11.7) similar calculation gives the ratio 0,67, which is also close to the Golden section. In both cases, the ratio is close to the proportion  $2/3=0,66$ , which is a typical proportion for early Christian basilicas, whereas in the more elongated the Roman basilicas, this ratio is equal to  $1/3$ . This suggests that perhaps there is

the missing part in the North-East of basilica not yet excavated. A piece of the wall adjacent to the baptistery in early Weber's plan in 1901 supports this assumption.



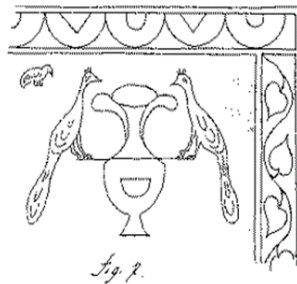
**Figure 7:** Some figures from marble and limestone from Foça. Numbers 3,13,19 and 21 are made from volcanic origin stone.

All these pictures of stone parts and descriptions of mosaics of Gülbahçe enrich the image of basilica with more details. Firstly, what we have learned, except central nave all other floors everywhere, even along the side of atrium, were covered by rich mosaics. It is a reasonable to assume that walls were have covered by mosaics too. The richest mosaic was on the floor in the funeral hall (on a plan room D). It was image of two peacocks drinking from unending source of water from beautiful vessel with a small partridge is a part of them (Figure 8). The peacock represents Christian symbol of immortality. The peacocks drinking from a vessel symbolize a drinking water from eternal life. Altar room was decorated by three-colored pediment (Figure 9). Other rooms were with geometrical decorations: various squares, rhombus, “ears”. white and black, colorful, etc., they all alternate with each other, and overlapping circles, equilateral triangles, concentric with small crosses (Figure 10).

But what is striking is the number of images of winding ivy, sometimes its pointed tip reaching the cross (Figure 7). As we know, ivy is one of attributes of Dionysus and in this case it has purely



symbolical meaning. All of these ornaments with varied and preserved details on the curbs testify the beauty of the decorations of this religious complex. Surprisingly, the early Christian symbol of Christ, the swinging vine with bunch of grape is absent. The best preserved and most interesting piece of the mosaic with peacocks as said is located in Izmir Archaeological Museum (but, it is not yet open for public) while the rests of the mosaics irretrievably lost and remained only in the descriptions. But we can easily imagine how they looked, due to several well preserved examples of mosaics particularly in Sardis similar to the Michel's description.



**Figure 8:** Mosaic with peackocs, driniking from immortal source.  
On the right is drawing from Gülbahçe.



**Figure 9:** Mosaic from Sardis of similar colors with basilica mosaics  
in pavement of altar.

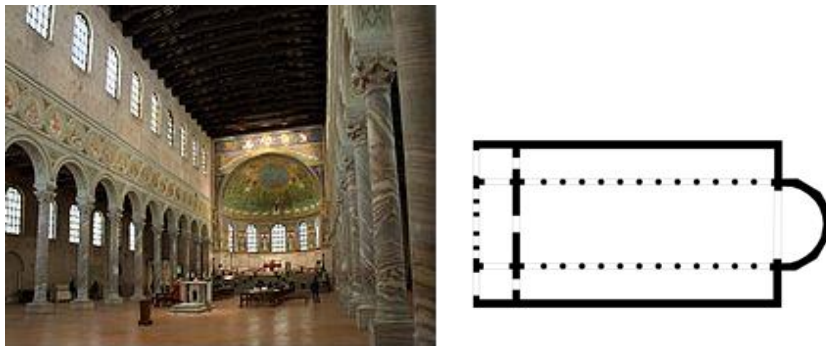


**Figure 10:** Mosaic floor from Sardis similar to mosaics in three rooms of basilica for katuhemenen.

#### **4.1. Comparative characteristics of similar structures of that time**

G. Weber did first suggestion for comparison of Gülbahçe basilica with basilica in Aphrodisias (Figure 3), (Weber, 1901, p.569). The reason was seeming in similarity of the narthex in two basilicas. However, as we know basilica in Aphrodisias was reconstructed from pagan temple, this is why this example looks not so convincing.

From Michel's article, we learn another comparative analysis of Gülbahçe basilica discussed at Strasburg University by Josef Strzygowsky comparing Gülbahçe (*Gül-bagtsche*-writing of Strzhigowsky) basilica with St.Appolinare Nuovo, due to equal length of basilicas.(Fig. 11). Sir W.Ramsay and H.Bell at their book(Sir.W.M.Ramsay & Miss Gertruda L.Bell, 1909, 308n) asserted Strzygowski has already pointed out that at Gülbahçe (*Gul Baghche*-writing of W.Ramsay)) near Smyrna transepts are foreshadowed.



**Figure 11:** Basilica St. Appolinare Nuovo V-VI AD

Similarities are noted also in decoration of general nave with white marble. But despite of these similarities we should notice essential difference of Gülbahçe basilica from other examples. The Basilica in Gülbahçe was quite big complex, connecting in one building, basilica, atrium, baptistery and even “library-meeting” room and “cemetery”. And excavation of this complex is not yet completed.

Unfortunately, there are not so many monuments of early Byzantine time still existing, and even more hardly to find such an examples like a big complex, moreover located on the sea shore. Nevertheless, one wonderful complex with a baptistery, an atrium and a Basilica near the sea, executed in the 6th century is Euphrasian Basilica in Porec, Croatia (Figures 12, 13).

## 5. Conclusion and Recommendation

Summarizing what we know about Gülbahçe basilica for today, we can bravely say it was not a modest church, but definitely a religious complex of Episcopal Center (Chandler, 1817, p.102-107) The question arises: why in VI century, when population even in Smyrna decreased, it was build such a big complex? This question we should posed to historians studying early Byzantine period, with their interest laying not only in the Central regions such as Constantinople. It would be nece

ssary turn studies in direction of Smyrna and Klazomenai to understand why monks and the Bishop were forced to move from Klazomenai to "a God-forsaken place" (Weber).

But if it was forgotten by Him at the beginning of XXth century, at VI century there clearly was quite intensive life. Unfortunately, neither source mentions the reason of such changes. Some written

sources discussing about Episcopal center one can find in the writings and books: R.Chandler, Randolph.

Though we don't know what made Gülbahçe settlement during the heyday of Justinian era to build on the coastal edge of the sea this complex, but we can imagine Gülbahçe during the Early Byzantine Period, from IV to VI century. In front of us will appear a big complex: on a seaside is situated a big basilica (42 meters long) with baptistery Episcopal center; nearly is placed windmill to which attached a small port; a bridge across the delta of Azmak river leads directly to hot ancient SPA, and all these is named as Hypokremnos.

As we can see at XXI century this intensive life continues with new energy by creating in this area Izmir Institute of Technology, which drastically has changed landscape and attracted much interest to develop tourism in the area. Recovery of historical sites plays important role in this development.



**Figure 12:** Dome of baptistery in Euphrasian Basilica in Porec





**Figure 13:** Episcopal Complex of the Euphrasian Basilica in the  
Historic Centre of Poreč  
UNESCO World Heritage Site

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# Intangible Cultural Heritage and Tourism: Germiyan Village<sup>55</sup> Sample

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## Abstract

There are significant different opinions relating to positive/negative impacts of tourism on intangible cultural heritage. The most important study relating to this subject is the UNESCO regional conference organized in Vietnam in 2007. With reference to the samples examined and critics of the related experts, it is possible to determine basic principals about relationship between intangible cultural heritage and tourism. In this study, tourism's role in maintaining and safeguarding intangible cultural heritage will be evaluated through the sample of Germiyan Village. Our aim is to find an answer for the question "how a proper management of cultural heritage should be" based on our sample.

*Key Words: intangible cultural heritage, cultural tourism, slow food, Germiyan Village, Çeşme*

## Introduction

Significant actions have been taken and several agreements have been prepared within the scope of UNESCO as from the ends of 20th century concerning to maintain the regional cultural values in this rapidly globalizing world losing its different colors. In the convention on protection of intangible cultural heritage which is one of the latest studies relating to subject and has been signed by 170 countries including Turkey until today, the concept of maintaining and safeguarding cultural objects comes prominent.

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<sup>55</sup> Germiyan, which has become a neighborhood recently, is still called as a village in colloquial speech. Thus, "Germiyan Village" term will be used in this study.

In the convention the concept of “tradition update” which means adapting cultural objects to the new social conditions in order to prevent them to degenerate or disappear completely comes out. As an area which contains significant studies in itself about “sustainability”, tourism industry is recently one of the fields that traditional objects can be maintained by updating.

In this study, tourism’s role in maintaining and safeguarding intangible cultural heritage will be evaluated through the sample of Germiyan Village. Our aim is to find an answer for the question that how a proper management of cultural heritage should be based on our sample.

The basic concept “intangible cultural heritage” that we handle in the convention was described by UNESCO in 2003 conference as the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development ([www.unesco.org/culture/ich/en/convention](http://www.unesco.org/culture/ich/en/convention) 15th August 2016). It is stated that Intangible cultural heritage can be evaluated under five subtitles in the convention:

- (a) *Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;*
- (b) *Performing arts;*
- (c) *Social practices, rituals and festive events;*
- (d) *Knowledge and practices concerning nature and the universe;*
- (e) *Traditional craftsmanship* ([www.unesco.org](http://www.unesco.org))

State parties of intangible cultural heritage convention are responsible for preventing tradition to degenerate, supporting the changes into an extension and speed that can be accepted by the society and



taking precautions to improve them in order cultural heritage elements to be maintained in new socio-economic conditions.

One of the new contexts in which intangible cultural heritage elements can exist is tourism. However, what is mentioned here is culture based sustainable tourism types such as eco tourism or cultural tourism which respect traditions and cultural texture rather than mass tourism which rapidly commoditizes, consumes and destroys cultural heritage elements with commercial concerns.

### **Vietnam regional conference**

Considering its close interest with our subject, the UNESCO's Vietnam 2007 regional conference titled as "Safeguarding Intangible Cultural Heritage and Sustainable Cultural Tourism: Opportunities and Difficulties" can be evaluated in terms of determining positive and negative tourism criticisms of regional heritage experts. With reference to the presentations of participated experts positive and negative impacts of tourism on intangible cultural heritage can be stated as follow (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2007):

#### **POSITIVE**

- It decreases poverty and prevents immigration by offering new employment opportunities.
- It has influence on the protection of cultural places by the income it provides.
- It protects and keeps traditional architecture and artifacts alive.
- It increases sense of identity and group consciousness of societies by helping the interest and respect for cultural values to increase.
- It ensures some disappearing community and elements to be recognized globally.

#### **NEGATIVE**

- Changes to be applied on cultural heritage elements for tourists to understand more easily or just to appeal them may damage these elements or destroy them completely.
- Tourism may destroy the contexts necessary for maintaining cultural heritage elements. Therefore, traditions may start to lose their significance.

- A region may start to allow immigrants due to the increase of its economic value thanks to tourism and, as a result traditional texture might disappear.

With this list we aim at presenting the cultural heritage experts' approaches to the subject who participated in the conference instead of making a general evaluation about tourism's loss and benefits. "Proposals" part of the same report are worth to examine relating to the subject. (UNESCO, 2007, p. 107-114) These can be stated as the some remarkable samples:

- A tourism/cultural heritage management respecting to local knowledge should be the basis and local communities which are the culture producer and transmitter should be included in the decision making process.
- Representatives of tourism industry should be educated about intangible cultural heritage issues. Owners of cultural heritage and guides, experts and administrators should be in cooperation.
- Means should be developed in order to protect intellectual/cultural property.
- Management strategies should be developed for visiting and visiting places. Visitor limits which local communities and places can receive should be well evaluated.
- Communities should be supported to maintain cultural heritage elements in on their own socio-physical places.
- It is normal that cultural heritage elements undergo changes with the impacts of tourism to the extent that can be accepted by the society. In this point one shouldn't be mistaken to get cultural heritage element worthless and simple for the purpose of turning into a touristic product.
- Craftsmanship for handicrafts should be supported by the government. Supporting the craftsman will ensure the traditional maintenance. Besides, standards should be increased by various organizations such as competitions ect. and handicrafts having this high standards should be awarded with UNESCO's seal of excellence. Local communities should be supported about producing, promoting, supervision and integration into the economics of handicrafts.

It is possible to summarize evaluations and proposals relating to maintenance and safeguarding of intangible cultural heritage ele-

ments and the tourism's role in this as abovementioned. As seen in the convention text, there is a general concern for the rapid globalization's destroying local cultural values. On the other hand, this situation adds a touristic attraction to disappearing local colors and cultures by increasing the interest. Therefore, many entrepreneurs have started to organize festivals and start private museums with the most strong intangible cultural heritage element in their regions. Germiyan Village can be given as an example for his situation.

### **Germiyan village**

One of the villages of Çeşme district of Izmir, Germiyan is located between Alaçatı town and Ildırı Village. While the most of the community consists of immigrants settled in the region in the 20th century, when considered the population in Çeşme peninsula, the situation is different in Germiyan Village. According to local people the village was established almost 500 years ago by a Yoruk family nicknamed Kocakeçi coming from Kütahya where belonged to Germiyanogulları seigniory. It is observed in the interviews that villagers are deeply committed to their history and cultural heritage. Today, Germiyan Village becomes prominent with "Germiyan bread" image.

Germiyan bread is kneaded with whole wheat flour and sourdough and cooked in trays in diameters about 10 – 30 cm in wood ovens located in their home's gardens. Although the villagers used to cook the bread for only themselves, they now make it for the visitors, as well. After touristic activities appeared in Çeşme region and summer house vacationists started to come, groceries in the village started to buy bread from bakeries in Alacatı and sell to the vacationists. When Hasan Mutlu, one of the entrepreneurs, realized that vacationists liked and bought these breads, he promoted the bread in the peninsula by selling them in Alaçatı and Çeşme regions. When the bread was liked and the demand increased, Hasan Mutlu took over a modern bakery currently operated in Germiyan Village and made arrangements to produce large numbers of bread. Therefore Germiyan bread was known and became an image in Çeşme peninsula rapidly. (Çırak, 15.02.2016)

On the other hand tourism agencies discovered Germiyan Village in the search of a destination for village tour when the touristic activity started in the region in 1990s. Although the villagers were unwilling to cooperate worrying that foreign tourists would destroy cultural

structure after a little while village tours were started with the support of the village teacher and some entrepreneurs. In these tours village school, village coffeehouse, village mosque and clothes and objects mostly used 100-150 years ago are presented (Özer, 15.08.2016)

Germiyan Village started to become a brand with the help of its bread and touristic activity in the nearby. Since 2010s, the great interest to “herb festival” in Alaçatı region has revealed the idea of organizing a festival in Germiyan Village, too. The festival the first one of which was organized in 2014 was repeated next year due to the help of local government and associations and as a result of the participation of village people.

The second festival organized in 2015 drew considerable attraction of the domestic tourists despite of the promotion and advertising deficiencies, adverse weather conditions and terrorist attacks in Ankara on the same date. We can summarize our observations during the activity as below:

- Germiyan bread, soap, kopanisti cheese, henna delight and milky bulghur making was exemplified by the villagers in traditional ways on preplanned and declared times. It is seen that cultural tourists showed great interest to these productions which have been produced less day by day due to the village populations’ getting old. Visitors had the chance to participate in the production process by observing, asking and trying. Sociologist Engin Önen who is an academician raised in the village participated in all these workshops which we consider as quite successful folklore samples and informed visitors about history of the products, their place in tradition and the people who produce them.
- In the village coffeehouse old photos and family trees, in the house named “Old Emine” plants growing in the region, in “Authentic House” 100-150 years old staff and clothes and in “Old Flour Mill” traditional tools used for making flour and bread were presented. These structures each one of which has been turned in to a small living museum are actively used except from the flour mill. Visitors were informed by the villagers personally as the owners of these places and Ege University Tourism Guidance Department students who were informed by the villagers before the festival.

- Pickled olive making, vine making in the peninsula and interviews with competent academicians about Yoruk Ali legend were included in the festival program.
- Foreigners willing to participate in the festival with commercial priorities were restrained, only the villagers were allowed to open stands and to sell and promote products to the visitors. Sensitivity was displayed about not placing products of global companies on the stands except form the products made in the village.
- Finally “the most beautiful Germiyan bread” competition was held in the festival. It was observed that villagers highly participated in the competition.

Apart from the abovementioned festival, Germiyan Village’s membership process to Slow Food union is another improvement which is considered to be related to our subject. This international movement, which has come out with the worry that cuisine heritage, food culture and local products are in danger as a result of globalization, has spread to 160 countries around the world and is supported by more than a million people (slowfood.com, 10.09.2016)

A protocol which would start the one year preparation process in order Germiyan Village to be declared as Slow Food village and supported by 32 participants in total - 27 from the village, 5 from Çeşme Rotary Club – was signed on May 15th, 2016. The basic principles of which have already been accepted, this movement’s specific rules and conditions for Germiyan Village will be clarified during this process and an agreement will be signed with the head-quarter of the union in Italy. Concerning the articles of the agreement text to be prepared, it is planned that enterprises shall promise to use products grown in the season without using artificial chemical fertilizers and pesticides in the nearby geography; global brands threatening the local culture shall not be used; and activities such as grape harvesting festival, tours of Germiyan healing herbs ect. shall be organized within a year (Kırmızıoğlu, 03.09. 2016). Upon the process is completed and Germiyan Village’s membership to Slow Food organization is accepted, supporting enterprises will be awarded with a certificate and they will be able to put a “label of snail symbol carrying an olive branch on its mouth” which is designed based on Slow Food emblem on their products. After the process is completed, Germiyan Village cultural heritage and advertisements relating to the activities in the village will be published on the official web site of

Slow Food association, therefore qualified culture tourists supporting the movement will contribute in culture economy of Germiyan Village.

## **Conclusion**

Culture tourism is one of the best areas in order to maintain intangible cultural heritage elements by adapting them to new social conditions. Tourism's positive-negative impacts on intangible cultural heritage were presented by experts in UNESCO's Vietnam conference in which the relationship between intangible cultural heritage and culture tourism was questioned. Germiyan Village is one of the samples which minimizes these negative impacts and shows the most proper developments stated in Vietnam conference. Considering recommendations in the conference and Germiyan Village sample it is possible to reach some remarkable results.

The most important result obtained from our study is the villagers, as recommended in Vietnam conference, act in cooperation with both themselves and local government, associations and academicians about the organized actives, and they took place in decision making processes relating to tourism and cultural heritage management.

Another result is the matter's applicability in Germiyan Village sample which takes place in recommendations as determining visitor limits. A small but qualified culture tourism policy is adopted in the village as a part of Slow Food movement. Thus, it can be foreseen that visitor limits wouldn't be pushed in the region.

The recommendation that cultural factors' being changed to an acceptable extent can also be adapted for the Germiyan Village sample. Authentic House as one of the important visiting spots of the village can be a good example. Functioning as a museum and only had a little restoration, this house is still used as residence and the most of the staff inside is real, traditional objects almost one hundred years old. Most of the traditional places in the village have a similar function. Villagers display the traditional products they make themselves in backyard, garden or in front of the house –as recommended in the conference – by making a natural presentation.

Another remarkable finding is the resemblance between UNESCO's seal of excellence and Slow Food emblem used for Germiyan Village's traditional products which is advised in Vietnam

conference to be supported by the government in order to safeguard the handicrafts tradition.

Both a local association relating to traditional cuisine culture and collection works have been carried out within the body of Ege University in Germiyan Village recognized with its bread image for the first time. A book will be published soon about the registered products and thus a significant step will be taken in order to protect intellectual/cultural property as a recommended decision.

Controlled and slow touristic movement in Germiyan Village makes positive contribution into intangible cultural heritage of the village relating to subjects such as providing new employment opportunities there, protection of traditional site and architecture, contributing to maintain the folk culture factors by increasing the respect and interest for cultural values, increasing the sense of identity and group consciousness in the villagers.

Based on the sample we have examined, it can be said that negative impacts of tourism on cultural structure can be minimized by a planned and conscious administration. In this context Germiyan Village sample should be evaluated as an answer to the question of how an intangible cultural heritage and tourism relationship should be. Such examples give the impression that culture tourism can be used effectively in order to update the tradition and transmit it to the next generations with a correct planning and administration. We believe that this study carried out specifically to Germiyan Village will enlighten the future studies on the same field.

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# **Investigation on Distribution of the Santorini (Thera) Tephra in West Anatolia and Paleogeographical-Geoarchaeological Features of the Çeşme-Bağlararası Mound**

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## **Abstract**

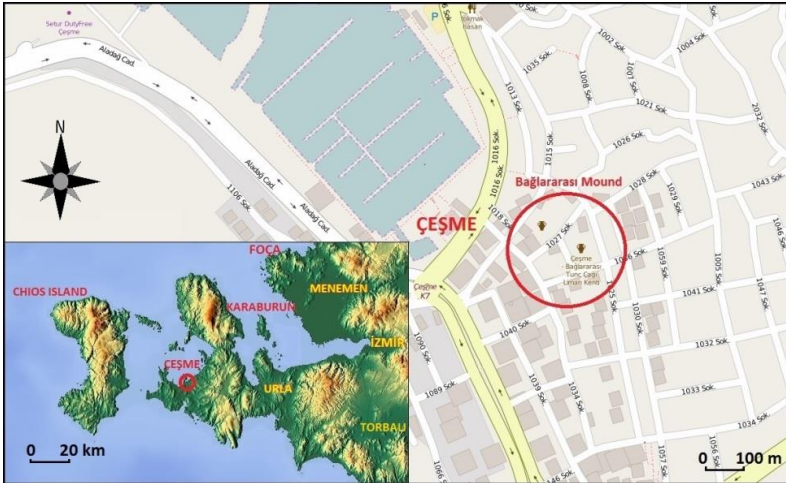
Presence of the tephra in Bağlararası mound (Çeşme) is an important indicator for interpretations on environmental changes during The Holocene. Tephra of Santorini (Thera) volcano within the volcanic arc island system of south Aegean Sea that occurred as a result of African-Anatolian subduction zone in south Aegean sea was observed at some regions of Western and Southwestern Anatolia. During our researches in Bayraklı mound called Symrna, Ovagelemiş swamp, surrounds of Patara-Letoon in Eşen plain and also in the Lake Gölcük on the Bozdağ mountains tephra layers was reached. It is understood that some of the chemical analysis of volcanic ashes from these lands are similar to Santorini's ashes. Also, RC14 dating ~1600 B.C. (3600's BP) indicates that tephra belong to volcanic activity called Minoan. Recently same tephra layer was found in the Bağlararası archaeological site in Çeşme district of İzmir. Besides these in this site it was found second ash which has different chemical properties. For that reason,, there must be another volcanic activity like Santorini. In this research, the distribution and origins of the Minoan (Santorini) ashes in the West and Southwest Turkey is monitored. For this purpose, new core drills planned in Çeşme-Bağlararası

and Gölçük. Tephra used as indicator in environmental interpretations of surrounds of Bağlararası mound.

*Keywords: South Aegean (Hellenic) volcanic island arc, Santorini (Thera), Minoan, Eşen plain (Muğla-Antalya), Letoon, Patara, Bayraklı Mound (Smyrna), Bağlararası (Çeşme), Gölçük (Bozdağ-İzmir).*

## 1. Introduction

It is known that tephra belong the volcanic eruptions in volcanic island arc of South Aegean is scattered to different places. One of the provenance is Çeşme Bağlararası mound (Figure 1). Tephra samples are guide layer for chronostratigraphic interpretations. The layer scientifically contributes to the paleogeographical-geomorphological evaluations, corelations on geomorphological units of different areas. Volcanic ashes covering the past surface when the eruption occurred provide important data to date the relief and to interpret the morphological features and the environmental conditions. For this reason, presence of volcanic ashes in Bağlararası mound and its surrounding is an important scientific indicator for interpretations on geoarchaeological-paleogeographical evaluations of environmental changes during the Holocene. This approach when the distribution of tephra are under debated volcanic ash of Çeşme must be evaluated as special finding.



**Figure 1.** Location of Çeşme and Bağlararası Mound

As known, Hellenic island arc system is made up of recently active volcanos like Santorini, Milos, Methana and Nysiros (Figure 3, 4). In this system Santorini come forward with its eruptions at many times and its environmental effects. Researches in Bağlararası mound at last years display tephra samples are found in Çeşme excavations also (Şahoğlu and et. al. 2014) (Figure 3).



**Figure 2.** South Aegean Volcanic Arc and Volcanoes.



**Figure 3.** South Aegean subduction zone and units.

Distribution of volcanic ashes of Santorini is both chronological reference for paleogeography-geoarchaeology of West Anatolia and reflecting morphological features of a specified period. As a trace of great natural event presence of tephra also in Çeşme is an important data. In this research firstly element anaylsis of Santorini tephra obtained from drills in different points of Western Anatolia were done and literature was corelated with results. Later, tephra of Bağlararası mound is disscussed with whole data. It is understood that detailed analysis of tephra samples found in Çeşme and its interpretations are improtant with this point of wiew. Analysis and findings are used for paleoogeographic and geoarchaeologic evaluations and it is emphasized on contributions of tephra samples to researches in Çeşme and its surrounding.

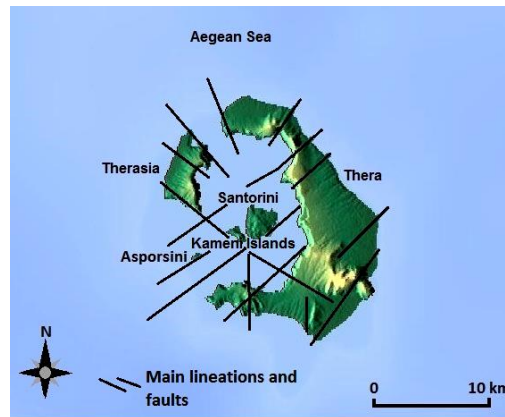
## 2. Literature Review

### 2.1. Aegean volcanic island arc

Eruption products of Santorini (Thera) was observed in some of places of West and Soutwest Anatolia (Ninkovich and Hays 1972, Ercan 1980, Saminger and et. al. 2000, Francalanci and et. al. 2005, Megalovasilis 2014) (Figure 2, 3). African plate moving under the Anatolian plate create a subduction zone in South Aegean Sea. Anatolian plate moves to the Southwest of Aegean sea with speed of 34 mm/year (Figure 3) (Megalovasilis 2014). Volcanoes are in the zone of Hellenic island arc system in the south of the Aegean plate between Anatolian and African plates (Figure 2, 3). One of these islands is Santorini. Volcanic island is in the active tectonic zone and erupted in many times at the historical ages. Active tectonic-subduction zone which is in the South of Santorini can be seen at the bathimetric map of Mediterranean sea (Figure 2). Volcanic islands expands along the tectonic zone direction of east to west (Figure 2).

### 2.2. Santorini

Santorini islands is gulf shaped caldera which has a volcanic island in the center. For that reason, islands expands along the circular shaped zone (Figure 4). This islands consist of shield type volcanoes and caldera cutting them. First volcanic activity began approximately millon years ago underneath the sea and 800 m. high great single volcanic island occured (Figure 4) (Petersen and Heidelberg 1975).



**Figure 4.** Santorini Islands (tectonic lineations from Heiken and McCoy 1984)

Old caldera is in the South and occurred 180.000 years before present. After that Skaros caldera occurred 70.000 years ago and Cape Riva occurred approximately 21.000 years ago. The young caldera occurred at the Late Bronze age eruption 3600 year ago. After this period ongoing eruptions repeated at many times and majority of the island exploded and collapsed 3600 BP.

Ashes of this eruption spreaded 200 km<sup>2</sup> large area and simultaneous tsunami reached and destroyed the West Cyprus coasts (Hedervari 1976). At the same time Minoan civilisation disappeared with this great eruption of Santorini. Because of the power of eruption ashes spread to long distance in West Anatolia. Santorini tephra was found in Gölcük lake (Ödemiş-İzmir) (Sullivan 1988). Element analysis indicates that tephra of Gölcük are compatible with tephra of Minoan eruption (Sullivan 1988) (Table 1). Later eruptions 900 BC and 197 BC which are in the historical records occurred. From 197 BC eruption Kameni islands emerged in the Santorini caldera. These eruptions repeated at various dates (Orcell and Blanquet 1955). 1650 BC eruption underneath the sea occurred and its fumaroles can be seen in Santorini islands recently. The last eruption during the explosive activity created lava dome and flow in 1950 (Orcell and Blanquet 1955).

Element analysis of tephra from Minoan eruption shows Santorini ashes are more acidic than Methana, Milos ve Nisyros ash samples (Table 1) (Eastwood and et. al. 1999). Sullivan (1988)'s in Gölcük, Eşen plain, Bayraklı mound and Gölcük recently drill samples are compatible with Minoan according to element analysis of these samples (Table 1). Locations and element analysis of Santorini's ashes gained importance by these results. This approach our research is evaluated correlating with other researches in the literature.

### **3. Method**

Core and hand drills in Eşen plain, Bayraklı mound and Gölcük lake are taken to determine the distribution of Santorini ashes belong to Minoan eruption 3650 BP. in the West Anatolia which is being in the Bağlararası mound excavation also. Tephra layer are guide-reference strata for other alluvial stratas in chronostratigraphic-relative evaluations. Element analysis of Gölcük, Eşen and Bayraklı ash samples was done and correlated with other samples of ashes be-

long to Minoan eruption. Data of ashes in literature was evaluated and correlated with ash findings of Çeşme Bağlararası mound.

## 4. Findings and Discussion

### 4.1. Distribution and features of volcanic ashes in western Anatolia

Eruption products of Santorini volcano is observed in some areas of West and Southwest Anatolia. Volcanic ash layers was found in different places in our geoarchaeological and paleogeographical researches (Figure 5). These researches was done in Eşen plain surrounding of Letoon-Patara (Figure 6, 7, 8, 9) (Öner 1997a, 1997b, 1998, 1999a, 1999b, 2001, 2009, 2013) (Öner and Akbulut 2015) and İzmir Bayraklı mound (Figure 10) (Öner and Kayan 2006, Öner 2012, Kayan and Öner 2013). Similarly tephra was obtained from core drills in Gölcük lake on the Bozdağ mountains. (Vardar and Altınar 2003) (Figure 5).



**Figure 5.** Distrubution of Santorini Tephra from Minoan Eruption (see text and literature)

Beside these places Minoan eruption ashes of Santorini was found within the sediments of Gölcük lake (Sullivan 1988, 1990), Gölhisar lake (Burdur) (Eastwood et. al. 1998, 1999, 2002), Köyceğiz (Muğla) (van Zeist et. al. 1975) (Sullivan 1988, 1990) (Figure 5).



According to researches in these places distribution of ashes in West Anatolia was mapped. And also assessments of distribution features of ashes were carried out basing on literature (Yiğitbaşıoğlu 2003). In addition, in oral statements of some researchers existence of ashes in Söğüt depression and Milet also is mentioned (Dunn, 2002). Last years, tephra of Santorini was also found in archaeological excavations in Bağlararası (Çeşme) and Çine Tepecik (Aydın) mounds. These volcanic ashes that covered by sediments was found a few meters below the present surface. According to results of our researches in Eşen plain, Bayraklı mound ve Gölcük it can be expressed as follows: Ashes in Eşen plain was deposited in lagoon and swamps existed 4000 years ago. After that 6-8 meters thick flood sediments covered the tephra layers. In Bayraklı mound cover alluvial-colluvial materials on the ashes was 5-6 meters thick. In Gölcük volcanic ashes was reached 8-8,5 meters below the bottom of the lake Gölcük. All these three areas showed that tephra was deposited in shallow water environment covered by approximately 8-9 metres thick of sediments. Element analysis of Tephra samples of the Eşen plain, Bayraklı mound and Gölcük lake was compared with drills and its analysis done by other researchers before (Table 1). In addition RC14 dates of Eşen plain and Gölcük and their element analysis was evaluated together (Table 2). Thus it is understood that tephra of all three areas belongs to Minoan eruption in Santorini island (Table 1). Despite that tephra obtained from core drills in Bayraklı mound indicates two different ashes was exist (Table 1).

Sample Location	Elements (%)										Compatible Tephra	Çalışma	Tephra layer thickness (cm)
	SiO <sub>2</sub>	TiO <sub>2</sub>	Al <sub>2</sub> O <sub>3</sub>	FeO	MnO	MgO	CaO	Na <sub>2</sub> O	K <sub>2</sub> O	Cl	F		
Eşen	74,32	0,31	13,84	2,09	0	0,29	1,3	4,57	3,28	0	0	Santorini	E.Öner
Bayraklı-1 (7)	74,23	0,29	13,97	2,11	0	0,28	1,28	4,55	3,29	0	0	Santorini	I.Kayan
Bayraklı-2a (8 down)	74,48	0,29	13,89	2,12	0	0,28	1,31	4,36	3,27	0	0	Santorini	I.Kayan
Bayraklı-2b (8 top)	69,06	0,41	16,02	3,92	0,06	0,34	1,46	3,96	4,41	0,34	0,02	No Ref. ?	I.Kayan
Gölcük-1	74,26	0,31	14,07	2,09	0	0,29	1,35	4,35	3,28	0	0	Santorini	S.Vardar 8
Gölcük-2	74,27	0,29	14,08	2,01	0	0,28	1,37	4,42	3,28	0	0	Santorini	S.Vardar 10
Gölcük-3	74,28	0,29	14,06	2,01	0	0,28	1,38	4,41	3,29	0	0	Santorini	S.Vardar 8

Analysed by Şennur Gürler and Serdar Vardar. Completed at 07.10.2015

Methods: ICP, AAS, SFM.

Laboratories: Demirci Ziraat Odası Laboratory, CBÜ MERAL Laboratory

#### Descriptions

Two different tephra are mixed within the sample of Bayraklı (2'a,2b). Less acidic than Santorini.

#### Reference tephra: Santorini

Sample Location	Elements (%)									
	SiO <sub>2</sub>	TiO <sub>2</sub>	Al <sub>2</sub> O <sub>3</sub>	FeO	MnO	MgO	CaO	Na <sub>2</sub> O	K <sub>2</sub> O	Cl
Santorini	74,32	0,21	12,94	2,09	0	0,3	1,28	4,86	3,4	0

Eastwood, W.J.; Pearce, N.J.G.; Westgate, L.A.; Perkins, W.T.; Lamb, H.F.; Roberts, N., (1999)

Geochemistry of Santorini Tephra in Lake Sediments from Southwest Turkey.

#### Reference tephra sample: Gölcük

Sample Location	Elements (%)									
	SiO <sub>2</sub>	TiO <sub>2</sub>	Al <sub>2</sub> O <sub>3</sub>	FeO	MnO	MgO	CaO	Na <sub>2</sub> O	K <sub>2</sub> O	Cl
Gölcük	74,29	0,3	14,12	2,12	0	0,3	1,43	4,27	3,17	0

Sullivan D. (1988)

**Table 1.** Element Analysis of Eşen Plain, Bayraklı, Gölcük samples and reference analysis.

## 4.2. Eşen plain and Patara

Patara is a one of important ancient city of Lycian civilization in Southwest Anatolia. It was determined that there is connection between development stages of Eşen plain and ancient city settlement. 60 core drills was done in Eşen plain and its surrounding to explain the environmental changes (Figure 6) (Öner 2013).



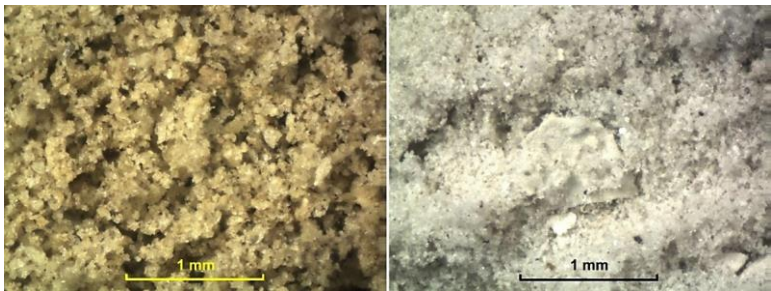
**Figure 6.** Location of Core Drill Points in Eşen Plain and its Numbers (Öner 2013).

Sediment analysis was done and alluvial geomorphology of plain was researched. In 10 of core drills in Eşen plain 5-10 cm thick of white colored volcanic ash layer was obtained from 6-10 meters below the surface (Öner 2013). RC14 dating from closer layers of ash layer which contains shell and peat gives 3800-4200 BP ages (Table 2). For that reason, age of tephra indicated that volcanic ashes must be belonged to volcanic activity more recently than peats. In this region at that time only one volcanic activity is known called Santorini (Minoan eruption).

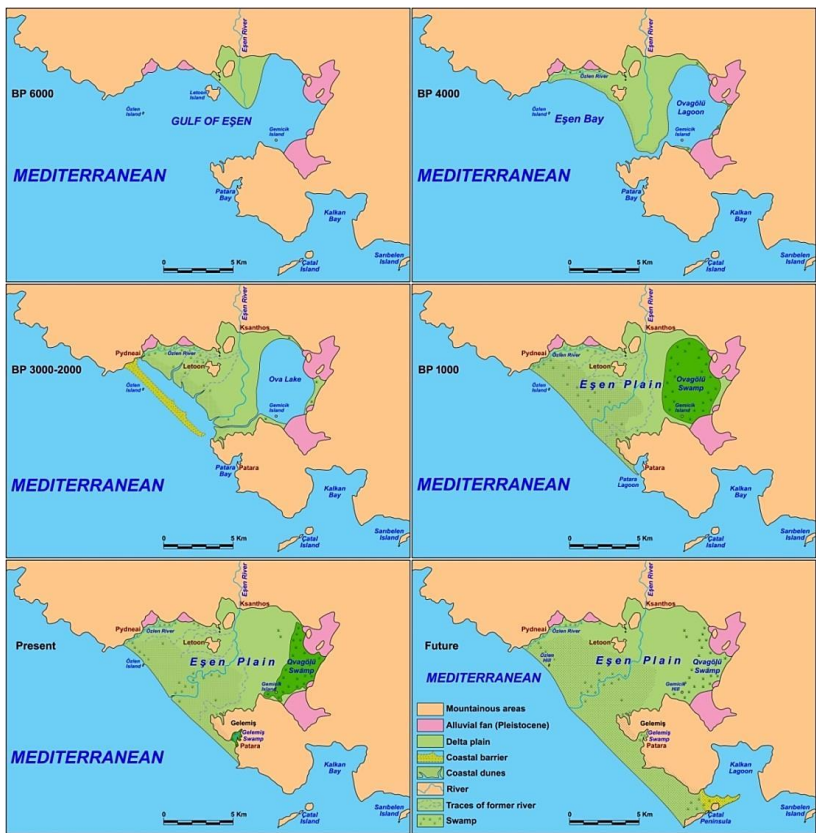
It is discussed that volcanic ash layer is reached 7-8 meters below the present surface belong to Santorini (Figure 8). Thus element analysis of Eşen tephra samples is compatible with Minoan eruption



(Table 1). As mentioned before ~3650 BP Minoan eruption products was found in many different sites of West Anatolia also and samples are compatible with Minoan eruption in Santorini island.



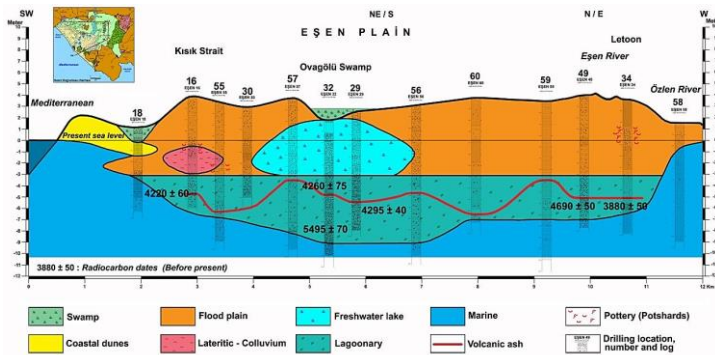
**Photo 1.** Microscopic vief of tephra obtained from core drill samples (1995) in Letoon excavation on Eşen plain.



**Figure 7.** Evolution Phases of Eşen Plain in Late Holocene (Öner 2013).



**Figure 8.** 10 core drill logs and tephra layer from Eşen plain.



**Figure 9.** Generalized cross-section based on drill samples of Eşen plain and tephra layer (Öner 2013).

**Patara and Eşen Plains Core Drill Samples RC 14 datings**

Sample Number	Laboratory Number	Sample Features	(From Surface) Depth (cm)	(From Sea Level) Depth (cm)	RC 14 Age (Before Present)	Calibrated Age
EŞEN 12 PTR93-12	3519	Shell	225	125	2170 ± 50	1812 – 1691 BP
EŞEN 16 PTR93-16	3520	Shell	800-920	550-670	4220 ± 60	4393 – 4220 BP
EŞEN 32 PTR95-08	10816	Shell	970	870	5495 ± 70	3949 – 3610 BC
EŞEN 32 PTR95-08	10817	Shell	540-580	440-480	4260 ± 75	2444 – 1958 BC
EŞEN 34 PTR95-01	10818	Peat	920-980	420-480	3880 ± 50	2467 – 2150 BC
EŞEN 49 LET95-16	10819	Shell	910-950	560-600	4690 ± 50	2915 – 2576 BC
EŞEN 29 PTR95-05	10821	Shell	850-900	650-700	4295 ± 40	2438 – 2090 BC

Age calibration is according to *STUIVER and REIMER (1993)*

Samples of 1993, UNIVERSITEIT UTRECHT Fakulteit der natuur- en sterrenkunde, R.J. Van de Graaff laboratorium.

Samples of 1995, CENTRE DES FAIBLES RADIOAKTIVITES LABORATOIRE MIXTE C.N.R.S.-C.E.A. (Cedex – FRANSAS).

**Table 2.** RC14 dating results of drill samples of Patara and Eşen plains (Öner 2013).

### **4.3. Bornova plain and Bayraklı (Smyrna – Tepekule) mound**

Bayraklı mound (5500 BP) was known as a first ancient settlement until 8000 BP. aged Yeşilova mound was discovered (Akurgal 1950, 1987). Core drills were done in our paleogeography and geoarchaeology researches in Bayraklı mound (Figure 10) (Öner and Kayan 2006, Öner 2012, Kayan and Öner 2013). Bayraklı mound is in the NW site of Bornova plain and 400 meters far from the present coast. Holocene transgression affected the environmental changes in Bayraklı and its surrounding. Transgression was controled establishing of first settelement and its cultural developepment. For that reason, it has a special meaning. 8 core drills (the deepest one reaching 16 meters below the surface) were done to determine environmental changes of Bayraklı between mound 1996-1998. Result of these researches it was found Holocene transgression reached to Bayraklı mound and its surrounding at middle Holocene (6000 BP). Also determined that transgression covered terrestrial fills which contains each size of sand and block sized material with hard muddy redish matriks. In our further researches it was understood that the sea could not reach far from present coast (from present coast to east) and was very shallow at that time (Öner 2012) (Figure 11, 12).

It was explained that the sea has a bay like small recess and lured from south site of mound to eastwards (Figure 13, 14). But streams coming from east and north filled quickly the gulf with coarse sandy alluvial sediments. In the South of Bayraklı mound there was a shallow sea boundered with spit. In this site fine sandy sediment band contains volcanic ashes was found and also understood laminated fine sandy fill was covering the ashes (Figure 11, 12). Volcanic ash band was also found in the North of mound. Results of element analysis of ashes they were belonged to Minoan eruption of Santorini (Thera) island (Table 1 ).

#### **1. Marine transgression (Middle Holocene : About 7000-6000 BP)**

- a. Fine sandy shallow marine sediments.
- b. Coastal spit.
- c. Deltaic coast. Coarse sandy sediments including plant and shell remains.

#### **2. Bronze Age regression**

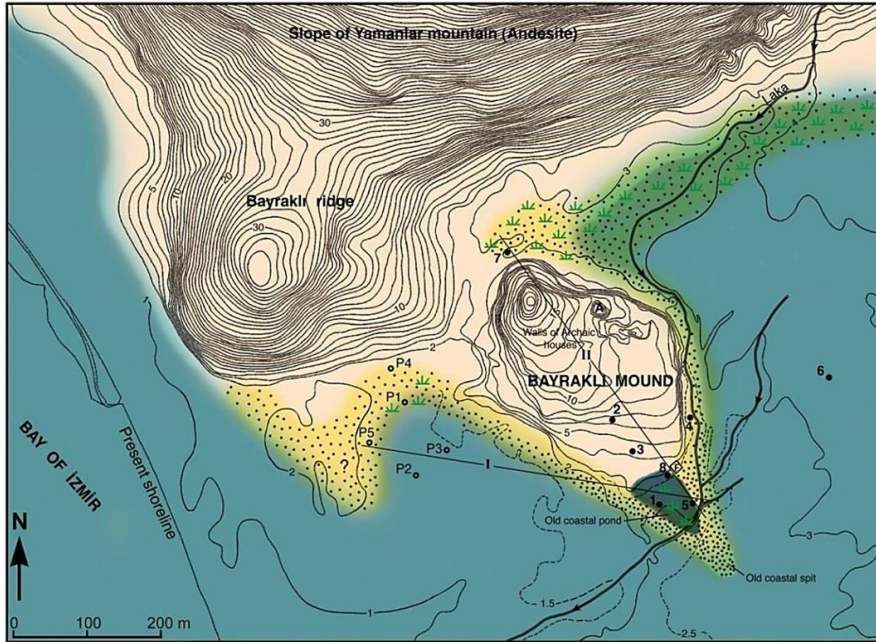
- a. Coastal pool to the west of 1b. Volcanic ashy band of sediment. Filling of the pool.

### 3. Post-Bronz Age sea level rise

- Wide flood and coastal creek (“azmak” in Turkish) channels on the former delta surface.
- Coarse sandy coastal swamps. Narrower channels.

### 4. Mound deposit

- Colluvial sediments washed down to the surroundings of the mound.



Bayraklı mound area. Present topography and Middle Holocene paleogeography.

#### Present

- Contour lines (1 m intervals)
- Intermittent rivers
- 3 Drilling holes
- P4 Drilling holes (Pumping station test drillings)

#### Middle Holocene paleogeography

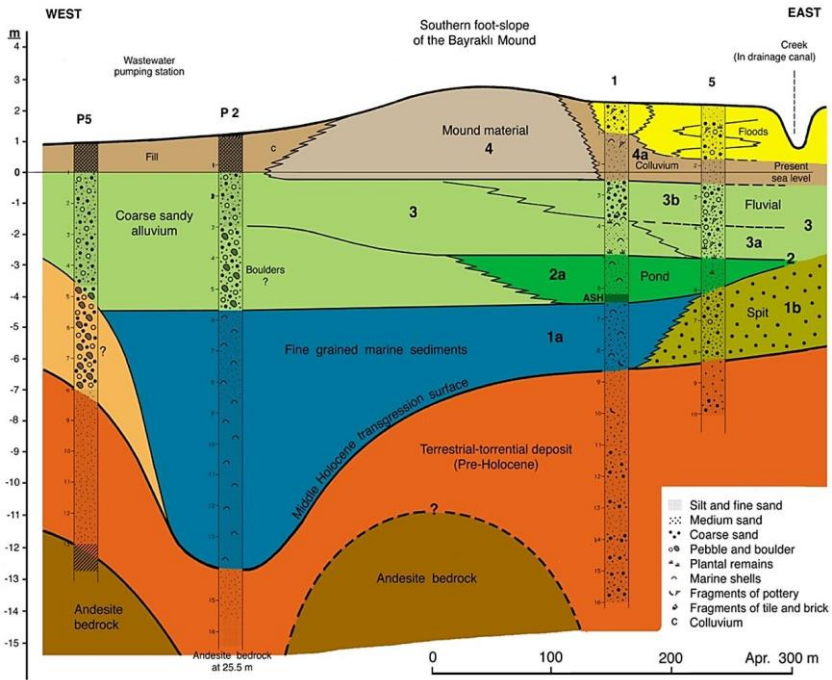
- Shallow marine environment during the maximum extension of the Holocene transgression
- Coastal pond (Fine grained sediments)
- Drilling numbers 1 and 8, and 7 to the north contain volcanic ash
- Coastal swamps
- Coastal sandy environment (Deltaic coast: Swamps and coastal spit)

- A Ruins of the Archaic temple to Artemis
- F Archaic fountain

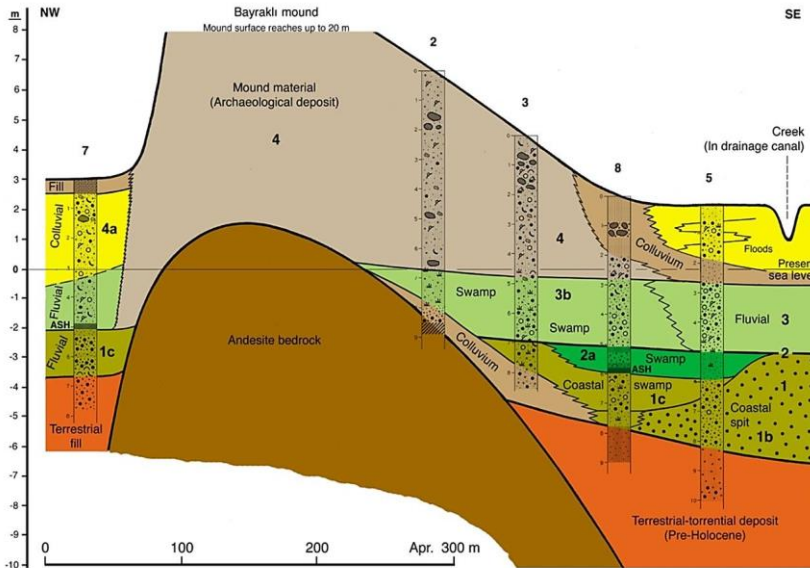
Lines with numbers I and II indicate cross-sections in

**Figure 10.** Topography of Bayraklı mound, core drill points and Holocene paleogeography (Kayan and Öner 2013).





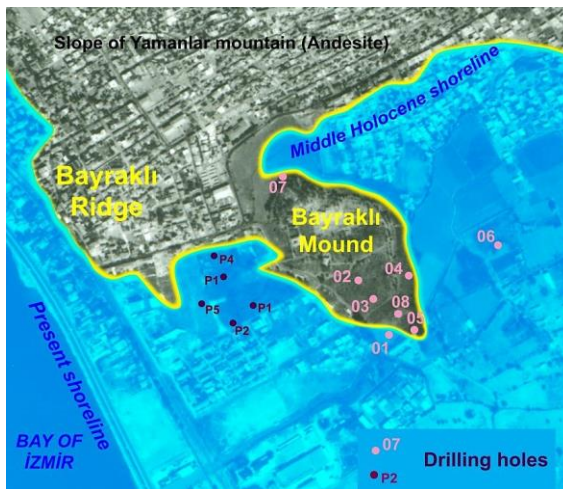
**Figure 11.** West-East cross-section of the southern foot-slope of the Bayraklı mound (Kayan and Öner 2013).



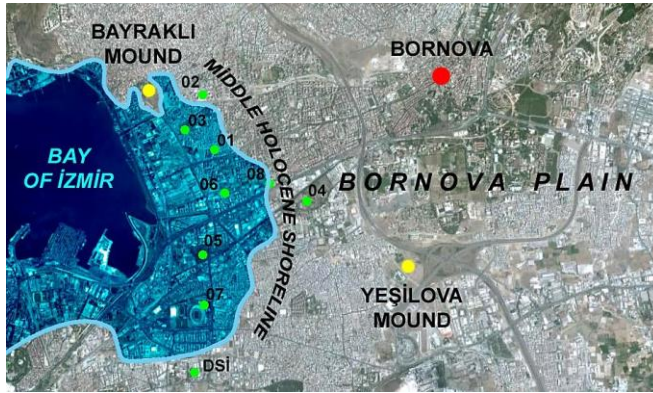
**Figure 12.** Northwest-Southwest cross-section of the Bayraklı mound (Kayan and Öner 2013).

There is no RC14 dating for Bayraklı mound samples. But according to geomorphological data it is considered that the tephra belong to Minoan eruption. Thus it can be taken as an indicator and guide layer (Sullivan 1988). This volcanic ash layer can be preserved in mud represented shallow marine-lake water. On the other hand ashes deposited in the land must have been eroded and transported by the water. The layer that covered and preserved the ash layer represent a specific time and environmental conditions (Öner 1999). Volcanic ashes being within the swamp and swampy layer covering the sea muds indicates the marine environment was ended at 3600 years ago. If it is thought that the ancient settlement was 5000 years ago the area can be used as a harbor.

Towards the mound many archaeological materials were found at the edge sites sandy swamp. Main mound fills is stratified just few decimeter below the present sea level and reached until 20 meters high. In archaeological excavation and research settlement layer belong to Bronze Age was determined in this fill (Akurgal 1950). Stratigraphic layers must be dated to explain the geomorphological development of Bayraklı mound and its surrounding. Samples for C14 dating can be obtained from core drills. The datings from new drill samples can give certain data. Thus it can be proved that the ashes belong to Minoan eruption with reliable results. This result will contribute to paleogeography and geoarchaeology researches and create important knowledge.



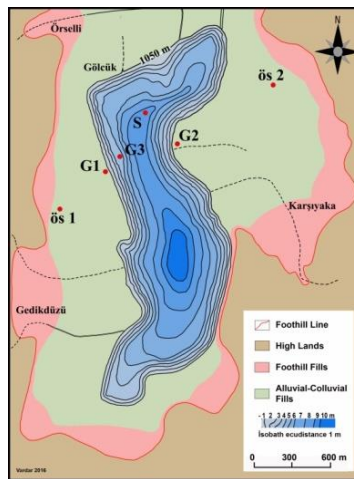
**Figure 13.** Middle Holocene coast line according to results of Bor-nova plain's core drills (Öner 2012).



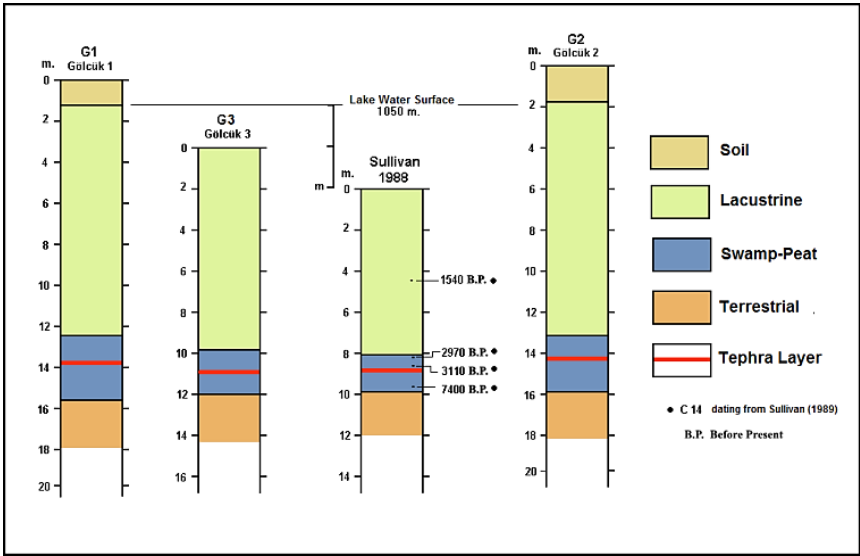
**Figure 14.** Middle Holocene coast line according to results of Bayraklı mound's core drills (Öner 2012).

#### 4.4. Gölçük

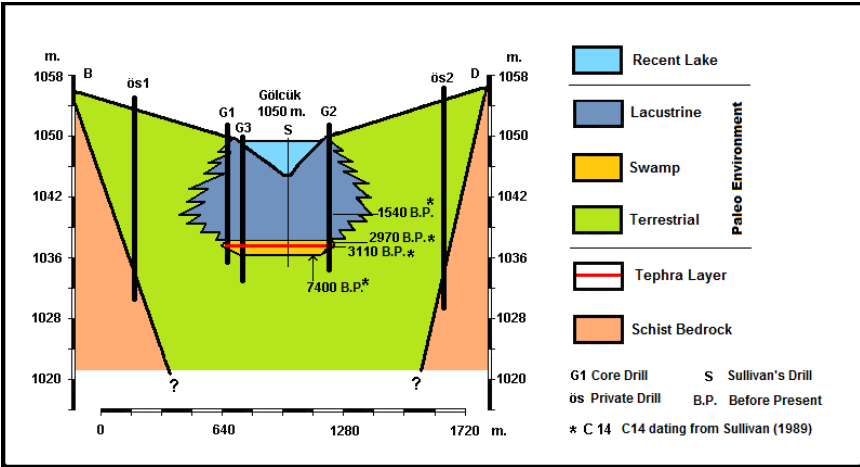
Gölçük lake is in subdepression on the Bozdağ mountains reaching 2159 meters high. Lake is in 1050 meters high from sea level. 3 core drills was done in the lake and along its coasts (Figure 15). Data of core drills were correlated with Sullivan's (1988) old drill. Volcanic ashes were reached 12 meters below the surface by drilling. Thickness of ashes is 10 cm. Ash layer gained from core drills G1, G2, G3 correlated with Sullivan's results (Figure 16) and it was understood that ashes deposited on the old relief of bottom of lake. Element analysis of ashes indicates they are compatible with Minoan eruption.



**Figure 15.** Drill points

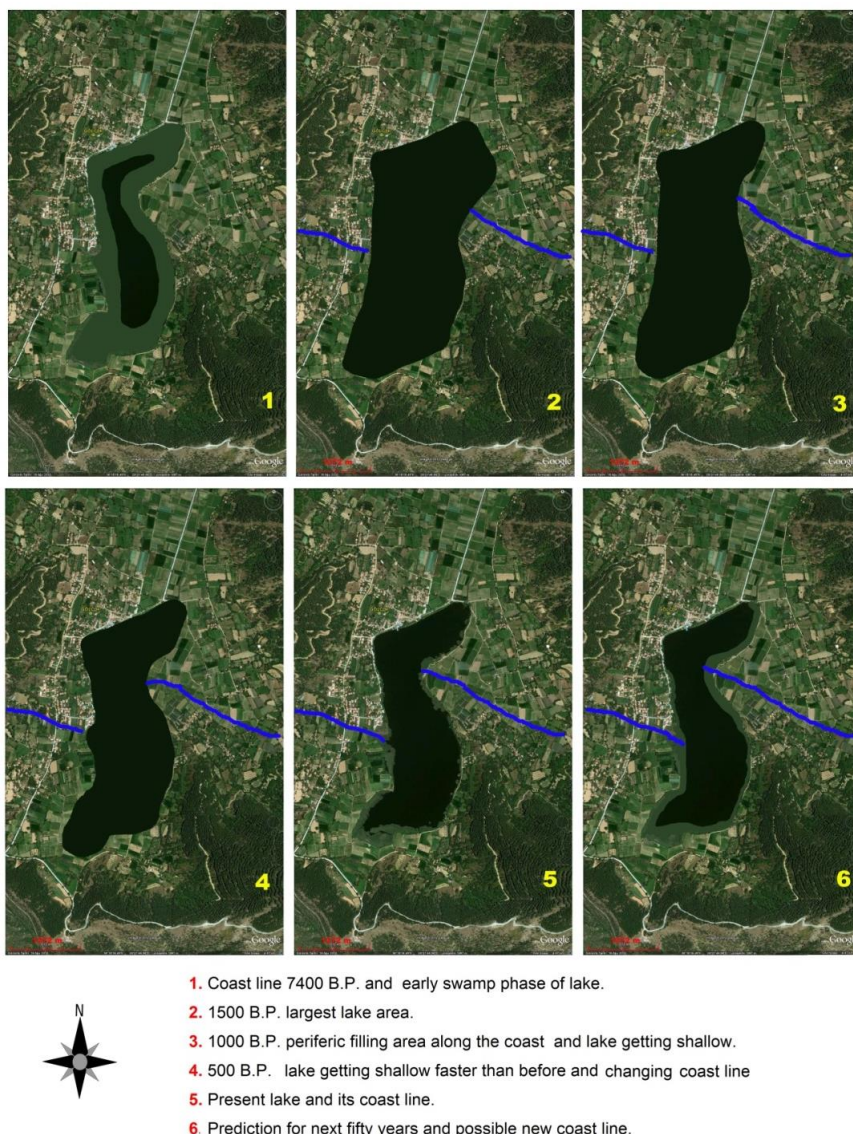


**Figure 16.** Drilling points in Gölcük basin



**Figure 17.** Cross-section of Gölcük basin and the lake sediments





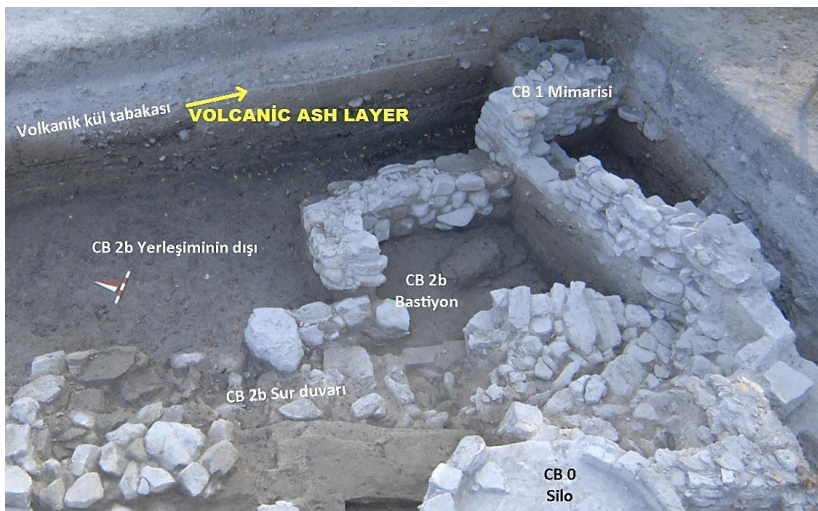
**Figure 18.** Coastal changes of Gölcük lake in Holocene

Thus according to Sullivan's (1988) data the age of volcanic ash found within the lacustrine mud is 3110 BP. (Figure 16). This date is compatible with Minoan eruption. After this result volcanic ash layer taken as a guide layer. Also the age of lake was obtained as 7400 BP. from RC14 date of peat below the ash layer. So it is understood that Gölcük is a young lake and has existed during the Holocene (Figure 17). According to these data focused on changing lake coasts

in Holocene and 7400, 3000, 1500, 1000 and 500 BP. coasts of Gölçük lake was determined as phases (Figure 18).

#### **4.5. Importance of volcanic ash found in Bağlararası mound (Çeşme) and corelation with west Anatolian samples.**

In 2012 a 1,5-2 cm thick volcanic ash layer was determined above archaeological fill contains stones and ceramic samples belong to Late Minoan IA (middle of the 17<sup>th</sup> century BC.) (Photo 2) (Figure 1) (Şahoğlu and et. al. 2014). Because of stratigraphic position of the ash layer it is provided that tephra was associated with Minoan eruption of Santorini. Also it is expressed that the ashes can be good correlation material for Aegean and Anatolian archaeology (Şahoğlu and et. al. 2014).



**Photo 2.** Tephra layer from Bağlararası excavation 2012 (Şahoğlu and et.al. 2014).

Bağlararası mound tephra samples found in excavation was sent to Austrian Institute of Atom for element analysis. Results of analysis from institute indicates that two different volcanic ashes are mixed. Ashes can be classified into two size as fine and coarse. Fine sized ashes are compatible with Minoan tephra but coarse sized tephra must be from different eruption (Şahoğlu and et. al. 2014, 2016 oral statement). Although fine sized tephra samples can be transported from long distance, coarse sized ashes can be moved only from short distance. In this case coarse sized ashes most probably came from a different volcano. It is considered that different volcanic activity can

be simultaneous with Minoan eruption. This volcano must have been in closer sites to Çeşme. For instance it may be an old different activity in the past in islands such as Chios and Lesbos. Detailed core drills and researches are required to prove this idea in the future.

Results of our element analysis revealed features of ashes from Bağlararası mound are similar to Bayraklı mound tephra. Volcanic ashes were found in two drill points in Bayraklı mound excavation (Figure 12). Analysis of tephra from drill point 8 indicates two different volcanic ashes. Ashes of Bayraklı also can be classified into two sizes as fine and coarse like tephra of Bağlararası mound. Also it is understood that fine sized tephra samples are compatible with Minoan eruption as Çeşme ashes (Table 1). On the other hand coarse ash samples are more acidic and it seems that it is a product of different volcanic activity from Minoan (Table 1). If it is planned to make more correlations core drills are needed in Çeşme Bağlararası mound. With drilling method ashes can be gained more clear and by the element analysis can be detailed defined.

Santorini ashes are guide layer for paleogeography and geoarchaeology researches in Bağlararası mound and its surrounding. Volcanic ash layer of Minoan is both relative dating and supporting environmental evaluations for paleogeography-geoarchaeology of Bağlararası mound and its surrounding. For that reason, paleogeographical research for whole Çeşme area and geoarchaeological research for Bağlararası mound are needed. This approach by the core drills it can be reached deeper layers and a new chronostratigraphic evaluation can be made. Thus environmental changes can be carried out and can provide stronger chronostratigraphic base. Besides relief that volcanic ashes cover can give an old morphological surface for depositing time at the past. This relief for old bottom surface of the lake Gölcük (Figure 16, 17) and between Eşen plains old alluvial layers (Figure 7, 8) were revealed. Similar approach can be done for Çeşme. These comments can be made possible with detailed core drills. In addition to this paleogeographical effects of volcanic ashes, tsunami effects along the coasts and its traces are important for such paleogeography-geoarchaeology researches. For instance tsunami effects that Minoan eruption caused for Çeşme area can be researched similar with effects in the West of Cyprus. Tephra is important data for both as a natural event and with its leaved traces in interpretations for natural environmental changes and give contributions for geoarchaeology of Bağlararası mound.

## 5. Conclusion and Recommendation

Tephra belong the Minoan eruption showed relief of 3100-3650 years ago in Eşen plain and Gölcük and contributed to coretations. Ashes were deposited in Eşen plain that closer to present sea level and in Gölcük at 1050 meters high. Both sites was a swampy, and shallow water conditions. In Bayraklı mound ashes deposited in shallow marine and preserved in a mud. In last few years tephra samples was also found in Çine Tepecik ve Çeşme Bağlararası mounds. Preserving of ashes are usual for shallow water-lagoonary and lake environments. Despite that ashes being in mounds is unusual and must be detailed researched. For that reason, Çeşme Bağlararası mound is an important finding place for both interpretations and distribution features of Santorini ashes in West Anatolia. This approach tephra is good indicator for Holocene paleogeography of West Anatolia and trace of improtant natural event at past. With detailed core drills in Bağlararası mound and Çeşme trace of this natural event can be illuminated. Element analysis of ashes obtained from our researches in West Anatolia can be corelated with Bağlararası ashes. For this work core drills are nedeed. After doing these drills in Bağlararası mound paleogeographical and geoarchaeological interpretations can be done corelating with other result mentioned in the literatüre of distribution of ashes in West Anatolia. Also new reliable RC14 datings can be obtained by core drills. As a result, with these approach improtance of Çeşme Bağlararası mound will increase and contribute more relieble scientific results to whole paleogeography and geoarchaeology researches in West Anatolia.

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# **An Example of Ethnic and Social Conflict at Chios During Late Ottoman Period**

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## **Abstract**

Mostly Orthodox Greeks, than Catholics and Muslims were the main social component of Chios during late Ottoman period. On July 2 1892, there were an attempted to attack to Catholic funeral by Greeks and then the social and economic conflicts appeared between two societies. The conflicts caused by the death bed conversion of the wife of a British subject to Catholicism. Greek metropolitan did not recognize the conversion and the Greek mob protested the funeral. Because of the husband and other Catholic Maltese residents of island were British citizens, British consul, and also because they were Catholics, French consul and others involved that problem. Ottoman administration came to attention with military measures to avoid international crises. That issue was an example of religious conversion which exposes Ottoman government with social and international political crises especially during late nineteenth century. The aim of that paper is to evaluate the social conflict in Chios with similar occurred in Ottoman world during the same period, and also to contribute to social and economic history of Chios. Sources are based on Ottoman and British archives.

*Key-Words: Chios (Scio), late Ottoman period, social conflict, religious conversion*

## **• Introduction: The event of the death bed conversion**

The event of the death bed conversion of the wife of a British subject to Roman Catholicism was resulted religious, social and economic conflicts in Chios Island. According to reports of British Gen-

eral Consul the abjuration of the Mrs Cardona took place under the following circumstances (TNA FO 195.1770.40 September 30 1892).

“Mr Cardona, a British subject, is the agent at Scio<sup>56</sup> of the Eastern Telegraph Company. He is a Roman Catholic, and his late wife belonged to the Greek Orthodox Church. They had six daughters by their marriage, all of whom have been bought up as Roman Catholic. Sometime before her death Mrs Cardona had expressed a wish to become a Roman Catholic. Some two or three weeks before her death she had been very seriously ill and had made her husband telegraph to Malta to arrange for masses to be said during nine days for her recovery, it being her firm intention, should she recover, to go to Malta and formally embrace the Roman Catholic faith. During the nine days that the special services were being held at Malta, she being apprised of the hours of these services followed the various parts at Scio. When these were over she fancied that she was better in health and asked her husband to obtain leave of absence in order to take her to Malta in order to fulfil her “vow”, as she called it. Shortly afterwards she had a relapse and at one moment appeared to be dying, and he, bearing that her last moments had come, sent for a Greek priest who duly came and hurriedly administered the last sacrament. She did at first exclaim against the presence of this priest, but did not refuse the sacraments.

The next day she told her husband that, knowing her intentions, he had done wrong in allowing the priest to come, she as she seems to have spoken in the same sense to some Roman Catholic lady-friends, one of whom spoke very angrily to Mr Cardona and urged upon him to communicate with the Roman Catholic Bishop. Mr Cardona hesitated about communicating with the Bishop as he felt that his wife was near her end, and that people would think that it was not a free act of hers. Some nuns of the Convent now intervened and

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<sup>56</sup> Chios in Italian.

the Lady Superior extracted Mr Cardona's permission to go the Bishop, who sent a Priest to see his wife. The Greek Archbishop hearing of this and remembering that only a few days previously one of his priests had administered the last Sacraments to Mr Cardona, sent to the Bishop to ask whether the report of the intended conversion was true, and what His grace intended doing. Mgs. Hicolossi replied that he had only just heard about Mrs Cardona's intention, and had to await his Priests' report which he would act upon in the same way as His grace would do if placed in a similar position, and if he found that Mrs Cardona wished to enter the Roman Catholic Church he would "receive" her. The next day that lady was admitted into the Roman Catholic Church after signing an act of abjuration in the presence of witnesses. Thereupon the Greek Archbishop applied to the Governor of Scio not to recognize the conversion".

The Governor Nuri Pasha applied to Istanbul, the Ministry of Interior how to act while the Greek metropolitan insisting in his contention that the proper formalities had not been accomplished. On the other hand the Roman Catholic Bishop based his rights to perform the religious ceremony himself on the written declaration of the deceased attested by several witnesses (BOA DH.ŞFR. 155/54). The Ministry of Interior asked to take measurements to avoid the international crises (BOA DH.MKT.1975/54 26 Z 1309).

During that conversation at the same time Mrs Cardona died on the 22<sup>nd</sup> of July 1892. The Greek Archbishop claimed the right to bury the body according to the sites of his Church, and, as the death was generally known, a mob collected near Cardona's house and surrounded it by land as well as by sea to prevent the body being conveyed away by stealth for burial elsewhere. A Roman Catholic Priest, who happened to pass that way, was hooted and insulted by this mob (TNA FO 195.1770.32 August 03 1892; BOA BEO 50/3734 19 S 1310). The Governor applied to the British Vice Consul at Scio to be informed whether he recognized the conversion or not. In the meantime British Consul was telegraphically informed by Mr Cardona that the Greek mob, which had collected round his residence, had waylaid and carried off the empty coffin on its way to the house. On the 2<sup>nd</sup> July the funeral took place quietly under the pro-

tection of an escort of about 200 soldiers, and the body was buried in the Roman Catholic Cemetery.

But the social effects of that appeared immediately an organised system of “boycotting” directed by a Committee of ten influential Greeks under the auspices of the Greek Archbishop and his clergy. All the Greek employees at Catholic servants either in their houses, offices, or shops are called upon to dismiss them at once. The Pharmacies kept by Catholics have been deserted by the Greek doctors and clients. Catholic teachers and music masters have been told that their services are no longer needs whilst endeavours are being made to deprive catholic agents and officials of their posts. Men are placed near Catholic shops to dissuade people from dealing with them. The Roman Catholic priests and their friends are unable to go about owing to the insults they receive from the mob. Though up to the present no case of assault or bodily harm has been reported, there is every reason to fear that quarrels are likely to take place and lead to very serious disturbances. As to Mr Cardona, a petition was addressed to his superior officer at Syria asking for his immediate dismissal. Merchants and shopkeepers were abandoned by their customers whilst in streets and public places Catholics were no longer greeted by their Greek acquaintances who avoided meeting them as much as possible (TNA FO 195.1770.32 August 03 1892; BOA BEO 66/4942 17 S 1310).

After that concerns the British Izmir Consul General Mr Cumberbatch went to Chios Island and met with the all sides of that event; Nuri Pasha, the Turkish Governor of Scio, the Greek Archbishop, Monsignor Nicolossi, the Roman catholic Bishop, the Greek Consul, the French and Swedish and Norwegian Vice-Consuls, Mr Cardona, Mr Coecino, one of the signatories of the petition addressed to British Istanbul Embassy, Mr British Vice Consul Anamissaki, and Mr Choremi, a naturalized British subject of considerable importance in the island of which he was a native.

This state of things continues to the several months, and the two or three hundred Catholics of the place are in consequences suffering material losses and personal discomfort. A few families left the Island (TNA FO 195.1770.40 September 30 1892).

## **2. The social structure of Ottoman society**

In the Ottoman context, religion demarcated ethnic groups and defined these as religious communities. Religious demarcation had produced the separate communities of Christians, comprising sub-groups of Catholics and non-Catholics (i.e., the Orthodox), and Jews. Historically, the identification of Ottoman religious communities as minority groups preceded their identification as ethnic groups; the Ottoman state had to define the position of such groups in Ottoman society as early as the fifteenth and sixteenth centuries. These centuries marked the initial social construction of the Ottoman state, as its rulers and administrators defined the social structure and worldview of the “Ottoman Empire”. The delineation of the social and economic position of religious communities featured centrally in this construction process. The Ottoman state defined itself through its economic and social systems in general and its system of taxation in particular. As the Ottoman state organized the Greeks, Armenians, and Jews around their own patriarchates and rabbinate (respectively) in Constantinople, the character of the Greek, Armenian, and Jewish communities was transformed. Even though the law granted them freedom in terms of personal status and religious practice, the state’s prohibiting them from performing public services “created two societies, side by side, with unequal rights” (Göçek, 1993, p.514).

The transformation of these Ottoman religious communities into “ethnic groups”, which segmented them and endowed them with a transformative potential, occurred in the nineteenth century. Two factors combined to produce this transformation: (1) the reproduction of existing Ottoman structural and cultural divisions, and (2) increasing Ottoman contact with the West. The Ottoman ethnic groups reproduced themselves in terms of their distinctive cultural manifestations, their collective sense of history, and their shared expectations of the future (Göçek, 1993, p.514).

Ethnic groups are formed through the interaction of three conflicts: (1) the conflict within the group itself for control over its material and symbolic resources; (2) the conflict among ethnic groups for rights, privileges, and available resources; (3) the conflict between the state (and its dominant groups) and the populations that inhabit its territory (Brass, 1985, p.1). Ethnic segmentation is defined as the differential economic and social resource accumulation of social groups. In the Ottoman case, in generally an ethnic segmentation was

based on the religious differentiation between Muslim and non-Muslim which caused ethnic and social conflicts. But that was not a rule for all the time; it was possible to see conflicts between two different Christian societies. According to İlber Ortaylı, during Tanzimat in the local government parliaments, non-Muslim societies behaved more jealousy and competitive for each other. (Ortaylı, 2011, p.75).

In this context in Chios Island the ethnic and social conflict was among the two Christian groups, Orthodox Greeks and Catholic Latins which has historical background. Although religious conversation was the main reason for the ethnic and social conflict, the economic computation between two of them was also important reason.

## **2.1. Chios island and the historical roots of the conflict**

The events related above between Orthodox Greeks and Catholics has an archi-trace from history of Chios Island. Chios is an island in the eastern Aegean alongside the Turkish coast, from which only 8 km/5 miles separate in at the narrowest point of the strait of Chios (Sakız Boğazı); the large peninsula of Karaburun on the mainland, jutting north, separates the island's northern half from the gulf and port of Smyrna(*E.I.*, 890-1).

The importance of Chios, which it owed to several factors, rose to a peak between the fourteenth and sixteenth centuries but continued until the early nineteenth century. The factors were its crossroads position on maritime and continental trading routes, the uniqueness of the much-prized gun mastic produced nowhere else, and the acumen of the Genoese (masters of the island between 1304-1566), who used the port, in tandem with Galata, as the hub of their commercial empire. This Genoese commercial colony governed by its Maona Company already possessed tribute-paying status from the Turkish Beys of Aydın on the Anatolian mainland before the final Ottoman takeover of the latter in 1403.

Some of the contradictions and special features that marked the history of mediaeval Chios continued during its Ottoman period with all the three main communities-Orthodox Greek, Catholic Latin, and Muslim Ottoman. Some of the mostly Genoese, Catholic élite stayed on after the conquest, and they did not lose all their privileges forthwith. It was only in the spring of 1566 that the Ottoman admiral-in-

chief, the *kapudanpaşa* Piyale Paşa, appeared before the island and, without meeting any resistance, incorporated it into the Ottoman empire, making the island a directly administered *sancak* of the Province of the *Cezair-i Bahr-i Sefid*. A governor, *bey*, and *kadı* plus a small garrison were established on Chios. The local Genoese (Latin) notables, the *demogerontes* or *vecchiardi*, were entrusted with the local administration under a privileged regime.

These last survived even the 1599 attempt by the Florentines to conquer the island, but the Venetian conquest and brief possession in 1694-95 did deal them a serious blow which, however, further strengthened the position of the Orthodox majority governed by an enlightened oligarchy: the Catholic élite, accused of collaboration with the invader, definitively lost their privileges to the Greeks (*E.I.*, 890-1).

Therefore in 1569 during the reign of Sultan Selim II a *fetva* was issued in favor of the return of the former Genoese ruling “clan” of the Giustiniani family who had had to leave at the conquest. This *fetva* added a legal base for the capitulations granted by Selim II to the Latin population which made up a sixth to a quarter of the total population (about 6.000 around 1579). The Roman Catholic bishop became the chief of the Latin community (*millet*) which possessed the status of non-Muslim Ottoman subjects (*zimmi*) like the Orthodox majority population. The capitulatory status of Chios was a complicated one because of the bestowal of privileges to both Latins and Orthodox (Rum) communities. There was a further division among the Latins into the former members of the Maona, the Giustiniani, on the one hand, and, on the other hand, the simple Latin citizens, the *borghesi*, over whom the Giustiniani felt superior. Genoese rule in Chios was remarkable for its long duration in the face of Ottoman expansion, for the economic role the island played as a source of gum mastic, as a transit port in international shipping, and the co-existence of a Greek Orthodox population with a ruling Latin Catholic élite. In 1599 the *kaputanpaşa* Cighalizade Sinan Paşa granted a capitulation to the Greek population (De Groot, 2003, p.583-84).

Unsuccessful Ottoman siege of Vienna in 1683, Venice had formed an alliance with the Holy League with the Habsburg Empire, Poland, and the Pontifical state, and took part in the wars concluded by the treaty of Karlowitz in 1699, which marked the end of Ottoman hegemony in Southeastern Europe. Following that negative political

situation between Venice and Ottoman there were two important changes appeared. A Catholic community of Franciscan Conventuals, whose presence in Istanbul dates back to the thirteenth century, their church and convent St. Francis fired in 1696. After that fire, with the effect of political situation, Sultan Mustafa II (1695-1703) confiscated the site of the old St. Francis for the construction of a *Yeni Cami* dedicated to his mother, the Valide Gulnus Emetullah (1647-1715). From this moment on, the Conventuals became directly dependent on the Sacred Congregation for the Propagation of Faith in Rome, established in 1622 in order to centralize and regulate missionary activity. The center of Catholic missionaries appointed the superiors of the Conventuals as well as those of other Catholic missions In the Ottoman Empire, usually employing clergy from Italy or from the Eastern Mediterranean region. The superiors often Italians from the Ionian Islands, Pera, Smyrna, or Dalmatia, where trained in one of the Roman educational institutions established after the Council of Trent to reinvigorate Catholic proselytism. Their targets in the Ottoman cities were not the Muslim subjects, apostasy in Islam being punished with death until the early nineteenth century, but rather the Eastern Christians of Greek, Armenian, and Syrian, or Arab ethnicities, who were encouraged to embrace the Roman Catholic faith (Girardelli, 2010, p.166-167). Soon after that during eighteenth century there were some events of religious conversions from Orthodox to Catholic faith in Chios Island, and for now the Ottoman Government took successful measurements to prevented conflicts between two societies (Dal, 2009, p.62-64).

On the other hand the Catholic mission, composed in general members with a relative majority of Italian friars decided to replace Venetian with French protection, a much safer affiliation, given the traditional entente between the Ottoman Empire and France. In the seventeenth century and later, the French monarchy considered this protection as a major commitment and responsibility in its Eastern Mediterranean policy (Girardelli, 2010, p.166-167). After French, Russia and Britain use that protection of non-Muslim subject as a tool for their policy during nineteenth century so that we can see Catholic members usually kept foreign, European citizenships under Ottoman rule. Under those conditions one religious conversation event could be an international crises and a reason for Western Powers to intervene in domestic Ottoman affairs (See Ortaylı, 1989, p.481-89).



The majority in the Chios Island was Greek Orthodoxy. The Orthodox communities within the Ottoman empire formed the “Greek Millet”, the Greek nation which was, however, not a national but a religious unit and comprised Greeks, Serbians, Bulgarians, and Roumanians as far as they lived under the scepter of Sultan. But during nineteenth century the Orthodox Patriarch and the community faced to main challenges. The administrative position of the Patriarchate was dominated with the loss of the provinces that made up the Kingdom of Greece (1833), of the Danubian principalities (1865), of Bulgaria (1870), and of Serbia (1879). Limited in extent to the remaining provinces of European Turkey and Asia Minor, the Church of Constantinople was then a more homogeneous structure (Arnakis, 1952, p. 248). The second challenge was Catholic and Protestant missionary activities among the Eastern Church members. The attitude of the Ottoman state was the traditional policy of toleration toward the “religions of the Book” (Judaism and Christianity), reinforced by the new climate of reform of the *Tanzimat* era (1839-1876). Especially after the *Islahat Fermanı* (1856) official toleration and non-interference in the educational and cultural life of the subject nationalities allowed space for the religious conversion among Greeks, Armenians, and the others. The religious schism of Orthodox Church with the proclamations of ecclesiastical independence by regional churches, and expand of the consumption of religious freedom which caused the disengagement of Orthodox community by the missionary movement, and the nature of the political and social ideas and values transmitted to the Orthodox Christian communities of the East by Greek nationalism.

### 3. Conclusion

During nineteenth century religious freedom was instrumental in highlighting the need for foreign governments to protect Ottoman Christians and therefore strengthened the case being argued from time to time for Western intervention on humanitarian grounds. But however much diplomats and governments might sympathize with the humanitarian and religious activities and might even profit from them, it is clear that the missionary presence in the Ottoman Empire was frequently the cause of frustration and irritation.

The 1892 Scio event generated intense international controversy and discussion. The Ottomans took measures to ensure that the Western powers did not use the protection of minorities as a pretext

to intervene in domestic Ottoman affairs. In the eyes of the Scio Island's native population, it was Western power, appearing in a variety of disguises but always with the same purpose of domination and control of minds as well as territory and resources.

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# Demographic Structure of Çeşme in the Middles of the 19<sup>th</sup> Century

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## Abstract

In this study, the population structure of Çeşme that was an Anatolian district in the middles of the 19<sup>th</sup> century was investigated for the first time with reference to the data in the first censuses made in the Ottoman Empire in modern terms. In this investigation, the book dated H. 29 Z. 1258 (1 January 1843) numbered BOA. NFS. d. 2922 in which the population of the district Çeşme of Sığla Sanjak of the province Aydın was written in detail was used as main source. Together with the number of houses in every neighborhood and village registered in the books which are about Çeşme and are the subject of the investigation, the living male population was also determined, the death rates according to years were examined, and the physical features of the population were revealed. The ages of the people living in the district were registered in the books. The occupations of the house heads, the family names, the numbers of religious officials in the villages, neighborhood representatives, soldiers in the district, the handicapped and the orphans were investigated and assessed. The population of Çeşme which was a West Anatolia town till the middles of the 19<sup>th</sup> century was revealed. This study, in which the population statistics and the census results were assessed, will lead important information in terms of the social history of the district to be revealed.

*Key Words: Çeşme, Alaçatı, Ovacık, population.*

## **Assessment of the population book of Çeşme**

The population book of Çeşme which was assessed and used as the main source in this study is soft-cover, with 36 pages (pages from 28 to 38 are blank) and of 20x55 cm size and registered with the number NFS.d\_2921 in the Prime Ministry Ottoman Archive. That this book is dated 1843 was stated in the catalogue information.

The first page of the book begins as follows “Copy of the Record Book showing the whole Islamic community living in the District Çeşme among the districts of Sığla Sanjak of the Province Aydın”. The titles of the neighborhood are referred as “Mahalle-i Cam-i Cedid Ma’a Sığla”. While the village population was written, the title was registered as “Çeşme Village bound to Çeşme District”.

Generally, five people were registered in a line of the book, but sometimes it was seen that this number increased to 6 people. The line spacing was used with sufficient space. Also, row number and house number was not given to people in the book.

People were registered respectively with description of their appearance, their occupation if available, their father name, and their own name. As an example “Of medium height with black beard, Mehmed Effendi’s son Ahmed” can be given.

The age of person was written under the person’s name as follows “age thirty five”. When the duty or occupation of the people was available, this was also written firstly: For example, “Imam of Cam-i Atik, Castle Soldier”.

After the house head was registered as it was mentioned above, other related people were written together with the expressions like if any “his son”, when the house head had another son “his other son”, and if available “his sibling”.

In every six months after the population censuses, changes in the population like birth, death, incoming or outgoing people and changes in the situation of poll tax for the non-Muslims were registered in a population inspection book, and then the data in this book sent to the center was registered with the related person in the main population book.

A red line was drawn on the dead person’s name, which means that this person is dead. For example “death Year 51”.

For the incoming or outgoing people, this information was written in a suitable place under or on the related person's name. For example, "Came from Village Ovacık Year 47".

### **Single people living in the Çeşme town**

There was detailed information about the single people living in the town in the population book of the Çeşme district dated 1843. In the Çeşme town, 33 single people were living in 32 houses. These single people had many different occupations. Occupations like grocery, tanner, town crier, junk dealer, seller of halvah, servant, butcher, boatman, chamberlain, blacksmith, and voivode servant attracted attention. The ages of the single changed from 9 to 72 years. The ones who were till 25 years old, which can be defined as young population were 10 people. Among the middle age group that comprised of the people who were from 25 to 50 years old there were 12 single people. Among the single people in the Çeşme district, there was also a blind person and a beggar. When the dates of death of the single people living in Çeşme were investigated, a register of 7 people was encountered. Those passed away between the years 1250 and 1253.

When the other people living in Çeşme district were investigated, it draws attention that 9 of these people were orphan. There were also 3 beggars in the town. A person described as poor was on the books. Furthermore, there were 6 defrauders in the Çeşme town<sup>1</sup>.

### **Names used in Çeşme**

Population registers are important sources with regard to the names used in the cities and villages within the history. While assessing the names in Çeşme, the father of the person registered in the population register was also taken under review.

When the names used in Çeşme were analyzed, the name Mehmed which was created by changing Prophet Muhammed's name, as well as the names of four caliphates and the name Mustafa was among the most used names. The names Hasan and Hüseyin have to be also added into the most used names.

The name given mostly to the male kids in the city center of Çeşme was Mehmed with 237 people. Together with the name Mehmed, the name Mustafa with 166 people, the name Ahmed with 155 people, the name Ali with 129 people and the name Hüseyin again with 129 people took place on the first fifth ranks. While the name Abdullah with 126 people was on the sixth rank, the name Hasan with 101 people on the seventh rank, and the name İbrahim with 89 people on the eighth rank, from the names of four khalifas Ömer with 46 people and Bekir with 23 people took place respectively on the thirteenth and fourteenth ranks.

## **Family names used in Çeşme**

Family names were the elements which enabled the people to be identified in the periods when the implementation of surnames did not exist. Generally, family names were created in which the words “oğlu” or “zâde” *one’s son* were added to the end of the name of a senior member of the family like Alihocaoğlu, Hacımustafaoğlu, Hacıosmanoğlu, Hacıyahyaoğlu, Hacıbekiroğlu, Alioğlu, Hacıhüseyinoğlu.

Family names of military origin like Dizdarzade, Tüfenkçioğlu, Cebecioğlu were also encountered. Family names showing the physical or psychological features like Delihüseyinoğlu, Delibekiroğlu, Karagözalioglu, Topalhasanoğlu, Çenesizoglu, Bacaksizoglu, Sağiroğlu, Kocaoğlanoğlu were used frequently. The occupations of the people were also used commonly as family names like Attarmustafaoğlu, Baklacioğlu, Kilercioğlu, Müftüoğlu, Sünnetçioğlu.

## **Assessment of the deaths in the population of Çeşme**

Generally, the censuses in the Ottoman Empire required by the new military structuring found implementation area in the Ottoman geography beginning from the year 1831. The books constituted after the results of the censuses were sent to Istanbul, and were put in the journal archive of the Ministry of Finance. Changes in the population were registered in the population inspection books beginning 6 months after the censuses of the year 1831 and were sent to Istanbul. The data in these books was registered with the related person in the main population books. Two of the changes registered were birth and death registers.

In the book that was analyzed in the eşme district, there were only death registers. It is seen in the book dated 1843 that the death registers in the eşme district began in the year 1247 and continued till the year 1261. The total number of the death register held within the district was 189. The most register was seen in the Cam-i Cedid Neighborhood and was 80 in total. The least death register was in Zeytincik Village and the number of that was 2.





# Grikk(j)ar and Grikkland in Viking Rune-Stones

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## Abstract

Even though Vikings and Greeks were not related historically and geographically, Viking history does not far from Mediterranean and Aegean civilizations. In a long period Vikings became not only devoted mercenaries of Byzantine Emperor but also traders, colonizers and seamen of Aegean and Mediterranean Seas. When they reached to these warm waters, they started to engage Greek culture, influenced by them and some of them carried their knowledge, wisdom and wealth to their homelands. Today at least thirty rune-stones seem to be erected in Scandinavia for or about Greeks, Greece and those about related Greeks or Greece. Most of them were dated to the tenth and eleventh century as most commonly called “The Christianization Era”. Thus Greek and Byzantine influence on Christianization of Scandinavia partly related in these rune-stones despite of Vikings came to Byzantine borders before they were hired as Varangian Guards. In Swedish “Greklandsstenarna” world was using for the rune-stones mentioned before by the modern day researchers. On these stones Greeks were mentioned as “Grikk(j)ar” and they called their country as “Grikkland”. This paper aimed to be adducing Viking rune-stones as a historical source for Greek history and try to imply these far-away materials to reproduce Aegean and Mediterranean histories from a distance angle.

*Key-Words: Vikings, Greeks, Grikkland, mediterranean, aegean*

## **1. Introduction and Literature Review: Rune-stones and history of Vikings**

Rune-Stones were erected sand, granite or grey stones with a runic inscription on them. Presumably the tradition started with the Viking age and ended with the Christianization period. Most of the rune stones reasonably were chosen to be raised along a road for demonstrated as representation (Klos, 2010, p.7). Most of them were located in Scandinavia, but there were also rare rune stones in locations that were colonized or visited by Vikings. Comparing the rest of the Europe, Scandinavian written history was very limited and had only records starting from twelfth century. Chronicles, law codes and histories couldn't show before twelfth century. Though we can only read and learn pre-twelve century Scandinavian history from their rune-stones. All over the Scandinavian Peninsula almost three thousand runic stones were discovered by scientist and most of them made in the tenth and eleventh centuries. These rune-stone provided not only historical records of Vikings but also their religious beliefs, social structure and relations with other nations. Archeologists and historians are still arguing about the main purpose for the rune-stone tradition. Some suggested as a memorial stone, some religious explanations and some political reasoning like celebrating Viking expeditions (Sawyer, 2000, p.16). Some Viking settlements, like Kiev, caused ethnological problems to impossible to solve by written historical resources (Terras, 1965, p.403). Thus Rune stones were used as detection instrument for arguing whether these settlements were belongs to Vikings or not.

Rune-Stones were written down with runic inscriptions. Runic alphabet witch called futhark was first invented by Germanic tribes. Despite Germanic roots of futhark, it evolved for Nordic sounds through ages and by the time of ninth century Runic inscriptions started to use. But beginning date of futhark usage was uncertain. Before the Christianization of Scandinavia futhark which used on Rune-Stones by the runic inscriptions was one and only common-known alphabet of Vikings. Even some runic inscriptions were found on the walls of early churches. Subject matters of Runic inscriptions were varied from personal confidences, religious texts, and business deals to common notices. Even Christianized classes started to use Latin letters, runic inscriptions were still in use until eleventh century (Spurkland, 2004, p. 334). But some indications suggested that Greek letters more influenced then Latin alphabet (Hempl, 1899,

p.372). This is another historical connection between Vikings and Greeks. Even this northern influence of Greek letters can be pursued until British islands (Meling, 1979, p. 36).

Johannes Bureus was the first scientist discovered rune-stones in the late sixteen century while his creation of national Swedish alphabet. But at the beginning, runic alphabet varied into two different types, which were called as long branch and short twig runes. First type of Runes was principally found in Denmark, but the latter was originally from Sweden and Norway (Källström, 2010, p.2). After Bureus' efforts to identify and classified the rune stones today rune stones were considered as the main resource of Viking history even their original intentions were still debatable. Soon Runic alphabet was most thoroughly presented by Ludvig Wimmer in the beginnings of nineteenth century (Wimmer, 1874, p. 34). Some theories tried to be proof the connection between runic alphabet and other European alphabets such as Greek, German or Thracian and etc (Hempl, 1899, p. 371). Most probably rune stones were used for their monumental, iconographical and literal images by Vikings. Rare but even some of them were used as magical purposes (Elliott, 1957, p. 250). It should not be forgotten that the age of raising rune stones in Sweden was also the great age of its conversion to Christianity. Even some runic letters considered as an evidence for Christianization as it was happened in England decades earlier (Meling, 1979, p. 36). Thus Vikings eternized their ancestors on these stones (Jesch, 2001, p. 8-9). Each one of them was unique document which passed their records to next generations. They told their stories artfully, literarily and poetically. They connected unknown societies to civilized societies. Unlike other observations, chronicles and histories rune-stones were the inner voice of Vikings. Rune-Stones mostly linked to Viking Expeditions, Christianization of Scandinavian nations, trade routes of Vikings and mourning of deceases.

Relating between Viking expeditions and rune-stones were seen most reliable one because historically last rune-stone was erected at the end of Viking age and no more stone was erected after that. Nevertheless, the vast majority of the rune-stones only told that who erected the stone and who were they memorialized. But as Sawyer put it this does not mean those who memorialized are need to be dead always (Sawyer, 2000, p. 119). Thus, most of the rune stones demolished after the christianization of Scandinavia, some of them buried and some of them were re-used in new buildings, especially when they were well cut, for such purposes dragged often far away (Braun,

1910, p. 112). Because of that archeologist could not relate always rune-stones with their foundling sites. That is why rune stones had to be studied with other contemporary sources such as chronicles and histories.

## **2. Method**

Runestones have been frequently identified by scholars, especially many stones discovered during a national search for historic monuments in the late seventeenth century. Latter, several stones were documented by Richard Dybeck in the nineteenth century. The latest stone to be found was in Nödinge, near Stockholm, in 1952. All runic inscriptions were now found under the database which called Rundata as a project of Uppsala University started in 1980s. One liked to study runic inscriptions can be found these writings in Latin, Old Norse and English at Rundata project databases. In this paper Rundata recordings were based and translations were taken from this system. These findings were translated and inscripted from Rundata summarized at Appendix 1 at the end of the paper.

In this article Greklandsstenarna tried to be argued as found on the Scandinavian Runic-text Data Base (Rundata) project which organized all rune-stones as their locations. In Rundata all inscriptions were given Old Norse with their English translations. In this paper you will find all Greklandsstenarna and their English translations which related with Greece and Greeks. But Pre-Christian rune-stones can not be identified with such peculiar pagan identities except Christian societies likewise Greeks which they were related too (Antonsson, 2001, p. 26). But anyhow the spread of Indo-European over North Europe can just as little was supported by historical evidence as the parallel phenomena in South Europe (Feist, 1932, p. 254). Thus might be result of differences between two processes. Despite the seconds institutional characterization first depended on more informal, close and personal relations.

## **3. Findings and Discussion: Grikk(j)ar and Grikkland**

By the aim of this paper, Greeks were one of the nations which mentioned on these stones. Thus only rune stones which related to Greeks and Greece were argued on this paper. As one said Vikings and Greeks were not related historically and geographically but as we learned from rune-stone they were not totally isolated from each

other. Viking history does not far from Mediterranean and Aegean civilizations. In a long period Vikings became not only devoted mercenaries of Byzantine Emperor but also pirates (Luraghi, 2006, p. 34), traders, pilgrims, trippers, colonizers and seamen of Aegean and Mediterranean Seas (Blöndal & Benediks, 1978, p. 223). Their connection with East Rome Empire impacted not only themselves but also neighbor nations such as Slavs and Russ (Harris & Ryan, 2004, p. 105). Even though their routes were well known from Byzantines, most of the time this was almost one way road to reach east for Vikings (Heyd, 2000, p. 76). Buy anyhow some examples indicated Greek ambassadors were known and influenced Scandinavian society (Brink & Price, 2012, p. 628).

All over the Scandinavian Peninsula there were over thirty rune-stones which mentioned Byzantines, Greeks and Greece that called as Grikk(j)ar and Grikkland. Most of them engraved at eleventh century and all of them in Old Norse language. Modern-day Sweden is the major home of the “Greklandsstenarna”. Greklandsstenarna means Greek rune-stones in Swedish which indicates the rune-stones mentioned Grikk(j)ar and Grikkland. Most of them writings founded on stories about Varangian guards. Varangian guards are enrolled in Byzantine Naval Army and Imperial Palace Guardians because of their sailing abilities (Özkan, 2015, p. 530). Their personal and dramatic stories mostly told in these rune-stones. As a third part evidence, one said other then runic inscriptions, and runic engraved Byzantine coins also proofed that connection (Brink & Price, 2012, p. 627). On these rune-stones Greeks and Greece appears in three different ways, the word Grikk(j)ar used for Greeks. The Norse word Grikkfari was used for "traveller to Greece". And the word of Grikkhafnir means Greek harbours in Old Norse language. Grikk(j)ar word seen in twenty five places in rune stones. Grikkfari words were seen in two places. And Grikkhafnir word was seen only in one place. Not to mention that Greklandsstenarna was not the only run-stones dedicated one nation, England and Ingvar rune-stones were another for instance. Medievalist and Scandinavian Scholars were aimed to classify rune-stone to their subject, like Greece, England and even sometimes a person like Ingvar.

Greklandsstenarna measurements, colours and styles were varied immensely. From inches to feets rune-stones were found at archaeological sites. Their colours were diversified from black to grey scales. Most of them were adorned with various runestone styles that were in use during the eleventh century, and especially styles that were

recognized with Ringerike and Urnes. These two styles were used in Scandinavian rune-stones with multiple numbers especially on Greklandsstenarna. Nevertheless Greklandsstenarna can not be related with any style or type of rune stone. So we can only identify Greklandsstenarna from their inscriptions but not from any physical appearances. Thus showed that it was relied on theoretical studies either then field works.

Approximately three thousand rune-stones discovered from the Viking Age in Scandinavia and about ninety percent of them in modern day Sweden. And almost half of them located only in Uppland in Sweden (Jesch, 2001, p. 13). Rest of them were scattered to Norway, Denmark and other non-Scandinavian Viking settlements like British Islands, Greenland and Germania. The Viking Age continued till the Christianisation of Scandinavia that is way most of them influenced by Christianity, dedicated to Christianity or anyhow related to Christianity. We understand from the engraved crosses or written Christian prayers. The runestone tradition probably ended with total confirmation of Christianity at the end of the eleventh century. Especially as at Birka rune Stones showed that women who controlled property and thus could sponsor chamber graves for themselves or their husbands and sons, raise runestones, or build churches and bridges to aid missionaries' travel (Wicker, 2012, p. 246). Social structure of Scandinavia which understood from runic inscriptions was the another consumption of rune stones.

### **3. 1. Runic incipations and translations which related with Grikland**

#### **a) Gotland**

##### **G 216**

Latin transliteration:

: ormiga : ulfua-r : krikiar : iaursaliR (: ) islat : serklat

Old Norse transcription:

Ormika, Ulfhva[t]r(?), Grikkiar, IorsaliR, Island, Særkland.

English translation:

"Ormika, Ulfhvatr(?), Greece, Jerusalem, Iceland, Serkland."

#### **b) Östergötland**

##### **ÖG 81**

Latin transliteration:

Side A: \* þukir \* resþi \* stin \* þansi \* eftir \* asur \* sen \*  
muþur\*bruþur \* sin \* iar \* eataþis \* austr \* i \* krikum \*

Side B: \* kuþr \* karl \* kuli \* kat \* fim \* syni \* feal \* o \*  
furi \* frukn \* treks \* asmutr \* aitaþis \* asur \* austr \* i  
krikum \* uarþ \* o hulmi \* halftan \* tribin \* kari \* uarþ \* at  
uti \*

Side C: auk \* tauþr \* bui \* þurkil \* rist \* runar \*

Old Norse transcription:

Side A: Þorgærðr(?) ræisþi stæin þannsi æftir Assur, sinn  
moðurbroður sinn, er ændaðis austr i Grikkium.

Side B: Goðr karl Gulli gat fæm syni. Fioll a Føri frøkn  
drængr Asmundr, ændaðis Assurr austr i Grikkium, varð a  
Holmi Halfdan drepinn, Kari varð at Uddi(?)

Side C: ok dauðr Boi. Þorkell ræist runar.

English translation:

Side A: "Þorgerðr(?) raised this stone in memory of Ôzurr,  
her mother's brother. He met his end in the east in Greece."

Side B: "The good man Gulli got five sons. The brave val-  
iant man Ásmundr fell at Føri; Ôzurr met his end in the east  
in Greece; Halfdan was killed at Holmr (Bornholm?); Kári  
was (killed) at Oddr(?);"

Side C: "also dead (is) Búi. Þorkell carved the runes."

## ÖG 94

Latin transliteration:

: askata : auk : kuþmutr : þau : risþu : kuml : þ[i](t)a : iftir :  
u-auk : iar : buki| |i : haþistaþum : an : uar : bunti : kuþr :  
taþr : i : ki[(r)]k[(i)(u)(m)]

Old Norse transcription:

Asgauta/Askatla ok Guðmundr þau ræisþu kumbl þetta  
æftir O[ddl]aug(?), er byggð i Haðistaðum. Hann var bondi  
goðr, dauðr i Grikkium(?).

English translation:

"Ásgauta/Áskatla and Guðmundr, they raised this monu-  
ment in memory of Oddlaug(?), who lived in Haðistaðir. He  
was a good husbandman; (he) died in Greece(?)"

### c) Småland

## SM 46

Latin transliteration:

[...nui krþi : kubl : þesi : iftir suin : sun : sin : im ÷ itaþisk  
ou\*tr i krikum]

Old Norse transcription:

...vi gærði kumbl þessi æftir Svæin, sun sinn, er ændaðis  
austr i Grikkium.

English translation:

"...-vé made these monuments in memory of Sveinn, her son, who met his end in the east in Greece."

**d) Södermanland**

**Sö Fv1954-20**

Latin transliteration:

biurn : lit : risa : stin : i(f)... ...r : austr : i : kirikium :  
biurn hik

Old Norse transcription:

Biorn let ræisa stæin æf[tir] ... [dauð]r austr i Grikkium.  
Biorn hiogg.

English translation:

"Björn had the stone raised in memory of ... died in the east in Greece. Björn cut.

**SÖ 82**

Latin transliteration:

[+] ui—(a)n [× (b)a-]ir × (i)þrn + rfrth × fraitrn × brupur ×  
[is](r)n × þupr × krkum (×) [þulr × iuk × uln ×]

Old Norse transcription:

Vi[st]æinn <ba-ir>(iþrn) æftir Frøystæin, broður sinn, dauðr  
[i] Grikkium. Þuli(?)/Þulr(?) hiogg <uln>.

English translation:

"Vésteinn ... in memory of Freysteinn, his brother, (who) died in Greece. Þuli(?) / Þulr(?) cut ..."

**SÖ 85**

Latin transliteration:

: ansuar : auk : ern... ... [: faþur sin : han : enta]þis : ut i :  
krikum (r)uþr : —...unk——an——

Old Norse transcription:

Andsvarr ok Ærn... ... faður sinn. Hann ændaðis ut i Grikkium ...

English translation:

"Andsvarr and Ern-... ... their father. He met his end abroad in Greece. ...

**SÖ 163**

Latin transliteration:

þrurikr : stain : at : suni : sina : sniala : trakia : for : ulaifr :  
i : krikium : uli : sifti :

Old Norse transcription:

Þryðrikr stæin at syni sina, snialla drængia, for Olæifr/Gullæifr i Grikkium gulli skifti.

English translation:



"Þryðríkr (raised) the stone in memory of his sons, able valiant men. Óleifr/Gulleifr travelled to Greece, divided (up) gold."

### SÖ 165

Latin transliteration:

kuþrun : raisti : stain : at : hiþin : uar : nafi suais : uar :  
han :: i : krikum iuli skifti : kistr : hialb : ant : kristunia :

Old Norse transcription:

Guðrun ræsti stæin at Heðin, var nefi Svæins. Var hann i  
Grikkium, gulli skifti. Kistr hialp and kristinna.

English translation:

"Guðrún raised the stone in memory of Heðinn; (he) was Sveinn's nephew. He was in Greece, divided (up) gold. May Christ help Christians' spirits."

### SÖ 170

Latin transliteration:

: uistain : agmunr : kuþuir : þair : r...(s)þu : stain : at :  
baulf : faþur sin þrutar þiagn han miþ krikí uarþ tu o /þum  
þa/þumþa

Old Norse transcription:

Vistæinn, Agmundr, Guðver, þæir r[æi]sþu stæin at Baulf,  
faður sinn, þröttar þiagn. Hann með Grikki varð, do a /?þum?  
þa/?þumþa?.

English translation:

"Vésteinn, Agmundr (and) Guðvér, they raised the stone in  
memory of Báulfr, their father, a þegn of strength. He was  
with the Greeks; then died with them(?) / at ?þum?.( Ithome?)

### SÖ 345

Latin transliteration:

Side A: ... ..in × þinsa × at × kai(r)... ..-n \* er \* e[n-a]]þr  
× ut – × kr...

Side B: ... ..roþur × ...

Side C: ... ..raisa : ...

Old Norse transcription:

Side A: ... [stæ]in þennsa at Gæir... .. [Ha]nn er æn[d]aðr  
ut [i] Gr[ikkium].

Side B: ... [b]roður ...

Side C: ... [let] ræisa ...

English translation:

"... this stone in memory of Geir-... .. He had met his end  
abroad in Greece."

e) **Uppland**

### U 73

Latin transliteration:

' þisun ' merki ' iru ' gar ' eftR ' suni ' ikur ' hon kam ' þeira ×  
at arfi ' in þeir × brþr \* kamu hnaa : at ' arfi × kiaþar b'reþr '  
þir to i kirikium

Old Norse transcription:

Þessun mærki æRu gar æftiR syni InguR. Hon kvam þæiRa  
at arfi, en þæiR brøðr kvamu hænnar at arfi, Gærðarr brøðr.  
ÞæiR dou i Grikkium.

English translation:

"These landmarks are made in memory of Inga's sons. She  
came to inherit from them, but these brothers—Gerðarr and  
his brothers—came to inherit from her. They died in Greece."

#### U 104

Latin transliteration:

' þorstin ' lit × kera ' merki ' ftiR ' suin ' faþur ' sin ' uk '  
ftiR ' þori ' (b)roþur ' sin ' þiR ' huaru ' hut ' til ' k—ika ' (u)(k)  
' iftiR ' inkiþuru ' moþur ' sin ' ybiR risti '

Old Norse transcription:

Þorstæinn let gæra mærki æftiR Svæin, faður sinn, ok æf-  
tiR Þori, brøður sinn, þæiR vaRu ut til G[r]ikkia, ok æf-  
tiR Ingþoru, moður sina. ØpiR risti.

English translation:

"Þorsteinn let make the landmark after Sveinn, his father,  
and Þórir, his brother. They were out to Greece. And after  
Ingþóra, his mother. Æpir carved."

#### U 112

Latin transliteration:

Side A: \* rahnualtr \* lit \* rista \* runar \* efR \* fastui \*  
moþur \* sina \* onems \* totR \* to i \* aiþi \* kuþ hialbi \* ant \*  
hena \*

Side B: runa \* rista \* lit \* rahnualtr \* huar a × griklanti \* uas \* lis  
\* forunki \*

Old Norse transcription:

Side A: Ragnvaldr let rista runaR æftiR Fastvi, moður sina,  
Onæms dottir, do i Æiði. Guð hialpi and hænnar.

Side B: RunaR rista let Ragnvaldr. VaR a Grikklandi, vas liðs fo-  
rungi.

English translation:

Side A: "Ragnvaldr had the runes carved in memory of  
Fastvé, his mother, Ónæmr's daughter, (who) died in Eið.  
May God help her spirit."

Side B: "Ragnvaldr had the runes carved; (he) was in  
Greece, was commander of the retinue."

### U 136

Latin transliteration:

× astriþr × la(t) + raisa × staina × þasa × [a]t austain × buta  
sin × is × suti × iursalir auk antaþis ub i × kirkum

Old Norse transcription:

Æstriðr let ræisa stæina þessa at Øystæin, bonda sinn, es  
sotti IorsaliR ok ændaðis upp i Grikkium.

English translation:

"Ástriðr had these stones raised in memory of Eysteinn, her  
husbandman, who attacked Jerusalem and met his end in  
Greece."

### U 140

Latin transliteration:

× ...la×b(a)... ... han : entaþis \* i kirikium

Old Norse transcription:

[Iar]laba[nki] ... Hann ændaðis i Grikkium.

English translation:

"Jarlabanki ... He met his end in Greece."

### U 201

Latin transliteration:

\* þiagn \* uk \* kutirfR \* uk \* sunatr \* uk \* þurulf \* þiR \*  
litu \* risa \* stin \* þina \* iftiR \* tuka \* faþur \* sin \* on \* furs  
\* ut i \* krikum \* kuþ \* ialbi ot ans \* ot \* uk \* salu

Old Norse transcription:

Þiagn ok GautdiarfR(?) ok Sunnhvatr(?) ok  
ÞorulfR þæiR letu ræisa stæin þenna æftiR Toka, faður sinn.  
Hann fors ut i Grikkium. Guð hialpi and hans, and ok salu.

English translation:

"Þegn and Gautdjarfr(?) and Sunnhvatr(?) and Þorulfr, they  
had this stone raised in memory of Tóki, their father. He per-  
ished abroad in Greece. May God help his spirit, spirit and  
soul."

### U 27

Latin transliteration:

[ikiþur- isina... ...— \* stiu nuk \* at \* kiatilu... faþur \* sin  
krikfarn \* k...]

Old Norse transcription:

Ingibor[a] ... ... ?stiu?ok at Kætil..., faður sinn, Grikkfara(?)

...

English translation:

"Ingibóra ... ... and in memory of Ketill-... her father, (a)  
traveller to Greece(?) ..."

### U 358

Latin transliteration:

fulkmar × lit × risa × stin × þina × iftiR × fulkbiarn × sun ×  
sin × saR × itaþis × uk miþ krkum × kuþ × ialbi × ans × ot uk  
salu

Old Norse transcription:

Folkmar let ræisa stæin þenna æftiR Folkbiorn, sun sinn.  
SaR ændaðis ok með Grikkium. Guð hialpi hans and ok salu.

English translation:

"Folkmar had this stone raised in memory of Folkbjörn, his son. He also met his end among the Greeks. May God help his spirit and soul."

### U 374

Latin transliteration:

[... litu ' rita : stain þino \* iftiR \* o-hu... ...an hon fil o kri-  
klontr kuþ hi-lbi sal...]

Old Norse transcription:

... letu retta stæin þenna æftiR ... ... Hann fell a Grikklandi.  
Guð hi[a]lpi sal[u].

English translation:

"... had this stone erected in memory of ... ... He fell in Greece. May God help (his) soul."

### U 431

Latin transliteration:

tufa auk hominkr litu rita stin þino ' abtiR kunor sun sin ' in  
– hon u(a)R ta(u)-(r) miR krikium ut ' kuþ hialbi hons| |salu|  
|uk| |kuþs m—(i)(R)

Old Norse transcription:

Tofa ok HæmingR letu retta stæin þenna æftiR Gunnar, sun sinn. En ... hann vaR dau[ð]r meðr Grikkium ut. Guð hialpi hans salu ok Guðs m[oð]iR.

English translation:

"Tófa and Hemingr had this stone erected in memory of Gunnarr, their son, and ... He died abroad among the Greeks. May God and God's mother help his soul."

### U 446

Latin transliteration:

[isifara \* auk \* ...r \* sin \* hon tu i krikum]

Old Norse transcription:

?isifara?ok ... sinn. Hann do i Grikkium.

English translation:

"?isifara?and ... their. He died in Greece."

### U 518

Latin transliteration:

þurkir × uk × suin × þu litu × risa × stin × þina × iftiR ×  
urmiR × uk × urmulf × uk × frikiR × on × etapis × i silu × nur  
× ian þiR antriR × ut i × krikum × kuþ ihlbi –R(a) ot × uk sa-  
lu

Old Norse transcription:

Þorgærðr ok Svæinn þau letu ræisa stæin þenna æf-  
tiR OrmæiR ok Ormulf ok FrøygæiR. Hann ændaðis i Silu  
nor en þæiR andriR ut i Grikkium. Guð hialpi [þæi]Ra and ok  
salu.

English translation:

"Þorgerðr and Sveinn, they had this stone raised in memory  
of Ormgeirr and Ormulf and Freygeirr. He met his end in the  
sound of Sila (Selaön), and the others abroad in Greece. May  
God help their spirits and souls."

### U 540

Latin transliteration:

airikr ' auk hokun ' auk inkuar aukk rahn[ilt]r ' þou h—... ...  
...-R ' -na hon uarþ [tau]þ(r) [a] kriklati ' kuþ hialbi hons|  
|salu| |uk| |kuþs muþi(R)

Old Norse transcription:

ÆirikR ok Hakon ok Ingvarr ok Ragnhildr þau ... ..  
Hann varð dauðr a Grikklandi. Guð hialpi hans salu ok Guðs  
moðiR.

English translation:

"Eiríkr and Hákon and Ingvarr and Ragnhildr, they ... ..  
... He died in Greece. May God and God's mother help his  
soul."

### U 792

Latin transliteration:

kar lit \* risa \* stin \* ptina \* at \* mursa \* faþur \* sin \* auk \*  
kabi \* at \* mah sin \* fu- hfila \* far \* aflapi ut i \* kri[k]um \*  
arfa \* sinum

Old Norse transcription:

Karr let ræisa stæin þenna at Horsa(?), faður sinn, ok Kab-  
bi(?)/Kampi(?)/Kappi(?)/Gapi(?) at mag sinn. Fo[r] hæfila,  
feaR aflaði ut i Grikkium arfa sinum.

English translation:

"Kárr had this stone raised in memory of Haursi(?), his fa-  
ther; and Kabbi(?)/Kampi(?)/Kappi(?)/Gapi(?) in memory of  
his kinsman-by-marriage. (He) travelled competently; earned  
wealth abroad in Greece for his heir."

### U 922

Latin transliteration:

ikimuntr ' uk þorþr \* [iarl ' uk uikibiarn \* litu ' risa \* stain ' at] ikifast \* faþur [\* sin sturn\*maþr ' ] sum ' for ' til \* girkha ' hut ' sun ' ionha \* uk \* at \* igulbiarn \* in ybiR[\* risti \*]

Old Norse transcription:

Ingimundr ok Þorðr, Iarl ok Vigbiorn(?) letu ræisa stæin at Ingifast, faður sinn, styrimaðr, sum for til Girkia ut, sunn Iona(?), ok at Igulbiorn. En ØpiR risti.

English translation:

"Ingimundr and Þórðr (and) Jarl and Vígbjörn(?) had the stone raised in memory of Ingifastr, their father, a captain who travelled abroad to Greece, Íóni's(?) son; and in memory of Ígulbjörn. And Æpir carved."

## U 956

Latin transliteration:

' stniltr ' lit \* rita stain þino ' abtiR ' uipbiurn ' krikfara ' buanta sin kuþ hialbi hos|salu|uk|kuþs u muþiR osmuntr kara sun markapi

Old Norse transcription:

Stæinhildr let retta stæin þenna æptiR Viðbiorn Grikkfara, boanda sinn. Guð hialpi hans salu ok Guðs ?u?moðiR. Ásmundr Kara sunn markaði.

English translation:

"Steinhildr had this stone erected in memory of Viðbjörn, her husband, a traveller to Greece. May God and God's mother help his soul. Ásmundr Kári' son marked."

## U 1016

Latin transliteration:

§P \* liutr : sturimaþr \* riti : stain : þinsa : aftir : sunu \* sina : sa hit : aki : sims uti furs : sturþ(i) \* -(n)ari \* kuam \* : hn krik\*:hafnir : haima tu : ...-mu-... ...(k)(a)(r)... (i)uk (r)(u)-(a) \* ...

§Q \* liutr : sturimaþr \* riti : stain : þinsa : aftir : sunu \* sina : sa hit : aki : sims uti furs : sturþ(i) \* -(n)ari \* kuam \* : hn krik \* : hafnir : haima tu : ...-mu-... ...(k)(a)(r)... (i)uk (r)(u)-(a) \* ...

Old Norse transcription:

§P Liutr styrimaðr retti stæin þennsa æftiR sunu sina. Sa het Aki, sem's uti fors. Styrði [k]nærri, kwam hann GrikkhafniR, haima do ... .. hiogg(?) ru[n]aR(?) ...

§Q Liutr styrimaðr retti stæin þennsa æftiR sunu sina. Sa het Aki, sem's uti fors. Styrði [k]nærri, kwam hann Grikkia. HæfniR, haima do ... .. hiogg(?) ru[n]aR(?) ...

English translation:

§P "Ljótr the captain erected this stone in memory of his sons. He who perished abroad was called Áki. (He) steered a cargo-ship; he came to Greek harbours; died at home ... .. cut the runes ..."

§Q "Ljótr the captain erected this stone in memory of his sons. He who perished abroad was called Áki. (He) steered a cargo-ship; he came to Greece. Hefnir died at home ... .. cut the runes ..."

#### **U 1087**

Latin transliteration:

[fastui \* lit \* risa stæin \* iftiR \* karþar \* auk \* utirik suni \* sino \* onar uarþ tauþr i girkium \*]

Old Norse transcription:

Fastvi let ræisa stæin æftiR Gærðar ok Otrygg, syni sina. Annarr varð dauðr i Grikkium.

English translation:

"Fastvé had the stone raised in memory of Gerðarr and Ótryggr, her sons. The other (= the latter) died in Greece."

#### **f) Västergötland**

#### **VG 178**

Latin transliteration:

: agmuntr : risþi : stin : þonsi : iftir : isbiurn : frinta : sin :  
auk : (a)(s)(a) : it : buta : sin : ian : sar : uar : klbins : sun :  
sar : uarþ : tuþr : i : krikum

Old Norse transcription:

Agmundr ræisti stæin þannsi æftir Æsbiorn, frænda sinn, ok Ása(?) at bonda sinn, en sar var Kulbæins sunn. Sar varð dauðr i Grikkium.

English translation:

"Agmundr raised this stone in memory of Ásbjôrn, his kinsman; and Ása(?) in memory of her husbandman. And he was Kolbeinn's son; he died in Greece."

### **3. 2. Historical connection with Grikk(j)ar and Grikkland on rune-stones**

The runic corpus has many instances of the name the Scandinavians had for the Byzantine Empire: Grikkland, Grikk(j)ar '(land of) the Greeks' (Jesch, 2001, p. 99). Even Scandinavians had some connections with the Roman army before the Viking Age, during the time when the stones were erected, their connection significantly increased between Scandinavia and Byzantium than at any other time

(Jansson, 1987, p. 43). This connection was founded on not only mythological bases but also runic inscriptions (Karlsson, 1859, p. 202). Thus At those days Viking ships were seen excessively on the Black Sea, the Aegean Sea, the Sea of Marmara and the Mediterranean Sea. Greece was the central settlement of Varangian Guards. So they called all Byzantine lands with Greek names likewise Byzantine authors familiar with Northern names (Rafn, 1859, p. 202). At the times of the Komnenos dynasty in the late 11th century, most members of the Varangian Guard were Swedes. But we know also Emperor Alexios Angelos sent delegates to Denmark, Norway and Sweden requesting thousands of warriors from each of the three kingdoms.

The Scandinavians referred called Constantinopolis as Miklagarðr (the "Great City"). Vikings also called these lands Grikkland, Grikkjar or Grikkium. The element Grikk- also occurs in the nickname Grikkfari given to Ketill (probably, U 270) and Viðbjörn (U 956). The names Gríkland and Gríkir or its metathesised variant Girkir occur in the skaldic corpus (Jesch, 2001, p. 100). Thus implied that, Norse language speaking nations did not decide how they called it. Nineteen of thirty Greklandsstenarna mentioned that Vikings who visited, travelled or see the Grikkland, died there. Only one of them seems to be defined as Varangian, rests were not. Seven of thirty Greklandsstenarna mentioned that the person, whom they erected for, travelled to Grikkland and only one of them mentioned as "returned". Except two of them, all mentioned whom they were erected for and except six of them all known who raided by.

Vikings who departed for Byzantine Empire was indicated by the fact that the medieval Scandinavian laws still contained laws concerning voyages to Greece when they were written down after the Viking Age (Jansson, 1987, p. 44). Especially medieval Icelandic law codes studied because of their latest Christianized natural character. The older version of the Westrogothic law, which was written down by Eskil Magnusson, the representative of Västergötland 1219–1225, stated that "no man may receive an inheritance (in Sweden) while he dwells in Greece". The later version, which was written down from 1250 to 1300, adds that "no one may inherit from such a person as was not a living heir when he went away". Also the Old Norwegian Gulapingslög contains a similar law: "but if (a man) goes to Greece, then he who is next in line to inherit shall hold his property" (Blöndal & Benedikt, 1978, p. 223).



If look closely one could easily say that as it appeared to be Uppland was the main starting point of Viking journeys to Constantinopolis (Blöndal & Benedikt, 1978, p. 224). That might be the untold reason of finding vast of the Greklandsstenarna mostly there. On the other hand Södermanland is the second place for Greklandsstenarna. In fact neither of these two places was not to be directly considered as the only Varangian homeland but they were indeed main archeological site of rune-stones. But Gotland is the eldest place whereas rune stones were found in all Scandinavia (Gustavson, 1980, p. 191). In those days Viking's main interest was mostly in eastwards. But the name of England also occurred almost as often as that of Greece on Swedish rune stones. After the name of Greece, the name of England was the second most common geographical name on stones from the eleventh century (Jansson, 1966, p. 5). If we consider the influence of the English on Scandinavian societies, thus, Greklandsstenarna had to be undertaking more seriously.

Vikings engaged with not only Byzantines but also their far away colonies like Longobardia. We found that part of Byzantine Empire on runic inscriptions written as Langbarðaland. Vikings who went to Langbarðaland as Varangian guards via Byzantium were the soldiers of the Emperors who made war in southern Italy during the eleventh century (Jesch, 2001, p. 87). But we had to add that all Greklandsstenarna was not related with only Varangians, some had inscripted merchants who had gone to Grikkland or died there while passing there by on a pilgrimage to Jerussalem. Though on those medieval conditions, voyage was covered with great dangers. Indication of travelling to Greece was evidence of trade, as the deceased travelled regularly to the harbours of 'Greece', or the Byzantine Empire, but died peacefully at home (Jesch, 2001, p. 129).

#### **4. Conclusion and Recommendation**

As the most mentioned nation on the runic inscriptions Greeks, despite its geographical distance, are really closed with Vikings. And this connection between Greeks and Vikings must involve with religious relations also. Powerful institution of Greek Church had a significant role on Christianization of Scandinavia. Vikings or Varengs as Greeks called them were on and off inhabitants of East Rome Empire which was known as Byzantine now and this inhabitation of Scandinavians made a cultural, political and religious impact on their homelands. They bring their new beliefs and views to their father-

land. By obtaining new cultural, political and religious identities they had changed their social structures too.

With the connection of Scandinavians and Byzantines, one can easily detect economic foundation of this relationship. Independent economic behaviors of Viking heroes' were envolved to medieval feudalism after and during the Christianization process. Starting with Greeks, trade started to be main economic deed of Vikings after influenced by Byzantine through the Christianization. Once plunderer of West Europe, East Rome and Saracens, they now became long distance traders of known world. Thus all over the Scandinavia holy lands of new baptized Christian sites were rich trade centers as well and these sites were fulled with coins and finds of East Romans, Europeans and Saracens. This simply indicates the relation between economic interests and religious transformations.

# Appendix 1

CODE	STYLE	STONE TYPE	MEASURES	DISCOVERED BY	RAISED BY	IN MEMORY OF	RELATION WITH GREECE	LOCATION
1	U 73	Umes style	Granite	2 m.	Johan Peringskiöld	***		
2	U 104		Sandstone		Johannes Burus	borstein	his father Svein and his brother Þorir	Traveled to Greece Upland
3	U 112	Umes style	18 m.	Johannes Burus	Ragnvaldr	his own honour and mother	Varangian Guard	Upland
4	U 136	Ringerike style	dark greyish stone	1.73 m.	Richard Dybeck	Askról	her husband Eysteinn	Died in Greece Upland
5	U 140	Ringerike style	Granite		Richard Dybeck	***	Jarlbanki	Died in Greece Upland
6	U 201	Ringerike style	Granite	0.74 m.	Johannes Burus	Þegn and Gaudjar(?) and Sunnvaert(?) and Þornliþ	Tóki, their father	Died in Greece Upland
7	U 270		1.20 m.	Johan Hadorph	Ingþóra	Ketil... her father	Traveled to Greece	Upland
8	U 358	RAK style	2.05 m.	Richard Dybeck	Folhnar	Folhnar	Died among the Greeks	Upland
9	U 374		1.50 m.	Abraham Winge	***	***	Died in Greece	Upland
10	U 431	Ringerike style			Tóla and Hemingr	Gunnarr	Died among the Greeks	Upland
11	U 446		1.20 m.	Swertes runskiftar	***	***	Died in Greece	Upland
12	U 518	RAK style	Granite		Richard Dybeck	Bjergar and Sveinn	Two of them died in Greece	Upland
13	U 540		1.50 m.	Richard Dybeck	Karr	Ingvær the Fär-Traveled	Died in Greece	Upland
14	U 792	Fp style	Grey Granite	1.65 m.	Ingimundr and Þorðr Viðbjörn(?)	Haustr	Returned from Greece	Upland
15	U 922	Umes style			Olof Værlus	Ingfastr	Traveled to Greece	Upland
16	U 956	Umes style	Grey Granite	80 m.	J. Haugni Rhezelius	Viðbjörn, her husband	Traveled to Greece	Upland
17	U 1016		Light Granite		Ljof the captain	his sons	Second one died in grikium (Greece)	Upland
18	U 1087	Umes style			Fastvé	Gerðar and Ötrygg, her sons	Died in grikium (Greece)	Upland
19	SM 46	RAK	2.05 m.		***	Sveinn, her son	Died in grikium (Greece)	Smiland
20	G 216		8.5 cm		Ornikla	Ulfhvatr	Mentioned about Grikliar (Greece)	Gedland
21	VG 178		1.85 m.		Agmundr	Ásbjörn, his kinsman and Asar(?) in memory of her husbandman	Died at Griklium	Visergötland
22	ÖG 81				þorgeir	Özurr, her mother's brother	Died in Greece	Ösbergötland
23	ÖG 94	Ringerike	reddish granite	1.18 m.	Ásgautr/Askalla and Gudmundr	Oddlangr, good husbandman	Died in Greece	Ösbergötland
24	SÖ fv1954-20	Fp silpe	1.52 m		Blöm	***	Died in Greece	Södermanland
25	SÖ 82		Granite	1.80 m.	Vesteinn	Freysteinn	Died in Greece	Södermanland
26	SÖ 85	KB style	Granite	1.23 m.	Andstarr and Em	their father	Died in Greece	Södermanland
27	SÖ 163	Fp silpe	Gneiss	1.22 m.	Þrygðir	his sons	Traveled to Greece	Södermanland
28	SÖ 165	RAK style	Granite	1.61 m.	Gudrun	Hölmir, Sveinn's nephew	Traveled to Greece	Södermanland
29	SÖ 170	RAK style	Grey Granite	1.85 m.	Vesteinn, Agmundr (and) Gudrér	Báulfr, their father	With the Greeks and died with them	Södermanland
30	SÖ 345		1.10 m.		***	***	Died in Greece	Södermanland

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# Where is the Name of the Island “Sakiz” Coming from?

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## Abstract

The Island Chios (Sakiz Adasi) being one of the Eastern Aegean Islands where is in front of the peninsula Karaburun on the furthestmost point of Aegean Anatolia and geographically seen on the map like an extension of Anatolia. The third biggest island of Greece after Lesbos and Rhodes, the island Chios, one of the islands very close to Anatolia in the Aegean Sea, was under control of Ottomans for 350 years in the state called *Cezair-i Bahr-i Sefid*. As a matter of culture, Chios is an extension and of course a continuation of Anatolia (Asia Minor) and also ancient Asia via the ancient ways through Old Anatolia. And so it is normal that particularly language, history and folklore, a wide range of cultural elements and traces of international interactions can be detected in general. The point in question the extant cultural elements and traces of international interactions living today in the geography of Chios as an important center should be underlined and so analysed from different perspectives. In this work, the Turkish name of the island “Sakiz” being one of the cultural aspects of Chios is analysed from the perspective of language history and etymology and the importance of the island in Turkish culture from the direction of language, history and folklore is pointed out via a philological method comparatively.

*Key-Words: Sakiz (Chios), name, culture, language, history*

## 1. Introduction

The landmass just across the Karaburun peninsula, İzmir, which looks as if it were part of Anatolia, despite actually separated from

the sea with a thin line the Aegean Sea draws, is the Island of “Sakız” (Chios). The Island of Chios, being under the jurisdiction of Greece today, ranks the fifth largest island in the Archipelago (*L’Archipel*). Situated in a strategically thus politically significant point of passage in the eastern Aegean Region, the Island of Chios became the scene of various struggles, and was ruled by many different nations in the past. In terms of proximity to Anatolia, it ranks the third eastern Aegean island after Midilli [Lésvos] and Rhodes). In Ottoman times, Chios formed together with the islands of Midilli, Samos and Ayvalık the so-called Saruhan islands within the Kaptan Paşa province (*Cezair-i Bahr-i Sefid*) (Pirî Reis, 1973, p. 165-169; Evliya Çelebi, 1935, p. 112-227).

Halikarnas Balıkcısı (Kabağağılı, C.Ş.), known for his writings on Aegean and Anatolian cultures and for his literary works tapping into them, in one of his books points out the geographical proximity between Anatolia and the Greek islands nearby (albeit the sea laying in between) as well as the cultural sameness behind it, by stating that a cock’s crowing in Sakız is audible from Anatolia (see Kabağağılı, C.Ş., 1977, p. 283).

Geographically very close to Anatolia, the eastern Aegean islands constitute natural parts and continuity of Anatolia, which is the birthplace of many different ancient civilizations and cultures. We know that linguistic, cultural and folkloric elements intensively travelled from Anatolia to the eastern Aegean islands through history thanks to the said geographical proximity. As a corollary, the eastern Aegean islands should be understood as sites whereby the authentic historical and cultural heritage and accumulation of Anatolia as well as their traces do persist untouched and undeformed. It’s a must to consider and also comparatively explore their geographical proximity to Anatolia and their cultural and their authentic folkloric characteristics, emanating from a common source.

## **2. Historical background**

The island, known to have been settled by people since the Neolithic Period on, fell into the subsequent control of Ancient Greeks, Hellenes, Roman Empire and Byzantine. Having been the scene of Arab invasions from time to time, we see that Chios passed to the Genoese control in the thirteenth century. From the fourteenth century onwards, a series of operations commenced by Turkish pirates and



the ensuing developments turned the island into an Ottoman island slowly yet securely. After the conquest of Midilli in 1462, Chios became a Genoese island entitled to pay tax to Ottomans. In 1566 under the rule of Suleiman the Magnificent, Ottoman Turks gained full control over the island.

The island that stayed under Turkish control till the nineteenth century became a springboard for the spread of the Greek Rebellion that started in Morea first to Samos and then to Chios. Nasuh Ali Paşa suppressed the Greek rebellion erupted in Chios. Atrocities witnessed during the suppression of the rebellion were publicized to the world through the intermediacy of a series of artistic works created by European artists. Eugène Delacroix’s painting, “Le Massacre de Scio”, and Victor Hugo’s poem “L’Enfant” (in Les Orientales), are the first such works to come to mind. The willingness in Chios to get emancipated from the Ottoman administration and related to Greece continued from the declaration of the independence of Greece in 1821 till the beginning of the twentieth century. In 1912 with the outbreak of the First Balkan War, the Greek army stationed in Chios and ended the Ottoman rule. The Ottoman State needed to recognize Greek authority over the island pursuant to the Treaty of London [1913] (Örenç, 2009, p. 6-10; Kihtir, 2015, p. 402-406).



**Figure 1:** Map of Chios [Sakız] (Fuat, 1338)

Surveying the historical information provided above, it’s possible to discern in Chios traces of the Old Greek (and of course Ionian),

Persian, Hellenic, Roman-Byzantine, Arab, Genoese and Turkish cultures. The proximity of Chios, where the first human settlements were formed in the Neolithic Age, to Anatolia initially caught the attention of the peoples belonging to the Old Anatolian civilization. Thereby, thanks to its positioning on a natural passway from Anatolia to the Aegean Region, it flourished as a strategical center. Each and every nation ever settled in the island aimed at permanent control of it so as to preside over the trade routes across Anatolia. The fact that the trade routes passed through Anatolia since ancient times led to the travelling of the old notion of civilization and cultures to the Island of Chios. Chios developed its first cultural encounter with Anatolia due to its physical proximity, and then met the Greek cultural flow from the West. The initial process of cultural interaction resulted in the development of a truly cultural and folkloric hybridity in the island.

The first written records produced by the Turks in history go back to the seventh century. Turks carried with them a rich cultural repertoire of Kokturks (Turks of *Göktürk* Khanate), even the earlier Turkish states, their ancient sedentary and steppe lifestyle as well their settlements in various Asian cities to Asia Minor through a series of states they established. The enhanced process of Islamization from the tenth century onwards gave impetus to the Turkish expansion westward. In the eleventh century the gates of Anatolia were wide opened to waves of Turkish migration thanks to the Seljuk Turks. Turks gained control in Anatolia in the afterwards of the epoch of Turkish principalities and Seljuk Turks. It's possible to argue that the Ottoman Turks continued the Seljuk political tradition as of the end of the thirteenth century. Ottomans headed towards Thrace and the Balkans as putting efforts to build up a Turkish unification in Anatolia. The conquests carried out outside Anatolia increased in the reign of Mehmed II and Suleiman the Magnificent, and many Aegean Islands started to be controlled by Ottomans in the fifteenth and sixteenth centuries. Exactly in this context, Turks started to participate in the cultural and folkloric synthesis and accumulation, hailing from the ancient world and colouring the islands proximate to Anatolia like Chios, and to contribute their own national peculiarities, first of all their linguistic feature, to the cultural hybridity of these islands. The fact that Turks uses the Greek appellation of Chios, *Chios* (Xios) as "Sakız" by Turks illustrates the degree of Turkish cultural influence on the island. The name "Sakız" is an Old Turkish loan and as such, a valuable trace of the Turkish language, which spread from

Inner Asia to Europe and then Asia Minor, and the broader cultural heritage surrounding it.

### 3. The name “Sakiz” and its versions

Given as “Chios” in literature (especially in written English), the island’s name is spelled as *Xios* (*Xios* [read: *Čios*]) in Greek, *Hios* (*Hios*) in Turkish and *Scios* ~ *Scio* in Italian. The information as to the origin of the Greek name *Xios* is based on mythological sources and etymological records by communicated by ancient historians. The first myth relates that island’s name is derived from *Hios*, the son of Poseidon (Neptune). The myth narrates that Poseidon meets a fairy called Chiona (there is also belief associating the island’s name with her name), and their union bears a son. Because it snows during Chiona’s laboring, Poseidon gives his son the name *Hios* (Chios) [Greek χιών = *chión* “snow”] (see Dapper, 1703: 212; Shiletto, 1886, p. 9; Argenti & Rose, 1949, p.1). We can infer from the mythological story that the name *Hios* symbolizes the high, snowy mountains on the island. Another myth surrounding the island’s name traces its origins back to Chiona (Chioni), the daughter of the first islander king, Oinopion (see Schefold, 1992, p. 18). Contrary to the latter mythological information cited above, the historian Isidore asserts that the island’s name means “sakız (μαστίχα)”, stressing the island’s extensive mastic gum tree habitat. Isidore further maintains that the name has its origins in Ancient Semitic languages (Assyrian, Phoenician) (see Anthon, 1842, p. 340). Olfert Dapper goes against Isidore, arguing that *Chios* is rooted in the Assyrian words for “snake”, *chia* or *chivia* (Dapper, 1703, p. 212). Actually it was known that the island had been called “Ophioussa” due to its high snake population. The similarity between the above cited Assyrian word *chia* and the Turkish word *çıyan* ~ *çayan* [*çadan* in Old Turkish] (scorpion; an insect similar to worm, snake). Furthermore, “Aethalia”, “Pityusa” (due to the island’s pine habitat) and “Macris” (due to its topographical features) (Smith, 1854, p. 609) are of the island’s many previous names.

The most distinguishing feature of Chios from other Aegean islands with Greek names is the usage of a Turkish word, *Sakız*, for it. Except a few islands such as *Eğriboz* (Εύβοια) and *İstanköy* (Κως), almost all the Aegean islands are known in Turkish by their Greek names that exist in either a degenerated form or a form

attuned to the rules of Turkish pronunciation (*Semadirek* [Σαμοθρακη], *Taşöz* [Θάσος], *Limni* [Λήμνος] etc.).

Where is the name of the island “Sakız” Coming from? It’s possible to answer this question, turning to the deeply-rooted traces of Turkish language. In Turkish, *sakız* means “a half solid and sticky liquid, a kind of natural secretion, resin”. The reason why Turks call the island *sakız* is closely related to mastic gum trees grown especially in the region of *Mastichochoria* to the South, and it’s naturally translucent resin (*mastic gum*). The interesting point here is that *Chios* ~ *Xios* ~ *Scios* (as long as they have nothing to do with their mythological meanings, “snow” or “snake”) and *Sakız* bear similarity in terms of both semantics and sound and pronunciation. Unless the similarity is mere coincidence, the case points to the centuries-old mutual trafficking of words and forms between Asian languages that belong to various language families, including Turkish and Ancient Semitic languages (Assyrian, Phoenician) (For example between Assyrian, Old Iranian languages and Turkish).

As a corollary, we can assume that the words *Sakız* and *Chios* ~ *Xios* ~ *Scios* are derivatives from the same Semitic origin. As opposed to this first theory, we can also argue that the word itself has its origins in the Old Turkish language (or Proto-Turkish) and found its way over Turkish into other Asiatic languages (for example, Old Persian) and the Semitic language spoken in the Mediterranean basin. The latter case requires looking for a root form like *\*sakı-*, or a stem close in meaning to the Turkish word “sakız”. From the vantage point of Turkish language, and with a move from the concrete data in hand, the word form of *sakız* (~ *sakıs* ~ *şakış*) is first seen in Turkistan, in the Old Turkic texts produced in Uighur land. The word is used in a number of medical works written in Old Turkish as follows: *kulak sak(t)ızı bolsa* “when ear discharge (yellowish ear secretion similar to mastic) occurs” (see Clauson, 1972, p. 817; cf. *şakši* : Arat, 1930, p. 456). The first dictionary of Turkish language written in the eleventh century, *Divanü Lügati’t-Türk* (Ercilasun, 2014, p. 799-800), gives the forms *sakır* ~ *sakız* (< *\*sakı-r/z*) [I-365/12] and also *sagız* “sakız” [I-365/10, I/495-17, 19] meaning “the object/material smeared on the clothing such as juice or date molasses”. The case shows that the word “sakız”, used in the exact same form in Modern Turkish spoken in Turkey (cf. Azeri *saggız*, Turkmen *sakğıç*, Uzbek *säkiç*, New Uigur *seğiz*, Tatar/Kazakh/Kirghiz *sağız*), was also in currency in the Old Turkish language, forming the first stage of the written Turkish language. It also indicates that the word

as an important toponym that travelled from Inner Asia to Iran, Anatolia and naturally Anatolia in the hands of Seljuk-Oghuz Turks deserves further inquiry.

#### 4. Conclusion

To recap, in the light of the philological information thus far acquired, we've attracted attention to the etymological and semantic values associated with the island name of "sakız" and paved the way for debating our basic convictions. Keeping the related historical and folkloric information in mind, the cultural values bore by the Greek name *Chios* (~ *Xios* ~ *Scios*), widely known in world-literature, and the Turkish name *Sakız* have been compared from an etymological viewpoint. In this very context, such notions as inter-language and oral traffic and interaction, the sharing of common historical and geographical space, cultural contact have been given priority. The meanings of "Sakız" as a toponym have been indicated from a multi-sided perspective.

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# Second-Home Residents' Motivations for Recreation Experience Preferences: The Case of Cesme

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## Abstract

Generally, second-home residents constitute the third group after tourists and local residents in a tourism destination. Second-homes can be defined as temporary homes individuals privately-own or rent outside their usual environment for leisure and non-commercial purposes. Second-homes are mostly located in tourism destinations and residents of second-homes participate in recreational activities offered to tourists. Second-home residents – staying longer in the destination and having high-income - are the important, but the neglected potential consumers of the recreational activities. In the field study research, second-home residents' motivations for recreation experience and which activities they intend to participate in were examined with information collected in Cesme, Izmir. The analysis revealed that the motivations for recreation experience preferences were risk taking, enjoyment of nature, getting away from routine, physical fitness and social interaction. In the analysis, the most popular activities the participants intended to participate in respectively were water activities, thermal, outdoor activities and festivals, the least popular activities they intended to participate in were wind activities. The findings of the study will provide important information

to local authorities as well as the companies offering recreational activities.

*Keywords: Second-homes, recreational activities, recreation experience preference (REP) scale, Cesme, Izmir.*

## **1. Introduction**

There was a rapid increase in the number of second-homes located near the rural areas and seaside worldwide and in Turkey after the Second World War (Bieger, Beritelli, & Weinert, 2007; Kaltenborn, Andersen, Nellesmann, Bjerke, & Thrane, 2008). Northern Europeans are buying property either for use as holiday homes; to live in for a large part of the year; to settle permanently; or merely for investment purposes (Balkır & Kırkulak 2009). In Turkey, Second-homes are mainly located in Egean and Mediterranean Coastal Area. The first systematic second-home development was first seen in the coasts of Cesme in the 1950's (Sarı, 1981). Cesme as an Aegean town appears very attractive for the development of second-homes and is accepted as a holiday resort of Izmir-one of the metropolitan cities of Turkey. The need for getting away from the noise of everyday life and being in touch with nature, the benefits of sun and sea, the perception of a profitable investment tool, the existence of touristic and recreational activities especially near the seaside, the developments in transportation as well as the increase in car ownership have boosted the number and the dispersal of second-homes (Emekli, 2014). As for Cesme, in addition to these İzmir-Cesme motorway boosted the dwelling concentration in Cesme. It is identified that second-home stock in Cesme has developed in the last 30 years (*Peninsula Sustainable Development Strategy*, 2014). The natural, cultural values and thermal springs have an important effect on the second-home increase in Cesme. All services and planning aimed at the tourists in tourism destinations also affect the local and second-home residents. Local and second-home residents exist within the potential demand of the recreational activities. The tendency of the second-home residents to the recreational activities cannot be ignored when it is taken into account that they stay longer (Kozak and Duman, 2011) compared to the ones accommodating at the hotel units.

The status of the second-homes at the tourism destinations have been neglected by the researchers for a long time. Today, studies about the condition of the second-homes are being carried out in a few researches. When the literature is analyzed, it is pointed out that



studies are usually concentrated on the tourists and the local community in the tourism destinations. However, the people residing at the second-homes constitute an important part of the population at the tourism destinations, and they show differences from the local community and the tourists. Understanding which recreational activities second home residents prefer is important for marketing and local governance planning.

In this study, the recreational experience preference motivations of the second-home residents in Cesme will be tried to identify.

## **2. Literature Review**

Second-home is “the real estate used for the recreational purposes during the certain times of the year through the ways of purchase or lease of the users who reside and work somewhere else, built at physically attractive places (river, lake, thermal spring, seaside etc.), integrated with tourism sector and having the feature of property investment” (Manisa and Görgülü, 2008). A property owned, long-leased or rented on a yearly or longer basis as the occasional residence of a household that usually lives elsewhere’ can be referred to as second-homes, according to the Dartington Amenity Research Trust (1977). The second-home residents are described as the seasonal local population according to While Gallent (2015) and Rye (2012) describes them as the visitors.

Second-homes have been seen at the coasts and rural regions with the growth of income, transportation and leisure time since 1950s (Kaltenborn et al., 2008). Second-homes are obviously social values in the lives at the rural regions or the coasts (Gallent, 2015). Second-home development is a salient question in the tourism field, since second-home owners interact in the local communities in different ways, and poses challenges about managing seasonality, socio-cultural interaction, business opportunities and land use (Kaltenborn et al., 2008; Flogenfeldt, 2006). The local and the second-home populations are claimed to differ in their demographic compositions, value orientations, ways of life, locations in the rural local economy, locations in the national economy and in their relations to the rural landscapes (Farstad & Rye, 2013). Although the second-homes are usually perceived unfavorably, they enable cash inflow for the rural or coastal regions (Gallent, 2015; Rye, 2011). Second-homes are accepted as the important dwelling for holiday and recreation (Gallent, 2015). Unlike the tourists, second-home residents do not pay

accommodation fee and provide their transportation and meals independently (Tangeland, Vennesland, & Nybakk, 2013). Second-home residents are the potential consumers of the goods and services provided at the regions they reside. For local rural economies to grow, visitors must spend money while staying in their second-homes (Tangeland et al., 2013).

The recreational activities at the destination are also included in the studies regarding designation of the criteria effective at the site selection for the second-homes (Abdul-Aziz, Loh, & Jaafar, 2014; Wong & Musa, 2014).

Most of the second-home owners, intend to own a second-home because of its garden and for some social contact reasons, are already retired and tend to spend one-third of a year in their recreational environment (Hui & Yu, 2009).

Offered recreational attractions are activities that are managed for the enjoyment, amusement, entertainment and education of the visiting destinations. Recreational activities are offered to the tourists at the tourism destinations to prolong their stay period and to make sure that they are satisfied during their stay. Recreational activities aimed at the tourists show differences according to the features of the region and are usually classified as outdoor and indoor activities. Outdoor activities might vary in accordance with the geographical features of the region. The physical activities included especially in the outdoor activities are sports-based. With regard to the geographical situation of the region, water activities by the sea, lake and river sides come to the prominence. These activities vary from fishing, swimming to diving, sailing and surfing. On shore activities diversify from trekking, running to archeological site visits; natural, historical place visits. Again, according to the weather and earth conditions, kiting, parachuting activities can be made. While these activities might vary with regard to the tourist profile coming to the destination, the activity type might also affect the tourist profile. Recreational activities are especially provided during the peak tourist seasons. The recreational activities aimed at the tourists at the holiday destinations can also appeal to the individuals living in the area. Apart from the tourists, the local community and the second-home owners also live at the tourism destinations.

In literature, the importance of understanding how the consumers experience different kinds of recreational activities and what kind of

recreational activities they prefer is recognized (Wong & Musa, 2015). Second-home residents are an important market for the managements offering tourism activities in nature (Tangeland et al., 2013). The seasonal aspects of tourism allow marketing strategies to be developed to attract locals during off peak tourism times (Hede & Hall, 2006). Different marketing segment preferences and motivations behind should be identified in order to improve marketing strategies. The power behind the human behaviors is accepted as the motivation. Motivation is a major determinant of tourist behavior. Motivation is; a set of psychological and physiological needs that are triggered by curiosity and the urge to gain new experiences and knowledge in a less familiar destination.

It is seen that the studies carried out about the second-homes in Turkey are concentrated on the suggestions regarding; bringing the second-homes in the tourism sector (e.g. Gökdeniz, Dinç ve Taşkıran 2010; Kozak ve Duman 2011; Manisa ve Görgülü 2008; Özsoy 2015); settlement of retired foreign citizens to Turkey (e.g. Balkir & Kirkulak 2009) and the condition of the second-homes in Turkey (e.g. Emekli, 2014). While the subjects such as; site preferences for the second-homes, second-home obtaining of the retired at different countries (e.g. Abdul-Aziz et al., (Örn:Abdul-Aziz et al., 2014; Hobson, 2002; Hui & Yu, 2009; Vepsäläinen, M., & Pitkanen (2010), Wong & Musa, 2015; Wong & Musa, 2014); the effect of the second-homes to the economy and the local community (e.g. (Örn:Bieger et al., 2007; Farstad & Rye, 2013; Gallent, 2015; Hobson, 2002; Kaltenborn et al., 2008; (Litvin, Xu, Ferguson, & Smith, 2013; Rye, 2011; Saló, Garriga, Rigall-I-Torrent, Vila, & Fluvia, 2014) become prominent worldwide, it is seen in a few studies that the motivations behind the recreational activities preferences of the second-home residents are analyzed (e.g. Tangeland et al., 2013).

It is important to identify the recreational activities participation motivations of the second-home residents as the potential consumers who stay longer at the tourism destinations compared to the tourists and who also have leisure time. Cesme is one of the priority regions as the second-home destination in Turkey and it maintains its increasing importance. Cesme is also an important tourism destination in Turkey and hosts its unique recreational activities. It is thought that by identifying the recreational activities participation motivations of the second-home residents shall fill the void in the literature and also guide the investors and local governments about the recrea-

tional activity planning. Identifying the recreation experience preferences and preference motivations of the second-home residents dwelling in Cesme constitute the main purpose of the study.

### **3. Methodology**

In the study, the quantitative approach was used. In the field research, the survey technique was carried out. In the configuration process of the survey, the preliminary investigation was done; the knowledge obtained from the review of literature was assessed; and the scales used in the empiric studies were analyzed. To make the expressions comprehensible the scale was evaluated by five academicians. In this way, the content validity was ensured.

The scale (Push Factors) developed by Driver & Tocher (1970) based on the motivation theory and also used in the studies of Tangeland, Vennesland and Nybakk (2013) was utilized in measuring the recreational experience preference motivation (Manfredo, Driver, & Tarrant, 1996). In order to identify the recreational activities in Cesme, the information obtained both from the websites and the meetings with the tourism professionals living in Cesme were referred to. The survey was made up of three parts. In the first part the recreational activities in Cesme were listed; the recreational experience preference motivations and the demographic questions were included in the second and the third parts respectively. In defining recreational activities participation tendency, the participation in the activities listed for the participants (definitely not thinking of participating-definitely thinking of participating) was measured by a scale of 5. Scale of 5 was also used in measuring the recreational experience preference motivations (strongly disagree- strongly agree).

The scales were translated from English to Turkish by back translation technique. Pilot test was implemented by 30 surveys in order to test how the scale (validity and reliability have been proved before) was perceived from the point of the participants in Turkey.

The information was gathered by visiting the second-home residents in Cesme in person for one month. Although it was tried to reach every second-home residents, the number of data collected from the participants who were available at home and agreeing to answer the questions is 410. Although it was attempted to get the number of the second-home owners in Cesme through the negotiations with the municipality and the civil registry office, an official number could not be reached.

Skewness and Kurtosis were checked in order to decide whether parametric or nonparametric tests would be used in the analysis of data. And parametric tests were used in the analysis of data because it was determined that data distributed normally. Data were analyzed by SPSS 20 software program; and their frequency distribution, reliability analysis and factor analysis, correlation analyses were done.

## **4.Findings and Discussion**

The reliability coefficient of the recreational experience preference motivations scale used in the research is found as (Cronbach's Alpha) 0,860. Since this value happens to be above 0.80, which is the alpha value accepted for the social sciences researches, it can be told that the scale used in this study is highly reliable (Nunnally 1967).

The data collected in the study are analyzed and the findings are presented in the tables. Table 1 includes in the information regarding the participants' profiles. It is seen the 60% of the participants are women, 57% is single and 58% is bachelors. 47% of the survey participants states that they own second-home in Cesme for less than 5 years.

The recreational activities offered in Cesme are listed in Table 2. The recreational activities are grouped and the participation tendencies of the participants to these groups are defined by calculating the arithmetic means of participation tendencies to the group activities. The recreational activities with the highest participation tendency of the participants, are the water activities. When the tendencies of the participants are analyzed, it is identified that recreational activities related to thermal springs come in the second place. Although Cesme is a very important surfing center all around the world and in Turkey, the wind activities are listed at the last place among the recreational activities the participants tend to join.

Construct validity for the parameters has been analyzed by Explanatory Factor Analysis (AFA). In analyzing appropriateness of data set for factor analysis, Bartlett's Test of Sphericity and Kaiser-Meyer-Olkin (KMO) Sampling Adequacy Formula have been used. According to the Factor Analysis for recreational activities participation motivations, Bartlett's Test Result is 3801,884; and p significance value is 0.000 that means variables are highly correlated with each other. Kaiser-Meyer- Olkin (KMO) Sampling Value is 0,835.

	NUM- BER (N)	PERCENT- AGE (%)		NUM- BER (N)	PERCENT- AGE (%)
<b>Age</b>			<b>Marital Status</b>		
Under 25	115	28,0	Married	173	42,2
25-34	115	28,0	Single	237	57,8
35-44	73	17,8	Total	410	100,0
45-54	53	12,9	<b>Occupa- tion</b>		
55-64	54	13,2	Working	169	41,2
Total	410	100,0	Entrepre- neur	56	13,7
<b>Gender</b>			Retired	83	20,2
Woman	162	39,5	Not Work- ing	102	24,8
Man	248	60,5	Total	410	100
Total	410	100,0	<b>Residence in Cesme By Year</b>		
<b>Education</b>			1-3 months	76	25,3
Primary School	18	4,3	4-6 months	82	20,0
High School	127	31,0	7-9 months	62	15,1
College	241	58,8	More than 10 months	162	39,5
Postgradu- ate	24	5,9	Total	410	100,0
Total	410	99,8	<b>Residence in Cesme</b>		
<b>Monthly Income</b>			Less than a year	51	12,5
Less than1000 TL	67	16,3	1-5 years	144	35,1
1000-4999 TL	261	63,7	5-9 years	73	17,8
5000 TL and More	76	18,6	10-20 years	77	18,8
Unan- swered	6	1,5	More than 20 years	65	15,9
Total	410	100	Total	410	100

**Table 1:** Participant Profile

<b>Recreational Activities Group</b>	<b>Participation Tendency</b>
<b>Wind Activities</b>	2,794
Windsurfing	
Windsurfing training	
Kitesurfing	
Sailing	
Parasailing	
<b>Outdoor Activities</b>	3,330
Trekking	
Participation in the Guided Tours	
Cycling	
Visiting the archeological sites	
<b>Festivals</b>	3,329
Attending Gastronomic (Wine Tasting) tourism activities	
Attending Alaçatı Herb festival	
Attending Jazz festival	
Attending Kite festival	
<b>Water Activities</b>	3,736
Underwater diving	
Getting diving training	
Going to the aqua park	
Swimming	
Joining the boat trip	
Joining the blue cruise	
<b>Beauty with Water</b>	3,581
Making benefit of Thermal/Spa opportunities	
Making benefit of Wellness (Beauty) opportunities	
<i>(1): definitely not thinking of participating (5): definitely thinking of participating</i>	

**Table 2:** The Participation Tendency to the Recreational Activities in Cesme

	Factor Load	Eigen Value	Mean	Variance %	F	$\alpha$	p
<b>1.Factor: Risk-Taking</b>		5,451	3,404	20,844	21,147	0,921	0,000
Experiencing the thrill of Speed	,888						
The excitement of the challenging tasks	,900						
The experience thanks to the speed of the equipment used	,882						
Taking calculated risks	,893						
Experiencing an adventure in a natural environment	,739						
<b>2.Factor: Enjoyment of Nature</b>		3,402	4,032	15,699	23,476	0,822	0,000
Nature is an amazing sports place	,634						
Experiencing peace and tranquility in nature	,796						
Being in touch with nature	,801						
Experiencing the natural scenery and air	,760						
Loving the Flora and fauna (animal and plant types)	,662						
<b>3. Factor: Getting away from routine</b>		1,689	4.177	12,824	24.093	0.720	0.000
Escaping from the daily life pressure	,785						
Changing the daily routine	,750						
Gaining time to think about life	,546						
Peace and tranquility	,678						
Escaping from the daily life	,785						
<b>4.Factor: Physical Fitness</b>		1,455	4,071	11,483	16,623	0,786	0,000
Physical Fitness	,820						
Enabling the whole body to work	,868						
Its benefit to the health	,699						
<b>5.Factor: Social Interaction</b>		1,208	4,158	8,651	0,69	0,696	0,793
Being with the friends	,825						
Being with the people with the similar hobbies	,878						
Kaiser-Meyer-Olkin Sample Measurement =0,835; Bartlett's Test of Sphericity =3801,884 Statement Rate of the Total Variation (Variance): % 69,501							

**Table 3:** Recreational Activities Participation Motivations Factor Analysis Table



		Wind Activities	Outdoor Activities	Festivals	Water Activities	Beauty with Water
Risk-taking	Pearson	,553**	,186**	,110*	,416**	-,074
	Sig. (2-tailed)	,000	,000	,026	,000	,133
Enjoyment of Nature	Pearson	-,011	,270**	,217**	,151**	,209**
	Sig. (2-tailed)	,828	,000	,000	,002	,000
Getting away from routine	Pearson	-,011	,283**	,261**	,175**	,201**
	Sig. (2-tailed)	,829	,000	,000	,000	,000
Physical Fitness	Pearson	,225**	,141**	,138**	,271**	,098**
	Sig. (2-tailed)	,000	,004	,005	,000	,047
Social Interaction	Pearson	,068	,033	,156**	,277**	,074
	Sig. (2-tailed)	,169	,500	,002	,000	,134
(**). Correlation is significant at the level of 0.01. (*).Correlation is significant at the level 0.05.						

**Table 4: Recreational Activities and Participation Motivations Correlation Table**

and this value is sufficient to apply factor analysis method. To determine factor structure and achieve meaningful and interpretable factors, Principal Component Analysis and Varimax Rotation techniques have been used, data that have eigenvalue statistics bigger than 1 and factor loading above 0.30 have been taken into account. The factor analysis results concerning data have been presented in Table 3. When the table for the recreational activities participation motivation is analyzed, it is seen that data split up five dimensions. These dimensions are identified respectively as risk-taking, enjoyment of nature, getting away from routine, physical fitness and social interaction. The dimensions are classified as in the scale.

Correlation analysis is carried out in order to see the relation between the recreational activities participation tendencies and motiva-

tion of the participants. The results of the recreational activities participation tendencies and recreational activities participation motivations correlation analysis is seen at Table 4. The highest positive correlation seems to be between Risk-taking motivation dimension and wind activities are seem to be positively correlated. The second recreational activity correlated with the risk taking motivation is identified as the water activities. The recreational activities positively correlated with the enjoyment of nature motivation turn out to be the outdoor activities. The activity positively correlated with the getting away from routine motivation is the outdoor activities. The activity positively correlated with the physical fitness motivation is the water activities. The activities positively correlated with the social interaction motivation are the water activities.

#### **4. Discussion and Conclusion**

In this study, the relation between the recreational activities that the second-home owners in Cesme tend to participate and the recreational activities experience preference motivations is tried to be identified. It is seen that the second-home residents participating the study mostly tend to join the water activities. While it is identified that thermal springs related activities follow the water activities, it comes forth that the participants tend the least to the wind activities. This collected data should be taken into account by the local governments and the entrepreneurs since Cesme, especially Alaçatı has such an important place worldwide with its bays, wind, shallowness and clarity of the sea in windsurfing. Second-home residents should be regarded as an important potential demand for the windsurfing as second-home residents might dwell at the destinations apart from the peak season time, too.

In the analyses, recreational activities experience preference motivations (Push Factors) are collected under five dimensions. These factors are Risk Taking, Enjoyment of Nature, Getting Away from Routine, Physical Fitness and Social Interaction respectively. The Skill Development dimension in the original scale (Driver&Tocher 1970) doesn't come out as a different dimension in the study. The statements of the skill development dimension are splattered to the other dimensions; the participants in Cesme do not perceive them as a different dimension. The average of the recreational activities experience preference motivations of the participants results in as pretty high in the study. This finding supports the findings of Tangeland et al. (2013). While the highest average corresponds to the getting away

from routine dimension (average: 4.177), the average of the dimensions social interaction, physical fitness and enjoyment of nature results in as close to “strongly agree.” Only the average of risk taking motivation is defined as 3.4. In the study of Budruk and Stanis (2013), enjoyment of nature, getting away from routine and social interaction have the highest mean while in the study of Fix, Carrol and Harrington (2013), enjoyment of nature, social interaction and getting away from routine have the highest mean. According to these results, it is observed that in their recreational activities experience preferences, the participants primarily prefer the activities where they can contemplate, socially interact, exercise and be in touch with nature instead of the activities they perceive risk in.

In order to identify the relation between the recreation experience preference motivations and participation tendencies, the correlation analysis is applied. With regard to the correlation analysis; wind activities seem to be positively correlated with risk taking motivation in the first place and with physical fitness motivation in the second place. The outdoor activities and the getting away from routine; and the enjoyment of nature and risk taking motivations are found to be correlated. The participation to the festivals is identified to have a positive correlation with the motivations contemplation, enjoyment of nature, social interaction and physical fitness. While the sea activities are mostly correlated with the risk taking motivation; it seems to also have relation with the social interaction and physical fitness motivations. As of the thermal spring related activities, enjoyment of nature and the getting away from routine motivations are found to be positively correlated.

## **5. Conclusion and Recommendation**

With reference to the findings of the study, it can be deduced that the second-home residents have a high participation tendency to the recreational activities; they have this participation tendency especially with the purposes of getting away from routine and socially interacting. Most second-homes are intended to be used for relaxation and vacationing. Therefore, we should focus on the best ways to help the members of this consumer group to enjoy themselves (Tangeland et al., 2013). Based on these results, the recreational activities aimed at these motivations of the second-home residents could be improved and they can be promoted to the potential consumers. It can be helpful for the local governments to take these motivations of the second-home residents into account to meet the needs of the seasonal local

community dwelling in the region. The results also shall be a guide-way for those who develop policy regarding the regions where the second-homes are heavily located.

As for the constraints of the study; firstly the study is carried out in one region only; there are many destinations with the second-home concentration, datum should be also collected from a wider audience in these regions at the same time. Secondly, Cesme is a destination with second-home resident concentration in summers, the study should also be carried out in other destinations with second-home concentration offering winter season recreational activities. Lastly, findings are gathered by using only quantitative method in the study; it'd be more beneficial to gather findings if both quantitative and qualitative methods are used together in the subsequent studies.

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# **Green Star Applications in the Hotel Industry: A Research on Green Star Hotels in Cesme**

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## **Abstract**

The tourism which has a tendency to increase continuously has also environmental effect. The consume that arises from the tourism increases the use of energy and natural resources. The waste production during the investment and management periods of the touristic facilities also contributes to the damages of the tourism to the environment. Unless the effects of these damages to natural environment are minimalized, tourism will suffer from it the most because the nature is one of the most important aspects of tourism. That is why, recently, the accommodation sector is inclined towards environmentally friendly practices. The “Green Star” certification which is given by the Ministry of Tourism in Turkey is one of the environmentalist approaches to the tourism in the country. In this study, the process of obtaining of “Green Star” certification and its benefits to facilities after acquirement of the certification is investigated at the 7 “Green Star” certificated hotels in Cesme, Izmir – Turkey. The semi-structured interview form is used to gather the data and descriptive analyses method is used to analyse it. As a result of the interviews, it is concluded that the “Green Star” certification increases the contribution to the environment and sustainability of the hotels, preferability of the facility, decreases the costs and is important for incentives.

*Key-words: Green Star, Green Star Hotels, Cesme, hotel industry, tourism*

## **1. Introduction**

The studies for the protection of the natural values started at the United Nations Conference on the Human Environment in 1972. It was improved with Our Common Future (Brundtland Report) in 1980. The role of tourism at the protection of environment was set forth with the Manila Declaration of the World Tourism Organization in 1980. It is stated in the declaration that the social and economic lives of the population that lives in the tourism areas should be taken into consideration, the activities which are harmful to natural resources at the touristic historical and cultural sites should be avoided while the demands of the tourists are met. It was also indicated that the touristic resources are the common heritage of the humankind. (Yurik & Turksoy, 2004)

As a result of all these studies, it was seen that the touristic activities that are not harmful to the environment in touristic facilities may be realized with environmentally friendly actions. The touristic facilities start to adapt a management which is more focus on the green.

Consequently, the touristic facilities in Turkey also head towards activities that are environmentally friendly. The grant of “Green Star” Certificate was started by the Ministry of Culture and Tourism to the hotels which have environmentally friendly applications. This certificate started with “Green Pine Tree” symbol in 1993 and then turned into “Green Star” in 2008. This study that was conducted with 6 “Green Star” certificated hotel in Cesme-Izmir is aimed to determine the obtainment process of this certification and whether the criteria are really related to environmental sensitivity along with the advantages and the disadvantages of owning a “Green Star” certificate.

## **2. Literature Review**

With the increasing care for environment, ecological and social cost of tourism started to be considered from late 1970's, early 1980's. After that, studies on this topic became very apparent. Studies on environmentalist practices in accommodation business increased after 1990. Stabler and Goodall have conducted an industry analysis of tourism and accommodation in Guernsey, which is the second biggest island of Channel Islands. The research resulted that environment was not extremely affected by tourism and accommodation, customer satisfaction was negatively affected by green practices and economic performance was low. Furthermore, they stated that



investment and business costs were high with green practices. On the other hand, in 2000's, the studies have shown that the environmentalist and green facilities were more preferred by the consumer.

Lee, Hsu, Han and Kim (2010) have researched how consumer behaviour was affected by the green hotels and environmentalist practices. Understanding how consumers view green hotels: how a hotel's green image can influence behavioural intentions The study, based on a survey of 416 hotel users, also investigates how a green hotel image can affect behavioural intentions (i.e. intention to revisit, intention to offer positive recommendations to others and willingness to pay a premium). The findings confirm that cognitive image components (namely value and quality attributes) can exert a positive influence on a green hotel's affective and overall images. The affective image is also found to positively affect a green hotel's overall image. A green hotel's overall image, in turn, can contribute to more favourable behavioural intentions. Quality attributes were found to be more powerful than value attributes. The importance of the concept of selfish altruism and obtaining a feeling of wellbeing from a purchase were shown to be very strong.

Tzchentke, Kirk and Lynch (2004) conducted a study to understand the reasons of becoming a green hotel. According to their research among 30 green facilities in Scotland, stated that cost, social and environmental dimensions of being a green facility are equally important.

Seyhan and Yılmaz (2010) have studied for green marketing on Calista Luxury which is the first "Green Star" certificated hotel in Turkey. In this study, environmental issues of tourism and duties of stakeholders for sustainability were discussed on the basis of mentioned facility.

Güzel and Giritlioğlu have studied on the "Green Star" practices for the facilities in the area of Gaziantep and Hatay. In the study, they investigated the "Green Star" application of 3, 4 and 5 star facilities in that area. The differences between the "Green Star" applications of these hotels were tried to be determined according to their location and status. They concluded that the hotels applications toward the "Green Star" certification were mediocre and the level of "Green Star" adaption differs in accordance with the status of the hotel. It is confirmed that, even though, there were no significant difference between the hotels in Gaziantep and Hatay in terms of the

level of green applications, the problem of green star applications according to the class of the facilities were originated by the 3-star hotel's application problem.

Akdağ (2014) revealed the advantages and disadvantages of green hotel practices as a result of the interviews that were made with the high level executives of green hotels in Turkey, in his study named "The Relationship between Tourism and Environment: an Assessment of Green Hotel Management from the Point of View of Green Hotels in Turkey". According to opinions of 16 "Green Star" certificated hotel owners, these hotels invest their profits on improvement of their image, increasing preferability by travel agencies, efficient use of resources, cost reduction, social responsibilities and customer satisfaction. Additionally, it is understood that the hotel owners not only saw the "Green Star" Certification as a tool that contributes to direct profitability of the facility but also as a mean to obtain sustainable competitive advantage.

## **2.1 The Green Star Certificate**

The "Green Star" certification is an "Environmental Labelling" application which is given to environmentally friendly hotels by the Ministry of Culture and Tourism of the Republic of Turkey as part of its environmentally sensitive accommodation facilities project and sustainable tourism. It was started to be given as "Pine Tree" certification by the Ministry of Culture and Tourism to the hotels which demands this certificate and possess the required features with the purpose of the protection of the environment, the improvement of environmental consciousness, promote and incentivize the contributions of touristic facilities to the environment. The environmentally friendly hotels project was updated with improvements and the "Pine Tree" certification was abandoned. Instead, the "Green Star" certification was put into practice.

The "Green Star" program targets hotels to be designed, planned and managed environmentally friendly from the construction of these facilities. The "Green Star" certification became very important with regards to below point.

- To decrease water consumption
- To ensure the right and spare use of natural resources
- To increase energy efficiency

- To diminish the use of the materials that are harmful to environment and waste amount
- To incentivize the use of renewable energy sources and recyclable materials
- To contribute to the environmentally friendly planning of tourism facilities from the investment stage
- To protect environment in a very broad perspective
- To develop environmental consciousness and to be chosen by the consumer who already has this consciousness
- To decrease the medium term costs of the facility according to its scale
- To raise awareness among hotel employees
- To ensure the use of labour in the most efficient way
- To benefit from the electricity support which is provided by the Republic of Turkey Ministry of Culture and Tourism
- To obtain sustainable competitive advantage

The hotels that desire to obtain the “Green Star” certification are required to decrease water and energy consumption, the use of environmentally harmful materials and the amount of waste, to incentivize the use of renewable energy sources, to plan the facilities in environmentally friendly way from the investment stage, to ensure the ecological architecture and environment harmony of the facility, to contribute to the creation of environmental awareness and education, and to cooperate with the related institutions. These requirements were turned into a classification form consists of 122 clauses under 10 main subjects. Each of these clauses has points ranging from 1 to 10. The 8 of these clauses are obligatory for all the facilities that want to obtain the “Green Star” certification. Hotel grading varies in terms of quality and location of the facility. As of the time which this study took place, there are 360 hotels that possess the “Green Star” certification (Ministry of Culture and Tourism, 2016).

### **3. Method**

In this research, qualitative research method was used. Qualitative research can be described as the research in which qualitative data collection research methods such as observation, interviews and document analysis are used and in which a process is followed where the perceptions and incidents are put forward in their natural environment as a whole and reality (Yıldırım & Şimşek, 2006). The research has been conducted with the interview method as one of the qualita-

tive research methods. The reason why this method was chosen is to ensure getting the information from the interviewed people thoroughly. The challenge of providing the information without the interview method is one of the reasons why this method was chosen. Within this research, the questions are prepared at the end of the literature search, as semi-structured and open-ended questions (Kirk, 1998, Tzschenk et al., 2004, 2008). Five hotel managers of hotels with Green Star certification have been interviewed face to face and the questions have been asked. The interviews which were recorded have been complied after being analysed. One manager of the hotel who was the subject of the research has not been reached and the information was acquired via e-mail.

### **3.1 Purpose**

At the date when the research was conducted, there were six accommodation facilities with Green Star certification, four of which were five-star hotels and one of which was a four-star hotel in Çeşme. The research results show that minimizing the environmental damage will increase the life span of the facilities that provide services in the field of tourism. Accordingly, the thoughts of the hotels in Çeşme with Green Star certification are learned about the process and criteria. It is aimed to determine the advantages and disadvantages of having the Green Star certification.

### **3.2 Limitations**

The research being prepared to be presented at a symposium where the regional researches are accepted caused the sample group to consist of only hotels with Green Star certification in the region of Çeşme. At the same time, as the hotels were during their dense period at the time of the research, one manager could not be interviewed face to face and the questions were delivered through e-mail.

## **4. Findings**

### **Demographic Findings**

In the research, six hotels with the Green Star certification were contacted and interviews with their managers were conducted. Four of these hotels were five-star hotels, one of them was a four-star hotel and one was with a special registration card (Table 1).

City	Stars	Hotel Category
İzmir	5	Hotel
İzmir	5	Hotel
İzmir	5	Thermal Hotel
İzmir	5	Thermal Hotel
İzmir	4	Thermal Hotel
İzmir	-	Private Accommodation

**Table 1:** The demographics of accommodation establishments that took part in the research

The findings and comments about the data obtained from the data are specified below;

### **The Main Causes of Obtaining Green Star Certification and the Emergence of the Necessity of it**

As a result of the interviews conducted, in the process of applying to get the Green Star certification, the energy promotion provided by the government is stated to be one of the main reasons by the three hotel managers. Two of the managers interviewed expressed their main reason as to get the customers who are sensitive to the environment to choose their hotels. This way, they aim to increase the customer potential. One of the six managers stated that they applied for the Green Star certification in order to leave a more liveable environment by protecting the nature. There are various opinions about how the necessity of this certification emerges. The manager of the accommodation business which got this certification as the 4th hotel in Turkey stated that they felt the need to get this certification as they had the same standards as the hotels which obtained this certification. Another manager said the holding they are connected to cares a lot about the concept of sustainability and that brought out the need to obtain the Green Star certification. He stated that aiming to increase the overnight stays and room sales with having this certification were also effective. Another manager answered the question by saying the electricity cost was very high in the cost calculation and the need for the certification emerged as the standards of Green Star are mostly about energy saving. The manager of a different hotel stated that the need for the certification emerged to attract both domestic and foreign locals who are sensitive to the environment and therefore sensitive to the environment-friendly facilities. A manager mentioned that the need appeared as the topic of sensitivity to the

environment became the main topic of the conversation in the meetings about the obtainment of the certification. Lastly, another manager answered; "The ideas related to the need to create environmental policy and action plan caused this need".

### **The Advantages and Disadvantages of Green Star Certification**

When they evaluated the region of Çeşme, the majority of the managers of the hotels interview (five people) stated that as Çeşme gets a lot of wind, it is a suitable region to use alternative energy sources (wind energy), and besides that, it is also an advantage that region of Çeşme has rich underground resources (geothermal) when asked about the advantages and disadvantages of obtaining the certification. This kind of natural sources existing in the area is one of the elements that make the process easier for the hotels to fulfil the Green Star criteria. At the same time, having this certification comes up as an important element for many hotels to use the geothermal energy for heating both economically and to fulfil the criteria easily. One of the interviewed managers stated that as the culture and education levels of the tourists coming to the region are high and while doing research for vacation, they prefer facilities that are sensitive to the environment and this is an advantage.

About the disadvantages of having Green Star certification in the region (Çeşme), four of the interviewed managers formed a view on the seasonality. The regions being crowded for three months (June, July and August), which means the tourism season's being only three months is seen as a disadvantage. In the meeting conducted, two of the managers stated that compared to domestic tourists, foreign tourists prefer places in hotels or restaurants that are members of systems like this. It is thought to be one of the disadvantages having this certification in Çeşme as most of the tourists coming to the region are domestic tourists.

### **The Values and the Elements of Green Star Certification for the Businesses**

That Green Star Certification is a certification worth obtaining was stated by all the managers (six managers) interviewed. Four of the managers interviewed said the most important element of having this certification is that with protecting the environment, the business can operate for many years. In addition to that, they made an emphasis on the increase of energy efficiency, water conservation and decrease

in the amount of waste. Two of the managers stated their opinion as the most important element the hotels will get from the Green Star system is the electricity promotion by the government. Considering the most important factor of hotel business is gaining profit, the cost's decreasing with the Green Star and decrease in unit cost derived from energy saving can be showed as the biggest reasons that motivate hotels to become a member of this system.

### **The Departments Active in the Process and the Evaluation of the Criteria from the Eyes of the Business**

The majority of the managers (five people) stated that the most active department in the process of obtaining the certification is the technical service department. Only one of the managers said the most active people in this process are the specialists of work place safety. Overall, all hotels fulfilled the criteria with the help of environmental consulting firms. In only one hotel, there is a work place safety specialist working. In another hotel, the work place safety specialist working in the holding the hotel is connected to helped to the hotel in this process. All the other five hotels got help from environmental consulting firms. Also, one of these five hotels let the consulting firm deal with the whole process. As the majority of the criteria form involving 122 points being related to the technical service department is one of the reasons why this process concerns the technical service department the most. Besides the technical service department, the departments who are most active in the process are housekeeping, human resources and purchasing department. In the interviews conducted, five of the managers think that all of the form of 122 points and 8 point main criteria are necessary and the rating is prepared the way it should be. As the criteria of the points prepared are all about the energy efficiency and alternative energy usage show that all the criteria is necessary. The idea that businesses that fulfil all the criteria pull down the costs and therefore get profit has been accepted by all the managers. One of the managers thinks that some points in the form are unnecessary. As the example, he says that instead of showing an environment slide being shown in the lobby, it is more efficient to collect small donations in the website of the hotel to be used for environment friendly systems. The same manager gives his opinion about the inadequacy of the points in the 122 point form under the education chapter. The manager who underlined the education of the personnel advocates that it will be effective to make the area a more liveable place if the local people in the region are also given awareness on this topic.

## 5. Conclusion and Recommendations

The increase of the environment problems in the world in the recent years is one of the topics that the humankind should focus on. The rapid depletion of limited natural resources led to the research of gravitating towards different energy resources. In the field of tourism in which the natural resource usage is at high level, the businesses serving in this field are obliged to do their part in protecting the nature. Especially in the recent years, with the understanding of sustainable tourism, the accommodation businesses have started to take some measures to decrease the damage on the environment and have become a part of some social projects. The results of qualitative research prepared by the technique of interviews conducted with the managers of the hotels which have Green Star certification and operate in the field of Çeşme are listed as;

- The managers have attributed their reasons of becoming green hotels as environmental, economic and social. The costs decrease with having the Green Star certification as there is energy saving and government promotion, which are some of the main reasons why the hotel managers in this research decided to obtain this certification. Another manager indicated the reason of obtaining the certification was attracting the environment-friendly customers to the hotel. One of the managers stated that the most important reason to get this certification was to minimize the damage of the hotel on the environment.

- When the necessities of obtaining this certification for the businesses came up, we can see the sense of social responsibility, the high costs coming from energy consumption, customer requests and demands emerged the need of this certification. Some managers answered it, saying the meeting conducted with some managers emerged this mutual decision. Another department supervisor said as a corporate, they care about the concept of sustainability and that is why they felt the need to get this certification.

- When the results were analyzed, the topic majority of the hotel managers presented an opinion about is the advantages and disadvantages of this certification on the regional level. The region's having aboveground and underground natural energy sources are the most important elements we come across to while getting the Green Star certification. In addition to that, as the education and culture



level of the tourists coming to this region is high, that is also considered as a regional advantage. Depending on the education and culture level, it is believed that the customers prefer environment friendly businesses.

- When the regional disadvantages are considered, the results of the region's seasonality features and generally appealing to domestic tourists come up. While, in the region, the tourism being jammed into three months is seen as a disadvantage, it is also seen as a disadvantage by the managers that the domestic tourists are not as sensitive about environment friendly businesses as the foreign tourists and that the region predominantly appeals to the domestic tourists.

- One of the results of the research is that all the hotel managers highlight the value of this certification. Generally considered, the result that this certification is very important for the businesses comes up. Also it can be seen that the most important element of having this certification is interpreted as protection of the environment and natural resources and the business's operating for long time with the efficient use of energy. In addition to that, another important factor is the decrease in the costs with the efficient use of energy and government promotion.

- Among the results of this research, there is the criterion to be fulfilled for the hotels to become a Green Star hotel and important points about the departments which play an active role in this process. Within this research, most of the department managers highlighted the necessity of 8 main points out of 122 points in the form and stated that all the points must be in the form. However, there were those who also mentioned the gaps and shortcomings in the education part. Especially in the scope of the Green Star, a manager who mentioned that besides the hotel employees, the locals also must be informed that the points under the headline of education must be increased. The form of 122 points prepared for a tourism business certified accommodation facility to obtain Green Star Certification being mostly consisting of technical points has caused the technical department to be involved in the process. Besides the technical department, housekeeping, human resources and purchasing department are also departments which are involved in the process.

- Because the research involves the topics of the region, the study sample was limited to Çeşme. Later on, there can be a study conducted involving the hotels with Green Star certification and com-

parative analysis can be made. Also, the differences of having this certification between urban hotels and resort hotels can be presented.

- In the interviews conducted, it is seen that the managers highlight that the domestic tourists don't have the consciousness of choosing environment sensitive businesses. In the written and visual media, the advertising and promotional activities on the preference of these businesses using environment sensitive will play an active role in customers' choosing these kind of businesses. Also, the promotions will be in the quality of encouraging businesses which are not members to these kinds of systems.

- Lastly, it is suggested that the other hotel managers that want to apply for membership of environment sensitive accommodation facility will benefit from investigating the results of the research, being informed in advance about the advantages and the disadvantages of obtaining this certification and the difficulties they will encounter in the process.

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# **A Study on Determination of Service Quality Perceptions of University Students Related to a Bus Company Operating Between Çeşme and İzmir**

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## **Abstract**

Transportation is an important and inseparable part of our lives. As well as private vehicles, public transport by land, air, sea and railway may be used in order to meet the needs of commuting. As a consequence of modern life, public transportation is used for going to work, school, or for a variety of purposes. These trips may be inter-cities or districts. Subject of this research, Çeşme district is a tourism destination, 87 km away from İzmir. Residents, students and tourists in the district travel between İzmir and Çeşme by land. The purpose of this study is to determine the service quality perceived by university students in Çeşme about the bus company serving between Cesme and İzmir. With this purpose, a survey was held on the students attending Ege University and School of Cesme Tourism & Hotel Management. As a result of the survey, it was concluded that the surveyors were not happy with the prices, the menu served, communications with the company, reservations, behavior of the employees, or interior and exterior appearance of the buses. The study contributed to revealing the problems encountered with the bus company in Cesme, a significant tourism centre, serving between Cesme and İzmir.

*Key words: Cesme, transport, service quality*

# 1.Transport systems and the importance of road transport

Transport is defined by Fidan (<http://www.kentakademisi.com/sur-durulebilir-toplu-ulasim-sistemi-ve-onemi/15708/>) as provision of a certain service by an organization (a private company or the government) using a vehicle, technical or technological device to meet people's mobility and communication (message) or consignment (movable property) needs. Transport system, on the other hand, is defined as, "The set of all relevant physical, social, economic and corporate components with organized functions and interactions brought together in order to meet the need for transfer of people or goods to another location in the desired conditions and in a determined and well-defined manner (Kaya, 2012). Uludağ summarizes this relationship as, "The purpose of transport is to allow people and goods to move. People travel due to various reasons. Goods, on the other hand, are moved in order to provide a benefit. This movement is made possible by transport systems. Transport systems are important elements which shape a country's economic, social and political structure. Transport systems are indispensable for societies and constitute the most important infrastructure for cities."

From the last period of the Ottoman Empire, railway was the most important transport system used to link inland with coastal areas of the country (Avcı, 2005, p.88). In the period until 1950, policies emphasizing railway and maritime were adopted, which was the correct choice. As a result of this practice, railway transport's share in freightage was 55.1% in quantity (tonnes) in 1950, followed by maritime transport with 27.8% and road transport with 17.3%. In the same period, the distribution of transport types in passenger transport was as follows: 49.9% road transport, 42.2% railway transport, 7.5% maritime transport and 0.6% airline transport ([www.ubak.gov.tr](http://www.ubak.gov.tr)). However, significant developments are observed in road transport in this period with increased resources. The actual big development in road transport took place in 1948, following the external aid widely known as the Marshall aid, including financial and technical aids. In the 1950-60 period, the ability to travel to all parts of Turkey except for some small settlements with modern vehicles during almost all seasons was provided and the road transport system was spread all around the country in a relatively balanced way (Çetin et al., 2011). As a faster and more flexible transport system, the higher development level of road transport compared to other transport types and

similar events deepen the imbalance between transport systems in our country (Kaya, 2012). As of 01 January 2016, there is a 66.437 km road network in our country (<http://www.kgm.gov.tr/Say-falar/KGM/SiteTr/Kurumsal/YolAgi.aspx>). The number of buses used to domestic long-distance transport is 9.500. The seat capacity is more than 400.000 (<http://www.mfa.gov.tr/turkiye-de-karayolu-tasimaciligi-.tr.mfa>).

This section of the study discusses maritime, railway and airline systems in our country generally. Maritime transport system refers to the network consisting of private marine vessels, the ports which they visit and infrastructure used to transport goods from factories to terminals, distribution points and markets (Corbett and Winebrake, 2008). The maritime industry in Turkey has a significant potential for improvement with 8.333 km of coastline, the geopolitical location of Turkey which links Asia and Europe, its proximity to energy producing countries, its position on international transport routes and its sufficient road and railway connection (<http://www.ihracat112.com/denizyolu.htm>. Access Date: 16 August 2016). Railway transport, as mentioned above, was quite advanced in the first years of the Republic, yet declined after 1950s. According to 2015 data, the total length of railway tracks is 12.532 km (<http://www.tcdd.gov.tr/files/istatistik/20112015yillik.pdf>). As explained above, railway transport and maritime transport were given importance and developed until 1950s, but then road transport took the stage.

The historical course of airline transport in Turkey was in line with the general trend throughout the world (TÜSİAD 2007, p.170). The most important development in our country with regard to airline transport took place in 2003 with the “Regional Aviation Project” implemented by the Ministry of Transport. With this project, airport fees were discounted by removing special handling and educational contribution fees. The slogan of the project was decided to be “Every Turkish citizen will use the plane at least once in their life” (Ministry of Transport, 2009, p.1) and used in promotions. The Directorate General of Civil Aviation (SHGM) reports the number of registered passenger planes of Turkish airline companies to be 525 as of the end of June 2016 (<http://www.objektifhaber.com/iste-turkiyedeki-yolcu-ucagi-sayisi-337930-haber/>).

In terms of passenger transport between 2000-2015 by transport systems (Table 1), 95.9% of total passengers traveled via road

transport, whereas this rate declined to 89.2% in 2015. In the same years, the number of passengers traveled via airline transport increased about 8%, maritime transport increased from 0.03% to 0.56%, however railway transport declined from 2.2% to 1.1%. It is possible to think that passenger who used to travel via toad transport started to prefer airline transport.

Year	Road		Railway		Maritime		Airline		Total
	*Passen- ger-km	%	Passen- ger-km	%	Passen- ger-km	%	Passen- ger-km	%	
2000	185.681	95.9	4.240	2.2	56	0.03	3.555	1.84	193.532
2015	290.734	89.2	3.708	1.1	1.836	0.56	29.790	9.14	326.068

**Table 1:** Passenger Transport by Transport Systems in Turkey (2000-2015) (Passenger/km)

(Source: <http://www.tcdd.gov.tr/files/istatistik/20112015yillik.pdf>)

\*Traffic measure resulting from transport of a passenger for one kilometer.

According to 2013 data, 3.8 million (1.4%) passengers traveled via railway, 173.3 million (63.7%) passengers traveled via automobile and 94.8 million (34.9%) passengers traveled via bus, which adds up to a total of 271.9 million passengers (<http://www.tcdd.gov.tr/files/istatistik/20112015yillik.pdf>).

To assess the development of transport systems in our country generally, it is possible to say that railway transport and maritime transport fell behind after 1950s and today the road transport system dominates the country. Road transport is well ahead in passenger transport as well. In road transport, bus companies are of great importance due to 94.8 million passengers transported (2013 data).

### 1. Transport and service quality

Quality is a difficult and complex concept with dimensions which are not so easy to distinguish (Parasuraman et al., 1985). Heizer and Render (2008) define quality as the totality of features and characteristics of a product or service that bear on its ability to satisfy needs. Service quality result from a comparison of customer be-



liefs/expectations with actual service performance. Perceived service quality is defined as the degree and direction of the difference between consumer perceptions and consumer expectations (Parasuraman et al., 1988; Gronroos, 1984). If the comparison results in a negative difference between expected quality and perceived quality, the consumer evaluates the service quality to be negative. If the difference is positive, the consumer evaluates the service quality to be positive (Okumuş and Duygun, 2008, p.19). Parasuraman et al. (1985, p.47) created certain criteria in order to determine how customers perceive services provided by companies. The criteria in general are listed as follows:

- **Reliability:** Reliability means that the company honors its promises and provides the service to the customer completely with all of its employees. A consistent employee performance will have positive effects on the perspective of the customer.
- **Responsiveness:** Responsiveness concerns the willingness or readiness of employees to provide service to increase the satisfaction of the customer with the service.
- **Competence:** Competence means possession of the required skills and knowledge to perform the service, thus minimum error during provision of the service.
- **Access:** Access involves approachability and ease of contact to the service and employees and it is related to providing an appropriate place and time for services.
- **Courtesy:** It is important for positive customer perception that employees are polite and respectful against customers.
- **Communication:** Communication means keeping customers informed about the service clearly in language they can understand and listening to them, easily understanding customer requests and establishing a good dialog with the customer.
- **Credibility:** Employees' and company's leaving a trustworthy impression on the customer will affect company's image in customer's perception.
- **Security:** It means providing a secure service, in other words, providing a service which is perceived to be secure by the customer and allowing for no doubts.
- **Understanding/Knowing The Customer:** It involves making the effort to understand the customer's needs and

meeting these needs without making the customer uncomfortable.

- **Tangibles:** Tangibles include physical facilities, materials, tools or equipment and also appearance and hygiene of employees.

In their study which paved the way for many studies; Parasuraman, Berry and Zeithalm developed a method to measure service quality and named the method servqual (1988). The main purpose of servqual is to meet and exceed expectations of the customer receiving the service. Parasuraman et al. handles service quality as the degree and direction of the difference between the service provided and the customer's perception of the service. The servqual method has five dimensions: Reliability, Assurance, Tangibles, Empathy and Responsiveness. Another method used for measurement of service quality is Servperf. Servperf was developed by Cronin and Taylor as an alternative to Servqual. The basic course is to directly measure the performance perceived by the customer instead of the difference between customer expectations and perceptions as in servqual (Cronin and Taylor, 1992, p.55). The Standard Servperf Scale involves twenty two variables and five main dimensions developed by Parasuraman et al. in 1988 for the Servqual Scale (Okumuş and Yaşın, 2007, p.90).

There are several studies on measurement of service quality. Some of these studies are on transport systems. Some of the studies on consumers' service quality perceptions in airline, road and maritime transport are discussed within the scope of this study. Disney (1998) highlights that operators need to perform the following in order to provide a comfortable transport service for passengers:

- Greeting and welcoming passengers during boarding;
- Smiling at passengers;
- Answering passenger questions and problems sincerely;
- Being polite when asking for fares and thanking after receiving the fare;
- Apologizing for impediments occurring due to reasons out of control; and
- Thanking passengers and bidding farewell when getting off.

Disney summarizes customer expectations as follows:

- Service consistency and reliability;
- Providing services sincerely;

- Internal and external cleanliness of the vehicle;
- Comfort of the vehicle;
- Reasonable prices;
- Easy payment process; and
- Definite departure times.

Memiş and Cesur (2016) investigated the relationship between perceived service quality and brand loyalty with bus companies providing long-distance passenger transport services and found that the positive change in service quality results in an increase in brand loyalty. Çatı (2003) used the servperf method and found that the service quality could be improved by eliminating problems related to taking too many passengers on the bus and negative behaviors of employees. Altan and Engin (2004) measured customer satisfaction level of a travel company providing long-distance transport services. Accordingly, from the most important to the least, factors affecting the overall evaluation of the trip were found to be; the operator, catering and service, reservation and ticket sales, respect to passengers, hospitality of attendants, maintenance and cleanliness. Bardakçı and Haşiloğlu'nun (2008) evaluated service quality of companies providing long-distance passenger transport services. According to the results of the study, the most important factors for students in company selection are behaviors and personal hygiene of the operator and other personnel, attitudes and behaviors of tellers, departure and arrival times of buses. Another important finding of this study is that in case of dissatisfaction with the trip, customers do not inform the company's management about the situation, however they tend to tell about the situation to their inner circle. Park, Robertson and Wu (2004) performed a study with passengers traveling in the economy class with an airline company. According to findings, airline service quality dimensions have a positive and statistically significant correlation with airline company's image and perceptions of passengers.

## **2. Research Analyses**

The study aims to determine service quality perceptions and satisfaction levels of university students studying in Çeşme related to a bus company operating between Çeşme and İzmir.

## **2.1. Method**

The method of the research is addressed under the titles of sample, data collection tool, data analysis and reliability and validity.

## **2.2. Sample**

The main purpose of the study is to reveal service quality perceptions of university students related to a bus company operating between Çeşme and İzmir. For this reason, the population of the study is made up of students of Çeşme Vocational School of Tourism and Hotel Management. The study was performed between the dates of 9-13 November 2015. The students who volunteered to participate after being informed about the purpose were included in the study. Before the application, the students were informed about the scales and the purpose of the study. 269 students participated in the study.

The number of students registered to Çeşme Vocational School of Tourism and Hotel Management was found to be 500 and 269 students were reached at the end of the study. Sekaran notes that a sample of 217 participants is sufficient for a population of 500 (Sekaran, 1992, p.253). The number of students reached is quite good with 53.8%.

## **2.3. Data Collection Tool**

A survey form was used for data collection purposes. The survey form consists of two parts. The first section involves questions related to demographic characteristics of the participants and the second section involves questions aimed at evaluating the bus company operating between İzmir-Çeşme. The survey was developed as a result of a literature review.

## **2.4. Data Analysis**

The data obtained as a result of the study were analyzed with computer software. Frequency, percentage, arithmetic mean and standard deviation values were used to determine relations within the study design.

## **2.5. Reliability and Validity**

“Survey for The Evaluation of The Bus Company Operating Between İzmir-Çeşme” is 5-point Likert scale consisting of 30 items. According to Büyüköztürk, the reliability coefficient, i.e. Cronbach’s Alpha, of a test must be at least 0.70 (Büyüköztürk, 2010, p.170). The Çeşme Image Survey used in the study was tested with the Cronbach’s Alpha Reliability Test for the sample of university students (n=269) and the reliability coefficient was calculated to be 0.92.

Corrected-item Total Correlation was found to vary between 0.320 and 0.646. It is noted that items with Corrected-item Total Correlation of 30 and above discriminate individuals better and therefore need to be included in the scale (Çokluk, Şekercioğlu and Büyüköztürk, 2012).

## **3. Findings and Discussion**

In order to ensure the integrity of narration, the findings title is discussed under two sub-titles: the demographic characteristics of the sample and findings related to the hypothesis.

### **3.1. Demographic characteristics of the sample**

Demographic characteristics of the participants are given in Table 2. In distribution of the participants by gender, 47.6% (128 participants) selected female, 50.6% (136 participants) selected male and 1.9% (5 participants) selected other. 190 participants attended regular education, whereas 79 participants attended evening education. In terms of income level; 44.2% (119 participants) had an income between TL 0-400, 33.8% (91 participants) had an income between TL 401-800, 15.6% (42 participants) had an income between TL 801-1200, 5.9% (16 participants) had an income between TL 1201-1600, 0.4% (1 participants) had an income between TL 1601-2000.

In terms of cities where the participants lived with their parents, the provinces with ten or more participants were as follows: İzmir (42 participants), İstanbul (40 participants), Bursa (16 participants), Antalya (14 participants), Muğla (11 participants), Kocaeli (10 participants).

<b>The Distribution of The Participants by Gender (%)</b>		
Variables	Frequency	Percentage
Female	128	47.6
Male	136	50.6
Other	5	1.9
Total	269	100.0
<b>The Distribution of The Participants by Educational Program (%)</b>		
Variables	Frequency	Percentage
Regular Education	190	70.6
Evening Education	79	29.4
Total	269	100.0
<b>The Distribution of The Participants by Income Level (%)</b>		
Variables	Frequency	Percentage
0-400	119	44.2
401-800	91	33.8
801-1200	42	15.6
1201-1600	16	5.9
1601-2000	1	.4
Total	269	100.0
<b>Table 2:</b> The Distribution of The Participants by Gender, Educational Program, and Income Level (%)		

### 3.2 Findings related to evaluation

The survey related to evaluation of the bus company operating between İzmir-Çeşme included 30 items and the participants were asked to assess these items with a 5-point Likert scale. Mean values related to answers are shown in Table 3. Since the scale was examined within the framework of 5-point Likert scale, the items with a mean value above 3.00 indicate a high level positive agreement, whereas the items with a mean value below 3.00 indicate a lower level of positive agreement. Evaluating items in the survey in a general sense, it was seen that all items had a mean value below 3.00 and involved negative agreement at different weights. The highest negative agreement belonged to the item “Ticket prices are reasonable” (1.14). 90% (242) of the participants selected the “Strongly Disagree” option. The following item with the highest level of negative agreement was “The company’s catering menu is adequate” (1.39), for which 74% (199) of the participants selected the “Strongly Disagree” option and 16.7% (45) of the participants selected the “Disa-

gree” option. The following item with the highest negative agreement was “I would recommend the company to others” (1.48). 69.9% (188) of the participants responded with “Strongly Disagree”, whereas 15.6% (65) responded with “Disagree” to this item.

The items with a mean values between 1.48-1.98 and indicated a low level of negative agreement were “I receive the service that I expect from the company” (1.53), “Service in buses is presented in the way that I want” (1.63), “Bus personnel have adequate training and knowledge” (1.73), “I am satisfied with the manner bus personnel examine and try to resolve my complaints” (1.79), “Reservation/ticketing officers are kind and friendly” (1.84), “Attendants are friendly” (1.85), “I am satisfied with attendants’ attention to passengers” (1.87), “I am generally satisfied with travel with buses.” (1,87), “I think buses are new enough.”(1.90), “I find attendants’ dialog with passengers to be positive.” (1.91).

The items with a mean value between 2.00 and 2.63 were “Bus personnel are patient and tolerant” (2.00), “Bus personnel have a positive manner of speech” (2.05), “I am satisfied with the phone reservation service” (2.15), “It is easy to reach/contact offices” (2.18)”, “The reservation process functions smoothly” (2.24), “The communication between offices is sufficient” (2.24), “I am satisfied with internal appearance of buses” (2.35), “Departure times are appropriate” (2.36), “Bus personnel behave positively to each other” (2.38), “Buses are clean”, (2.43), “Buses leave on time” (2.56), “I am satisfied with external appearance of buses” (2.63).

The survey values of range (%), average, standard deviation of bus company operating between İzmir-Çeşme								
		Stron gly Agree	Agr ee	Neu- tral	Disa- gree	Stron gly Disa- gree	Me an	SD
1. It is easy to reach/contact offices.	F	91	85	55	29	9	2,18	1,11
	%	33,8	31,6	20,4	10,8	3,3		
2. I am satisfied with the phone reservation service.	F	97	89	35	39	9	2,15	1,16
	%	36,1	33,1	13,0	14,5	3,3		

3. Reservation/ticketing officers are kind and friendly.	F	121	92	37	15	4	1,84	,96
	%	45,0	34,2	13,8	5,6	1,5		
4. The reservation process functions smoothly.	F	86	84	53	39	7	2,24	1,12
	%	32,0	31,2	19,7	14,5	2,6		
5. The number of offices is adequate.	F	88	80	53	45	3	2,23	1,11
	%	32,7	29,7	19,7	16,7	1,1		
6. The communication between offices is sufficient.	F	77	87	73	26	6	2,24	1,04
	%	28,6	32,3	27,1	9,7	2,2		
7. Departure times are appropriate.	F	80	80	51	48	10	2,36	1,18
	%	29,7	29,7	19	17,8	3,7		
8. Buses leave on time.	F	76	63	43	77	10	2,56	1,26
	%	28,3	23,4	16,0	28,6	3,7		
9. Buses arrive in İzmir on time.	F	77	58	61	69	4	2,49	1,19
	%	28,6	21,6	22,7	25,7	1,5		
10. The company's catering menu is adequate.	F	199	45	15	9	1	1,39	,773
	%	74	16,7	5,6	3,3	,4		
11. Bus personnel have adequate training and knowledge.	F	142	70	44	12	1	1,73	,91
	%	52,8	26,0	16,4	4,5	,4		
12. Bus personnel behave positively to each other.	F	72	64	93	37	3	2,38	1,05
	%	26,8	23,8	34,6	13,8	1,1		
13. Bus personnel are patient and tolerant.	F	108	74	66	20	1	2,00	,99
	%	40,1	27,5	24,5	7,4	,4		
14. Bus personnel have a positive manner of speech.	f	97	89	55	27	1	2,05	1,00
	%	36,1	33,1	20,4	10,0	,4		
15. I am satisfied with the manner bus personnel ex-	f	136	71	45	16	1	1,79	,95
	%	50,6	26,4	16,7	5,9	,4		



amine and try to resolve my complaints.								
16. I am satisfied with drivers' compliance with traffic rules.	f	42	43	94	83	7	2,88	1,90
	%	15,6	16	34,9	30,9	2,6		
17. Attendants are friendly.	f	121	86	44	17	1	1,85	,93
	%	45,0	32	16,4	6,3	4		
18. I am satisfied with attendants' attention to passengers.	f	118	85	47	19	-	1,87	,94
	%	43,9	31,6	17,5	7,1	-		
19. I find attendants' dialog with passengers to be positive.	f	116	77	61	14	1	1,91	1,10
	%	43,1	28,1	22,7	5,2	4		
20. I am satisfied with the comfort of buses (seat, cushion, etc.).	f	123	69	38	37	2	1,98	1,10
	%	45,7	25,7	14,1	13,8	,7		
21. I think buses are new enough.	f	131	66	42	27	3	1,90	1,06
	%	48,7	24,5	15,6	10,0	1,1		
22. Buses are clean.	f	75	61	70	60	3	2,43	1,15
	%	27,9	22,7	26,0	22,3	1,1		
23. Buses' ventilation systems work well.	f	84	71	53	51	10	2,37	1,21
	%	31,2	26,4	19,7	19,0	3,7		
24. I am satisfied with external appearance of buses.	f	59	58	79	67	6	2,63	1,14
	%	21,9	21,6	29,4	24,9	2,2		
25. I am satisfied with internal appearance of buses.	f	74	77	72	41	5	2,35	1,09
	%	27,5	28,6	26,8	15,2	1,9		
26. Ticket prices are reasonable.	f	242	18	6	2	1	1,14	,511
	%	90	6,7	2,2	,7	,4		
27. Service in buses is presented in the way that I want.	f	155	69	34	11	-	1,63	,85
	%	57,6	25,7	12,6	4,1	-		

28. I am generally satisfied with travel with buses.	f	117	92	37	23	-	1,87	,94
	%	43,5	34,2	13,8	8,6	-		
29. I would recommend the company to others.	f	188	42	29	9	1	1,48	,84
	%	69,9	15,6	10,8	3,3	,4		
30. I receive the service that I expect from the company. 1. It is easy to reach/contact offices.	f	169	65	27	7	1	1,53	,80
	%	62,8	24,2	10,0	2,6	,4		

**Table 3:** The survey values of range (%), average, standard deviation of bus company operating between İzmir-Çeşme

#### 4. Conclusion and Recommendations

The study was conducted with the aim of evaluating the service quality of the bus company operating between İzmir-Çeşme and the satisfaction levels of university students using the company. Considering that items with a mean values above 3.00 indicate positive agreement, no item had a positive agreement among 30 items. The highest negative agreement belonged to the item “Ticket prices are reasonable” (1.14). 90% (242) of the participants selected the “Strongly Disagree” option. Based on this high agreement level, it is possible to say that the company needs to adjust its ticket prices. Considering that the participants were students, it can be said that the practice of different prices for students may increase the participants’ frequency of use of the bus company. Also, considering that the number of passengers traveling between İzmir-Çeşme for business purposes, a more comprehensive solution is required. The next items with the highest negative agreement level was “The company’s catering menu is adequate” (1.39), followed by “I would recommend the company to others” (1.48). The item related to the catering service of the company was the item with the second lowest satisfaction level, therefore a diversification in the catering menu is required. Also, the item related to recommending the company to others had a high level of negative agreement. This item clearly demonstrates the overall dissatisfaction with the service quality. In addition, it is un-

derstood that the participants had negative opinions about the communication with the company, reservation, behaviors of the personnel, internal and external appearance of buses as well. For this reason, the company needs to adapt to the conditions of the present day by renewing their reservation process with practices such as online reservation and hot-line reservation. Also, according to the results of the study, the company needs to be more careful about the personnel selection and training process and eliminate customer-personnel problems. In conclusion, it is possible to say that the bus company operating between İzmir-Çeşme needs to make rearrangements in order to eliminate negativities in service quality perceived by university students studying in Çeşme. This is the first study on the subject and it will shed light to future studies on determination of service quality perceptions of different groups such as summer house vacationists, tourists and Çeşme residents related to the bus company.

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# **Tourist Satisfaction and Destination Loyalty / The Case of Turkish Visitors on the Island of Chios**

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## **Abstract**

This paper investigates the characteristics of Turkish tourists visiting the island of Chios as well as the factors affecting their satisfaction. A primary research led to identifying and defining the factors related to tourist satisfaction and proving the strong correlation between tourist satisfaction and destination loyalty. The results of the primary research have on the one hand confirmed the results of previous international scientific researches and on the other hand allowed formulating policy proposals aiming at strengthening the tourist satisfaction of Turkish tourists and their loyalty to the destination and tourism enterprises.

*Key-words: tourist satisfaction, destination loyalty, tourism enterprises, destination loyalty, Turkish visitors, Chios island.*

## **1. Introduction**

The term tourist satisfaction is of utmost importance both for the evaluation of a tourist's experience itself and for the development and sustainability of a tourism product – destination. According to Morgan, Attaway & Griffin (1996) customer satisfaction is the key to corporate success in the modern competitive environment. Tourist satisfaction refers to the general evaluation and satisfaction felt by tourists from their tourist experience at the destination and the fulfillment of their expectations and needs (Kozak & Remington, 2000; Echtner & Ritchie, 2003; Chen & Chai, 2007). Satisfaction depends on a number of factors, which can be very dissimilar between tourists with different characteristics. Tourist satisfaction is affected by a series of factors related to the characteristics of a destination, a trip but also of the tourists themselves. The above ascertainment renders it very difficult to identify and define all the factors contributing to tourist satisfaction and even more difficult to improve them. According to Aliman, Hashim, Wahid & Harudin *“there is no complete universal cause-and-effect model found specifically for measuring tourist satisfaction”* (2016: 175).

Tourist loyalty is one of the most important critical aspects for destination marketers as it is the most desirable and requires less costs for a destination to retain its existing tourists than to attract new ones (Loureiro & Gonzalez, 2008). Various different studies indicate the important positive correlation between tourist satisfaction and loyalty (Yoon & Uysal, 2005; Chen & Tsai, 2007; Chi & Qu, 2008; Lee, Jeon & Kim, 2011; Prayag & Ryan, 2012; Lam & So, 2013; Chiu, Zeng & Cheng, 2016). Satisfied tourists are highly likely to repeat their visit to the destination and recommend it to others (friends and relatives).

## **1. Literature Review**

### **1.1 Tourists' satisfaction**

There have been many definitions attributed to tourist satisfaction. Chon (1989) argued that tourist satisfaction is based on the comparison between previous images that the tourist has of a destination and real feelings, images and experiences acquired. Roest and Pieters

(1997) claimed that satisfaction is a relative concept that includes cognitive and emotional parameters and is related more to the consumers (and less to the product), which in terms of a cognitive or emotional process take into account the advantages and disadvantages of a product. Oliver (1999) defined customer satisfaction as the evaluation of the potential deviation between previous expectations and real performance of products or services. Pizam & Ellis (1999) argued that satisfaction is a psychological situation of individuals that includes the feeling of wellness and the pleasure that the outcome is the one expected from a product or service. Moutinho (2001) defines satisfaction as the degree to which customers feel that they have been rewarded from a destination (overall result), taking into account the sacrifices they have made for their trip. The study of several more definitions revealed that authors converge on the fact that satisfaction is a psychological and emotional situation that derives from each customer's evaluation of a product or service purchased and is related to a customer's expectations and buying experience.

Recent studies have revealed that the factors which are considered very important by tourists and affect their overall satisfaction are the following: accommodations, activities, accessibility, entertainment, shopping facilities (Yoon & Uysal, 2005; Geng– Qing, Chi & Qu, 2008); hospitality – friendliness of local population, environmental quality, preservation of cultural inheritance, gastronomical quality, tourist information, public safety, cleanliness, noise, existence of appropriate signs and fair pricing (Serrato, Teo, Diaz, Garcia & Castillo, 2010). Moreover, among the factors affecting tourist satisfaction are also the waiting time for the services provided during their stay; the demographic characteristics of tourists (Huh, 2002); the material components of a tourism product, the services and activities as well as the mood and feelings of the travelers (Sirakaya, Petrick & Choi, 2004). The overall satisfaction of tourists is the combination of the satisfaction of all individual products, experiences, services and activities of a tourism product; still, not all of them affect satisfaction to the same extent.

## **1.2 Destination image**

Images are of vital importance for a destination, since they create a representation of a certain location in the mind of potential tourists and give them a *pre taste* of the destination (Hunt, 1975). As tourists have no objective idea about the destinations they wish to visit, the

destination images are the ones affecting tourist choices, the realization of a journey, and the final evaluation of a destination and the level of satisfaction. Fakeye and Crompton (1991) defined the image of a destination as the mental representation of knowledge, emotions and overall viewpoint of a person about a destination. The destination image is directly influenced by the quality of the products and services offered and the tourist satisfaction, whereas it has a great impact on their intention to revisit the same destination (Bigne, Sanchez & Sanchez, 2001). It has been proved that there is a two-way relation between destination image and tourist behavior – satisfaction, since the image influences the behavior whereas former experiences can influence the creation of an image. Moreover, the image influences tourist expectations, satisfaction and loyalty (Chen & Phou, 2013; Ramseook-Munhurrn, Seebaluck & Naidoo, 2015; Kyriakaki, Banis, Stavrinoudis & Doumi 2015; Chiu, Zeng & Cheng, 2016).

### **1.3 Tourists' expectations – perceived quality and value**

Millan & Esteban (2003) define expectations as consumers' needs or desires, which are determined by what they themselves actually expect to receive from those offering their services, before they actually receive them. Tourists' expectations depend on the intensity of their needs, their former experiences, word of mouth, but also on the promise made directly or indirectly by those responsible for tourism products and services (Parasuraman, Zeithaml & Berry, 1985). According to Oliver's expectation confirmation theory (1980), which is the most renowned expectation theory, consumers' satisfaction results from the comparison between the expectations and the evaluation of the product's or service's performance. Many authors and researchers believe that expectation has a direct impact on perceived value and on satisfaction (Xia, Jie, Chaolin & Feng Xia, 2009; Lee, Jeon & Kim, 2011). Some consider that expectation is linked to the evaluation of the money spent and the services offered (perceived value); whereas others claim that expectation influences tourists' feelings about the services (satisfaction). Bouhalis (2000) states that the perceived quality of a destination is based on the evaluation of the individual products and services offered by a large number of tourism entrepreneurs, as well as on the interactions of the tourists with the inhabitants of the area. Most of the definitions of perceived quality link it with the consumers' subjective judgment of a service. This judgment is to a great extent the resultant of the gap between customers' expectations and the realistic perception of a service



(Zeithaml, Bitner & Gremler, 2010; Liu & Yen, 2010). Thus, customers are satisfied, when the difference between the expected and the perceived quality of the service is minor, if not nonexistent.

The perceived value is the overall evaluation of a product's utility by the consumers, based on their perception of what they received and what they offered (Zeithaml, 1988). Woodruff (1997) claimed that the concept of value differs, depending on the circumstances, under which the customers think about the value. If they repeat the purchase, the perception of the value after the purchase corresponds to the expectancies they had before the first purchase. The perceived value of the destination refers to the evaluation of the destination, based on the benefits gained (Chen & Tsai, 2007). Gallarza & Saura (2006) concluded that there is a correlation between the following: performance (expected and actual) and quality, quality and perceived value, perceived value and loyalty, and perceived value and satisfaction.

#### **1.4 Tourists' destination loyalty**

Loyalty is a kind of agreement between a customer (tourist) and a provider (destination, tourism enterprise), where the customer chooses the same provider again and again and recommends the provider to others, regardless of other offers the customer has, while the provider offers to a loyal customer more favorable conditions (Mason, Tideswell & Roberts, 2006). Said loyalty is influenced by many factors, such as the nationality of tourists (local or foreigner) (Mechinda, Serirat, & Gulid, 2009); the distance tourists have to travel to reach a destination (McKercher & Denizci, 2010); the stage of a destination's life cycle (Kozak, 2001). Loyalty and consumers' satisfaction are inextricably linked to each other. According to the loyalty theory, tourists' loyalty to a tourist destination is influenced by their satisfaction (Baker & Crompton, 2000; Kozak & Rimmington, 2000; Bigne, Sanchez & Sanchez, 2001; Kozak, 2001; Caneen, 2003; Jridi, Klouj & Bakini, 2014). According to Yoon & Uysal (2005), tourists' loyalty to a destination is positively linked to the satisfaction deriving from their experiences, whereas tourist satisfaction is positively linked to their motives.

Oliver (1999), however, argued that although satisfaction is a necessary prerequisite, still it is not capable of creating customers' loyalty. The intention of repeating a trip is not an entirely reliable indicator, since the intention is more often an indication of the satisfaction

and not much of a guarantee for repeating the trip (Um & Chon, 2006). Many tourists may express high levels of satisfaction, even if they have no intention of returning to the destination, given that this choice is influenced by a plethora of internal and external factors.

Destination loyalty is an important factor that influences the behavioral intention of tourists, meaning their intention of revisiting and recommending the destination to others (Zhang, Fu, Cai & Lu, 2014; Kyriakaki et al., 2015). The destination loyalty of a tourist is related to a great extent, but not entirely, to the decision of revisiting a certain destination and is surely a result of the overall satisfaction from the last trip to the above destination. For many destinations, tourists with high level of loyalty account for an important market share, since it is more likely for them to revisit a destination, to stay longer compared to those visiting for the first time, while they tend to spread positive information through word of mouth (WOM) and to participate in more activities (Li, Cai, Lehto & Huang, 2010; Zhang, Fu, Cai & Lu, 2014). The above analysis indicates that the tourists' motives and expectations, the destination images, the perceived quality and value precede satisfaction, whereas the destination loyalty, the good reputation and publicity on behalf of tourists follow it.

## **2. Research Methodology**

The objective of the primary research is to study the characteristics and the profile of the Turkish tourists visiting the island of Chios, to investigate the degree of their satisfaction with the products and the services offered as well as to identify the factors that influence and are connected with their satisfaction with the destination. The investigation tool used is a structured questionnaire, which took its final form after successive drafts (Javeau, 2000) and was subjected to a preliminary control; prior to its use it was also tested with a small group of participants (Angelis & Dimaki, 2011). It consisted of 25 closed-type questions, in order to collect information on the opinion of the respondents on a series of evaluation questions (Javeau, 2000) and had a rating scale from 1 to 5 (Angelis & Dimaki, 2011). The questionnaire was divided into 4 sections: the first section investigated the characteristics of the tourists and the trip, the second is dedicated to the tourist satisfaction with the trip, the third studied the correlation between quality and value, the expectations, the loyalty and the improvement suggestions, and the fourth examined the demographic characteristics of the respondents. The selection of the

sample was based on the population's size, on the one hand, and the research's goals on the other. The accuracy level or the sampling error, the level of trust or risk, and the variability of the measured characteristics were also taken into account. As far as the research's errors are concerned, a representativeness rate of 0.95 was agreed upon in advance. The research was conducted via convenience sampling at the customs house of Chios island from January to March 2014 upon the departure of Turkish tourists from the island. Two hundred and twenty questionnaires were distributed, out of which 205 were correctly filled out. Before the statistical analysis of the data, a sample validity test was carried out to verify whether the distribution of the selected variables in the sample is similar to the relative distribution in the population. The data analysis was conducted with the use of the Statistical Package for the Social Sciences (SPSS23) and the implemented statistics were descriptive (numerical and graphical) and inferential (control of hypotheses and examination of correlations) (Siomkos & Vasilopoulou, 2005). The main restriction of the current research is that by default it focuses on tourists coming from just one specific country. Thus, the following results and relative conclusions can not be generalized.

### **3. Research Results**

#### **3.1 Sample profile**

As far as the respondents' profile is concerned, the group aged 25-34 predominates with 29.6%, followed by the group aged 45-54% (24.4%). Eighty tree percent of the total respondents were working, out of which 43.7% as freelancers, 25.2% as public servants and 14.1% as employees in the private sector. In regard to the education level, 65.2% of the tourists are university graduates, 19.3% have a Master's degree and 3% a Ph.D. With reference to the income, 39.3% of the respondents earn more than 3,001 Turkish Liras (TL) a month, 24.4% earn between 2,201 and 3,000 TL, 15.6% earn between 1,501 and 2,200 TL and the rest of the respondents (20.7%) earn less than 1,500 TL.

#### **3.2 Trip characteristics**

The majority of the tourists (51.9%) have already visited the island once, whereas there was a high percentage (50%) of respondents who have visited the island 4 times or more. According to Kozak

(2001), tourists who have already visited a destination once or more frequently are more likely to repeat the same trip in the future. However, the duration of stay of Turkish tourists on the island is very limited. More particularly, 43.7% of the tourists stayed less than 24 hours, whereas only 6.7% stayed 4 days or more. The main reason of travelling was the easy access to a foreign country (43.6%), followed by relaxation (37.8%), culture (33.3%), and shopping and entertainment (28.9% for both replies). The main source of information about the island was the internet (37.8%) followed by friends (31.9%).

	(%)		(%)
<i>Is this your first trip to Chios?</i>		<i>What were your main reasons for visiting Chios?</i>	
Yes	48.1	Relaxation	37.8
No	51.9	Shopping	28.9
		Entertainment	28.9
		Business	4.4
<i>How many times have you visited Chios?</i>		Culture / History	33.3
once	5.7	Nature	26.7
2-3 times	43.3	Easy access	43.7
4 or more	50.0	Visiting friends	2.2
		Lifestyle	19.3
		Other	8.1
<i>How long did you stay on Chios?</i>		<i>Where did you gather information about the island?</i>	
< 24 hours	43.7	Friends	31.9
1-3 days	49.6	Family	3.7
4-5 days	3.0	Tourist guides	13.3
>6 days	3.7	Internet	37.8
		Travel agencies	9.6
		I already knew about the island	18.5
		Former visits	21.5
		Other	3.0

**Table 1:** Trip characteristics (n=205)

### 3.3 Destination satisfaction

As it arises from the examination of the existing literature, tourist satisfaction depends on many factors related to material and immaterial characteristics of the destination. In the current research the tourists’ destination satisfaction derives from the analysis of 19 variables (Meng, Tepanon & Uysal, 2006; Chi & Qu, 2008).

<b>Variables (how satisfied are you with the following)</b>	<b>Mean</b>
Range of athletic activities	3.150
Public transport	3.200
Museums	3.250
Road infrastructure	3.475
Flora and fauna	3.600
Historical attractions	3.625
Cleanliness	3.625
Architecture	3.725
Transport to and from the island	3.750
Nature – landscapes	3.825
Beaches	3.850
Atmosphere	3.900
Local gastronomy	4.000
Public safety	4.000
Island's villages	4.025
Traditions – Cultural Events (Rocket War, Carnival parades “Mostra”, etc.)	4.025
Medieval villages (Pirgi, Mesta, etc.)	4.050
Climate	4.050
Local products	4.125

**Table 2:** Destination satisfaction

With regards to the satisfaction, the mean for the variables related to the destination varies between 3.15 and 4.125. This fact indicates that the average tourist satisfaction with the destination is high. In particular, the categories with the highest satisfaction ratings were the local products (4.125), the villages and the island's traditions (4.025), the medieval villages and the climate (4.05), the local gastronomy and the island's safety (4.00). The categories that scored a mean under 4 are the satisfaction with the island's atmosphere (3.90), its landscapes (3.825), its beaches (3.85) et al. The lowest rankings were observed in the categories road infrastructure (3.475), museums (3.25), public transport (3.20) and range of athletic activities (3.15).

### **3.4 Satisfaction with the services offered at the destination**

The study of the 8 variables measuring the satisfaction from the services offered in the destination revealed that the mean varies between 3.49 and 3.97. The lowest rankings were observed in the category of services in the public sector compared to the services in the private sector.

<b>Variables (how satisfied are you with the following)</b>	<b>Mean</b>
Public services / the customs house	3.490
Shops	3.550
Public services / the tourist information office	3.680
Car / motorcycle rental (in general)	3.750
Travel agencies	3.870
Entertainment and nightlife	3.910
Accommodation	3.920
Restaurants and food service industry	3.970

**Table 3:** Satisfaction with the services offered at the destination

Serrato et al., 2010, also reached similar conclusions in a former research they conducted. Lichtle, Llosa & Plichon (2002) stated that there are 4 categories that contribute -to a bigger or lesser extent- to the satisfaction: a) key elements that contribute greatly to the satisfaction, either positively or negatively; b) plus elements that contribute to the satisfaction, when they are evaluated as positive, but do not contribute to the dissatisfaction, when they are evaluated as negative; c) basic elements that contribute greatly to the dissatisfaction, when they are evaluated as negative, but do not have such a strong impact on the satisfaction, when they are evaluated as positive; d) secondary elements that barely contribute to the satisfaction, since they are not an important priority for tourists. The first three categories refer mainly to the tourism industry (private sector mostly), whereas the secondary elements usually refer to supporting infrastructures (public sector). Thus, the respondents expressed lower satisfaction with secondary elements, which, however, are not considered as particularly important, according to the aforementioned analysis.

### **3.5 Satisfaction with the human factor**

The tourist satisfaction with the human factor has been studied by many researchers (Chi & Qu, 2008; Serrato et al., 2010); in the present research 4 variables were chosen.

<b>Variables (how satisfied are you with the following)</b>	<b>Mean</b>
Total travelling experience on the island	4.144
Interaction with the locals	4.186
Hospitality	4.203
Locals' friendliness	4.305

**Table 4:** Satisfaction with the human factor

With regards to the satisfaction with categories related to the human factor, the scale of the answers' mean value lies in particularly high levels (4.144 to 4.305). The locals' friendliness dominates among the categories (4.305), followed by hospitality (4.203), interaction with the locals (4.186) and the total travelling experience on the island (4.144). Serrato et al., 2010, also underlined the importance of the human factor in the evaluation of tourist satisfaction, since the best evaluated variables in their research were hospitality and the locals' friendliness (scores 8.71/10).

### 3.6 The intention of revisiting

The data analysis showed that a significantly high percentage of Turkish tourists (94.1%) wish to visit the island again. This percentage is particularly encouraging for the destination, mostly because of the positive influence of the WOM. The intention of repeating the trip constitutes one of the basic elements of tourists' loyalty to a destination (Zhang et al., 2014) and is an important indication for the repetition of the trip. In marketing terms, the creation of loyal tourists is much more effective compared to the search for new customers, and results in lower costs for the promotion of the destination or the enterprise (Loureiro & Gonzalez, 2008).

### 3.7 Hypothesis testing

Based on the theoretical approaches of tourist satisfaction and the variables that determine it, the following hypotheses were examined (Yoon & Uysal, 2005; Chen & Tsai, 2007; Chi & Qu, 2008; Bosque & San Martin, 2008; Dmitrovic, Cvelbar, Kolar, Brencic, Ograjensek Zabkar, 2009; Lee, Jeon & Kim, 2011; Marinkovic, Senic, Kocic, & Sapic, 2011; Prayag & Ryan, 2012; Lam & So, 2013; Chiu, Zeng & Cheng, 2016; Wahid, Aliman, Hashim & Harudin, 2016).

Hypothesis	Value	p value
<i>H1</i> . Tourist satisfaction has a direct impact on destination loyalty	26.039	0.000
<i>H2</i> . Tourist satisfaction leads to recommending the destination	34.810	0.000
<i>H3</i> : Satisfaction is greater among repeaters	4.695	0.454
<i>H4**</i> : Tourist satisfaction is related to the demographic characteristics of tourists	2.170	0.895
<i>H5**</i> : Trip characteristics (e.g. duration, organization etc.) affect tourist satisfaction	10.733	0.771

<i>H6</i> : The total expenses of the trip affect tourist satisfaction	29.063	0.707
<i>H7**</i> : The tourists' sources of information influence their satisfaction with the trip	13.163	0.220
<i>H8</i> : The quality of the products/services in relation to the money spent on them plays a role in tourist satisfaction	13.404	0.200
<i>H9</i> : Satisfied tourists are the ones whose expectations are fulfilled	12.380	0.300

**Table 5.** Estimated Standardized Coefficients

\* $p < 0.05$ , \*\*partial correlation

*Hypothesis 1* is confirmed ( $p=0.000$ ), since the satisfaction of Turkish tourists has a direct impact on the intention of returning to the destination. This result confirms the results of former researches conducted by Yoon & Uysal, 2005; Chen & Tsai, 2007; Chi & Qu, 2008; Lee, Jeon & Kim, 2011; Prayag & Ryan, 2012; Lam & So, 2013; Chiu, Zeng & Cheng, 2016. *Hypothesis 2* is confirmed ( $p=0.000$ ), since the eagerness of Turkish tourists to speak positively about the island of Chios is directly linked to their satisfaction with the destination. It is therefore confirmed that tourist satisfaction leads to positive WOM, since the number of earlier researches showed that destination loyalty, the intention of returning to the destination, and its recommendation depend on the total tourist satisfaction (Yoon & Uysal, 2005; Dmitrovic et al., 2009; Bosque & San Martin, 2008; Chi & Qu, 2008; Lee, Jeon & Kim, 2011; Lam & So, 2013; Chiu, Zeng & Cheng, 2016). *Hypothesis 3* is rejected ( $p=0.454$ ), since, according to the research, the overall satisfaction of Turkish tourists is not affected by the fact, whether this is their first visit on the island or whether they are repeaters. Wahid et al., (2016) conclude, based on a research they conducted in Malaysia, that repeaters appear to be more satisfied compared to first time visitors; however, they express a particular dissatisfaction with certain infrastructures and services of the destination. *Hypothesis 4* is not entirely confirmed ( $p=0.895$ ), since the overall satisfaction of Turkish tourists is not related to their demographic characteristics, with the exception of the monthly income ( $p=0.003$ ). This result is aligned with the results of other researches, such as the research conducted by Huh in 2002 in Virginia's historic triangle (Williamsburg, Jamestown and Yorktown). This research examined if there is a differentiation in the overall tourist satisfaction with regards to their demographic characteristics and revealed that the overall satisfaction depends only on the gender.



*Hypothesis 5* is not entirely confirmed ( $p=0.771$ ), since the overall satisfaction is not related to the trip's characteristics. In the case of the trip's organization, however, it appears that it influences the overall satisfaction with the trip ( $p=0.002$ ). This result is similar to the findings of other researches, such as the one conducted by Marinkovic et al., (2011), which proved that travel agencies influence significantly their customers' satisfaction. *Hypothesis 6* is not entirely confirmed ( $p=0.707$ ), since the overall satisfaction of Turkish tourists is not affected by the total expenses of the trip. Oliver and Swan (1989) claimed that customer satisfaction is related to the expenses endured by a customer. In particular, they claimed that satisfaction is achieved, when customers receive more value for the money, time and effort they invested. This approach can lead to the concept of the perceived value, which is positively related to satisfaction, as indicated below. *Hypothesis 7* is not entirely confirmed ( $p=0.220$ ), since satisfaction is not related to the tourists' sources of information, with the exception of the internet ( $p=0.010$ ), which appears to be the only source of information influencing the overall tourist satisfaction. Prior information about the destination often creates expectations that influence tourist satisfaction as a comparison between the expected benefits and the actual tourist experience takes place. Perhaps the large amount of information available on the internet allows having realistic expectations, with whatever consequences this might have on tourist satisfaction.

*Hypothesis 8* is not confirmed ( $p=0.200$ ), since the perceived relation between quality and price is not related to the overall satisfaction of Turkish tourists; this result is of particular interest, as it contradicts the results of other researches. In particular Lee, Yoon & Lee, 2007, argued that the perceived value may be distinguished into functional, overall and emotional value. According to this approach, the functional value refers to the evaluation of the relation between quality and price, which affects satisfaction. *Hypothesis 9* is not confirmed ( $p=0.300$ ), since the overall satisfaction is not significantly related to the fulfillment of expectations. Although most of the researches agree on the fact that the realization of expectations leads to customer/tourist satisfaction, this is often a necessary, but not sufficient condition, since –according to the literature- there are a number of factors influencing the overall satisfaction. Johnson, Anderson and Fornell (1995) and Bosque & San Martin (2008) reached similar conclusions with the present research.

## 5. Conclusions and Recommendations

Research into the interrelationship between tourist satisfaction, loyalty, expectation, etc., is important from a theoretical and managerial perspective as it may contribute to identifying the factors that influence tourist satisfaction and help destination to develop an appropriate marketing strategy. On a theoretical level, it was revealed that the overall tourist satisfaction is the assemblage/ aggregation of the satisfaction with individual elements of the tourism product; each individual element influences the overall satisfaction to a different extent (Lichtle, Llosa & Plichon, 2002; Chi & Qu, 2008; Serrato et al., 2010). It was confirmed that tourist satisfaction affects to a great extent tourist loyalty and commitment to a destination, which also affects their behavioral intention to revisit the destination and recommend it (WOM) to others (Kozak & Rimmington, 2000; Baker & Crompton, 2000; Bigne, Sanchez & Sanchez, 2001; Kozak, 2001; Yoon & Uysal, 2005; Chen & Tsai, 2007; Chi & Qu, 2008; Bosque & San Martín, 2008; Chi & Qu, 2008; Dmitrovic et al., 2009; Lee, Jeon & Kim, 2011; Prayag & Ryan, 2012; Lam & So, 2013; Chiu, Zeng & Cheng, 2016).

A number of factors (both internal and external) influences tourist satisfaction with a destination. The internal factors, for example the demographical characteristics of tourists, have a lesser impact on tourist satisfaction in comparison with the external factors related to the destination, for example the tourism infrastructures, services, activities, etc. (Sirakaya, Petrick & Choi, 2004). The present research revealed that out of all demographical characteristics only the income was found to differentiate the overall tourist satisfaction. Furthermore, it has been proven that, if we are to exclude the organization of the trip (privately or through a travel agency), the trip's characteristics have no significant impact on overall satisfaction. This conclusion confirms the results of earlier researches (Bosque, Martín & Collado, 2006; Marinkovic et al., 2011) according to which travel agencies affect to a great extent their customers'/tourists' satisfaction. Similarly, according to the statistical analysis information through the internet has been proven to be strongly related to tourist satisfaction; a fact that highlights the importance of new technologies in the tourism industry. In a research conducted by Lam, Tan & Oh (2014) among international tourists visiting Malaysia, it was ascertained that the number of tourists having searched for a specific des-

tionation on the internet was steadily increasing; as a result, the internet is regarded as one of the most popular sources for information.

The respondents' answers led to the conclusion that the overall satisfaction is not influenced by the total expenses of the trip, but is greatly affected by the perceived value and quality. Many researchers support that the perceived value is positively related to satisfaction and the intention of rebuying / revisiting (Petrick & Backman, 2002; Gallarza & Saura, 2006; Lee, Yoon & Lee, 2007), a fact that emphasizes the need to maintain an equilibrium between quality and price (value for money). Several researchers link tourist satisfaction to tourist expectations after the comparison between the actual and the expected value of products and services (Bosque, Martin & Collado, 2006; Lee, Jeon & Kim, 2011). Johnson, Anderson & Fornell (1995) however disagree, as they support that high expectations can have a minor or no impact at all on satisfaction, or might cause a reduced satisfaction. The results of the present research agree with the second opinion mentioned before, since it has been proven that the realization of the expectations does not necessarily result in tourist satisfaction.

The results of this research constitute a useful source of suggestions aiming at upgrading and strengthening the competitiveness of the tourism products of the island of Chios. It is clear that local authorities and entrepreneurs need to cooperate harmonically having set a series of common goals and developed a commonly accepted development plan for the island's tourism. Said development plan should further focus on tourists coming from Turkey, not only because of their large numbers compared to those of tourists from the traditional European countries of origin, but also because of their qualitative characteristics. The main goal of the development plan should be for the island to actually attract Turkish tourists and not just one-day visitors. This can be realized through the development of a wide range of activities throughout the entire year, which will strengthen/improve the tourism product of Chios and will also motivate tourists to travel to the island during the whole year and stay longer. Moreover, the above activities will enrich the experience of tourists, thus achieving higher tourist satisfaction levels. Tourist loyalty should also be emphasized, since, as it has been proven, its benefits are very important for the destination and are linked to the repetition of the trip, the travel expenses, the stay's duration, and the recommendation (promotion) of the destination.

The satisfaction of tourists and visitors can be strengthened through the overall upgrade of the offered tourist experience. This upgrade needs to be overall and to concern all those elements that make up the tourism product; it should focus on elements that are more important for tourist satisfaction or are considered as weaknesses and cause a lesser satisfaction for the visitors/tourists (e.g. museums, public transport, entrance and exit points of the island, etc). Moreover, it is necessary to further strengthen the qualitative aspects of human resources, given that according to the research this is an important source of satisfaction for Turkish tourists during their vacations. At the same time, it would be useful to further exploit and promote specific tourist attractions of special interest for Turkish tourists (e.g. Ottoman monuments of the island). It is, therefore, necessary to strengthen all aspects related to the destination and to develop targeted marketing strategies that will aim at the attraction of tourists with a certain profile and characteristics, which will be compatible with the tourism product of the island.

In this context, the quality must be improved and the unique aspects of the destination must be promoted, in order to strengthen the perceived value and quality for Turkish tourists and in general inbound tourists. These elements need to be incorporated in the tourism product offered, be promoted as primary competitive advantages of the island, and of course be priced in a fair way for the tourists, thus ensuring value for money. Furthermore, the analysis of the research's results indicated that the increase -in terms of numbers and variety- of the channels accounting for tourist attraction and distribution is crucial. Another important conclusion is that since intermediaries (travel agencies) and the internet contribute to tourist satisfaction and loyalty, then the island should try to attract the kind of tourists who book their trip via travel agencies or via the internet. An effective utilization of the internet can increase tourist flows and reduce the external control of third parties over the arrival of tourists, while saving valuable financial resources for marketing strategies aiming at the attraction of tourists from other markets too.

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# Sustainability of Cultural and Natural Heritage of Alaçatı

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## Abstract

Alaçatı is one of the most popular destinations on the Cesme Peninsula. It was first discovered by surfers because of its safe blue gulf and regular winds. These adventure tourists also preferred the accommodations found in small traditional houses that have been converted into hotels. This study is designed to investigate the sustainability of the natural and cultural heritage of Alaçatı in the future. A reasonable expectation is that sustainable development can be encouraged and enhanced by efforts to protect the uniqueness of the local culture and way of life and by developing assertive policies for environmental protection. For this purpose, a semi-structured questionnaire was employed for data collection using a face to face interview format. The 30 sample participants were representative of local small hotel operators, members of the tourism association, nongovernmental organizations, surf training centers, local business operators, and local residents. Results of the study indicate that there are a number of precautions to consider to ensure sustainability of tourism in Alaçatı. Evidence supports the protection of the homes and living spaces of the local population as well as their traditional way of life and inherent hospitality. The preservation of agricultural areas growing local products and the elimination of noise and pollution are also

supported as is an evaluation of the carrying capacity of the area's small hotels.

*Key-Words: Touristic destination, sustainability of cultural and natural heritage, Alaçatı.*

## **1. Introduction<sup>57</sup>**

Because of the general acceptance of the conscious use of natural resources and sustainable development concepts, the concept of sustainability has become more important across industries in recent years. In the tourism sector, areas having natural resources, desirable climate, local texture, and interesting architecture are known to be important tourist destinations. By taking these elements into consideration and evaluating them when planning for the prolongation of the destination life cycle through the diversification of tourist activities, this study proposes that it is possible to reduce the negative effects arising from expansion of the tourism sector of the economy. This approach thereby provides for economic, social, environmental, and cultural sustainability.

A society's cultural and natural heritage, along with the local residents' strong sense of belonging in the community, are marketable commodities in the tourism industry. In certain tourists destinations, as diversification of tourist activities occurs due to marketplace competition, cultural and natural heritage may frequently be exposed to irreparable damage. Conservation and maintenance policies designed to manage the level of commercialization of these values, which reflect the collective memory of the community and the unique local living spaces, should be the effort of not only the local government and businesses but also nongovernmental organizations and the community itself.

The purpose of this study is to document for future generations the cultural and natural heritage of Alaçatı, one of Turkey's important tourism centers, and to ensure the sustainability of this area through the collaborative efforts and ideas of local residents, local businesses, and non governmental organizations. An additional purpose of the study is to determine whether the expansion of the tourism sector through growth and competition will have a negative impact on the

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<sup>57</sup> *Note: Special thanks to English Language Collaborator Sharon L. STEEDLY B.S., MAEd. for academic translation.*

area's sustainability and to develop recommendations for precautionary measures to prevent or resolve such impacts.

## **2. Literature Review**

### **2.1. The concept of sustainability**

Sustainability is defined as a participatory process that makes prudent use of all its social, cultural, scientific, natural and human resources of the community and creates a social perspective on the basis of respect (Viederman, 1994: 5). Sustainable tourism requires that tourism activities be conducted in an environmentally sound manner utilizing coordinated efforts in conserving the environmental values with economic development of tourism (Kahraman & Türkay, 2006: 97). In order to ensure a sustainable development in tourism, attraction elements of the host region should maintain the continuity of efforts to prevent damage to the biodiversity and the basic ecological processes (Demir & Çevirgen, 2006: 99). Sustainable tourism participants only carried out activities for recreation and entertainment rather than nested non-tourism activities with local elements. Types of tourism with which they interact, inquiry about the local community, traditions, and cultural and historical heritage of the destination visited are covered. It expresses that through a tourism approach, visitors have gained experience by entering into the social life, learning to live in nature, and developing a sense of protection and love of nature (Doğan, 2010: 32).

Berry & Ladkin's (1997), study, one of the first studies on the concept of sustainability, measured the perception of the concept of sustainable tourism for small businesses at the regional level. Erdogan (2000), studied the use of cultural resources and sustainable tourism. Lew, Hall & Williams in 2008, In "A Companion to Tourism," their book focused on tourism and sustainability. Can (2008), studied sustainable tourism and tourism diversity, Culture and Tourism Conservation and Development regions, with Mersin-Tarsus as the sample focus. On the other hand, Özcan (2008), included Konya as an example in the context of sustainable urban conservation in his study; Duran (2009), studied the issue of the sustainable social and cultural identity. Somuncu & Yiğit (2009) evaluated tourism from the perspective of sustainability in the World Heritage Area, Goreme National Park and Cappadocia Rocky Sites. Kervankıran (2011), carried out evaluation of the main natural, historical and cultural resources

of Afyonkarahisar, in terms of sustainable tourism. Keskin (2012), included the concept of a sustainable city in his study. Erdogan & Albustanlıoğlu (2013) in their study, examined environmental attitudes of sustainable tourism development, in terms of travel agencies.

### **2.1.1. Cultural and natural heritage**

According to the dictionary of the Turkish Language Association (TDK), the definition of the concept of culture ("crop" in Turkish, "hars" in ancient languages) is as follows: "Created in the historical and social development process, used in creating them with all the material and moral values and transmitting to the next generations, is the whole of the means indicating measure of the human domination of the natural and social environment". Whatever state and property value and artefact that is transferred from generation to generation of a country, community or region and believed it necessary to protect for future generations, retained, is called as "cultural heritage". Far-reaching cultural heritage which is divided into two; tangible heritage and intangible cultural heritage. Constructions need to be protected to be transferred to future generations, artefacts held in historical sites and monuments can be defined as tangible cultural heritage. Archaeological, architectural, scientific and technological artifacts are exemplified as them. Formed as a result of natural causes and the man-made of nature, landscape which is cultural nature or the natural beauty is natural heritage, is a part of the tangible cultural heritage (Can, 2009: 1).

*"Intangible cultural heritage means that communities, groups and individuals, in some cases, which they have identified as part of their cultural heritage, practices, representations, expressions, knowledge, skills, means-tools related to them and cultural venue. This intangible cultural heritage, transmitted from generation to generation, depending on communities and groups are in interaction with their environment, nature and history, is recreated in a constant manner, and this gives them the sense of identity and continuity" (UNESCO, 2003: 2).*

Cultural heritage that constitute the memory of individuals and societies, in this context, can be reputed as various combinations, including all monuments, museums, art collections, archives and libraries and this definition can be extended further (Greffé, 2004: 302). Cultural heritage, therefore, is an increasingly broad category.

rythat embraces a diverse collection of phenomena. It is partlybecause of its wealth and greatness that heritage isin context regarded as so important to many people’s sense of belonging and cultural identity (Tweed & Shuterland, 2007: 63). Cultural heritage, is a whole that results in the process of accumulation oflong knowledge, experience and maturity in the context of perceived necessities in the history of a nation.This cultural heritage is made up of all the material and moral values and all the means and cases forming these values are transferred from one generation to another (Çınar &Aydın, 2000: 1).

### **2.1.2. Boutique hotel management and Alaçatı**

Boutique hotels, as it stated in item 43, by T.R. Ministry of Culture and Tourism; offer originality in terms of structural features, architectural design, furnishing, decoration and use of materials; provide personalized service with regard to businesses and service, in a superior standard and high quality with experienced or trained personel, and are at least ten-room hotels that have qualifications as follows: (T.R. Ministry of Culture and Tourism)

- a) Modern reproductions, with furniture and materials such as featuredantique, furnishing and decoration,
- b) Comfortable rooms have qualifications stated for a five-star hotel rooms,
- c) Sufficent to the capacity: lounge hall, breakfast saloon, lounge,
- d) Board room,
- e) A la carte restaurant,
- f) The air-conditioning system in general locations
- g) 24-hour room service
- h) Laundry and dry cleaning service,
- j) Parking service,
- k) At least one daily newspaper, that is selected by the customer, service to the rooms,

"Boutique Hotel", also known as "Small Hotel" in addition to the other definition will also exhibit the following:

- Operated by the owner,
- The person that is operating can be reached at any time,
- Chatting, eating, drinking as if at home
- Being "different"

- Feeling guested in the home of a man, a friend ,
- Having design and style,
- Being specific and original,
- Not imitation of a place,
- Appealing to the heart and soul of in-house guests,
- Clean and complying with the measures of hygiene,
- Interesting and attractive,
- Facilities that try not to evoke the atmosphere of a hotel (Small Hotels, 2016).

Alaçatı, which is a natural heritage area with very favorable bays for amateur surfers and surfing training, is also a field of cultural heritage which has well conserved examples of Ottoman-Greek houses with stone architecture, based in the 19th century. Alacati, one of the popular touristic destinations of Turkey, is intensely focused on sea, sand and sun tourism. It is comparable with other destinations in aspects of cultural and architectural heritage, aspects that could be better protected. (Yılmaz, 2006: 55-59). The main tourist attraction factors (pull factors) of Alaçatı are windsurfing, preserved nature and architecture, boutique hotels, Alaçatı bazaar, local foods, narrow streets, stone houses, the front door window flowers, and gum trees. Sustainability of the Alaçatı destination depends on maintaining these elements of attraction, and transferring these elements to future generations. In this context, the sustainability of cultural and natural heritage of Alaçatı, is not only the responsibility of local governments but also of all tourism stakeholders in the destination. Suffocating atmosphere of metropolitan areas inclines people to desire the rich and unexplored aspects of natural, historical and cultural places. The Alacati destination allows people to escape from tiring, stressful city life, enabling them to spend their holidays in a peaceful environment.

Turkey Small Hotels Association President, Mehmet Celik, emphasizes the difference of small hotel management in Alaçatı as follows: According to Çelik (2016), the small hotel owner should take care of the business. He/she should take care of the customer from welcoming the customer to chatting and drinking coffee. People prefer small hotels because of the calm atmosphere they project. Offering a high quality of everything, being comfortable and not excessively marketing services attracts the tourists. When compared to the standard breakfast in other hotels, breakfast in small hotels is always commendable.

Alaatı Tourism Association President, Celal Bayraktaroęlu, Alaatı which is a very rapidly developing center, expresses as follows: According to Bayraktaroęlu (2016) When you look at today as compared with five years ago, Alaatı has almost a five-fold difference. Alaatı has gained so much value as a resort. Alaatı has come into prominence with romantic streets, gourmet restaurants, boutique hotels, designer boutiques, antique shops, art galleries, and artists. Walking on the streets freely without traffic offers the chance to experience the local culture. But as the expansion increased, so did the crowd along the street. The sound of loud music has even reached to disturbing levels in many places.

### **2.1.3. Conducted researches**

The Ottoman and Greek stone houses which are the original architectural constructions of Alaatı, are used in boutique hotel management and are almost abstracted from ownership by local people and therefore, from the cultures that constitute the identity of the settlement there. The commercialization of the original settlement is the main point of this study. In this context, especially, in relation to tourism literature, rather than the literature of sustainability of the destination or sustainable tourism, the basic focus is the literature of cultural and natural heritage. ınar & Aydın (2000), examined two historic mansions in Konya in their studies. They suggested that the architecture there represents the city identity, and therefore, in the context of sustainability, restoration of this architecture and the conservation and use of it in accordance with their culture and identity representation of the structures reflects the city identity. Grbz (2004) in his study, discussed the conservation of cultural heritage for sustainable tourism in the example of Safranbolu.

Uslu & Kiper (2006) in their studies, investigated the effects of tourism on the cultural heritage in Beyşehir, one of the settlements that maintained the original architecture and culture of Ankara. They stated that the sustainability of cultural heritage areas were being endangered due to the intensity at which Beyşehir is starting to become a popular touristic destination. They suggested other recreational activities in the area of tourism with the use of different sources close to the settlement area for the sustainability of cultural heritage. Also in the study, they emphasized other factors of tourism, in the context of the cultural heritage and tourism policies, and the inclusion of the local people in decision-making processes. Chew (2009) in his study, investigated use of tourism attraction and mar-

keting of the Bun Festival which is organized traditionally in Hong Kong and the effects of this commercialization on cultural sustainability of the festival. He stated that unique cultural technology, information and cultural producers are being lost. He stressed the need to further advance cultural policies for sustainability of the cultural heritage.

Çetin (2010) in his study on Cumalıkızık, examined the role between labor, economic income, and the protection of cultural areas that tourism created and raised awareness of the turning of these cultural values into commercial commodities through tourism. The study also mentioned that Cumalıkızık's local people were not having enough of a share of tourism incomes. It was emphasized that women were found to be positive to cultural heritage and tourism. Local people were stated as not having sufficient information about the sustainability and preservation of cultural heritage and access to congresses, symposia and so on. Organized events that will be held in Cumalıkızık, will be useful for both cultural heritage and tourism. Lau (2010) explored how the concept of sustainability can be applied to the development of tourism in cultural heritage areas in Turkey. The successful promotion of heritage awareness through the cooperation of sustainable tourism practitioners and managers of heritage elements on educational and social projects are among the research findings. Tourism in Turkey, the writer revealed, is becoming a market of high quality with specialized tour operators creating the necessity of establishing stronger relationships between experts and the tourism sector. Sami (2011) this study which related to historical, cultural and natural areas of Diyarbakır, examined Diyarbakır walls, original stone architecture, and Heysel gardens. The researcher cited the identity loss that the city experienced during the urbanization process, with cultural degeneration, as a result of the destruction of cultural sites that constituted the historical identity of the city of Diyarbakır.

Okuyucu & Somuncu (2012) in their study, aimed to determine the perceptions and attitudes of the local people who live in Osmaneli district, regarding the preservation of cultural heritage and the use of the district for tourism. In the findings, the local people turned out to have a positive opinion regarding the protection and development of cultural heritage, and were willing to participate in tourism activities. Tören, Kozak & Demiral (2012), in their study about the protection of cultural heritage assets in Eskisehir and the transference of these assets to future generations, they examined the role of public



institutions in the protection processes. They identified the necessity of requiring legal arrangements to prevent inter-institutional conflicts about detection, restoration, and protection of cultural heritage assets, due to legal loopholes and inconcisely defined missions in the context of process and operation. Experts working in the unit identified insufficient financial support and the necessity to resolve conflicts in order to carry out operations under better conditions. In addition, in their study, the researchers stated that there should be appointed at least one expert from the disciplines concerned with cultural heritage to better ensure provision of sustainability.

Alkan (2015) in her study, investigated the sustainability of touristic attractions of Alaçatı. Environment and architecture constructions that local authorities, tourism businesses and the local people emphasize as the most important natural and cultural resources, have been the points to consider. The researchers stated that economic sustainability in this destination could be maintained by ensuring the balance between conservation and use, and conservation of the values deemed to be important by the local people. The authentic nature created by the stone houses being converted into small hotels was found to be especially appealing to tourists. Subsequently built houses and constructions based on the architectural features of the old stone houses, enabled the protection of local texture and architectural structure in this destination.

### **3. Method**

The study employs a qualitative design to more fully document and analyze the rich and deep descriptions that resulted from the evaluation of the cultural and natural heritage inherent in the Alaçatı site, and in the ideas of the local people, enterprises, local authorities, and nongovernmental organizations. The interview format was chosen from the qualitative research methods. Striking and genuine responses were received during the interview process resulting in the researchers discovering the ideas of the local people and business enterprises regarding the factors that will especially affect them concerning sustaining the original architecture and cultural values of the region.

#### **3.1 Sampling**

The interview process was conducted with 30 individuals representative of the local people, directors of nongovernmental organizations, as well as private sector and public sector individuals who are

decision makers and have a say in the tourism business in Alaçatı. Interviews were employed in the months of September and November of 2013. Data was collected utilizing a semi-structured questionnaire. The interviews with participants lasted for 5-10 minutes. The questions asked were directly about the topic and purpose of the study. Interview questions were prepared based on the rich knowledge acquired from the literature review, researches about the topic, and discussions. During the interview, if the researcher asked extra questions, the people who are being interviewed should receive those (Mil, 2007: 93).

### **3.2. Measure**

Content analysis was applied to data collected from questionnaires. The basic purpose of content analysis is to ascertain the relationships and conceptions that explain the gathered data. Systematically, the gathered data is first conceptualized, then the conceptions that emerge are edited logically, and with that, the themes which explain the data best are identified (Yıldırım & Şimşek, 2012: 324-325). Content analysis is a method which is used for classification and comparison of records or documents of the interviews and observations. There are three important functions in conducting content analysis: to be neutral by performing research processes according to certain rules and procedures; to be systematic by performing these rules and procedures consistently; and to relate findings to theoretical knowledge (Altunışık, Coşkun, Bayraktaroğlu & Yıldırım, 2012: 324-325).

### **3.3. Data Analysis**

During the analysis process of this research, the records were first compiled in a written format, documenting the number of times each viewpoint was repeated and the percentage distribution of these viewpoints was indicated. The ideas and viewpoints of experts that were interviewed were interpreted and compiled in a report form. For the validity of the research, the interview that was tape recorded was transcribed in written form using a computer. Similar data was grouped and was brought together under established categories to designate themes. The same data was regrouped, categories were created and common main themes were designated by an independent different expert who contributed to the research. A high rate of similarity was seen between the themes which were determined by

the experts in texts. These findings highly contribute to reliability of the research.

## **4. Findings and Discussion**

Touristic attractions of Alaçatı are studied in the research and indicated responses are shown in Table 1. As is shown in the table, participants stated the sources of attractions found in Alaçatı, in order, are wind surfing, protected nature and architecture, boutique hotels, Alaçatı local market, local food, narrow streets, stone houses, hospitality, clean fresh air, Alaçatı brand, window flowers in front of the doors, convenience of transportation and herb festival.

### **Finding 1: Wind Surfing**

P1, P2, P3, P4, P7 (surf training centers, local business executives and beach club operators) coded participants stated their views about wind surfing as;

*“Alaçatı provides opportunity for amateur surfers by shallow sea of its bay, sandy bottom of the sea and it provides ideal opportunity for professional surfers as well by being windy every season, by having regular wind direction and by its open sea. Alaçatı doesn’t have any negativity as deep sea flow, rocky areas and sharks which create dangers to surfers. As a suitable place for surfing Alaçatı, after New Zealand, Australia and France it is the third best place in the world for surfing.”*

### **Finding 2: Local Food**

All of the participants (Alaçatı local people) described the natural factors that make Alaçatı attractive and crops grown in Alaçatı as;

*“lavender fields, village bread, white onion, rakı-fish-melon, olives, lemonade, gumwood, natural agricultural products, Alaçatı stone, pollen, gummy cookies, gummy Turkish coffee, gummy jam, herbal foods, Alaçatı fava bean, celery, artichoke, okra, cibes, basil, colorful and fragrant flowers gathered from nature sold in the market, juicy lemons, green almonds, herby pastry, thyme, fields of anise and gherkin”.*

**Table 1:** Pull factors of Alaçatı destination

**Table 2:** Push factors of Alaçatı destination

### **Finding 3: Alaçatı Local Market (Bazaar)**

P5, P8, P13 (Alaçatı local people) coded participants stated their views on Alaçatı local market as;

*“Alaçatı local market (bazaar) is the only place where we can be with tourists, local market (bazaar) provides us open air, nice and clean a place where we enjoy local food sold here.”*

### **Finding 4: Protected Nature and Architecture**

P10, P12, P15 and P20 (boutique hotel operators and investors) coded participants stated their views as;

*“Walking through the street of Alaçatı, its clean air, natural buildings, stone houses and flowers hanging from the windows impress. While walking through the narrow streets it is as if I am looking at a painting.”*

The factors that destroy the sustainability of cultural and natural heritage of Alaçatı were studied and the responses indicated are shown in Table 2. Participants stated the factors that hinder Alaçatı from being a sustainable destination as destruction of the locality, reduction(narrowing) of the living space of the local people, exceeding carrying capacity, destruction of the cultivated areas, the problem of qualified personnel, infrastructure, traffic chaos and noise created by the entertainment venues.

### **Finding 5: Destruction of Locality**

P9, P11, P13 and P14 (Alaçatı local people) coded participants stated their own topic views as;

*“Formerly there was a Bosnian coffee house. We would go to there and talk to friends but now we can’t even read the names of coffee houses and we can’t get in. The name of the places that we would go every day is changed. One cup of the tea became 5 liras!”*

### **Finding 6: Narrowing of Living Space of the Local People**

P16, P17 and P18 (Alaçatı local people) coded participants stated their views about the destruction of cultivated areas and narrowing of the living spaces of the local people as;

*“Alaçatı was a poor place but the prices were accordingly low. In the earlier stages they offered good money to our humble house. Many paid a good amount of money, local people became rich but deterritorialized. Those who lost their houses built the new ones away from Alaçatı. They left the friends and neighbors behind. Day by day Alaçatı was full of people from İstanbul. Huge stone houses occupied the lands for the fields of melon, gherkin, anise and tobacco. Huge houses with many rooms were built. Our old and humble houses became boutique hotels.”*

### **Finding 7: Exceeding the Carrying Capacity**

About the problem of exceeding the carrying capacity, P21, P23 and P25 (investors and councilors) coded participants argue that operations and regulations to stop it pretend to work but actually total capacity is exceeded by a large amount.

*“Construction of the ordinary hotels which have many rooms and don’t have any original architectural aspects is increasing and local authorities can’t control it. There should be legislative regulations for the construction of the buildings to bear original architectural aspects of the touristic region.”*

P27 and P30 (boutique hotel operators and local business executives) stressed the need for the legislative regulation to prevent unfair competition in business and stated their views as;

*“As those who bought the original, local, historical houses by forcing the bureaucratic procedures, turned them in to boutique hotels were about to make a profit, the other small hotels which don’t have original architectural aspects and have many rooms created unfair Competition and changed the customer profile. There has been no limit to the restaurants, bars and hotels to be opened.”*

### **The Problems that the Local Authorities Confront in Boutique Hotel Business**

### **Finding 8: Positioning Of the Boutique Hotel**

P1 and P4 (tourism association members and non-governmental organizations) coded participants stated their views as;

*“The criteria for choosing the best positioning for a boutique hotel is not clear. What is the importance of the street where there is a boutique hotel and restaurant? Is it okay to pedestrianize the streets? Does the area closed to the traffic contribute to tourism?”*

### **Finding 9: Boutique Hotel Service**

P6 and P11 (local business executives and beach club operators) coded participants stated their views as;

*“There is no point (criteria) regarding the service regulation in boutique hotel management. Should the food and beverage service be three times a day, what kind of a service should be offered for the kids? Could Cittaslow and slow food be convenient for boutique hotel customers?”*

### **Finding 10: The Conceptions of Boutique Hotel and Small Hotel**

P19 and P20 (investors and councilors) coded participants stated their views as;

*“There hasn’t been a differentiation for boutique hotel concept in municipalism. The code of the qualifications in boutique hotels should be designated? Is a reinforced concrete building described as boutique hotel, or should a boutique hotel be a stone structure? Can a hostel be turned into a boutique hotel? How should the capacity be determined in boutique hotels? Can the boutique hotels be opened everywhere? What kind of certification should be needed?”*

## **5. Conclusion and Recommendation**

As individual tourism movements have been preferred to mass tourism movements with the changes in tourism trends, the tourism demand has been directed to authentic destinations. Alaçatı is one of these destinations, and the aim of this study is to preserve the cultural and natural heritage of Alaçatı to the next generations. The findings of the study of sustainability of the heritage of Alaçatı within the opinions of the local people, private sector institutions, local authorities and nongovernmental organizations can be summarized as:



Participants think that the most important attraction of the Alaçatı region is windsurfing (fair wind, surfing beaches). Wind surfing is thought to be the most important factor by which Alaçatı is known and for which it is in demand by the foreign and local tourists. With increasing individual reservations of local and foreign tourist who want to experience local culture, the demand for the local food has also increased and the boutique hotels started to offer local foods of Alaçatı (presentation of the local herbs of Alaçatı for breakfast). The presentation of the local food in a traditional way to those who stay in boutique hotels and would like to experience the local tastes promotes repeat visits to the region.

It is also stated that the foreign tourists from Chios Island just visit the town to shop in Alaçatı local market (bazaar) which is in the spotlight. Although it is not known as a really green town and is not closer to these, the reason that Alaçatı became a highly demanded destination can be explained by the visionary enterprisers who advertised the town and invested in Alaçatı. It can be said that by restoring the old stone houses and converting them into small and stylish (boutique) hotels, the destination image of Alaçatı was created and became a brand name. In the stone house small hotels, tourists feel themselves to be at home in such a peaceful and friendly atmosphere. Because the owners welcomed their guest and treat them with special care from their arrival to their departure. Recently, there is evidence that this may be changing somewhat. With the designation of “small hotel” as having 25 rooms, the homelike feeling has been decreased, and so Alaçatı is faced with losing its authentic identity.

As it is stressed in the findings of the study the local people of Alaçatı who are not high-income families cannot afford the restoration of the old houses which requires a high financial burden and expertise. Because of this, they sell the houses to the people from Istanbul who are high-income people. If this cannot be stopped, it will increasingly result in the inability to meet the expectation of the tourists, such as the connection with the local life, local culture and hospitality of the local people. Socio-cultural life of locals should be protected and sustained. It is possible to keep people residing in their original and authentic houses. Otherwise, without the locals, Alaçatı may lose its identity and the future of the Alaçatı brand may be endangered.

Participants also stated their discomfort about the problem of the garbage not being collected until the very late hours. In the 10<sup>th</sup> De-

velopment Plan (2014) among the actions towards a sustainable tourism approach emphasized that “for the management of the domestic waste and garbage the dissemination of the efficient waste management system in tourism regions is important”.

There were approximately 100 thousand people from all parts of country attending the Alaçatı herb festival which was organized by the Çeşme municipality this year between 7-10<sup>th</sup> of April. “Radika” themed festival was different from previous ones as local food stands had been on the streets for four days (Yeniasır, 2016). These kinds of extraordinary festivals should be maintained at national and international levels. In the 10<sup>th</sup> development plan (2014) there is a statement among the actions towards the abatement of the erosion of the natural capital as; “determining the criterions of the constructions by the regional committees which provide a development that the using and preservation balance are considered especially in the rural areas and placing importance on the financial incentive/support to the SMEs”. So it can be said that the practice may hinder the Allocate Herb Festival to receive these incentives and supports.

In my review of the research and consequent analysis and conclusion, I recognize the need in the region for a well formulated strategic plan for the Alacati area, if it is to avoid rampant generic commercialization and loss of the local attributes that make it a sought after destination for tourists. It is important for the local community to work together to formulate a plan and to disseminate and then implement the plan, in order to create a cohesive path forward. The questions developed by the local interviewees during this study form a good base for strategic planning discussions leading to goals. These goals will then provide the direction for development of a strong plan. Such a plan will strengthen the sustainability of the area ecologically and economically, providing lifestyle benefits to the local residents.

With a strong plan in place and with the local community working together, it is possible to preserve and protect the cultural and natural heritage of this beautiful region. It is impossible to recapture these once they are gone.

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# **An Investigation of Crisis and Change Management Strategies of Aegean-based Hotels in Response to 2016 Tourism Crisis**

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## **Abstract**

This study used an adapted version of both Faulkner and Vikulov's (2001) Tourism Disaster Management Framework (TDMF) and Ritchie's (2004) Crisis and Disaster Management Framework (CDMF) and applied the adapted framework to some Aegean-based hotels within the context of the 2016 tourism crisis in Turkey. This framework proposes six phases of crisis management. Although many researches have been carried out in the field of crisis management, the number of researches focusing on hospitality industry is limited in the relevant literature. This study focused on some Aegean-based hotels as a specific field and aimed to find out what forms of crisis management strategies were utilised during a large scale tourism crisis. 24 specific questions were adapted from the framework. The questions asked to the respondents explored six phases of the adapted framework. Semi-structured in-depth interviews were conducted with a selection of Aegean-based hotels. The results from the interviews carried out in this study identified a range of recommendations for hospitality industry, which was found to be deficient in appropriate crisis management measures. Of the recommendations given with this study, one of the key suggestions was for hotels to develop a formal crisis management plan for future crisis in tourism sector.

*Key-words: crisis management, hospitality industry, tourism, Aegean-based hotels, strategies.*

## **1. Introduction**

Tourism is a sector which is mostly prone to crisis situations by its nature. Therefore, there is a need to be aware of crisis management practices and strategies for the organisations in the business of tourism. In spite of this necessity, the number of studies examining how tourism industry deals with crisis cases is not many as suggested by Faulkner (2001). However, Ritchie (2004) contributed to the literature of crisis management in tourism suggesting a new improved model, which is the Crisis and Disaster Management Framework (CDMF). This model is an integrated and adapted version of some crisis management models having been used and confirmed through some field applications in the literature (eg. Faulkner & Vikulov, 2001). Ritchie (2004) suggests that all of the crisis management frameworks suggested in the literature have been implemented and tested in many real crises and disasters, and they had been tested to reveal their strengths and weaknesses. This study aimed to examine the crisis management procedures and the organisational changes that the 2016 tourism crisis led in some five star hotels in Aegean Region in Turkey.

## **2. Literature review**

### **2.1 Definitions regarding crisis and crisis management**

Pauchant and Douville (1993) define crisis as disruptive situations which affect organisations or a given system as a whole. They went on to suggest that crises often demand urgent and novel decisions and actions, leading to a restructuring of both the affected system and the basic assumptions of the system members. Santana (1999) defines crisis management as a continuous and comprehensive effort that organisations effectively implement to understand and prevent crisis and to effectively manage them, considering each and every step of their planning and training activities as well as the interest of their stakeholders. Evans and Elphick (2005) suggest an approach mentioning about reduction, readiness, and response and recovery stages. They suggest that these stages need to be taken into consideration as relevant planning is made for crisis management, allowing stakeholders of the organisation to be prepared to appropriately re-



respond to a crisis and providing the training and resources to assist the destination recovery following the crisis. It is suggested by Henderson and Ng (2004) that the effectiveness of a crisis management attempts depend on planning prior to a crisis. According to them, this is the responsibility of the tourism industry. Whereas many definitions have been suggested in the literature, there is not one commonly agreed definition for the term of “crisis”.

Tourism is a sector which can easily be under the influence of external factors, such as political conflicts and etc. This is a consequence of global interdependency in the world which increases the potential for a crisis to decrease frequency of visits to certain destinations away from the actual location of crises. Therefore, to be able to cope with these rapid spreading characteristics of crisis, crisis management has been considered as a key issue to be dealt with for actors in tourism sector (Ritchie, 2004). The Crisis Management Framework which was used in this study was adapted from Ritchie's (2004) and Faulkner and Vikulov's (2001) relevant frameworks. The major important point here that needs remembering is that the hotels investigated in this study through in-depth interviews are in the middle of a crisis, and it is too early to examine their recovery attempts when the dates of interviews are considered. However, this framework can be used to find out if they have any plans for the recovery process following the crisis.

Crisis is a case when there are some serious impacts on any organisation's image, reputation, its future liabilities and ability to be able to operate in the sector. To keep organisations and the employees within these organisations safe, there is a need for people to know about their roles and responsibilities. In addition to that, employees in those organisations also need to know about the potential problems they may experience after a crisis (Taylor, 1999). If there is a crisis in an organisation, it inevitably attracts media interest and thus potential tourists are informed about that crisis and may change their plans regarding their visits. Thus, the organisation undergoing a crisis may have face serious risks exposed by the crisis. Businesses and organisations that are not well prepared, or that do not have any crisis management plans are under risk of losing a lot during the crisis.

Crisis management is closely related to managing a critical case that may have major negative influences on the businesses and organisations. As suggested by Regester and Larkin (2002), the core of a crisis management is about finding, cultivating and harvesting of

the achievement that could be a potential consequence of a crisis. The most basic necessity in a crisis management is to be aware that there is a crisis so that appropriate actions could be taken and the crisis could be made public. A well-managed crisis process allows organisations to reduce the potential risks rooted from the crisis. That is very important not to have long lasting negative perceptions and effects regarding the crisis in the public.

## **2.2 Crisis management in tourism and hospitality industry**

It is very important to manage crisis in Tourism with much care for many reasons. The first reason is that the majority of the sector is dependent on the expenditures of the consumers. That is to say that tourism and hospitality industry is much more sensitive to changes as consumers can easily give up buying the products offered in tourism sector. The achievement of the marketing of tourism products and services largely depend on consumers' perceptions regarding a destination and the degree of the risk undertaken by purchasing a certain product in a certain destination (Gondlez-Hmero and Pratt, 1998).

## **2.3 Theories and methods employed in managing crisis**

Crises generally evolve in three stages as pre-crisis, during crisis and post crisis. The organisations encountering a crisis start to experience the crisis from a normal situation and finally returns back to it. A lot of principles have been suggested regarding the crisis management and most of these proposed principles stem from the best practices of crisis related experience. Faulkner (2001) suggested a model for the tourism industry. The key issue to be considered in crisis management is to be well prepared for it well in advance. There are several important decisions that need to be made before a crisis hits. Among those are the trainings regarding crisis management; planning prevention and immediate response to the crisis. To make the techniques employed in crisis management effective, they need to be proactively practiced within organisations to be able to help organisationsexperience less risksduring and following the crisis.

## **2.4 Organisational change and change management**

Burnes (2004) suggests that change is an issue which has a never ending characteristic for organisations, and it influences all organisations in every sector. Therefore, in a dynamic business environment, tourism is also counted in this; it is a necessity for all organisations

in tourism sector to be engaged in the process of managing change. (Vanhove, 2005).Cooper et. al (2005) claims that tourism has a unique characteristic of continuously encountering radical and unexpected changes stemming from various factors. The external factors in tourism sector can have some major effects on organisations' ability to compete and survive in the sector. The study carried out by Todnem & Dale (2008) reveals that the managers of most touristic businesses believe that organisational change needs to be an ongoing process rather than being limited in a time slot. In this study, it was also interestingly suggested that change management was similar to crisis management. It was suggested in this study that change is something which does not happen by itself but happens as a reaction to a certain situation, which is mostly a crisis. In other words, there is not a proactive approach adapted by the managers in the sector. Eight critical factors have been suggested to play significant roles in organisational change. They may be summed up under the following headings; (Tondem & Dale, 2008)

### ***Adaptability and flexibility***

As modern business environments have a characteristic of always changing, businesses and organisational systems have no chance to remain silent for change. Moreover, it is strongly suggested that ideal managers need to adapt many different approaches which can contribute to reacting to both external and internal changes as well as becoming proactive organisations for future.

### ***Commitment and support***

Commitment is a key factor in the effective and successful management of organisational change in a business environment. It is suggested that such a commitment needs to come true through the supports of those at management positions and employees in an organisation. The organisations' agreed vision, aims and objectives should also be considered in achieving the aimed commitment.

### ***Communication and cooperation***

Continuous and honest communication among all stakeholders is important to ensure an understanding of the current environment, the reasons for, importance and implications of the change. It is also important to demonstrate every employee that organisations' capabilities of dealing with the required change are communicated. Besides,

there should be regular contacts between management and staff to encourage a common sense of responsibility.

### ***Continuous learning and improvement***

There should be a continuous need for making search to improve the organisation because slackness is a great risk for organisations. As suggested by Cicmil (1999), organisations need to support organisational learning to be adaptable and flexible. Therefore, organisations should encourage and promote continuous learning for their employees.

### ***Formal strategies***

As identified by Kotter (1996), formal strategies used in organisational change management are very important. Trust and shared values must be considered very important to create a shared vision, aim and objective. Having these values in an organisational change management offers many advantages in the change process as organisations allow individual and departmental freedom in identifying, planning and implementing.

### ***Motivation and reward***

When there is a need to manage an organisational change, employees need to be empowered to encourage the sense of ownership for the planned change efforts to increase the employees' motivation. Besides, as those at the managing positions and those working in the organisations need to be sufficiently dissatisfied with the current situation and the risks that the current situation may trigger, any success obtained through the change should be shared among all stakeholders taking initiative in the process.

### ***Pragmatism***

Pragmatism is also a factor playing a critical role in organisational change management, but it is often disregarded in change management process in organisations. All stakeholders within an organisation managing change need to have a sense of being able to achieve the stated aims and objectives to successfully change. Therefore, those taking initiatives in the change management process need to be realistic in allocating time and resources for the planned and required change

## ***The right people***

Employing the right people and keeping them employed is the most important factor for the achievement of an organisational change management. Organisations should be careful in employment process, and the employed people should be adaptable, flexible and interested, they should also be keen on continuous learning and improvement. They should also be pragmatic and willing for change as well as being willing to identify, initiate, plan, implement and manage the change no matter at which department they work.

## **Purpose of the Study**

The purpose of this study is to investigate some major 5 star hotels in Aegean Region and investigate what effects the 2016 tourism crisis had on these hotels and what organisational changes these hotels had to make. This study was carried out through some semi-structured in-depth interviews with the managers of some Aegean-based five star hotels visited by the researcher in person in June, 2016. This study aims to investigate the effects of the 2016 tourism crisis and the organisational changes Aegean-based hotels undergo under the light of adapted framework regarding crisis management. To come up with these answers, the following research questions were addressed.

## **Research Questions**

- What effects did the 2016 tourism crisis have on Aegean-based five star hotels?
- What strategies, consultation and collaboration did Aegean-based 5-star hotels employ to prepare and respond to the 2016 tourism crisis?
- What organisational changes did these hotels have to make following the crisis?

## **3. Method**

This study aims to fill in a gap regarding crisis management strategies used in hospitality sector in Aegean Region in Turkey. To address this gap, an adapted version of Ritchie's (2004) and Faulkner and Vikulov's (2001) framework was used in the study. A qualitative case study approach was selected in the study to answer the research

questions. This approach uses rich in-depth interviews to gather data. This study is grounded in an interpretive paradigm attempting to see the events through insiders' perspective. One reason for selecting a qualitative approach is to collect rich information from the respondents, which is difficult to obtain through standard quantitative instruments dictating researchers' views on a situation (Veal, 1997). Qualitative researches are known to be flexible, and they allow researchers to be creative for in-depth analysis in research data.

An investigation of crisis management procedures which are the subjects of this study requires describing the meaning and descriptions delivered by respondents. The use of an adapted framework which has tested its validity in many crises contributed to the validity of this study. This study is a case study which allows researchers the opportunity to experience a meaningful interpretation of a real life event including organisational and managerial procedures. When the research questions of the study are reconsidered, the research can also be suggested to be both descriptive and explanatory by its nature as it focused on "how" and "why" questions.

The adapted framework provides guidance and an operating framework for the case study to follow because Veal (2006) suggests that adapting an existing framework from the relevant literature might well be used for application in a new situation. The focus of this study was 12 Aegean-based 5 star hotels which were suffering from the 2016 tourism crisis at the time when this study was carried out. To apply the model to Aegean-based hotels, a purposive sampling method was used to determine what study units were most appropriate to include in the study. Kuzel (1992) suggests that qualitative samples are usually purposive because researchers use their knowledge to determine who or what study units are the most appropriate for inclusion in the study. Senior managers were primarily targeted due to their knowledge regarding their company's operational strategies in response to the 2016 tourism crisis. The data collection method used in this study was qualitative interviewing. Qualitative interviewing can be in-depth, semi-structured or loosely structured forms of interviewing (Mason, 2002). For this study, the data collection was done through semi-structured in-depth interviews to apply the adapted framework. Purposively chosen hotel managers from different destinations of Aegean Region were sent e-mails by the researchers and requested for an interview regarding the 2016 tourism crisis. All the senior managers who approved to give an interview were communicated through preliminary phone calls giving

them detailed information about the interview and the study. Appointments were made on the dates on which both sides agreed. Further phone calls were made when necessary for further negotiation on the dates of interviews. They were all made clear about the aims of the study and those who were willing to participate in the research were chosen as the respondents of the study to conduct interviews with. The questions adapted from the framework were addressed to the managers of the hotels in the interviews. The interviews with the managers were conducted by the researchers in person, and they were all type recorded for further analysis following their approval. Each interview lasted about 25-60 minutes. The questions addressed to the senior managers provided flexibility as a consequence of its open-ended nature allowing the researchers to make quick judgments on the follow-up questions to be asked in the following stages. Thus the researchers also had the chance to listen and encourage the respondents to talk. The data gathered through the interviews were then analysed using Miles and Huberman's (1994) three stage process which is "Data Reduction", "Data Display" and "Conclusion Drawing and Verification."

Many advantages of interview techniques as a method for data collection have been suggested by researchers in the literature. Jennings suggests the following advantages for semi-structured interviews; the determination of multiple realities, allowances for detailed information to be collected regarding attitudes, opinions and values. The facts that follow up questions can be reorganized to expand on responses and that the semi structured schedule provides relaxed interview settings are also other points to be considered (Jennings, 2010).

As this study used an adapted version of Ritchie's (2004) and Faulkner and Vikulov's (2001) framework, the questions to be asked in the interviews were also adapted from it considering the stages of a crisis management. The framework is based on a constructivist perspective to understand how hotels engage in crisis management.

### **Contribution of the Study**

This study contributes to crisis management literature in tourism by providing an insight into some Aegean-based five star hotels' preparedness and responses to the 2016 tourism crisis. This study is expected to fill in gap in Turkish tourism literature regarding crisis management. The number of case studies on individual businesses and how they dealt with a crisis is few, and the same is true for Tur-

key. It is also claimed that case studies as done with this study can play inspiring roles on other organisations to be prepared for a crisis, getting knowledge from a real case regarding how to foresee any crisis, how to respond and recover after a crisis.

### **Focus of the Study**

The Aegean region, where this research was carried out, is one of the seven geographical regions in Turkey. It is situated in the western part of Turkey. The Aegean Sea is in the west of this region. The region includes 8 provinces and more than nine million people. Tourism in the Aegean Region is mostly based on sea tourism due to the popular coasts of Didim, Kuşadası, Çeşme, Bodrum, Marmaris and Fethiye which are crucial destinations for sea tourism. Aegean Region comes after Mediterranean Region in the south with its tourism potential in Turkey. It has many popular beaches with blue flags for both foreign and domestic visitors.

### **Data Analysis**

Saunders, Lewis and Thornill (2003) suggest a set of processes in the analysis of qualitative data as categorisation, unitising data, recognising relationships and to develop and test hypotheses to reach conclusions. In this study, the transcriptions of the type recordings were carefully analysed for a deep understanding of the collected data. This was done in three stages as suggested by Miles and Huberman (1994). The first process was data reduction which makes it possible for the researchers to draw conclusions regarding the research findings. Thus, the rich materials can be categorized into themes and concepts.

With the help of the six stages in the framework, the collected data was labelled classified under the following six headings; pre-event, prodromal, Emergency, Immediate, Long Term Recovery and Resolution. Considering the sample size of the study, manual methods of analysis were used. The emerging themes and categories from the analysis of the transcriptions of the collected data were easily grouped under the six crisis management stages in the framework. The respondents were labelled using numerical codes (1through to 12) and each script was coded with letters to identify and separate each paragraph. For confidential purposes, a copy of the coding tables is not given as an attachment in the study.



This study does not aim to generate its findings to the wider population, but it aims to provide a deep interpretation of how our hotels address crisis management in their business. As each crisis has unique characteristics and requires a different crisis management approach, it would not be practical to expect identical results if this study was applied to others.

## **Limitations**

As this study is a qualitative study, it is important to make the limitations clear. As mentioned above, this study does not aim to make generalisations regarding the data to the whole population. The small sample size was a limitation to this study to make assumptions for general populations. It was rather an in-depth application of Faulkner's and Vikulov's (2001) and Ritchie's (2004) CDMF framework to a group of hotels to satisfy the aim of this study and to contribute to the relevant literature regarding crisis management in tourism.

## **4. Findings**

### ***Pre-event Stage***

The first phase of the framework is about any action taken by the hotels to minimize the effects of the crisis. Four questions were asked to the senior managers regarding this phase. The questions were as follows;

Q1 Before the 2016 tourism crisis, had your organisation considered what crisis management strategies would be required in a crisis?

Q2 Could you explain what pro-active measures your organisation had in place to deal with the 2016 tourism crisis? (If no, go to Q3)

Q3 Had your organisation conducted any environmental scanning, forecasting or risk analysis assessments of your business in case of a crisis? (If no, go to Q5)

Q4 Did you then develop any strategic plans from your scanning and risk analysis?

When senior managers were asked if they had considered the probability and/or impact of such a big crisis, all of the respondents stated that they were waiting for a crisis but not such a big one. All re-

spondents pointed out the importance of being prepared for crisis situations. They stated that tourism sector which they have been operating are used to crisis in Turkey because of the brittle structure of the country's geographical location, but they claim that 2016 tourism crisis is more than a crisis to them. This is made clear by respondent 5 in the following extract;

“We were expecting a crisis in tourism; we heard and read a lot about a crisis on media. Yes that is true, but we had never considered such a disastrous tourism season because in this season everything which should have never happened for a good tourism season, unfortunately happened. No season can be worse than 2016 tourism season. Those organisations which can survive this year, will survive long years in the sector”

Only one of the senior managers (Respondent 9) interviewed with specified that they had a crisis manual which makes clear how to respond to a crisis, but he also stated that even this manual was not well prepared for such a big crisis as made clear by respondent 9; “As we are chain hotels, as we have many hotels in different regions of Turkey, we seem to be more professionally managed than unchain hotels, but I have to confess that even our manual for such a crisis was not well prepared and adequately practiced before to deal with such a big crisis”. It is also noteworthy to mention the following extracts from the same respondent regarding their crisis management manual;

“Effective cost managements during a crisis is probably the key to being able to survive in the sector during and after crisis”

“The labour cost and the capacity of our hotels can be reduced by asking volunteer employees to take vacation during a crisis or by changing their departments or hotels where they work for efficient use of the employees”

“We have plans which chain to close in case of a crisis or which floors of the hotels to close for better utilisation of the staff and power within the organisation”

“We have plans to keep the hotels closer to the international airports open and close those away from airports as we think visitors like to stay in hotels close to the airports”

“We have plans how to switch the staff among the chains in case of a crisis”

The other Respondents did not suggest any reason why they did not have any crisis management plan. Respondents were then asked what pro-active measures they had in place whereas they did not have any crisis manual, considering that they were somehow aware of a coming crisis. The responses suggest that the pro-active measures taken by the hotels are at minimal level. However, the extracts below are worth noting;

“There were times in the past when we discussed with the property owners about tourism which is a sector prone to crisis for many reasons, but no concrete measure was taken considering a potential crisis” (R2)

“We had plans regarding how to increase our sales when we could not get enough bookings but we had never chance to practice it in place” (R4)

“We planned which employee or department to sacrifice first in case of a crisis, but the crisis that we are experiencing now is more than we are prepared for” (R4)

According to the research findings, the attitudes of the hotel seniors interviewed with regarding pro-active planning did not differ significantly except two chain hotels. They all believed that there is not much they could do to overcome the crisis with minimal loss, but the senior managers of two chain hotels stated that they made special efforts to take part in the tourism fairs held in England which is basically their tourism market. They suggested as follows;

“When we were made clear that a bad season is coming looking at the sales figures, the board of directors decided to send me and a few friends from sales department to England to take part in a fair in November, 2015. Our purpose was to increase the share of English visitors, which was about %50 before the crisis. Because it was easier to keep repeat visitors rather than gaining new visitors in such moments” (R6)

“We have a sales department. We decided to employ more employees in that department giving them more training and to use the latest technology to increase the sales figures” (R9)

The others suggested that they did not have much to do because the 2016 crisis was at national level. What was alarming is that some hotel senior managers could not come up with any response regarding proactive measures.

The next question was about environmental scanning, which examines economic, political, technological and social environment. With the help of the information gathered from the environment, relevant assessment is done regarding the potential risks which any organisation may face. It was found that none of the hotel seniors considered about carrying out any environmental scanning, which was very surprising because many seniors suggested that tourism is a sector prone to crisis more than any other sector. As the researcher could not get any positive question to the 3<sup>rd</sup> question, the 4<sup>th</sup> question could not be asked to any respondent. When senior managers were asked if they considered developing any plan from the risk analysis and environmental scanning, none of them acknowledged any crisis management plans as they did not do any environmental scanning. Respondent 3 stated; “We like to deal with problems when it emerges. We find the procedures developed for crisis cases difficult and inappropriate to implement because there are too many things to control and manage at the time of a crisis”

### *Prodromal Stage*

The second phase of the framework is the immediate response taken by the hotels to prepare for an immediate crisis. Four questions were developed for the semi-structured interviews to find out if hotels received any warning of a coming crisis. These were;

Q5 Were you provided any warning of the crisis before it hit?(If yes, go to Q6, if no, go to Q9)

Q6 How did you find out?

Q7 What were the strategies your organisation implemented after having being warned?

Q8 Were those strategies implemented from any plans that were already developed? If yes, please explain.

The results found out that all of the respondents were first warned about a crisis coming through media, but none of them implemented immediate strategies to manage it. All respondents stated that they were sure about a tourism crisis approaching in December, 2015. Regarding the last question in this phase, all respondents replied “no”.

### *Emergency Stage*

The third phase of the framework includes the action taken once the crisis has seriously hit the sector and emergency procedures that need to be implemented. This includes communication strategies employed and methods used to control public relations. The questions asked at the phase are;

Q9 To your knowledge, what countries sent visitors to your organisation?

Q10 What type of crisis communication strategies did you implement and what did they include?

Q11 Did you appoint any person or group to manage the crisis on behalf of the organisation?

Q12 What other actions were taken by your organisation after the immediate impact of the 2016 crisis?

When asked what countries sent tourists to their hotels, the answers varied; Holland, England, Germany, France, Belgium and domestic tourists. This is the phase when almost all hotel seniors seriously started to look for a solution. All of the hotel senior managers stated that they immediately communicated with their tour operators using all means of communication except one hotel chain who stated that they decided to wait and see suggesting that;

“We are chain hotels which have been serving in the sector for long years with good reputations. Most of our hotels host repeat clients who have been visiting us for almost 10 years. We believed that our loyal clients would come as many as to relieve the effects of the crisis. We believe that immediate discount in prices harm our hotels. If we do it, we lose our loyal clients as they are not happy with the quality of newly gained clients. If you discount your prices, you have a lot of rivals to compete, but if you do not, you have less to compete with. We chose the second; to compete with fewer rivals”  
(R6)

Regarding the question if they had any difficulty in communicating with their tour operators, they stated that it was not so easy to communicate with them sometimes as they were so busy. They stated that their tour operators tried to use the opportunity to decrease the prices as almost all hotels demanded for more clients. Respondent7 stated; “The very first thing we did was to communicate with our tour operator we had been working with for long years. We were in crisis, but they did not seem to be in crisis because they tried to use the opportunity to get cheaper price offers from us.” Whereas senior managers were aware of a crisis at the very beginning of the season, almost all of the hotels took a reactive approach rather than proactive approach except one chain hotels as justified above.

The other question asked at this phase was if they appointed any person and any team responsible for managing the crisis and public relations. The findings suggest that none of the organisations appointed a person or a special team responsible for managing the crisis and public relations. They all stated that they went on managing the crisis with the senior managers.

### ***Intermediate Stage***

The fourth stage of the framework focuses on the marketing recovery in the future. The questions at this stage were;

Q13 What do you think the main challenges are in the short term with restoring business operations to normal condition?

Q14 How do you manage your resources (human, financial etc.) to restore services back to normal?

Q15 Did you have to change your organisational structure and leadership styles within your organisation? If so, what changes did you make?

Q16 Was there any form of collaboration with any other stakeholders to assist in the restoration of your organisations' operations?

Regarding the first question of this phase, it was suggested by all respondents that building image regarding the tourism in Turkey will not be easy in short term, and they stated that it would take at least 4-5 years for their business operations and for their images to normalize even supposing that everything has become normal in the country and in Middle East all of a sudden. The extracts below can be given as good examples for that;

“We should not expect everything in tourism to normalize in a year or so. I find those who believe things will normalize in a year very funny. Even we suppose that the terrorist actions in our country stop all of a sudden, I guess it will take at least five years to have the figures in tourism before the season in 2015” (R2)

“It was difficult for us to find employees for our operations, but it is more difficult now following the crisis because people want to be able to see their future in a secure sector”(R1-R4)

Regarding the second question about human and financial resource management, all respondents state that they are more careful in employing the staff who can be used in more than one department so that they can be switched among the departments depending on immediate needs. Regarding the financial management, senior managers state that there is stricter control over the expenses of the hotels. Respondent7 states regarding this; “Property owners expect use to spend less. Therefore, we have to be very careful in the salaries paid to the staff. We employ more seasonal employees and student employees compared to past. We try to be very careful with the expenses in the kitchen as well”

Regarding the third question of this phase, all respondents stated that they did not undergo any changes regarding organisational structure and leadership styles in their hotels. When the last question at this phase is considered, the responses suggest that they do not plan to receive any collaboration with other stakeholders to assist in the restoration of their organisations’ operations.

### ***Long-term recovery stage***

The fifth phase of the framework focuses on the long term recovery of the operations in the hotels. Four questions were asked to the respondents at this phase. These are;

Q17 What type of consultation did/will you have with external stakeholders to assist in the longer term recovery of your organisation? (Media, tourists and other businesses)

Q18 What type of consultation and collaboration did/will you have with your internal stakeholders to assist in the long term recovery? (e.g. employees, managers, shareholders)

Q19 What are the main challenges confronting your operation in the long term recovery from the 2016 crisis?

Q20 What action did/will your organisation take to address this recovery?

None of the senior managers stated that they had consultation with external stakeholders to assist the recovery of their operations in the long run. They do not also consider having consultation in the future. Respondent 11 stated; “The things which are supposed to be done for long term recovery of our operations are beyond our control, and it is closely related to what government is doing and is going to do. It is the government’s and tourism ministry’s responsibility to assist in the recovery in the sector. We are not the causes of this crisis. Therefore, we cannot be the cure for it even if we cooperate with our stakeholders”.

The media was the most commonly identified stakeholder which is suggested to be used in re-marketing the products. Respondent 6 stated that the role of media is very important in such crisis not to make things worse in the long run; the following quotes are worth noting here regarding this question;

“Media organs need to be very careful with their headlines and photos. They should always keep in mind that their way of news reporting is closely related to the well-being of tourism” (R6)

“Hoteliers’ federations should undertake more responsibility for building communication with media organ about how to relieve the effects of this crisis in the long term recovery” (R4)

“Media does not help tourism adequately; media should start to use its power for the interest of tourism in the country” (R12)

Then, respondents expect the Ministry of Tourism to launch special campaigns for the sector to attract more tourists to their region. 4 hotels (R6-R9-R3-R8) (2 of them are chain hotels) stated that they are using different methods including email and telephone communication with their former clients who visited their hotels before as well as launching virtual media advertisements. As the following quote demonstrates, communication with their former clients was imperative for the recovery of their operations in the long term because they know these hotels well; “Communication with our former



clients would be one main thing and let them know that we are still delivering the service, comfort and security as they witnessed in the past. We like them to know that we are still here. We will also survive in the sector with their help”.

Regarding the second question at this phase, the respondents from three chain hotels (R6-R9-R2) stated that they had internal consultation with the internal stakeholders such as business partners, the marketing department of the organisation and staff members and they had meetings to provide up to date information regarding the ongoing crisis. They also consider doing it in the future. Respondent 2 stated with this regard; “We felt the need to get consultation from internal stakeholders regarding the crisis because the crisis and the causes of the crisis closely are closely related to the future of everybody within the hotel. We believe that there is still something we can learn from them for our interest”. Respondent 9 stated that they decided to re-evaluate their future investments considering the crisis and its effects.

Restoring business and consumer confidence is suggested to be one important factor in crisis management (Faulkner and Vikulov, 2001). Regarding the last question of this phase, the findings indicated that perception was recognized by all of the respondents as a challenge hindering visits to their hotels. Interestingly, the perception of some hotels was that European market was more sensitive to crisis cases, but those coming from Asian countries and Middle Eastern countries are more resilient to such crisis (R1-R4-R7-R8-R12). Those coming from Middle East seem to be used to risks more than Europeans. The respondents from two hotel chains (R6-R9) stated that it is too risky to speak to one market; rather they needed to diversify their target markets to minimize the risk in case of any crisis in the long run. Respondent 9 stated with this regard as; “I know some hotels which used to speak to only Russian tourists with minimal domestic share in Antalya region. They most seriously suffer from the current crisis now. So we should diversify our target markets, and we will do so”.

### ***Resolution***

The final phase of the framework is the time when routine operations have been restored and a new improved state has been established (Ritche, 2009). To test the framework, the following four questions were asked to the respondents;

Q21 Did /will the impact of the 2016 crisis bring about any permanent changes to the operating environment of your organisation?

Q22 How has your organisation responded to the changes?

Q23 How did you evaluate the effectiveness of your strategies and responses to the crisis?

Q24 After the evaluation, were any changes made to your Crisis Management prevention and planning tools?

Only two of the respondents mentioned about some permanent changes regarding their operating environment of their business as a consequence of the 2016 crisis. Respondent 3 stated that they learned the significance of media in managing crisis and they will reconsider their communication with all media organs in the future suggesting;

“We have to build good relations with media. We have to follow the media organs well to be alerted. That is very important in the long run. For example any national report on poor air quality or polluted rivers near the hotel locations could easily cause negative word-of-mouth if it is not dealt with appropriately through the effective use of media”

Respondent 1 stated that it is because of Turkish national habit; “We do not learn from crisis, even we learn, it is not long lasting. We easily forget the hard times we had”. All of the respondents believe that they could respond to the crisis as effectively as they could (all they could). They did not seem to blame themselves for anything. One hotel chain stated that they took the advantage of investing in quality service delivery with quality staff suggesting that their occupancy rates were much better than similar hotels in the sector. Therefore, they evaluate the effectiveness of their strategies and responses to the crisis very successful. It was meaningless to ask the last question in this phase regarding respondents’ crisis prevention and crisis planning tools because none of them stated that that they had crisis prevention and planning tool except one hotel chain.

## **5. Discussion and Conclusion**

The purpose of this research was to test an adapted version of the frameworks by Ritche (2004) and Faulkner and Vikulov (2001) in the context of Aegean-based Hotels in Turkey in response to the 2016 tourism crisis. From the case study results, it can be suggested that

there is a huge gap between what the framework suggests for an effective crisis management planning and what some Aegean-based hotels are implementing. It appears that very limited number of respondents implemented Faulkner and Vikulov's (2001) and Ritchie's (2004) suggested proactive measures for an effective crisis management. However, the respondents who did not report any proactive measures tended to use various reactive measures, but they did not work out effectively. The findings of this study are consistent with studies carried out by Faulkner and Vikulov, (2001) which have investigated the level of crisis preparedness of tourism related enterprises.

None of the respondents interviewed with acknowledged having an already developed crisis management plan except one chain hotel. However, there is an emphasis on the experience of senior managers in overcoming crisis effects. This reveals that senior managers in hospitality sector find it difficult to manage a crisis based on a written manual as it makes management more complex. Health (1998) points out that development of any future crisis management plan is dependent on the implementation of the strategies from feedbacks and learning from an experienced crisis. As they do not seem to get feedback regarding the current crisis, they are unlikely to develop future crisis management plan. This also reveals that the findings in this study do not suggest a permanent organisational change for better.

Emergency responses of the hotels to the crisis mainly focused on immediate financial measures. Pay cuts, not giving any pay rise, decreasing the number of employee, delaying the start of the season are all considered to be immediate financial measures, which do not serve the long term purposes of the organisations. That makes it clear that those at managing positions in hospitality sector tend to (or have to) save the day rather than making long term plans for their organisations. All of these also reveal that crisis and change management are the issues new to hotel managers in Turkey. Further actions need to be taken regarding this issue. Another interesting finding of this study is that chain hotels seem to be partly better at managing the 2016 tourism crisis when pre-event stage, emergency stage, long term recovery stage and resolution stages are considered, chain hotels (R6-R9) seem to better at the use of crisis management strategies compared to other unchained hotels. This finding is important because the organisational and financial structures of these hotels may

be good models for other hotels for better use of crisis management strategies.

This qualitative study aimed to provide a contribution to the literature investigating the complexity of crisis management and the stages of crisis management in a large scale tourism crisis. The findings of this study are expected to shed light on the complexity of crisis management. This study hopes to attract attention to the significance of crisis management related problems in hospitality sector. In the long term, it is believed that further research will contribute to the implementation of crisis management strategies in all hospitality organisations. Thus, the impacts of a crisis may be reduced. The application of the framework adapted for this study recommended that crisis management measures were at minimal level. Further researches are needed to find out the reasons why the use of crisis management strategies in hospitality industry is at minimal level.

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# **An Investigation of the Impacts of Local Festivals on Local Residents' Satisfaction: From Germiyan Festival to The Slow Food Movement**

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## **Abstract**

Nowadays tourist expectations are changing rapidly. The countries that are in an effort to get more share of the international tourism market goes the way of creating alternative tourism activities and tourism product diversification as well as existing tourist products. Additionally, there has been the attempt to make positive impacts such as achieving a sustainable competitive advantage, extending the tourist season, and spreading tourism throughout the year. Recent days people's attending a festival and entertainment desires are, to get away from the stress of everyday life as their weekend getaway vacations or during certain times of the year they follow and often held periodic festivities that interest, increasing day by day. Accordingly, the villages and towns that have regional products have been started to organise particular events and festivals in order to meet visitors' demands. Thus, they have set goals to increase popularity of regional products as well as their income levels. This study aims to investigate the impacts of the festival organised in Turkey's first Slow Food village, Germiyan, on local people. Data collected through the survey method have been analysed using the statistical package program SPSS 22.0. The results of the study show that local people are satisfied with the festival at large. The local population's satisfaction about being Slow Food Village is also very high.

*Key words: tourism, festival tourism, Germiyan festival, bread festival, Çeşme*

## **1. Introduction**

In recent years, the scope of festival tourism as a kind of tourism product, provides economic benefit and plays a significant role on social and cultural development of countries and regions (Ekin, 2014). The festivals having huge economic impacts also help tourism stuck in the seasons or regions to expand its boundaries. Some international festivals held around the world today, are the major factors in the increase of tourism mobility in the region. The Berlin film festival in Germany and Cannes Film Festival in France are some examples (Yıldırım, 2010). Every year approximately 400 festivals are organised in our country (Özkan, Curkan & Sarak, 2014).

The Germiyan festival with the slogan ‘The Magic of the Fertile Lands’ is held every year on October at the centre of Germiyan neighbourhood in Çeşme. Besides Germiyan bread which is very famous all over the world, other local products such as indigenous herbs and Kopanisti cheese are also very important for the festival (Çeşme Belediyesi, 2016). Germiyan where the festival is organised is also Turkey’s first Slow Food village. During the research there are questions about the slow food movement satisfaction in the survey because slow food movement membership wasn’t official yet at that time.

The main aim of the research is to determine the effects over local people. Additionally, the investigation of the acceptance and the popularity of the Slow Food movement among local people is one of the objectives of the study as well. The results of the research are going to be shared with local administration and festival organisers which is important to ensure the continuity of the festival.

## **2. Literature Review**

Festivals are celebrations that use the theme as dance, drama, comedy, film, music, specific arts, handmade items, ethnic and local culture savings, religious traditions, important historical acts, food and wine, religious ceremony and agricultural products (Çevirgen, 2013). Festivals which attendance by society is important are celebrating in specific times (once in a year or two) Festivals are special to increase the touristic attraction and refreshment of the region which is held.



The festivals which keeps their own national identities between the first and Second World War started to gain international identity after the Second World War. After 1950's touristic festivals started to be organised by the festivals diversities increased. Events and festivals are used to increase the rural areas sustainability and to contribute economic and social development goals (Kömürcü, 2013). Festivals strengths the image of the region where it takes part. Also festivals are held in off seasons of the region to refresh the tourism before season (Yılmaz, 2015).

2nd Germiyan festival in the research was held on 9 - 11 October 2015. The festival is special to involve the whole village to houses, bakery to local cafe by using the motto of "magic of the abundance earth" Although the festival was held in 2dn time the attendance of the festival was so high. In the festival, Germiyan's traditional breads' (which is famous faraway), recipe was shown in workshop. Also local people had the chance to show their own products during the festival. The attendance of the festival had the chance to enter the bread, the home made soap and local cheese studios. During the festival there were bread baking competition, gastronomical conversation clubs exhibitions and concerts. Also there were traditional Hannah night and wedding ceremony, wedding banquet. The festival schedule which is on air for the third time is below.

<b>09 October 2015 Friday</b>	
<b>10.00</b>	Stands Opening
<b>13.00</b>	Soap making workshop – House of Nalan Abla
<b>15.00</b>	Conversation, "Pickled Olive Making" – Village Cafe – Prof. Dr. Nihat Aktan
<b>17.00</b>	Workshop "Kopanisti Cheese Making" –Otantik House - Ayşe Hanım
<b>18.00</b>	Documentary "Germiyan's Flavours"
<b>10 October 2015 Saturday</b>	
<b>10.00</b>	Stands Opening
<b>10.30</b>	Workshop "Cutting Turkish Delight" – Village Bakery
<b>12.00</b>	Workshop "Cracked Wheat with Milk" – House of Sevgi
<b>13.00</b>	Festival Cortege – From school to the factory
<b>14.00</b>	Exhibitions (Old Photos, the plants and herbs grow in Germiyan and family trees)
<b>16.00</b>	Conversation "History of Vinery in the Reagion" – Otantik House - Prof. Dr. Nihat Aktan

<b>18.00</b>	Conversation and Show – “The legend of Yörük Ali” – Lect. Abdurrahim Karademir and Ege University.
<b>20.00</b>	Hannah Night Ceremony and Yörük Ali Zeybek Show – Çukuriçi Square
<b>11 October 2015 Sunday</b>	
<b>11.00</b>	Workshop “Bread Making” – Village Bakery
<b>12.00</b>	Conversation: “On the way of Slow Food” – Village Cafe – Engin Önen and Nedim Atilla
<b>14.00</b>	Bread Competition – School Garden
<b>16.00</b>	Ending Concert
<b>17.00</b>	Ending Ceremony

**Table 1:** 2nd Germiyan Festival Program

Besides organising festival Germiyan is special for being the first slow village in turkey.

Because of membership of slow food network was going on, in survey there were questions about if the villagers are supporting the slow food movement and are they become a member of the slow food network.

Slow food movement is special for to be the first international movement which started by Carlo Petrini in 1986 (Jung, Ineson & Miller, 2014). Slow food is an alternative to fast food habit which supports traditional and local eating styles. Slow food movement has over 850 local convivium and 80.000 member which’s aim is to eat well and nutritious (Slow Food, 2016).

Germiyan has chosen to be the first slow food village in turkey in 15 May 2016 for supporting local food, beverages and seeds and hand them down to the next generations. They use the motto of “if people want to be healthy, the food they eat has to be healthy too”. In the survey local people were asked if did they informed about the slow food movement and are they became a member of it and did they support Germiyan to be the first slow food village in Turkey.

### **3. Method**

#### **3.1 The Importance of the Research**

The research was made to specify the social effects of the festivals over the societies.

To determine the effects of the festival in Germiyan over local people they were asked in survey if they adopt the festival, the effects of festivals on local people and their culture and how sufficient was the service during the festival. Also the other aim in the survey is to determine how far did the villagers participate being slow food movement and if they informed about this movement. The importance of this research is to be the first one to determine Germiyan festivals effects on local people and to find out villagers opinions about the festival and slow food village membership.

### **3.2 The Universe of the Research**

The sample consists of 126 people who have accepted to participate in the research during the festival. The festival dates also fall on the same day of olive harvest. That's why some of the villagers were in the olive farms during the festival. Also some of the villagers didn't want to participate because of the festival rush. The most important reason of research's sample number's being low is the education level was so low and average age was so high.

### **3.3 Study Methods**

Survey research, one of the quantitative research methods, was used in the study. In Germiyan most of the villagers are old and their education is not desired level this caused some difficulties and restrictions in research. Because of some villagers being old the survey is made face to face question answer.

The survey contains 3 sections. In first section there were 7 questions to determine participant's demographic properties. Second section contains 6 questions to measure general festival satisfaction and information level of the villagers about the slow food movement. Third section five Likert scale used that contains 22 questions to measure the effects of festival on villager's satisfaction. Many different studies are used as guide while preparing the scale.

## **4. Findings**

Due to the answers of the first (demographic) part of the survey, male participant's quantity is higher than women and most of the participants are married. As mentioned before in Germiyan village the education level is low and the average age is high. The quarter of

the participants are older than age 60. Half of the participants are graduated from primary school as well. The majority of the participants' involved in professional groups of agriculture, animal husbandry, housewives and private sector. Frequency analysis depends on monthly income indicates that majority of the participants (44%) has less than 1000TL income per month. Finally, participants in the study were examined due to their residence time in the region. Close to 35% of participants were living more than 31 years and 32,5% of them living 1 to 10 years in the region. The frequency analysis of the zone indicates that all participants are a suitable target group to the profile. The demographic findings of the effects of local public satisfaction of the Germiyan festival in this study are given in Table 2.

Demographic Characteristics		Frequency	Percentage (%)
Gender	Male	67	53.2
	Female	59	46.8
Marital Status	Married	88	69.8
	Single	38	30.2
Age	Under 20 years old	11	8.7
	20-29 years old	14	11.1
	30-39 years old	26	20.6
	40-49 years old	20	15.9
	50-59 years old	23	18.3
	60 years or older	32	25.4
Education	No schooling completed	4	3.2
	Primary School	52	41.3
	Middle School	17	13.5
	High School	23	18.3
	Undergraduate Degree	27	21.4
	Graduate Degree (Master's and/or Ph.D.)	3	2.4
Occupation	Student	12	9.5
	Small Trader	9	7.1
	Retired	10	7.9
	Agriculture and Animal Husbandry	36	28.6
	Public Sector	9	7.1
	Housewife	24	19.0
	Private Sector	13	10.3
	Other	13	10.3
Monthly Income	Less than 1000 TL	56	44.4
	1001-2000 TL	41	32.5
	2001-3500 TL	15	11.9
	3501-5000 TL	9	7.1
	5001 TL or more	5	4.1

<b>Length of Residence</b>	1-10 years	41	32.5
	11-20 years	31	24.6
	21-30 years	10	7.9
	31 years or more	44	34.9

**Table 2:** Demographic Findings

In the second part of the questionnaire, there are six questions designed to evaluate the overall satisfaction level with the festival and to define Slow Food awareness among local people. In this part, local people were asked whether they are satisfied with the festival in general, earn an extra income during the festival, approve of people outside in their neighbourhood owning stalls at the festival, think that only local products should be on display at the festival and know anything about Turkey's first Slow Food village of Germiyan, and also certain questions about their Slow Food membership status were asked.

The responses given to the questions in the second part show that the vast majority of the research participants are very satisfied with the organisation of the festival in the neighbourhood. All participants are very satisfied or satisfied with the organisation of the festival. The fact that there are not any respondents who are dissatisfied with the organisation of the festival shows that the overall satisfaction level of the festival is quite high. The proportion of participants who earn an extra income (45.2%) is lower than those who do not (54.8%). A very large proportion of local people (87.3%) claim that only local people should own stalls at the festival. Additionally, participants who think only local products should be on display have a very high rate (88.1%).

The last two questions in the part designed to determine overall satisfaction level are about finding out how much people know about the first Slow Food village of Germiyan in Turkey whose membership process was continuing during the research, and being a member of Slow Food Movement. It is seen that 58.7% of research participants know about Turkey's first Slow Food village of Germiyan. Besides, the number of participants who are a member of Slow Food Movement is only 16 (12.7%). By analysing these two results together, it can be said that the awareness level of local people is low in general since the membership process of Germiyan as a Slow Food village was not totally completed during the research. More detailed information is given in the conclusion and recommendation

part of the research. Table 3 demonstrates the responses given to the questions about overall satisfaction in detail.

Question	Response	Frequency	Percentage
Are you satisfied with the organisation of Germiyan Festival?	Very Satisfied	104	82.5
	Satisfied	22	17.5
	Very Dissatisfied	-	-
I earned an extra income from Germiyan festival.	Yes	57	45.2
	No	69	54.8
Only local people should own stalls at the festival.	Yes	110	87.3
	No	16	12.7
Only local products should be on display at the festival.	Yes	111	88.1
	No	15	11.9
I know about Turkey's first Slow Food village of Germiyan.	Yes	74	58.7
	No	52	41.3
I am a member of Slow Food Movement.	Yes	16	12.7
	No	110	87.3

**Table 3:** Findings Related to Overall Satisfaction and Awareness of Slow Food Movement

The third and final part of the questionnaire designed to investigate the impacts of second Germiyan Festival which was launched with the slogan ‘The Magic of the Fertile Lands’ on local people consists of 22 questions with a five point Likert scale. A five point Likert scale has been employed for the 22-item questionnaire to express how much respondents agree or disagree with a particular statement (1-Strongly Agree, 2-Agree, 3-Undecided, 4-Disagree, 5-Strongly Disagree).

The responses given by the participants have been examined in order to find out the overall perception of local people towards the festival, and also the percentages, mean values and standard deviations of all responses have been classified.

As Table 4 shows, the perception level of local people about the festival is quite high. The mean values of scale items are between 1.11 and 2.80. Only the mean value of the 17th item is 4.07 as the item is reverse coded. Mean values obtained from the responses of local people indicate that participants have a high level of positive

agreement with the statements. The item with the highest mean value is ‘The festival contributes to the promotion of the neighbourhood’ ( $\bar{x}$ =1.11), and the item with the lowest mean value is ‘Promotion activities of the festival are sufficient’ ( $\bar{x}$ =2.80). According to the responses of the participants, the item with the least variability (the most homogeneous) is ‘The festival contributes to the promotion of the neighbourhood’ ( $\sigma$ =.37110), and the item with the most variability (the most heterogeneous) is ‘There are no security problems during the festival’ ( $\sigma$ =1.67484).

If the positive perceptions of local people are examined, it can be seen that there are some outstanding survey questions stating that the festival contributes to the promotion of the neighbourhood (98.4%), local people are pleased to be with the visitors at the festival (97.6%), the festival contributes to socio-cultural development of local people (96.8%), the festival gives local people an opportunity to demonstrate their skills (96%), and the festival should also be designed for tourists (96%). It is obvious that local people have a positive attitude towards these statements. Furthermore, local people are tend to have a positive attitude towards certain survey questions stating that the festival enables preserving local culture, the festival helps businesses to grow their business volumes, and the festival improves standard of living as well. Table 4 demonstrates the overall perceptions of research participants towards the festival.

Statements	1(%)	2(%)	3(%)	4(%)	5(%)	$\bar{x}$	$\sigma$
1. The festival enables preserving local culture.	84.1	8.7	4.8	0.8	1.6	1.26	.73
2. The festival should also be designed for tourists.	81.7	14.3	2.4	1.6	-	1.23	.57
3. The festival improves standard of living in the neighbourhood.	81.0	7.9	7.1	0.8	3.2	1.37	.90
4. The festival contributes to socio-cultural development of local people.	84.9	11.9	2.4	-	0.8	1.19	.55
5. Promotional activities of the festival are sufficient.	26.2	18.3	19.8	19.8	15.9	2.8	1.42
6. Facilities organised at the festival are sufficient.	27.0	20.6	23.0	22.2	7.1	2.6	1.28
7. The attendance at the festival from nearby towns and villages is	38.1	24.6	18.3	15.1	4.0	2.22	1.21

enough.							
8. I am happy to be with visitors at the festival in the neighbourhood.	84.1	13.5	2.4	-	-	1.18	.44
9. The festival contributes to the promotion of the neighbourhood.	89.7	8.7	1.6	-	-	1.11	.37
10. The festival gives local people an opportunity to demonstrate their skills.	85.7	10.3	4.0	-	-	1.18	.48
11. The festival increases business volume of local businesses.	78.6	15.9	5.6	-	-	1.26	.55
12. The prices of products and services in the neighbourhood are increasing during the festival.	42.9	15.1	11.9	12.7	17.5	2.46	1.55
13. Transportation facilities to get to Germiyan are sufficient.	33.3	16.7	24.6	18.3	7.1	2.49	1.31
14. Municipal services at the festival are sufficient.	38.1	24.6	19.8	13.5	4.0	2.20	1.20
15. There is high traffic density during the festival.	40.5	27.0	15.1	13.5	4.0	2.13	1.20
16. There are parking problems during the festival.	34.1	19.8	11.9	18.3	15.9	2.61	1.50
17. Noise level is disturbing during the festival.	9.5	4.8	6.3	27.0	52.4	4.07	1.28
18. There are no security problems during the festival.	53.2	11.1	5.6	7.9	22.2	2.34	1.67
19. I support the village of Germiyan in becoming a Slow Food village.	81.7	7.9	10.3	-	-	1.28	.64
20. Slow Food Movement will increase the popularity of the neighbourhood.	80.2	7.9	11.9	-	-	1.31	.67
21. Slow Food Movement should only be managed by local people.	53.2	11.1	17.5	7.1	11.1	2.11	1.41
22. The support provided to Slow Food Movement is sufficient.	29.4	10.3	31.0	14.3	15.1	2.75	1.40

**Table 4.** The Perceptions of Research Participants towards the Festival



It is seen that local people are indecisive and have negative attitudes towards certain statements despite their positive attitudes. Especially, the numbers of participants who agree and disagree with the statement about the sufficiency of promotional activities created for the festival are so close. In the same way, the numbers of participants who think that facilities are sufficient during the festival and who do not are almost equal. If the answers to survey questions about Turkey's first Slow Food village of Germiyan at the end of the 22-item questionnaire are examined, it can be seen that the vast majority of local people support Germiyan in becoming a Slow Food village. As it can be understood from the responses given in the second part of the questionnaire, local people have inadequate or no information about the notion of Slow Food and Germiyan as a Slow Food village, therefore, local people are given brief information before asking the last four questions of the scale. The responses of the 21st, 22nd, and 23rd statement show that local people support Slow Food Movement in general. The sufficiency of support provided to Slow Food Movement has been questioned in the 22nd statement. The reason most participants (31%) are indecisive is that they do not have any information about Slow Food Movement yet and the support provided either. Finally, the items that are reverse coded (15, 16, and 17) aim to define traffic and parking problems and noise level during the festival. Most local people (67.5%) have observed that traffic and parking (53.9%) problems appear during the festival. Nevertheless, the percentage of people who think noise level is not disturbing during the festival is quite high (79.4%).

## **5. Conclusion and Recommendations**

Festivals with the slogan '9 Destinations 9 Experiences' are organised in nine distinct neighbourhoods of Çeşme every year in order to spread demand throughout the year as tourism is stuck in the summer season and to increase visitor numbers of Çeşme except in the summer. The research can be improved by comparing it with future research that can be conducted at festivals in nine neighbourhoods.

People have recently been encouraged to have an authentic and cultural experience, beyond holidays based on sun, sand and sea. Expectations and satisfaction levels might be different when holidays are planned by individuals themselves. In this sense, satisfaction of local people as well as visitors is becoming increasingly important.

Nowadays, local people are usually ignored and made to feel worthless, and they cannot sufficiently benefit from the economic rent provided at specific destinations whose tourism potential has recently been discovered and that are becoming increasingly popular. Local people might leave the neighbourhood by selling their products on hand instead of contributing to the neighbourhood by using them. Increasing popularity and development of Germiyan that arises in conjunction with the organisation of a festival in the neighbourhood and the evolution of the neighbourhood as a Slow Food village brings along similar threats. In this sense, the questions appearing in the table 'Findings Related to Overall Satisfaction and Awareness of Slow Food Movement' (see Table 3) have been asked and the thoughts of local people have been investigated. It is concluded that local people have adopted the festival and also the idea of local development.

According to research results, it is seen that local people complain about traffic and parking problems the most, so it is estimated that municipalities and other competent authorities have not put enough emphasis on this issue during the planning process. This issue should immediately be addressed considering the increase in visitor numbers in the coming years.

Slow Food Movement which is known for the contribution to the local development determines how processes work in the village of Germiyan where the number of visitors has substantially increased in general after the declaration of Germiyan as a Slow Food village, the number of local people engaged in the sale of products they produce has significantly increased, the maintenance of buildings in the village is in progress but there are still currently traffic and parking problems, there is great concern that the wind farm which is currently being built and the quarry near the neighbourhood might spoil the nature of the village.

53.2 percent of participants strongly agree with the statement in the questionnaire, 'Slow Food Movement should only be managed by local people', which reveals that it is crucial to maintain and improve the participatory approach of Slow Food Movement.

Although research results indicate that promotional activities are sufficient, increasing the popularity of the village will support the development and enable the proliferation of similar examples in Turkey.

There are certain measures that must be taken in the coming years such as not allowing sellers outside the village as the number of visitors has increased, the involvement of entrepreneurs who want to invest in the village in agricultural activities, starting new hospitality and restaurant businesses by local people, protecting agricultural lands by planning future structural developments in advance, and keeping product and service prices at a certain level.

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# **The Monuments of the Ottoman Empire in Chios Island and Tourism Development**

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## **Abstract**

This paper reveals the Monuments that remind us the history, the culture, the art and the architecture of another people and another time, the Monuments of the Ottoman Empire in Chios island. These great historical Monuments constitute attractive destinations for every tourist and they play an important role in tourism development. The main objective of this paper is to present the Ottoman Monuments in Chios island and investigate the contribution of these Monuments in tourism development. A research was conducted in order to be reflected the current situation of tourism development in Chios, to highlight the role of the Ottoman Monuments therein, and the measures that can lead to the development of tourism through the contribution of Ottoman Monuments of Chios. To carry out the research we used a closed questionnaire in order to collect the necessary primary data so as to investigate the objectives. The Ottoman Monuments of Chios island possess a significant position among others and, of course, they can play a key role for the development of tourism. However, in order to gain a dynamic role, they should be displayed more, be maintained, and be developed at the best possible way and to be included in cultural events which held during the year on the island.

*Key words: Ottoman monuments, Ottoman Empire, tourism development, Chios island, Greece*

## **1. Introduction**

The issue of Cultural Tourism comes under the general and sustainable development of alternative tourism, special interest and respect for holy places. Cultural Tourism is an emerging form of tourism which aims to quality and sustainable development. Cultural Tourism can be further strengthened internationally if the areas of the tourist destination dispose various tourist resources apart from historical monuments. The cultural element is involved obviously with the religious one.

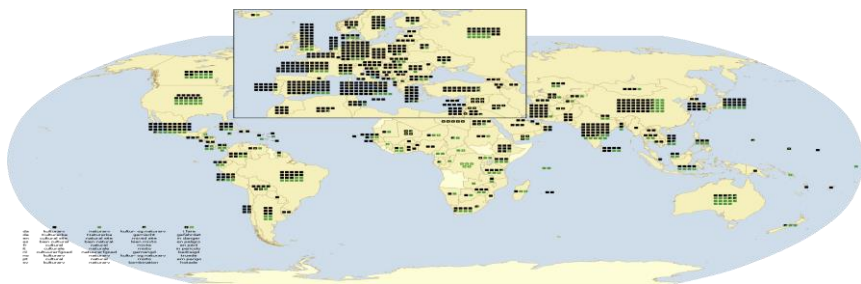
Cultural tourism is defined as the movement of people to cultural attractions and cultural heritage resources of a place. When we referred to the cultural heritage, we mean landscapes, historical - archaeological sites, religious sites, museums, traditional villages, cultural events, etc. (Poulaki, Lagos, 2016). The religious and historical monuments are attractive tourist destinations internationally and in Greece. Chios is one of the richest islands in Greece as far as the religious and historical monuments are concerned and for this reason is one of the most suitable for the development of religious tourism. It disposes important religious attractions that are an integral part of the national heritage and attract tourists who may be part of propellant development of religious tourism. Chios for a long time has been distinguished for piety of its inhabitants and for its intense ecclesial life. This is testified by the many parish churches, its chapels, its private temples, and many of the monastic churches.

Chios is distinguished for its very important and interesting cultural heritage with many Byzantine monuments, many remarkable archaeological finds, rich exhibits at museums, castles, monasteries, churches, et al. The Monuments of the Ottoman Empire are important and prove the history and the culture of other people. The role of these Monuments is great and they could be attractive tourist destinations. Also, the arrivals of Turks visitors could actually contribute to the tourism development of the island.

## 2. The development of cultural tourism internationally and in Greece

According Smith, 2003, recent years, it has been observed internationally a new trend which concerns a growing interest in the history, the culture and the religion. It happens due to the globalization, as the world is becoming smaller and the culture is in a sense homogenized.

The tourism of the cultural heritage is the major attraction for international tourists and an important source of revenue. The management of cultural heritage is now a global phenomenon which is responsible for providing and maintaining cultural heritage and is important for the tourism’s development and promotion. In this way the cultural heritage has become an important pillar of tourism’s sustainable development (Poulaki, Lagos, 2016).



**Figure 1:** UNESCO World Heritage (2016)  
(Source: UNESCO World Heritage, 2016)

Cultural tourism is considered as the oldest form of tourism and the cultural heritage of Greece is a very powerful tourist attraction for many tourist destinations. According to the World Tourism Organization (UNWTO) the most important Christian Centers outside of Greece are presented in the following table:

Pilgrimage	Country
Vatican City	Italy
Santiago de Compostela	Spain
Lady of Lourdes	France
Jerusalem	Israel

Mouth Athos	Greece
Mecca	Saudi Arabia
Agia (Saint) Sophia	Turkey
Cappadocia	Asia Minor - Turkey
Medjugorje	Bosnia - Herzegovina
Haifa's Baha'i Gardens	India

**Table 1:** Most important tourist destinations worldwide  
(Source: UNWTO, 2015)

It is important for each country to include in the list of UNESCO monuments and sites of natural and cultural heritage. Such integration is both a commitment for a country that will protect the monument and will operate management plans and protection of it. Moreover, it ensures the assistance of the international community in this effort (Poulaki, Lagos, 2016). According UNESCO, 2016, the World Heritage Sites in Greece are the following (Table 2).

<b>World Heritage Sites in Greece</b>
<b>Cultural (16)</b>
Acropolis, Athens (1987)
Archaeological Site of Aigai (modern name Vergina) (1996)
Archaeological Site of Delphi (1987)
Archaeological Site of Mystras (1989)
Archaeological Site of Olympia (1989)
Archaeological Site of Philippi (2016)
Archaeological Sites of Mycenae and Tiryns (1999)
Delos (1990)
Medieval City of Rhodes (1988)
Monasteries of Daphni, Hosios Loukas and Nea Moni of Chios (1990)
Old Town of Corfu (2007)
Paleochristian and Byzantine Monuments of Thessalonika (1988)
Pythagoreion and Heraion of Samos (1992)
Sanctuary of Asklepios at Epidaurus (1988)
Temple of Apollo Epicurius at Bassae (1986)
The Historic Centre (Chorá) with the Monastery of Saint-John the Theologian and the Cave of the Apocalypse on the Island of Pátmos (1999)
<b>Mixed (2)</b>
Meteora (1988)
Mount Athos (1988)

**Table 2:** World Heritage Sites in Greece  
(Source: UNESCO, 2016)



There are many shrines per prefecture in Greece and there are presented in Table 3. We mention that Chios has 22 shrines and ranks 13th among the 51 Prefectures of Greece.

Number and distribution of shrines in Greece per Prefecture					
Prefecture	Total Shrines	Prefecture	Total Shrines	Prefecture	Total Shrines
Aetoloakarnania	25	Thessprotia	11	Magnesia	25
Argolida	14	Thessaloniki	25	Messinia	20
Arkadia	33	Ioannina	17	Xanthi	4
Arta	17	Kavala	12	Pella	8
Attica	69	Karditsa	8	Pieria	6
Achaia	28	Kastoria	5	Preveza	5
Boeotia	26	Corfu	24	Rethymno	13
Grevena	2	Kefalonia	14	Rodopi	1
Drama	2	Kilkis	3	Samos	30
Dodecanese	67	Kozani	11	Serres	17
Evros	7	Corinth	43	Trikala	14
Evia	18	Cyclades	41	Fthiotida	19
Evrytania	8	Lakonia	16	Florina	5
Zakynthos	9	Larissa	19	Phocis	7
Ilia	29	Lassithi	10	Halkidiki	8
Imathia	13	Lesvos	14	Chania	11
Heraklion	27	Leykada	7	<b>Chios</b>	<b>22</b>

**Table 3:** Shrines of Greece per Prefecture  
(Source: Greek National Tourism Organization, 2014)

Cultural tourism has much to offer in Chios and Greece. The stakeholders have to join their forces in order to highlight and promote specific strategic directions for improving culture tourism product. The development of cultural tourism can give impetus to tourism development.

### **3. The development of Cultural Tourism in Chios island**

Chios is the fifth largest island in Greece and is considered by many to be the island of Homer. It is known for its unique product, mastiha, which is produced only in this part of the world. It keeps alive the culture through customs and traditions that are still part of everyday life. Byzantium, and the Genoese domination that followed, have bequeathed the island with very unique architectural monuments and settlements. Chios has all the necessary conditions for the further development of cultural tourism. Chios is distinguished for its very important and interesting cultural heritage with many Byzantine monuments, many remarkable archaeological finds, rich exhibits at museums, castles, monasteries, churches, et al. Many traditional medieval settlements of the island are emerged the possibility of diversifying the tourism product by developing special and alternative forms of tourism. The development of cultural tourism can significantly help the Greek tourist product including a number of selected activities for the design and management of cultural tourism.

The remarkable religious - cultural attractions, monasteries and churches are an integral part of the national heritage and attract tourists who may be part of the propellant development of the cultural tourism. Nea Moni of Chios, because of exceptional importance in terms of the History of Art and Architecture, belongs to the monuments that have been declared as World Heritage protected by UNESCO (Poulaki, Lagos, 2016).

The impressive frescoes, the mosaics, the rare Byzantine icons and the relics priestly give visitors the chance to explore and learn about the rare historical and cultural past of the island. It is obvious, of course, that the island of Chios has such remarkable cultural monuments that are an incentive for tourists to visit and admire the great religious and cultural value. Many elements make up the cultural tourism, such as: Churches, monasteries, museums, archaeological -

historical sites, traditional villages, customs, traditions, traditional music, the art of pebble, the mosaic art et al. (Poulaki, 2013). The most important Orthodox Christian Monuments of Chios are the following:

Orthodox Christian Monuments of Chios
Early Christian Basilica in Emporeios
Early Christian Basilica Saint Isidore (4th c.)
Nea Moni (1042) (World Heritage UNESCO)

Saint Georgios in Saint Georgios Sikousis village (12th or 13th c.)
Krina Lady in Vaviloi village (1287) 
The church of Agiogalousaina Virgin (13th cent.)
Saint Apostles in Pyrgi village (13th c.)
Lady Sicily in Kallimasia village (13th c.) 

Monastery of Agioi Archangels in Nenita village (1305)
Panagia Agrelopou or Panagia Agrelopousaina in Kalamoti village (14th c.)
Saint Ioannis Argentis in Old Katarraktis village (14th c.)
Old Taksiarchis in medieval Mesta of Chios (15th c.)
Monastery of Panagia Tourloti in Frangomachalas (15th c.)
Saint Markella in Volissos village (1500)
Monastery of the Holy Fathers in Karyes village (1570)
Monastery of Moundon in Diefcha (1582)
Saint Georgios in Anavatos village
Monastery of Archangels in Nenita village (1844)
Taksiarchis in Anavatos village (1882)
Monastery of Saint Matrona of Chiopolitidos or Monastery Chalandron in Mesa Didyma village
Assumption Monastery or Monastery of Rouchouni in Katarraktis village
Grand Taksiarchis in Mesta village (19th c.)
Monastery of Panagia Myrtidiotissa (1887)
Metropolis of Chios (1888)
Monastery of Saint Constantine and Helen in Frangovouni (19th c.)
Lady Evangelistria
Saint Isidoros Petrokokkinou in Kampos
Monastery of Panagia Our Lady Voitheias (Lady of Help)

**Table 4:** Orthodox Christian Monuments of Chios

(Source: Poulaki, P. 2013)

The most important museums of Chios are the following:

<b>Museums of Chios</b>
Archaeological Museum of Chios
Byzantine Museum of Chios (Metzit Mosque) The Museum is housed in an old mosque that was built with a grant of Sultan Abdul Metzit the mid-19th century in the town square of Chios.
Byzantine Museum "Palataki" in the Castle of Chios

### Byzantine Museum of Nea Moni

The Museum is located on the first floor of the building, which consists of two rooms and a small space, while the ground floor is a chapel and warehouse. Several interesting ecclesiastical and secular silverwork of the 17th, 18th and 19th century, ecclesiastical gold embroidery, as well as images of the same era are exhibited. The most important item is the famous "Pefki" large silk cloth with gold and silver motifs, excellent example of Chian weaving.

### Mastiha Museum in Pyrgi of Chios



Folklore Museum Public Library Chios' Adamantios Korais "

Folklore Museum of Kallimasia village

Folklore Museum of Kampochora

Folklore Museum of Asia Minor's relics (Library "Faros")

Folklore Museum of Vrontados

Museum of the painter Gialouris

Citrus Museum in Kampos of Chios

Maritime Museum of Chios

Maritime Museum of Kardamyla village

Church Museum of Saint Ioannis the Theologian in Kourounia of Chios. There are remarkable paintings of the painter N. Panagiotaki.

Church Museum of Sanctuary Guild (Holy Decree) "Saint Panteleimon Fostinis"

Church Museum of Saint Nikolaos Prinartitis (Kardamyla of Chios)

Church Museum in Vaviloi village of Chios. There are exhibited objects of inestimable value and wonderful images of the Virgin Lady Krina

Church Museum of the Monastery Panagia Plakidiotissa in Kallimasia village of Chios

Church Museum of the Church Assumption in Kallimasia village of Chios

Church Museum of the Church of Saint George in Vrontados

Church Museum of the Greek Orthodox Cathedral of Chios
Educational Museum Museum of History and Physics (1st Gymnasium of Chios)
Educational Museum History of Education Museum “Vouros” Primary School in Livadia of Chios
Educational Museum “Roof of Educational History” of Nenitouria village
Photography Museum in Piramas village
Archaeological collection in Volissos village

**Table 5:** Museums of Chios  
(Source: Poulaki, P. 2013)

It is obvious that Ottoman, Catholic and Jewish Monuments play an important role on the island regarding cultural tourism.

<b>Christian Catholic Monuments in Chios</b>
Cathedral Church of Saint Nicolas (city of Chios)
Catholic Church of Panagia (Frangovouni in Kampos)
French Nuns Monastery (College)
Catholic Cemetery (Kofinas)
Lady in the Catholic Cemetery in Chios (Chapel)
Lady in Sklavia (Chapel)
Saint John in Sklavia (Chapel)
Saint Joseph in Frangomachalas (Chapel)
Saint Isidore in Talaros (Chapel)

**Table 6:** Christian Catholic Monuments in Chios  
(Source: Poulaki, P. 2013)

Various and great Ottoman Monuments vouch the long possession of Chios by the Turks. The Ottoman Monuments of Chios are quite impressive.

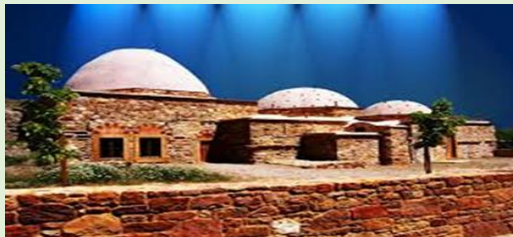
<b>Ottoman Monuments in Chios</b>
Metzitie Mosque (Sultan Metzit Mosque). After the liberation it was used as the Archaeological Museum and now houses the Byzantine and post-Byzantine findings.
Bairakli Mosque (Mosque Bairakli) is located in the Castle of the island. It was built in the early 20th century at the ruins of an older mosque. There

was a Genoese church at the same position. At the entrance, in front there is ottoman inscription.

Osmanie Mosque is located in the town of Chios and was built in 1892.

Chamidie Mosque

Ottoman Baths of Chios with domed roofs are rescued in the Castle of Chios.



Ottoman Cemetery (Turkish Cemetery)

The Ottoman Cemetery there is in the Castle of Chios. Important Turks are buried from 1822 until 1890, including Kara - Ali, Captain Pasha of Turkish fleet whose flagship blew Constantine Kanaris in 1822's. His tomb stands having sarcophagus form with two columns. The graves of the Cemetery have artistic value.



Ottoman Seminary or Medrese (The Turkish School)

The Ottoman School is located in the churchyard of St. George's in the Castle. Historical sources indicate that functioned as Ottoman Seminary. However, an Arabic inscription above the entrance door indicates that the building functioned as a grammar school.

Melek Pasha Fountain (1768)


Many fountains in Chios express the love of Ottomans for the water and its benefactions. The epigrams of this Fountain are the most basic characteristic of it. At the west side of the Melek Pasha declares the Chian origin. On the north side stresses that he is knowledgeable and admirer of Greek history and believes that Alexander the Great would resurrect when you drink a glass of tap water. Finally, at the eastern side it shows the sympathy to the people of Chios, because he found the water and gave it to the people.





Fountain of Abdul Hamid Pasha The impressive Fountain Abdul Hamit built in the mid -19th century stands as a great monument in the Vounaki Square in Chios.
Fountains in Kampos of Chios et al.
Land of Mufti There are remains of the estate in Varvassi of Chios, which belonged to the Muslim priest and interpreter of the Koran.

**Table 7:** Ottoman Monuments in Chios  
(Source: Poulaki, Lagos, 2016)

<b>Jewish Monuments in Chios</b>
Jewish Synagogue (Saint Anna Capella in Chios, 3 <sup>rd</sup> A.D.) 
Jewish Cemetery
Jewish School
Jewish Synagogue
Jewish Quarter in the Castle of Chios
Jewish Inscriptions and Signs

**Table 8:** Jewish Monuments in Chios  
(Source: Poulaki, P. 2013)

Great and interesting elements of Chios’s cultural heritage are cultural events, customs, cultural centers, historical - archaeological sites and traditional villages. There are many opportunities and prospects for growth of cultural tourism in Chios. Cultural tourism can be a way of highlighting the resources of the island both natural and cultural, as Chios has all the necessary conditions for the further development of cultural tourism in combination with other special and alternative forms which contribute to be marked on the tourist map as a distinct destination. (Poulaki, Lagos, 2016).



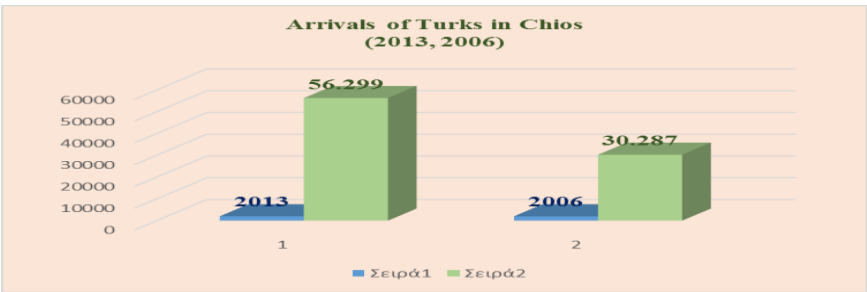
#### 4. Arrivals of Turks tourists in Chios island

During the recent years there are strong tourist arrivals from neighboring Turkey. This particular economic boost helps local economy during the economic crisis. The arrivals of Turks are notable in the whole of Greece (Figure 2).



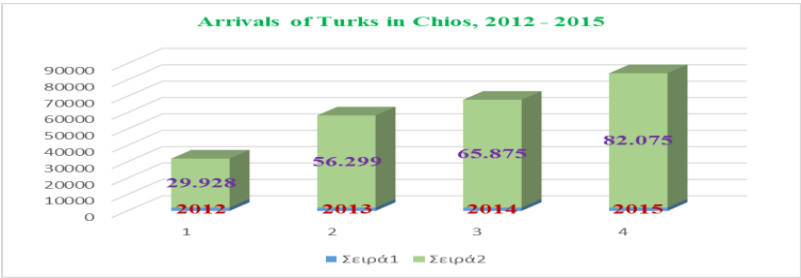
**Figure 2:** Arrivals of Turks in Greece  
(Source: Customs of Chios, 2015)

According the Customs of Chios, 2014, the per capita spending of Turks visitors is around the 200 euros per day. The total annual benefit on the island is approximately 14 million Euros. (The per capita benefit for Chians is 280 Euros.). The arrivals to the airport from Europe declined steadily. The same happens with the internal passenger ferry traffic. In contrast, external arrivals (from Turkey) grow rapidly. This "tourist arrivals" diffused throughout the island.



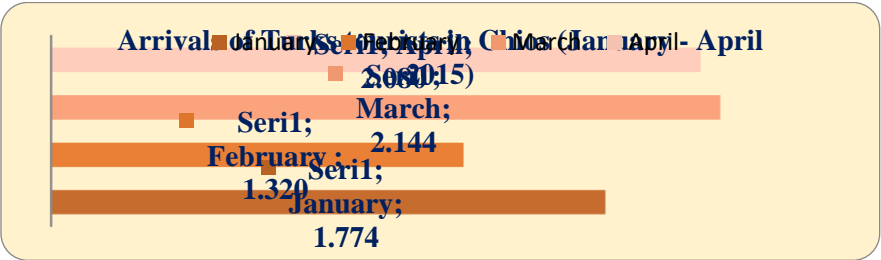
**Figure 3:** Arrivals of Turks in Chios (2013, 2006)  
(Source: Customs of Chios, 2016)

We highlight that the Turks arrivals in 2006 were 30.287, while in 2013 were 56.299 (Figure 3).

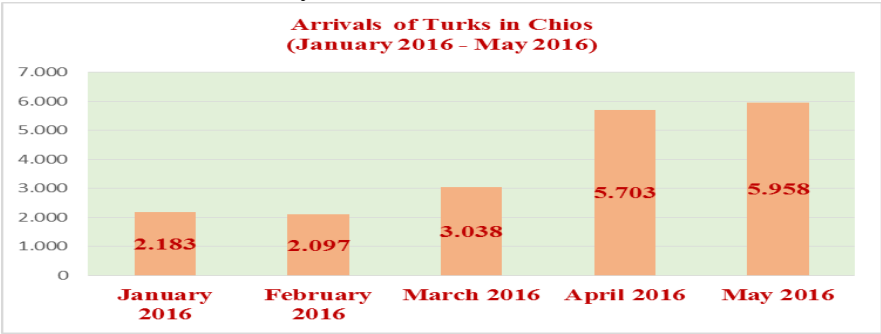


**Figure 4:** Arrivals of Turks tourists in Chios (2012 – 2015)  
(Source: City of Chios Tourism Bureau, 2016)

We list the following information about the arrivals of Turks tourists:  
2012: 29.928, 2013: 56 299, 2014: 65.875 and 2015: 82.075 Turks  
visitors.



**Figure 5:** Arrivals of Turks tourists in Chios (January – April 2015)  
(Source: City of Chios Tourism Bureau, 2016)



**Figure 6:** Arrivals of Turks tourists in Chios (January – May 2016)  
(Source: City of Chios Tourism Bureau, 2016)

We observe a steady flow of Turk visitors on the island.

## 5. The empirical research

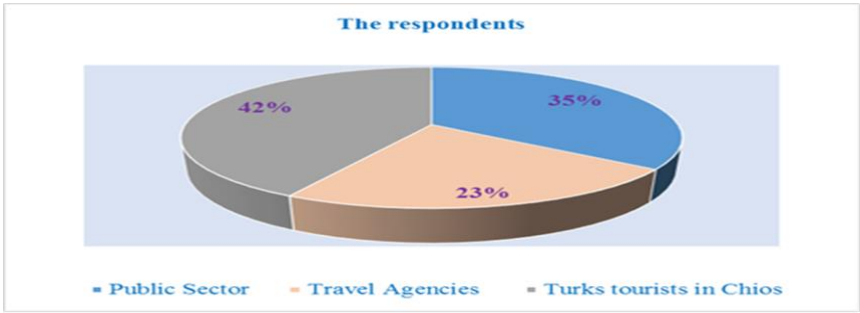
The main aim of this paper is to explore the prospects for the development of cultural tourism of the island of Chios and to gauge its contribution to the regional development in Greece. Chios has the ability to develop cultural tourism because the island has important religious and historical sites. A research was conducted in order to be reflected the current situation of cultural tourism in Chios, to highlight the role of the Ottoman Monuments therein, and development measures that can lead to the development of cultural tourism through the contribution of Ottoman Monuments of Chios. To carry out the research we used a closed questionnaire and the method of stratified sampling in order to collect the necessary primary data so as to investigate the objectives. This investigation showed that Chios as a cultural destination has not been developed enough, but it has many prospects of growth. This research aims to capture the current state of cultural tourism in Chios. The time frame during which implemented the empirical investigation was during the period April – June 2015. 235 questionnaires were distributed, 210 of them were correctly and fully completed.

The survey data have been published in the book: Poulaki, P., Lagos, D. (2016), “The contribution of Ottoman Monuments of Chios in the development of Cultural Tourism”. LAP LAMBERT Academic Publishing. Omni Scriptum GmbH & Co. KG Bahnhofstraße 28, D-66111 Saarbrücken, Germany. ISBN 978-3-659-87334-8.

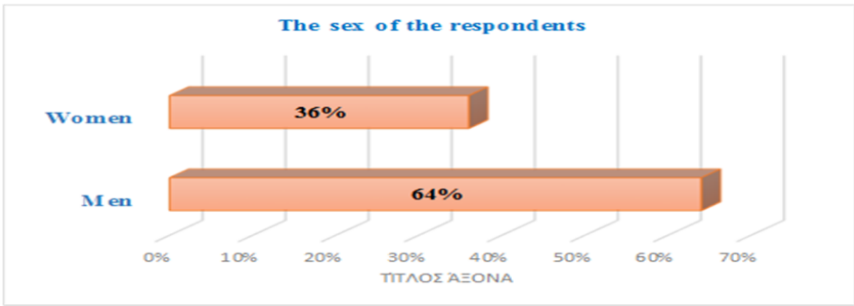
The respondents were selected to participate in this survey are categorized as follows: Turks tourists, Public Sector (Chios Municipality and the Region of Northern Aegean, involved in tourism), and Travel Agencies.

✓ The sample has the following features:

The respondents: Turks tourists: 42%, Public Sector: 35%. Region of North Aegean, Regional Unit of Chios (Department of Tourism), Municipality of Chios (Municipal Commission of Tourism’s Promotion and Development), Municipality of Chios (Tourist Office) and the Municipality of Chios (Public Relations Office). Travel Agencies: 23%.



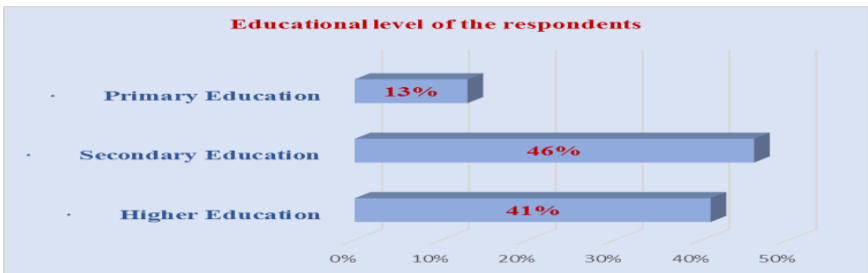
**Figure 7: The respondents**  
Sex of the respondents: Men: 64% and women: 36%.



**Figure 8: The sex of the respondents**

Age of the respondents: age group between 18-35: 23%, age group between 36-50: 56%, age group between 51-65: 18%, age group 65+: 3%.

Educational level of the respondents: Higher Education: 41%, Secondary Education: 46%, Primary Education: 13%.



**Figure 9: Educational level of the respondents**

Employment of Turks visitors: Public Sector: 66%, Private Sector: 24%, Retirees: 10%.

Cities of origin (Turkey): Izmir: 65%, Istanbul: 12%, Cesme: 18%, Other cities: 5%.

**6. The results of empirical research**

From the questions that are included in the questionnaire we obtained data concerning the present state of cultural tourism in Chios and the role of the Ottoman Monuments. Moreover, policy measures are suggested as far as the development of cultural tourism in the contribution of these monuments is concerned.

	Is sufficient the tourist promotion of Chios?	
	No	Yes
Public Sector	54%	46%
Travel Agencies	63%	37%
Turks tourists	85%	15%

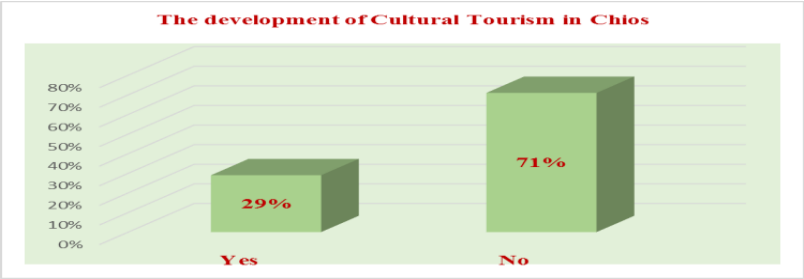
**Table 9:** Is sufficient the tourist promotion of Chios?

It was observed that the majority agrees that Chios is not sufficiently highlighted and it is shown by the percentages obtained: 54% the Public Sector, 63% the Travel Agencies and 85% the Turks tourists.

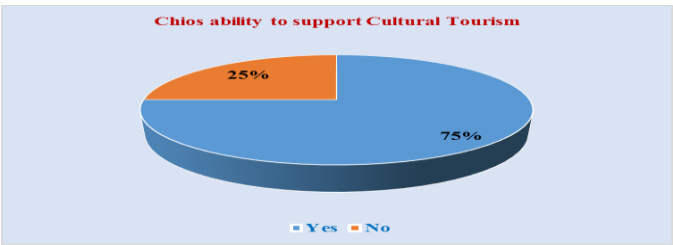
	Is there coordination between the Sectors related to tourism?	
	No	Yes
Public Sector	86%	14%
Travel Agencies	80%	20%
Turks tourists	69%	31%

**Table 10:** Is there coordination between the Sectors related to tourism?

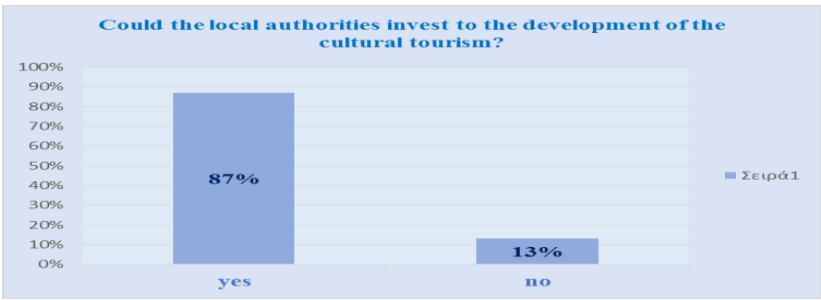
The rates mentioned in the answer “no” are distributed as follows: 86% for the Public Sector, 80% for the Travel Agencies and 69% for the Turks tourists. It is noteworthy that the percentages confirm the great lack of coordination between the sectors related to tourism.



**Figure 10:** The development of cultural tourism in Chios, Greece  
The majority, 71%, of the total sample considers that cultural tourism is not developed in Chios and only 29% that it is developed.

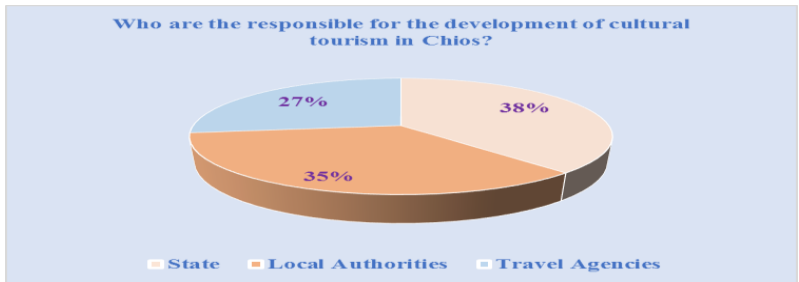


**Figure 11:** Chios ability to support Cultural Tourism



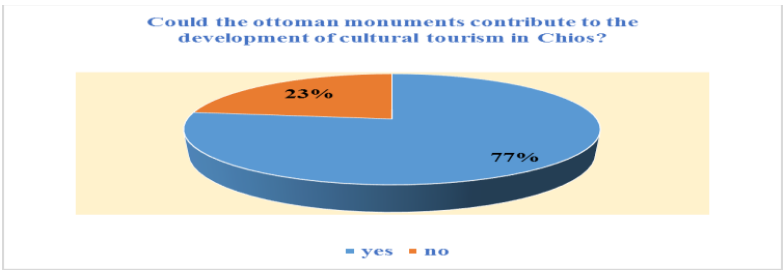
**Figure 12:** Could the local authorities invest to the development of cultural tourism?

Most of the respondents (87%) consider that the Local Authorities should invest to the development of the cultural tourism and only the 13% had the opposite view.



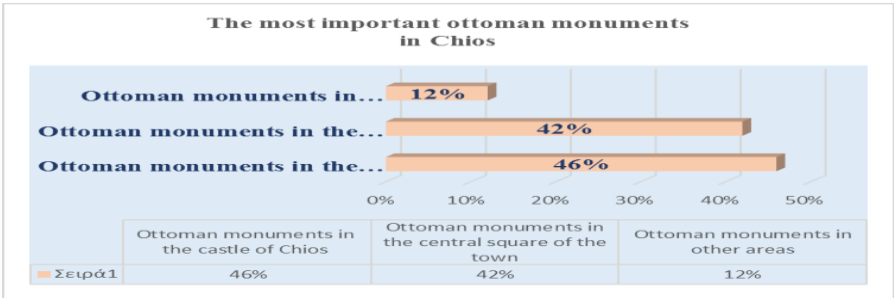
**Figure 13:** Who are the responsible for the development of Cultural Tourism?

According to the Figure 13 the main responsibility (38%) belongs to the State. The Local Authorities and the Travel Agencies exhibit the percentages 35% and 27%.



**Figure 14:** The contribution of the ottoman monuments to the development of the Cultural Tourism

Most of the respondents (77%) believe that the ottoman monuments can contribute to the development of the cultural tourism in Chios and only the 23% of them have a negative view (Figure 14).



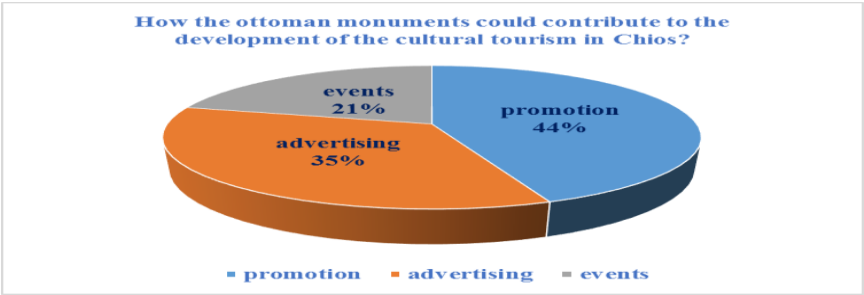
**Figure 15:** The importance of the ottoman monuments

According to the respondents the ottoman monuments in the castle of the island are the most important, (46%). Then, we have the monuments in the central square (42%) and finally the ottoman monuments in other areas of Chios (12%) (Figure 15).

	Is satisfactory the promotion of ottoman monuments of Chios?				
	At all	Little	Quite	Very	Very much
<b>Public Sector</b>	0%	15%	32%	<b>41%</b>	12%
<b>Travel Agencies</b>	0%	2%	33%	<b>46%</b>	19%
<b>Turks tourists</b>	3%	9%	37%	<b>43%</b>	8%

**Table 11:** Is satisfactory the promotion of ottoman monuments of Chios?

It was observed that the highest rates occur at the response “very satisfactory” and more specifically: 41% the Public Sector, 46% the Travel Agencies and 43% Turks tourists chose this option.



**Figure 16:** How the Ottoman Monuments could contribute to the development of Cultural Tourism?

It is obvious that ottoman monuments could contribute to the development of cultural tourism in Chios. Specifically, the majority of the sample estimates that the promotion and the advertising of the monuments will contribute effectively (44%). Also, the advertising



plays an important role (35%), and finally the use of the monuments in combination with various events is very important (21%).

As for the traffic of the Turks tourists 63% have again visited the island and only 37% visit it for the first time. About the organization of the trip, the majority of visitors (71%) have organized the trip themselves. 22% have organized the trip with the help of a travel agency and only 7% consulted friends and acquaintances about the trip to Chios. Most Turks chose Chios town to stay with 55%. Many lived in the village of Vrontados with 22%, 13% stayed in their yachts and 10% resided in Karfas and Kampos. Also, 68% visit the island for two days, 23% remain for three days, and 9% visit Chios for one day.

About the adequacy of the tourist promotion of the island, it is noticed that the majority agrees that the island is not sufficiently displayed and it is shown from the rates obtained. Specifically, 67% of respondents believe that Chios is sufficient projected and 33% think that the view of Chios is sufficient. Regarding policy measures for the development of cultural tourism in Chios 54% emphasized the need for better visibility of the island, 24% noted a lack of coordination of agencies and 22% highlighted the lack of tourism planning in the island.

## **7. Conclusions of the empirical research and policy measures for the development of the cultural tourism in Chios island, Greece**

Chios as cultural destination has not been developed enough, but there is plenty of growth potential. The island has all the necessary conditions for the further development of cultural tourism in combination with cultural and other special and alternative forms. For this reason it is proposed to develop a framework of tourism policy and strategy that removes obstacles and exploits the comparative advantages of the island.

The Turkish market is a promising market, especially for the islands of the North and East Aegean. The duration of the Turks in the islands ranges from several hours to several days. The Turks visit these islands throughout the year giving a financial breath to islands affected by seasonality. Most Turks visiting Greece are among the middle and upper social and economic strata with financial strength.

The traffic of Turks visitors on the island is very high but mostly focuses mainly on one-day and two-day visit and stay confined to the city limits. Chios is not selected by these specific visitors to vacation for several days and therefore increased acquaintance potential of the cultural and natural wealth of the island. Turks guests visiting Chios mainly come from towns near the Turkish coast and have a great age and professional diaspora. The middle age groups show a marked mobility to Chios and desire to know better the island. The Turks tourists in their majority do not know the ottoman monuments of Chios and this leads initially that they do not contribute to the selection of the island as a tourist destination and secondly not to carry out during their stay on the island similar visits to such monuments.

Of the total Ottoman Monuments on the island, high traffic exhibit these located within the city and around it. This is the result of short and, in many cases, intra-day stay of visitors to the island. As to the factors that are obstacles to the development of cultural tourism in Chios first place held by lack of general tourism promotion of the island. Noteworthy, too, is both incomplete appropriate infrastructure and little cooperation between all factors that have direct relevance to tourism development. Regarding prospects and policy measures for the development of cultural tourism in Chios is necessary to prepare a clear common direction for all with planned and coordinated actions by all factors.

The wealth of Chios in religious and historical monuments is very large, so it is worth to be used after proper and targeted visibility both at home and abroad. At the same time, it is necessary to outline the traditional cultural and religious elements of the island but also while promoting cultural tourism throughout the country. As to the factors and development barriers of cultural tourism on the island, it is realized the key role played by weak visibility of the custom of the island coupled with the lack of tourism project and cooperation between institutions. In addition, there is shortage of both public and private infrastructure, along with the lack of education of many tourism professionals.

There is not tourist planning and strategic direction of tourism development at the local, regional or national level. Cultural tourism can offer many benefits to the place of reception, the island of Chios, and provide significant incentives and means, that local bodies, public and private, to care for and maintain their heritage and traditions of the island. Cultural tourism may become an important growth factor, when is managed effectively. It is necessary to establish a

framework of tourism policy at local level, which will include a number of selected actions for the planning and management of cultural tourism to highlight the general cultural value of ottoman monuments of Chios. Required visibility and targeted advertising of the Ottoman Monuments to be known to the wider tourist population of the neighboring country. Chios is favored by the proximity to the coast of Asia Minor and the frequency of the routes that connect it with Turkey.

Of course, a prerequisite and crucial factor for optimal achievement of the objective is the common - coordinated action of the Region, the Municipality, of tourism professionals and local people to manage the visibility and promotion of cultural tourism for the island. It is necessary the recovery and maintenance of such monuments by local authorities, as they are unique and extremely lures. The Ottoman Monuments must be more and more targeted to the target markets.

It is necessary and essential the design, organization, promotion of modern proposals to regenerate the image of an important and mature tourist destination, Chios, always with the contribution of specific activities and actions on the part of all stakeholders. Responsible for this very little development of this alternative form of tourism are the State, local authorities, locals and tour operators. The measures that must be taken must include both the development of monuments of the region, and their visibility. The Monuments of the Ottoman Empire in Chios possess a significant position among others and, of course, they can play a great role at the development of Cultural Tourism.

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# **Reflection of Sustainable Gastronomy on Menus: A Research on the Menus of Fine Dining Restaurants**

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## **Abstract**

Concept of sustainable gastronomy whose importance has globally increased, become a tool of differentiation and competitiveness for many sectors took place in tourism industry, notably food&beverage sector in recent years. At this point, Fine-dining restaurants which provide unique and eccentric cuisine experience are the businesses coming into one of the most apparent example of sustainable gastronomy through their distinctive menus. In the service literature, Fine-dining restaurants have been mostly handled within the context of consumer attitudes and behaviors; however, menu analysis regarding sustainable gastronomic diversity has been overlooked to the best of our knowledge. Hence, with the practical and theoretical aim, menus of 10 Fine-dining restaurants operating in Antalya, Istanbul and Izmir have been investigated in terms of sustainable gastronomy criteria. As a result, most of the restaurant claim in their menus that they mostly prefer to purchase local and fresh products with geographical indication from organic public market or directly from the

seller such as fisher, farmer or home-made stores. In addition to purchasing it has been understood that the restaurants combine sustainability with creative applications in preparing, cooking and presentation process. The last but not the least, significant number of restaurants are rich in diversity of wines from all over the world and even some of them have their own wine cellar.

*Key-words: sustainability, sustainable gastronomy, menu analysis, fine-dining restaurants, Turkey.*

## **Introduction**

Tourism is located in the world's fastest-growing industries are completely dependent on the natural, historical, social, and cultural resources. Hence, an environment where damaged by one or more of these sources does not possible to take advantage of tourism activities in terms of businesses and consumers. In this regard, the sustainability approach is much greater importance than in other industries in terms of the tourism industry. In this regard, sustainability approach in terms of the tourism industry has a much greater importance compared to other industries. Providing for the sustainable growth and development in the tourism is required to avoid damage and ensure the continuation to the natural, historical and cultural resources of the local regions, essential ecological processes and biological diversity (Demir and Çevirgen, 2006).

Many sub-sector is located within the tourism industry, therefore, the success of the sustainability approach in the subsector that the affects the sustainability of the tourism industry as a whole. In this context, culinary is an indispensable element for the tourism that provides information about the other topics or in other words, gastronomy cultures where peoples and the history of the region they live in, culture, social structure, resource diversity, etc. Gastronomy keeps the communities sharing the common history composed of people, places and culture together (Khoo and Badarulzaman, 2014) and therefore it has the ability to provide much more than “what, where and when to eat”. Just like in the tourism, depending to the natural and cultural resources is extremely important for the gastronomy. The locality of the foods for the sustainable gastronomy does not satisfying, the determining ways and methods are also very important in addition to the products preservation, preparation, cooking and presentation. Fine-dining restaurants that are discussed in this study which among the best representatives of the concept of sus-

tainable gastronomy both the original aspects in the production process and their philosophy of emergence. Today in this process, fine-dining restaurants are extremely precious both for the restaurant business where competition is very intense and in terms of the consumers who see it as a format of life of gastronomy. Hence, this study are examined the menu of the restaurant they shared on the internet in the context of the sustainable gastronomy and locality by focusing on the fine-dining restaurants. Although the fine-dining restaurant menus in the literature are subject to the valuable research in terms of the pricing, consumer behavior, product diversity and health marks (calories), deficiencies are available in the analysis of elements such as the variety of local products, preparation techniques and cooking methods which are the key elements of sustainable gastronomy on the menu. Emphasis to the local gastronomic on the menu for the literature by the originality of the research from this aspect that is expected to provide benefits for the practitioners in the context of reflected on the menus to understanding of the sustainable gastronomy.

## **2. Literature Review**

### **2.1. Sustainable Gastronomy**

Since many years, sustainability is becoming widespread as a philosophical concept in the community due to the nature cannot cope with the crowded population, the deterioration of the balance between as the consumption and production and increasingly feeling the negative effects in daily living (Demir and Çevirgen, 2006: 94; Kaypak, 2010: 96). Sustainability according to the Brundtland report of the World Environment and Development Organization (WCED); "it has been defined to meet the needs of a balanced without jeopardizing the opportunity to meet the needs of the future generations" (United Nations World Conference Environment and Development (UNWCED), 1987: 8). The concept of sustainability that are integrated into the many industry after the release of the Brundtland report which is also included to the tourism is a problematic industry in terms of the balance of resource use. Accordingly, for the sustainable tourism; "can be made to the definition that is a kind of tourism that is able to meet the needs of the tourists, the tourism industry and local communities in a way that will not jeopardize to meet needs of future generations" (Tosun, 1998). The concept of sustainability has entered into many of the idea until the neo-classical economics to the

post-modern ideologies by the developed and expanded over time. Gastronomic cultures of the societies are from one of these fields. Coveney (1996:24) the concept of sustainable gastronomy has defined as the "food and drinks are useful for individuals, their bodies and minds should be produced and preparation in an environmentally sensitive manner." In a similar manner Scarpato (2002:139) has defined the concept of sustainable gastronomy as "the food production activities with respect to the environment and providing useful nutrition facilities individuals, their mind and body." While sustainable gastronomy is being considered as an approach to encourage to the local production; it is suggested that is extremely important related to the local produce and developments in the gastronomy in terms of the environmental sustainability, social justice and fair trade (Yurtseven, 2011:19).

Sustainable gastronomy and sustainable gastronomy tourism has been developing as consequently is an area that is open to the worldwide development to be examined its own (Bratec, 2008) within the scope of the sustainable tourism (Gössling and Hall, 2013). At this point, the slow food activities (Gössling and Hall, 2013), dissemination of the geographical indication products (Özkaya and friends, 2013), local food and novelty applications (Everett and Slocum, 2013), UNESCO Creative Cities Gastronomy Network (UNESCO, 2016) should be indicating the main useful applications are elaborated in recent years for the sustainability of gastronomy.

## **2.2. Fine Dining Restaurants**

During the historical ages, eating good foods are among the most important elements of the presence and panache is especially in terms of high income individuals. Especially, the number of the restaurants are called the name of "fine-dining" restaurants in today has been started to the increasing around the world after the second half of the twentieth century including the parallel to the increasing income and wealth on a global scale, along with eating in the best places for individuals and increasing of the approach to quality food. When approached from the definitional terms; fine-dining restaurants has been defined such as the operating in the independently and food and beverage operations pursuant to the individuals with high purchasing power (Sökmen, 2014) or usually within the five-star hotel, fine-dining restaurants are attracts more people every year especially in North America and Western Europe. In particular, the use of the freshest and best quality food and beverage component, the need for



highly qualified chefs under the requirement of the preparing the highest quality food in the shortest time is regarded as a prominent element in the development of the fine-dining restaurants (Radjenovic, 2014).

When examining the literature is seen that as classified under the different headings such as the customer satisfaction and preferences are conducted in the survey on the samples of the fine-dining restaurants (Hsu and others, 1997; Njite and others, 2008; Hwang and Ok, 2013; Ladhari and others, 2008), quality of service (Kim and others, 2003; Arora and others, 2006; Cheng and others, 2012), customer behavior and experience (Novak and others, 2010; Ryu, 2005; Harrington and others, 2011; Ryu and others, 2007; Joon and others, 2006; Han and Ryu, 2007), fine dining restaurants in the gastronomic guides (Lane, 2013), fine-dining restaurant image (Eliw, 1993) and menu analysis in the fine-dining restaurants (Naipaul and Parsa, 2001; Antun and Gustafson, 2005a, Antun and Gustafson, 2005b; Johns and others, 2013). When the studies were examined in detail on the menu items has been analyzed are served in the fine dining restaurant; fine-dining restaurants does not prefer applications belonging to the psychological pricing under compared with other restaurants, fine-dining restaurants who accepted the target market especially from the high-income individuals and they use more prices ending with figures 0 and 5 (Naipaul and Parsa, 2001), it shown more variety of the pork, poultry and salads on the fine-dining restaurant menus according to the award-winning private clubs restaurants (Antun and Gustafson, 2005b), exposition of the menu, credibility and images of food for the consumers are important factor for the satisfaction (Mills and Thomas, 2007), calorie labeling is effective on the preferences of the consumers (especially women and elderly individuals) (Yepes, 2013) has been detected by the studies carried out as previously.

### **3. Method**

Aim of this study is to investigating fine-dining restaurants' menus in terms of sustainable gastronomy criteria such as the diversity of local products, preparation techniques, cooking techniques and wine variety. In order to achieve this aim, menus of 10 fine-dining restaurants operating in Antalya, Istanbul and Izmir have been investigated through document review technique. In cases where direct observation and interview is not possible in qualitative research, written and

visual materials and materials are related to the research problem can be also included in the research. This document examination method can be used as an additional information source as a research method can be stand alone (Yıldırım and Şimşek, 2013). Performed document review; has been carried out by following the steps of the (1) accessing to the documents, (2) to checking the authenticity, (3) understanding the documents, (4) analyzing the data and (5) using data (from Forster, 1995; Yıldırım and Şimşek, 2013). Food and Life Gastronomy magazine is explained the list of the best fine-dining restaurants are operating in Turkey by bringing together the views of experts from various fields have been used in order to ensure the representation of the universe to determine which will be handled fine-dining restaurants under the research (<http://foodinlife.com.tr/haber/25511>). In research of the menu has been conducted between the dates of May 2016 20-30, the menus dose not reached due to the construction phase of the internet site 4 restaurants from the 14 restaurants or lack of the resources and as a result, it has started to analyze over 10 restaurant menus. The top themes have been identified before analyzing the data in order to understand the sustainable gastronomy application of the restaurant. These themes have been determined such as the "local / homemade products use", "sustainable practices related to the preparation and cooking process and "local wine variety". Findings and conclusions have been obtained on the menu items that are analyzed and placed in the respective classifications.

Code	Name	City	Dominant Cuisine Culture	Website
R1	Arola Restaurant	İstanbul	Spanish Cuisine	<a href="http://www.affles-tr.com/istanbul/dining/arola/">www.affles-tr.com/istanbul/dining/arola/</a>
R2	Equinox Restaurant	İzmir	World Cuisine	<a href="http://www.swissotel.com.tr/hotels/izmir/dining/equinox-restaurant/">www.swissotel.com.tr/hotels/izmir/dining/equinox-restaurant/</a>
R3	Gile Restaurant	İstanbul	Avant-Garde Turkish Cuisine	<a href="http://www.gilerrestaurant.com">www.gilerrestaurant.com</a>
R4	La Mia Luce	İstanbul	Italian Cuisine	<a href="http://www.lamialuce.com">www.lamialuce.com</a>
R5	Lacivert Restaurant	İstanbul	Mediterranean Cuisine	<a href="http://www.lacivertrestaurant.com">www.lacivertrestaurant.com</a>
R6	Margaux Restaurant	İzmir	World and Turkish Cuisine	<a href="http://www.movenpick.com/tr/europe/turkey/izmir/hotel-izmir/restoranlar/restoranlar/margaux-restaurant/">www.movenpick.com/tr/europe/turkey/izmir/hotel-izmir/restoranlar/restoranlar/margaux-restaurant/</a>



	Marmara Bay Baby Scallops		Confit Malatya Apricot	<b>R9</b>	Afyon Buffalo Mozzarella
	Muğla Tarhana Soup		Hibeş (Antalya)		Bursa Chestnut
	Pistachio from Siirt Region		Romano Bean Humus		Homemade Macaron
	Tire Tulum (2 Year Matured in Own Skin, Sheep Cheese with Chestnut)		İhsangazi Siyez Bulgur Ice Cream		Homemade Jam
	Yedi Baharlı Çanakkale Tomato Sauce		Smoked Buffalo Yoghurt		Homemade Pickle
<b>R5</b>	Leer Fish Carpaccio		North Aegean Octopus	<b>R10</b>	Village Bread
	Bozcaada Baby Calamari Salad		Niksar Walnut		Trabzon Butter Layers
	Bozcaada Lobster		Vegetable or Lamb Shank Manti		Bodrum Mandarin
	Ocuptus Flavoured Aegean		Chilled Tire Mulberry Soup		Homemade Tomato Jam
	Roasting Aegean Herbs		Tire Young Potato		İskenderun Shrimp
<b>R6</b>	Malatya Apricots with White Wine Vinegar and Coriander		Zahter	<b>R10</b>	
	Local Cheese Tray				
	Local Pumpkin Desert (Oven baked pumpkin in syrup serve with walnut)				

**Table 2:** Using Local/Homemade Product

When the table is analyzed, also prepared the samples of international cuisine using local ingredients are seen as well as the locally based prepared meals has been added to the menus. The important point here, while offering dishes from different world cuisines, restaurants meet the materials they need from local sources. For example, Topaz Restaurant (R8) is directed to the Mediterranean cuisine and it has been using local products in the preparation of some dishes. Seraser restaurant focused to the international cuisine (R9), a portion of the material in the content of meals from local supplies take attention in a similar manner. Another important point some of the products in the menu are homemade. This can be regarded as an indicator of Naturalness also is an indicator of the sustainability. Original cooking techniques have been located in the fine-dining restaurant menu was investigated under the scope of the research. In fact, all products has been prepared and presented as specially are contained in the fine-dining restaurant menu. Here, products and different cooking techniques have been considered in the emphasis of the

menu as an especially. As a result, was reached a total of 12 cooking techniques from 5 restaurants and are presented in Table 3.

<b>R 2</b>	Cooked Lamb Shank in Organic Milk	<b>R 3</b>	41 Hours Lamb Shoulder	<b>R 6</b>	Tea-Smoked Duck Breast and Cauliflower
	Marinated Lamb Shank with Molasses		Lamb Neck 24 Hours Aged in the Ash		
	Cooked Grilled Octopus in Sweat Wine		21 Days Aged Local Duck	<b>R 7</b>	Dried Beef Tenderloin
	Fried Salmon in the Pan with Sage	<b>R 4</b>	Cooked with Steam Fillet of Lemon Sea Bass	<b>R 9</b>	Char-grilled rib steak - 28 days dry aged

**Table 3:** Cooking Techniques

The preparation of the food as a featured in the restaurants two techniques applied is seen in the Table. The first of these; marinating and cooking food by making use of various liquids in the preparation of the dishes such as the organic milk, molasses, sweet red wine, sage tea, apple tea, lemon, etc. The other is; the process of preparing the meat such as the particularly, drying of the meat in long term, sealed in the ash or dry resting. Thus, completely softening cooking of the meat is aimed and restaurants are guaranteed to be highest pleasure by the customers are received from the offered meat menus. Finally, wine menus of the fine-dining restaurants were examined in this study. While five of these restaurants give place to local wines in their menu, only one of these where actually has a wine cellar are presented in Table 4.

<b>R 3</b>	Ankara	<b>R 4</b>	Ankara	<b>R 7</b>	Akhisar	Kapa-dokya	<b>R8 *</b>	Aksihar	<b>R 9</b>	Antalya
	Antalya		Avşa		Aksaray	Kırklareli		Avşa		Bozcaada
	Avşa		Bozcaada		Ankara	Lüleburgaz		<u>Denizli</u>		Büyütlübağ
	Aydın		Çeşme		Avşa	Malatya		Eceabat		<u>Denizli</u>
	Bozcaada		<u>Denizli</u>		Aydın	Manisa		Elazığ		Diyarbakır
	Çanak-kale		Eceabat		Balıkesir	Manisa		Gelibolu		Elazığ
	<u>Denizli</u>		Ege		Bozcaada	Nevşehir		İzmir		<u>Kapa-dokya</u>
	Elazığ		İzmir		<u>Denizli</u>	Saroz		<u>Kapa-dokya</u>		Manisa
	İzmir		<u>Kapa-dokya</u>		Diyarbakır	Şarköy		Kırklareli		Saroz

	Kapa- dokya		Manisa		Ege	Tekirda ğ		Saroz		Urla
	Kırlare li		Saroz		Elazığ	Tokat		Tekirda ğ		
	Lüle- burgaz		Tokat		Gelibolu			Tokat		
	Manisa		Urla		İzmir			Urla		
	Tekirda ğ									
	Tokat									

**Table 4:** Diversity of Local Wine and Wine Cellar\*

Mikla Restaurant (R7) with 24 regions is possible to say that more emphasis on the variety of the local wine in restaurants according to the table. Also, the wines of the region of Denizli and Cappadocia are founded all of this five restaurants menus.

### 5. Conclusion and Recommendations

Since many years, most approaches and identify have been made related to the sustainability in the literature. Especially where resources are limited in our world, the concept of sustainability is extremely important in terms of the industries and sectors is extremely valuable in terms of the tourism and gastronomy tourism which developed in connection with the tourism. Studies on the concept of sustainable gastronomy in the literature is categorized under headings such as the consumer behavior, the provision of the product variety, healthy eating and pricing; titles such as the food preparation, cooking techniques and menu analysis that are known not sufficiently examined.

In this study, which examined from the perspective of sustainable gastronomy under the titles of the “local/homemade product use” of the fine-dining restaurant menus, "sustainable practices relating to the preparation and cooking process" and “the diversity of the local wine”; although the structure of the fine-dining restaurant menus that appeals to the kitchen on an international scale, it was concluded that they give place local foods and dishes prepared with the local ingredients in the preparation of menu items. With a more open expression, despite the restaurants are offering dishes from the different world cuisines, restaurants are meets the materials they need from local sources. Also businesses gives the importance of natural products and homemade products are prefer geographical indication products with original features on the product supply. Sustainable

practices are examined in the process of preparation and cooking on restaurant menus; foods marinated using the different products in the preparation of the dishes and rested red meat was served on the menu is observed. In case of the foods are used marinated ingredients on the restaurant menus supplying often from the organic and local producers, thus enhances the flavor and the authenticity of the used foods. Finally, in this study it is concluded that which examined wines in the menu; half of the restaurant is in possession of local wines on the menu and one restaurant from this is in possession its own wine cellar.

The use of local products in the preparation of the menu and local products to be placed in the fine-dining menu with local wines are extremely valuable in terms of providing the sustainable gastronomy climate. Local tastes to be left to the future, preparation of recipes of the local cuisine and organically grown products to be placed in the fine-dining menu that the enables both recognition of the local cuisine on an international scale as well as the protection of both the local features and in a healthy way will be left into the future. On the other hand, the mentioned features have a positive impact on the receipt of the geographical indications in terms of products and given the importance of trademark registration operations.

## **6. Limitations and Suggestions for further studies**

Although the concept of sustainability is the words have been used in the literature since many years, the use of the concept of sustainable gastronomy carries quite a new feature. For this reason, studies on the concept of sustainable gastronomy in the literature are seen less as compared to other areas. However, it is possible to say that the number of studies will increase rapidly relating to the studies on the relationship of this concept with the gastronomy with increasing in sensitivity relating to the protection of the products, flavours and cultures in our world resources are quickly exhausted. Qualitative research designs have been using on this study which examined menus of the fine-dining restaurants within the scope of the sustainable gastronomic tourism and this study was carried out in a sample of only ten restaurants. Obtaining different and more comprehensive results will be possible on the basis of work to be performed on different sample group with using quantitative research methods. On the other hand, Globalization will be provide thanks to the restaurant managers give attention to local products on their menus would be

allowed to meet international cuisine with local products. On the other hand, the demand for local products, recipes of the local cuisine, studies on the protection of local products and examples for the standard prescriptions creating in terms of authors to carry out scientific research on the subject is recommended as an original work will be focused on.

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# **Brand Equity and its Impacts on Consumer Repurchase Intentions in the Hospitality Industry**

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## **Abstract**

The aim of this study is to explore how brand equity influences the tourist consumers repurchase intentions. The study is based on a convenience sample of 248 visitors who had stayed at different five star hotels in Çeşme. This study highlights the importance of branding for hospitality industry and structured based on the questionnaire, aims to collect the primary information from the different star hotels' guests in Çeşme. The study tries to explore the thoughts in guests' mind and sets a relation with their repurchase intention. The results indicates that brand loyalty, brand awareness, brand image and brand quality as brand equity sub-dimensions have positive relationships with repurchase intentions. Supporting the study conducted by Kim and Kim (2004), the fundamental contrary finding in this study is that awareness showed the smallest effect on brand equity comparing brand loyalty, brand image and perceived quality of the brand. As a result of regression analysis, the brand loyalty plays the most effective role on repurchase intentions of the consumers. The most important result of this study is that; the regression model is able to explain the only 60 % of the repurchase intention of consumer buying behaviour which are included in the study and other 40 % can be explained by the other factor which are not included in the study. Additionally, the brand image and the perceived quality of the brand was found as the other highest level sub dimensions of brand in the hotel businesses in Çeşme.

*Key-words: brand equity, brand loyalty, consumer behaviour, hospitality management*

## Introduction

Dynamic tourism environment of global world today pushes the companies to adopt their strategies according to the business cycle changes. Businesses in hospitality industry as well, should adopt their marketing efforts and programs based on create value to their guests and visitors. Today the destroying structural environment of competition in tourism industry caused the shift of power from producers to consumers' hand, so the consumers have become the determinators the success of the companies as result. For this reason the hotel business need to have the strategy which aims adding more value to their customers than their rivals. Fulfillment of that strategy can become successful incase the hotel become a reputable in the consumers sets of mind. For this reason branding for the hotel business may be perceived as a value creation and may differentiate the hotel business amongst its competitors in the marketplace in the minds of both their existing users and potentials. More than this, learning, understanding and predicting the thoughts in consumer minds may help the satisfaction of hotel users.

In the 19th century, the necessity of the manufacturers to obtain the control and efficiency on trade and consumer has yielded the emergence of brand as an important factor (Uztuğ, 2003, p.14). In the market place the consumers are required to choose one of the same or similar products and services offered among the providers within businesses. The role of the brand taking place here helps the consumers decision and facilitate their hard decisions by ensuring them a trust in their value exchange during the purchasing process. In marketing, creating a strong brand yields a number of marketing advantages. Furthermore, companies use brand extensions to enter into a new or existing markets (Aaker and Keller, 1990). Brand enables a customer loyalty, higher resiliency to endure crisis, and effectiveness in marketing efforts of companies (Hoeffler, 2003; Keller, 2001). Brand, as a source products, protect consumers and as well as producers from their competitors (Aaker, 1991, p.7). Prasad and Dev (2000), state that the hotels having strong brand equity can have more customer preference. Strong brands increase customers' trust of the invisible purchase and enable customers to better visualize and understand intangible products by reducing theirs'perceived monetary, social, or safety risk in buying services which are difficult to evaluate prior to purchase (Berry, 2000).

In many tourist destinations the intensive competition among business units such as hotels, forces them to pay more attention to their existing customers and furthermore the hotel businesses need to understand what their consumers think about themselves and how evaluated their services. The purpose of this study is to examine the relationship between different dimensions of brand equity in hotel hotel business including brand perceived quality, brand image, brand awereness, brand loyalty and repurchase intention.

## **Literature Review**

Brand is a phenomenon which has been taking an important interest in the marketing concept. Farquhar (1989) defines the brand as “ a name, symbol, design, or mark that enhances the value of a product beyond its functional purpose”. Brands ensure some advantages not only for the company itself but also for the consumers. According to Farquhar (1989) brand has value for the customers only if it creates meaning in consumers mind. Brand is a quick way for differentiating and identifying the hotel or group of hotels in the consumers mind (Prasad and Dev, 2000).

Brands create value for both company and consumers. The value created by the consumers is called as brand equity. Ambler et al. (2002) argued that great effort should be exerted for creating and sustaining customer-based brand equity. Aaker (1996, p.7) defines brand equity as set of assets as liabilities linked to brands name and symbol that adds to/or subtract from the value provided by a product or service to a firm's customers. Measuring the brand equity from a customer's perspective is crucial in brand marketing. CobbWalgren (1995) stresses the understanding the importance of that how brand value is created in the minds of the consumers and how it was converted into choice of their attitudes. Brand equity is the value added to the product by the brand (Farguhar, 1989). Brand equity can be measured through either a financial or customer-based perspective (Keller and Lehmann, 2006).

Branding is also applicable to services as well as goods. As Berry (2000) mentioned, product intangibility does not mean that brand development is less appropriate or less important for the services than the tangible products only the application form differs in certain aspects (Berry, 2000). Brands offer functional, emotional and self expressive benefits as value proposition and the value is closely

related to quality which is believed promised better by the brands (Aaker, 1996, p.78-102). A brand symbolizes essence of the customers' perceptions towards the products, and services offered by the hotels and hotel chains and the favorable and unfavorable attitudes with the perceptions which have influence forming the book at the hotel called as the that brand equity. As a result, good experience of the guest with a hotel brand accepted as brand equity (Prasad and Dev, 2000). Cronin et. al (2000) stressed that quality, value, and satisfaction directly influenced behavioral intentions of consumers (Cronin et. al 2000). From the tourist consumers point of view as Berry (2000) mentioned, the service brand is a promise of future satisfaction. This, related to what service brand or the company says and performs the service is the perception by the consumers. As practically observed in the marketplace a service brand promise value proposition for their customer satisfaction and then pursuit them loyal to their services.

### **Brand Equity and Dimensions**

In literature brand equity has been identified in different forms. Farquhar, (1989) defines it as "the added value endowed by the brand name", as Keller (1993) identifying it as the "differential effect of brand knowledge on consumer response to the marketing of the brand" and while Simon and Sullivan (1993) stressing brand equity as "incremental utility" of the brand. According to the Aaker (1991) brand equity is created with the some assets of brand such as "brand loyalty, brand awareness, perceived quality, brand associations, and other assets".

Brand equity is examined in two sub groups in marketing literature, (Cobb-Walgren et al. 1995; Yoo & Donthu, 2001) as consumer perception and consumer behavior (Kim and Kim, 2005). Consumer perception includes; brand awareness, brand associations, perceived quality while consumer behavior is regarded with brand loyalty, repurchase intention and willingness to pay a high price. According to the Aaker (1996) as a sets of assets the brand equity has four dimensions; Brand awareness, brand loyalty, brand perceived quality, brand image. The five dimensions of brand equity affecting value to the customer have the potential to add value for the firm (Sun, 1996, p.3).

## **Perceived Quality**

Aaker (1996) stresses that the perceived quality is usually at the heart of what customers are buying and it should be positively perceived by the consumers as well having the substance quality.

## **Brand Loyalty**

Brand loyalty is both one of the dimensions of brand equity and is a consequence affected by brand equity. While brand loyalty is an attitudinal concept as one of the components of brand equity, it can also be a behavioral concept adding value to the firm (Sun, 1996, p.3). Brand loyalty is regarded as the core dimension of customer based brand equity. Oliver (1997) defines brand loyalty as the tendency to be loyal to focal brand as a primary choice.

## **Brand Image**

Brand image consists of three dimensions of brand associations; Their favorability, strength, and distinctiveness. Brand image constitutes the differential response that makes up brand equity. Hence, customers have high brand-name awareness, maintain a favorable brand image, perceive that the brand is of high quality, and are loyal to the brand (Kim & Kim, 2004).

## **Brand Awareness**

It is defined as “the ability of the potential buyer to recognize and recall that a brand is a member of a certain product category” (Aaker, 1991, p.61). Therefore, the level of brand equity is determined by the level of brand awareness which plays an important role in brand equity. “Brand association is anything linked in memory to a brand” (Aaker, 1991, p.61), which forms different perceptions of the brand to customers and provides the basis of purchase decisions making.

## **Repurchase intention**

Repurchase intention of individuals is defined as the individual's judgment about buying again a designated service from the same company (Hellier, et al 2003). Quality is a key factor for the consumers in the process of purchase. Additionally, in hospitality

industry as a characteristic feature, in the absence of tangible evidence evaluating the quality, the consumers tends to employ physical facilities as cues (Parasuraman et al. 1985). For instance Kim and Kim (2004) states that high-performing chain restaurants appeared to achieve high perceived quality as usual.

## **Methodology**

This part of the methodology explains the questionnaire structure and scope, data collection, analysis of data finding and the conclusion of the research.

The main purpose of this study is to determine the impacts of brand equity and its sub dimensions' on consumers buying behaviour whether resulting positively. A questionnaire was prepared based on the review of literature mainly from Kim and Kim (2005), Yoo and Donthu (2001), Donthu, and Lee (2000), Jin-Sun and Kim (2008). Keller (1993), Cronin (2001). The contents of questionnaire were structured according to the dimensions of customer based brand equity as well as buying behavior.

## **Results**

Reliability analysis of the scale used in the study was done by calculating Cronbach's alpha coefficient. The reliability of the scale  $0,00 \leq \alpha \leq 0,40$  situation is not reliable scale, the scale  $0,40 \leq \alpha \leq 0,60$  reliable,  $0,60 \leq \alpha \leq 0,80$  is quite reliable,  $0,80 \leq \alpha \leq 1,00$  the scale is highly reliable scale (Akgül ve Çevik, 2003, p.428-435). According to coefficient alpha level of the scale, it is understood that the overall reliability level of the scale is quite high, and also the sub-dimensions of the brand equity scale as brand image and perceived quality of the brand are quite high level of reliability, loyalty has high level reliable, and the awareness and repurchasing subdimensions of the scale has low level reliable.

The varimax rotation factor analysis was performed on the data obtained in order to determine the factor structure of the scale, For testing whether suitable for factor Analysis or not Kaiser- Mayer - Olkin (KMO) test was performed. Bartlett test shows whether the data associated with each other. Bartlett Test Value = 702.724;  $p = 0.000$  is calculated. KMO value = 0.749;  $p = 0.000$  is calculated. According to the results, as KMO value is larger than of 0.60 it can



be said that the sample size is large enough. As a result of the calculated statistics, it was found that the data is suitable for factor analysis.

Factors	Mean	S. D.	Factor Loads
<b>Factor 1: Brand Image</b>			
The hotel has up-to-date equipment.	3.9627	1.02198	0.579
Attractiveness of the hotel.	3.9212	1.02368	0.662
The hotel has a very relaxing atmosphere.	4.0830	.89986	0.634
The hotel serving high quality.	3.7833	1.02833	0.683
The service in the hotel offered is unique and non similar from the other hotels.	3.2479	1.01958	0.653
Luxury hotel.	3.7552	1.00116	0.816
Expensive.	3.7046	1.12620	0.652
Suitable place for high class.	3.6192	1.16379	0.761
I become special by visiting this hotel	3.4790	1.16089	0.615
It is big and spacious.	3.8750	.99423	0.745
Quite and restful.	3.8042	.95461	0.380
Its brand is familiar to me.	3.7908	1.04829	0.590
It has differentiated image from other hotel brands.	3.5319	.98387	0.528
<b>Factor 2: Perceived Brand Quality</b>			
The staff treated you as a special and valued customer.	4.0954	0.96351	0.751
The appearance of staff members (clean, neat, appropriately dressed).	4.1958	0.88643	0.702
The hotel staff exhibits a good manner.	4.1933	.96152	0.777
The hotel provides its services at promised times.	3.9917	.93787	0.801
The hotel staff handles complaints of customers effectively	3.8809	.98853	0.758
The hotel staff actively communicates with customers	3.9627	.96752	0.766
The knowledge and confidence of the staff	3.8542	.97220	0.594
The quality of food and beverages	3.8554	1.05441	0.480
The hotel staff anticipates your specific needs and serves you appropriately	3.8125	.96933	0.642
<b>Factor 3: Repurchase Intention</b>			

I intend to visit this hotel again	3.5720	1.11808	0.803
I am satisfied with the visit to this hotel	3.8912	.96835	0.746
I would recommend this hotel to others.	3.8093	1.01984	0.700
I would not switch to another hotel the next time	3.1723	1.13245	0.716
<b>Factor 4: Brand Awareness</b>			
I easily remember the logo and name of the hotel and separate from the others.	3.8661	1.02432	0.704
I hardly recall the name and logo of the hotel.	2.5708	1.13541	-0.772
I see more often the adds of this hotel than the other hotel businesses.	3.0678	1.09334	0.728
<b>Factor 5: Brand Loyalty</b>			
I regularly visit this hotel.	2.9957	1.16656	0.540
I usually use this hotel as my first choice compared to other hotels.	3.2446	1.19816	0.724

**Table 1:** Factor Analysis Values Belonging to The Subdimensions of Brand Equity

Brand equity is composed of four dimensions in the form of brand; Quality, brand image, brand loyalty and brand awareness. In order to determine the appropriate number of factors, the nature of the data collected on the scale of brand value, were subjected to factor analysis in SPSS 18.0 software package and distribution of statements about groups of factors have been observed. Significantly it can be interpreted that, to achieve an appropriate outcome it is necessary to delete lower than (0,40) testified load at the same time multiple factors(Hair et al., 2009, p.116). With this approach, at the end of the factor analysis made, which do not have sufficient load factor or multiple factors were excluded from the analysis of expression, which have load factors are very close together. According to the results of the analysis it has reached a suitable model which is capable of explaining of brand equity and buying scale of five (5) in the rate of 64.87%. As a result of factor analysis, it is was seen that 13 items were explaining brand image, 9 items brand quality, 4 items repurchase intention, 3 items brand awareness and 2 items brand loyalty.

<b>Gender</b>	<b>N</b>	<b>%</b>	<b>Marital status</b>	<b>N</b>	<b>%</b>
Woman	103	42,4	Married	140	57,6
male	140	57,6	Single	103	42,4
<b>Total</b>	243	100	<b>Total</b>	243	100
<b>Age</b>	<b>N</b>	<b>%</b>	<b>Education</b>	<b>N</b>	<b>%</b>
16-21	7	2,9	Primary	3	1,2
22-30	80	32,9	High School and Equivalent	58	24,0
31-40	73	30,0	University	147	60,7
41-50	57	23,5	Post Graduate	21	8,7
51 -60	18	7,4	PhD	13	5,4
61+	8	3,3	<b>Total</b>	242	100
<b>Total</b>	243	100			
<b>Occupation</b>	<b>N</b>	<b>%</b>	<b>Income(TL)</b>	<b>N</b>	<b>%</b>
Public Service	30	12,7	Less than 1300	2	9
Private sector	51	21,5	1300-2000	17	7,3
Employee/Worker	24	10,1	2001-2500	41	17,5
Retired	33	13,9	2501-3000	44	18,8
Students	35	14,8	(3001-4000) 2001-2500	48	20,5
Self-employed	48	20,3	4000 and more	82	35,0
Housewife	6	2,5	<b>Total</b>	234	100
Unemployed	10	4,2			
<b>Total</b>	237	100			

**Table 2:** Demographic Features of Tourist Consumers

When the participants demographically is analysed it seems from the Table 2 that 57.6% of those participated the survey is male (140 people), 42.4% of women (103 women) employees. As for marital status 57.5% (140 people) is married and 42.4% (103 people) is

composed of single. According to the ages of participants; 2.9% of the participants (7 people) is in the age between 16-21, 32.9% (80 people) between 22-30, 30.0% (73 people) between 31-40, 23.5% of the ( 57 people) between 41-50, 7.4% (17 people) between 51-60 ages and 3% (8 people) of participant is over 61years old people. When participants analyzed according to their status of primary education it seems that1.2%, of them graduated from primary school, 24.0% of high school or equivalent, 60.7% of post graduate, and 8.7% master and 5.4% are having doctoral degree. Largest portion of the participants is constituted of those having university education. According to the profession 12.7% of participants is civil servant, 21.5% of private sector employees, 10.1% workers, 13.9% retired and 20.3% is comprised by self-employed people.

Subdimensions of Brand Equity	Mean	Standard deviation
Brand Image	3,75	0,75
Perceived Brand Quality	3,99	0,73
Brand Awereness	3,17	0,65
Loyalty	3,12	1,02
Repurchase Intention	3,60	0,91

**Table 3:** The Subscore Levels of Subdimensions of Brand Equity

In Table 3 subscale scores levels of brand equity and purchasing scale. are shown. The average scores given by the participants for brand image is  $3.75 \pm 0.75$ ,  $3.99 \pm 0.73$  for brand Quality,  $3.17 \pm 0.65$  for brand awareness,  $3.12 \pm 1.02$ , for brand loyalty and  $3.47 \pm 0.66$  for repurchase intention. The highest average score was given for brand quality and second for brand image dimensions. With this result, the level of the brand equity dimensions in Çeşme has been found in a high level and perceived quality has been flourished as the highest one amongst the brand equity dimensions. The other dimension that has been evaluated amongst the brand equity dimensions has been emerged secondly as the brand image. The hotel bussinesses has been evaluated in good quality level and effective image by the consumers. Comparing the perceived quality and brand image dimensions the loyalty and brand awareness have been considered as lower level.

Variable		B	StandardError B	$\beta$	t	P (sig)
Constant		0.044	0.284		0.156	0.876
Brand Image		0.368	0.074	0.310	4.944	0.000
Brand Quality		0.243	0.076	0.191	3.206	0.002
Awereness		- 0.024	0.071	- 0.018	- 0.344	0.731
Loyalty		0.418	0.050	0.457	8.410	0.000

**Table 4:** Multiple Regression Analysis Results Regarding Consumers' Repurchase Intention and Brand Equity Dimensions

***R: 0.777      R<sup>2</sup>:0.604   F<sub>4,185;70.592</sub>   p:0.000***

The equation set for this research explains the purchase intent of consumers in the rate of R<sup>2</sup>:0.604 and thus an equation can be written in this form;

Repurchase Intention=0.044 constant+0.368 Brand Image+0.243 Brand Quality +-0.024 Brand Awerenes+0.418 Brand Loyalty.

This equation can be explained only and approximately 60% of the change in purchase intent by those variables of brand equity's sub dimensions as; brand image, brand quality, brand loyalty and brand awareness. The other portion of approximately 40% is explained by other factors which are not included in the scope of this study. Brand loyalty is the most affecting factor on the consumer's repurchase intention the hotel brand in a domestic tourist destination Çeşme. A unit increase in brand loyalty in hotels of consumers mean an increase of 0.418 on the repurchase intention to the hotel brand. The most important dimension of brand equity after the loyalty, the image comes as the second factor mostly effective on the consumers' repurchase intention to the hotel brand. A unit increase in brand image in hotels of consumers mean an increase of 0.368 on their repurchase intention to the hotel brand. However a unit increase in brand image provides an increase of 0.368 repurchase intention of tourist is seen comparativels less comparing than the brand loyalty. Though brand image is the second most effective factor on consumers' repurchase intention furthermore it has been found

higher than the quality of the brand. The third factor is found here brand quality and the effect on repurchase intention is in the third rank, as 0.243. Contrary to those findings in this study the brand awareness has been found no effect on consumers' repurchase intention amongst the branded hotels in Çeşme.

## **Conclusion**

The meaning of the brand is a financial value for a company. On the other hand the value for the consumer is quality, satisfaction and trust to the brand. As a result the brand equity creates value for both company and consumers. Positive customer retention to brand and the result of buying the products as prior to the other firms service and products is called as the brand equity. Measuring the customer based brand equity is possible understanding the importance of that how brand equity is created in the mind of the consumer not only with the help of advertising efforts which causes large amount expenses in the balance of the business. The companies have to success the enabling positive ideas of their potential consumers mind and in their mouth to mouth communication instead of paying large amount of costs to their advertising campaigns. To sum up, the main purpose of this study is to measure brand equity as for Aaker's four dimensions of brand equity which are called as perceived quality of brand, brand awareness, brand image(created by the associations) brand loyalty and its impact on consumers' repurchase intention.

Perceived quality of the brand and brand loyalty are the dimensions which are commented and measured only by the consumers who have experience of usage of the hotel products and services. Contrary that the influence of brand awareness and brand association occur in the consumers' mind without any experience with specific brand (Sun, 1996:44). According to the factor analysis results, it has been reached a suitable model which has been describing the variability in the rate of 64.87%. The ranking of the brand equity dimensions according to the subscore levels of subdimensions of brand equity has been seen as brand quality, brand image, brand awareness and lastly brand loyalty.

Brand loyalty has significantly positive effect on performance of luxury hotels (Kim and Kim, 2005) in this study, even the mean of loyalty scores the least level, in the regression analysis it is found as the first and the most effective factor on repurchase intention of

consumers' and this result supports the findings in the research of Kim and Kim(2005).

In this study the perceived quality of the brand has been given the highest average score as mean, in the dimensions of the brand. Whereas perceived quality has been found as the first high dimension of brand equity as mean of score, contrary to that its impact on consumers' repurchase intention in this study has not accrue as the same though. So, a unit increase in perceived quality is a less impact to the repurchase intention comparing to the loyalty and then the image. The reason of this situation is regarded with the perceived value (Sun, 1996, p.44) as; consumers' overall evaluation of the utility of a product based on the perceptions of what is received and what is given (Zeithaml, 1988, p.14) and price value; perceived balance between the price of a product and all its utilities (Lassar, Mittal, and Sharma,1995). Therefore, although a hotel consistently offers quality services, it may not retain high customer value and results in favourable repurchase intention unless it was not offered with reasonable prices because of the costumer sessitiviness to the money which they spend.

The results show that there is a positive relation between the dimensions of brand equity and repurchase intentions of consumers. In addition to that the higher perceived brand dimensions the more repurchase intention of consumers. leads to customers' higher perceived value, which increases their revisit intentions. Brand loyalty has a great impact on hotel revisit intentions, followed by brand awareness/brand association and perceived quality.

In this study it is noteworthy that brand loyalty had a significantly positive effect on performance of hotels in Çeşme. Brand loyalty is the most affecting factor on the consumer's intention to repurchase the hotel brand in Çeşme Hotels. Furthermore the brand loyalty will be considered as a repurchase behavior under conditions of strong sensitivity(Kim and Kim, 2005). Loyal customers are less likely to switch to a competitor solely because of price, and loyal customers also make more frequent purchases than comparable non-loyal customers (Kim and Kim, 2005). To sum up, it has been found in this research that a unit increase in brand loyalty in hotel consumers mean an increase of 0.418 on the repurchase intention to the hotel brand. In this study a smilar result as in the literature has found that the brand awareness has the least impacted factor on consumers' repurchase intention for the brand hotels. As conclusion, the

regression analysis indicates that dimensions of brand equity can only explain some proportion of repurchase intention and only almost 60% of the total variations in repurchase intention is explained by the brand equity dimensions. Contrary that it is not enough to explain accurately the entire proportion of repurchase intention of consumers for hotel business in Çeşme. Moreover there must be other considerable factors that need to be clarified in order to explain accurately the repurchase intention of customers' using the hotels in Çeşme. Finally, the quality and image even awareness, can be the most important elements of the dimensions of a hotel brand's equity considered by the consumers, but each of them or all can not be effective as loyalty as on consumers' repurchase intention in hospitality industry, especially in hotel business as it is seen in this study. When desired repurchase of consumers, the dimensions of brand should success enabling loyal customers through the quality, image and so on.

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# **An Evolution of Culture through Tourism: Memes, Cultural Mimesis & Reproduction**

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## **Abstract**

MacCannell was one of the first to embark on the idea of staged authenticity, based on the back and front regions of Goffman. His perspective accepts tourists as authentic seekers. But Urry thinks that, in the era of post-modernity exist various types of tourists, some of whom acknowledge that there is no such thing as an authentic tourist experience and thus delight in inauthenticity. In Picard's study of Balinese identity, he discovers how "... a certain image of their culture came to be used self-consciously by them as an identity marker". It can be supportive to look at Dawkins' meme idea to open an evolutionary perspective. The *meme* was coined by Dawkins as a unit of cultural transmission or a unit of imitation. More striking is Dennett's definition in which he describes a meme as "an information packet with an attitude – with some phenotypic clothing that has differential effects in the world that thereby influence its chances of getting replicated." Dawkins asked if it is possible that "cultural traits evolve in the way they do, not because it is advantageous to the individuals who express them, but because it is advantageous to the traits themselves?" These questions could be extrapolated to ask what the meme is about in tourism. If memes in tourism are indeed working as cultural transmission units and mediating cultural mutations, then what are the agencies of the meme as cultural replicator? And also questions for the future research are; is it possible to identi-

fy tourism memes? How can we trail meme transactions? And also, can tourism research get benefits from this evolutionary perspective?

*Key-words:* tourism, authenticity, Meme, evolution of culture

## **Introduction**

The commodification of culture can be understood in many ways. When studying impact analysis for example, this (re)production and consumption of culture has underpinnings of a kind of cultural erosion. Shepherd (2002, p. 183) summarizes this with a familiar story; “once there was a pristine and natural place outside the West; then tourism arrived; now what was once pure and authentic has become spoiled and commodified.” It is facile to assume that tourism can be, has been or even should be understood as a mechanism that is simultaneously internationalized, homogenized and demonized. But perhaps there are new ways to understand the multifaceted ways of what tourism might entail and how it is reproduced through culture.

According to Wang (1999, p. 350), the products of tourism are usually described as authentic or in-authentic in terms of the criterion in which they are made or enacted by local people according to custom or tradition. The dichotomy of ‘the authentic’ (as desirable and good) and ‘the inauthentic’ (as objectionable and corrupt) in tourism settings has dominated not only the intellectual debates, but also a good part of the scientific research (Daugstad & Kirchengast, 2013, p. 172). MacCannell (1973, pp. 91-105) was one of the first to embark on the idea of staged authenticity, based on the back and front regions of Goffman (1959, pp. 66-86). Common reference terminology that are used to explain the different stages such as ‘look like’, ‘decorated’, ‘organized’ and ‘permitted’ relate to tourist experiences in which people (or later when we see Delanda’s Bowerbirds) try to ‘decorate’ some places to ‘look like’ other places (existing places, places that use to exist or totally imaginary places), allowing others to experience these created places. Cohen (1988, p. 373) argues for authenticity as an eminently modern value and regards modern society to be inauthentic, creating a condition that forces the modern tourist to overcome the opposition between the authenticity-seeking self and the desire to look elsewhere for authentic life. He also defined a set of tourist typologies according to their attitude towards authenticity, that different kinds of people may desire different modes of tourist experiences (Cohen, 1979, p. 180).

## Stages and Authenticity

The notion of authenticity has been well discussed in tourism, both in terms of reinforcing its status, as well as, refuting it. According to Urry (2002, p. 121), in the era of post-modernity exists various types of tourists, some of whom acknowledge that there is no such thing as an authentic tourist experience and thus delight in inauthenticity. Wang (1999, p. 356) further reinforces this in a deconstruction of authenticity and adds that “postmodernist researchers do not consider inauthenticity a problem.” Although authenticity seemed to be a major driver for early tourism mobility and a major determinant of the tourist gaze, in the contemporary world, it is just one of many components that justify tourists’ satisfaction, entertainment and enjoyment. It sounds at first like Yaşar Kemal’s well-known requiem, “They have mounted those beautiful horses, all the good people, and ridden away.”<sup>58</sup> It might be better to evaluate the contemporary world at large, in that the dichotomies of what we understand by authentic or inauthentic are but imminent stages in the basis of tourism research. Perhaps there are other ways to consider tourism that go beyond ‘authenticity’.

According to Wang (1999, p. 351) the issue of authenticity in tourism can be differentiated into two separate dimensions: that of tourist experiences (or authentic experiences) and that of toured objects. Objects used for designing places could be related to object-related authenticity and likewise, the representation of culture could be examined in terms of activity-related authenticity. However, there seems to be a missing part in this approach: agency. Aside from the people who present their culture to tourists primarily for economic means, who else contributes to making this experience process possible?

In Picard’s study of Balinese identity, he discovers how “... a certain image of their culture came to be used self-consciously by them as an identity marker” (1997, p. 185). This representation was for the locals a kind of decoration, organized reflexively in such a way to create what we understand as a tourist destination. MacCannell’s (1973) notion of staging in cultural tourism thus involves a spatial understanding not only related to places, but a consideration of other subsidiary dimensions such as people, lifestyle, folkloric elements,

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<sup>58</sup> A quote from the novel of Yaşar Kemal named “The Lords of Akçasaz Part I – Murder in the Ironsmiths Market”.

presentations etc. In a way, the identity is performed, and co-produced by various stakeholders in the tourism industry and more importantly, the tourist who frequent and consume these performances.

Crang (1994) summarizes these kinds of presentations as performance in which tourism workers enact the cultural text as *cast members* in harmony with the corresponding themed environment. By acting on *stage*, the performance given by locals and tourism workers present their culture to tourists, but not only. The stage is also set in the audience in which tourists engage the performers and define in little ways, the future of the performance and its evolutionary process. Edensor describes this as touristic performance in terms of how "... tourists look at symbolic attractions in distinctive styles, communicate and consume particular narrative interpretations and move through tourism spaces in specifiable ways" (Edensor, 2000, p. 225). In so doing, the line between what it means to be on or off stage, tourist worker or tourist, producer or consumer is no longer so clear.

### **Cultural Reproduction and Memes**

When culture becomes an object of tourism and commoditized, its authenticity is reduced (Taylor, 2001, p. 15), especially when culture is represented by prioritizing economic value, much to the disdain of local people who feel that their rituals and traditions are becoming valueless (Harrison, 1994, p. 243). On the other side, the Balinese experience (Picard, 1996, 1997) shows us a different kind of agency when locals appreciate their 'culture' being appreciated from the outside; one that has been cultivated through various processes of re-appropriation and profit maximization. The contemporary tourist has also varied ideas of what authenticity means. The post-tourist, for example, might appreciate the irony in 'inauthentic' indulgence (Feifer, 1985; Urry, 2002) alongside the growing prominence of fun and enjoyment, rather than authenticity, as the principal motive for travel Cohen (2008, p. 332). Whatever the case, spoilt or eclectic, resistance or embrace, reflexive or otherwise, culture and cultural practice are embroiled in a vicious cycle. Corson (1995) described a cycle of cultural reproduction by assessing the reproduction of culture as something arising from intercultural relationships within the context of language teaching and cultural diversifications over generations. This could also be understood through an evolutionary process of cultural mimesis.

Jenkins (1977) described the Saddleback bird and what he observed as the invention of a new bird song based on mistakes in imitating an old one. More recently, (Delanda, 2006) highlighted the Bowerbird, and the seemingly inverse relationship between the expressivity of the bird's body and the complexity of the bower that it had built. The reference to birds is the means, and the meme, in which Jenkins (1977) chose to pursue the idea of 'cultural mutation' through acoustic environment and Delanda (2006) argued for a 'material expressivity', a bodily transfer of color and attractiveness through social, embodied performance.

The *meme* was coined by Dawkins (1976) as a unit of cultural transmission or a unit of imitation (Dawkins, 2006). More striking is Dennett's (2001, pp. 128-129) definition in which he describes a meme as "an information packet with an attitude – with some phenotypic clothing that has differential effects in the world that thereby influence its chances of getting replicated." In a way we need to enquire what it is that is really passed from individual to individual when a habit is copied, in the way Dennett (2001, p. 136) did and the response was, "pure information, the information that generates the pattern of behavior that replicates." Tunes, ideas, catch phrases, dressing fashions, ways of making pot or building arches can be shown as examples of memes. Just as genes propagate themselves in the gene pool by leaping from body to body via sperm or eggs, so memes propagate themselves in the meme pool by leaping from brain to brain via a process which, in the broad sense, can be called imitation (Dawkins, 2006: 192). In Dennett's words, it is a non-controllable process "design out of chaos without the aid of mind" (Dennett, 1995: 50). Like genes, memes can pass supposedly "vertically" from parent to child: for example, in the religious practice of circumcision. Memes can also copy themselves "horizontally" from person to person -between peers or from leaders to followers- as with the concept of meme itself (Atran, 2001: 354). This replication questions the logical order of causation through benefit and valuation over time, or 'cui bono', to understand the evolution of culture (Dennett, 2001). It also begs an overarching question; how do we see things in *meme's eye view*?

### **Evolution of Culture through Tourism**

Dawkins (2006, p. 208) in his classic ideas entitled *Memes: the new replicators* asked if it is possible that "cultural traits evolve in the way they do, not because it is advantageous to the individuals

who express them, but because it is advantageous to the traits themselves?" These questions could be extrapolated to ask what the meme is about in tourism. If memes in tourism are indeed working as cultural transmission units and mediating cultural mutations, then what are the agencies of the meme as cultural replicator? One approach could be to explore Taussig's (1992, p. xiii) notion of the mimetic faculty as "the nature that culture uses to create second nature, the faculty to copy, imitate, make models, explore difference, yield into and become Other" and understand its significance in the realm of cultural tourism. It can be better to pursue these thoughts through an example.

Konya, a popular mystic and religious cultural center of Turkey is known as the home of *Mevlânâ Celâleddîn-î Rûmî* and *Mevlevî Order* founded by Rumi's son in his namesake. The best known component of the order is the *Mevlevî Sama Ceremony*, which is acknowledged by UNESCO as one of the *Masterpieces of the Oral and Intangible Heritage of Humanity*. *Sama* is a worshipping ceremony composed of rituals such as dancing, singing, praying, recitation of poetry etc. and one can say in the light of Dawkins (2006, p. 192) that these rituals are carriers of memes such as clothing, tunes, phrases etc. The most popular part of this ceremony and the one open to tourists is the dance ritual of Mevlevi dervishes called *Semâzen*, otherwise known as the *whirling dervishes*. With increasing tourist demand for the ceremony, the originally religious ceremony started to be commoditized in various ways.

There are two major types of recognizable *shows* for tourist consumption. The first consists of a full or partial imitation of the original ceremony, in places designed to resemble the interior of a *Mevlevîhane*. The second comprises appropriations of the dance and performed in venues such as hotels, art centers and public squares. What is clear is the proliferation of *stages* (MacCannell, 1973), organizing *cast members* (Crang, 1994) and embodying performance (Edensor, 2000) in a multimodal fashion in order to fulfill the purpose of entertainment, satisfaction and pleasure. One can question the authenticity of these spaces (see MacCannell, 1973) or embrace its evolution as co-production in Picard's (1996, 1997) Balinese insights. But how else can tourist practice be embodied in mimetic spaces?

Let's, talk about the components. *Meme pool* as a component just as Dawkins' (1976) metaphor of pool which includes all the memes



humanity has. *Tourism memes* were accepted as a subset of meme pool. Then which memes can be tourism memes? Tourism memes can be identified as memes that in a close or wide relation with tourism mobility which are carrying information about “a place, an era or period of time, a culture, sub-cultures, cultural items, styles, behaviors, individuals themselves, completely imaginary things, a religion or a belief, an event, events or other memes etc...” by looking at meme analogy of Dawkins mentioned above. These memes can be; a magazine poster, part of a novel, a TV advertisement, a narrative or a story that an individual tells another, part of a documentary or lyrics, a cartoon frame related Giza Pyramids or the other things that carrying information about “the moment” that of screaming individual over the rollercoaster in Europa-Park when upside-down or an image of an individual sitting on the rock alone and watching the sunrise over mountains. Presumption of this attempt is; the process of meme imitation (spread of tourism meme to brain through mediums and interaction with settled memes) awakens the motivation of individuals for experiencing and/or embodying the source of information that the meme carrying –and perhaps imitate the other memes in relation–. At this point, the mentioned mediums can be elements that are able to carry these kinds of information such as photographs, written documents, verbalized or tacit narratives, printed or visual media, computers, magazines or people themselves etc. Also it wouldn't be wrong to say that imitation of other memes would continue in tourism mobility.

## Conclusion

Memes create a focal point based on a historical association based on elements of popular culture. How it is appropriated through mistakes, creativity and other acculturation processes provides the basis for tourism imaginaries (see Salazar, 2012) in which a sacred ritual is also a cultural mimesis, designating stages within stages, and outside of stages. Some of them disappear in time, some of them shift into new stages and yet others begin to change. These interwoven stages of tourism settings cannot be ignored especially since understanding tourism in terms of cultural mimesis could pave the way for a better understanding of tourism settings and mobilities. In this mobility people will be under the attack of memes through the activities that they are participated and/or other people, societies or things, they are interacted. It is hard to say that this approach would be able to clarify underlying reasons of tourism mobility for now but still this would

be accepted as a useful start. And also there is some clues about tourists' motivations, host-guest relationships and also tourism marketing. Questions of interest for future research could include: Is it possible to identify tourism memes? How can we trail meme transactions? And also, can tourism research get benefits from this evolutionary perspective?

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# Gastronomic Cultural Heritage Valorization in Çeşme (Cyssus) Peninsula: The Case of Germiyan as the First Turkish “Slow Food Village”

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## Abstract

Tourism destinations benefit increasingly from cultural heritage elements in order to link visitors with past and offer them authenticity. During recent years nearby cultural heritage studies an increase in researching new topics such as Slow City (Citta Slow) and Slow Food has been witnessed. Çeşme (Cyssus) Peninsula possesses popular tourism destinations of Turkey. Germiyan village is the last destination added to this chain including Çeşme city, Alaçatı, Ildırı, and Ilıca. Germiyan village has obtained the label of “Slow food village” for the first time in Turkey. Germiyan is rich in terms of gastronomic cultural heritage and very close to international tourism destinations (Çeşme, Alaçatı). This study aims to explore and analyze how the process of obtaining “Slow Food Village” was experienced in the case of Germiyan Village. This study follows qualitative methodology and studies Germiyan as a “case study”. Primary data will be gathered from key-informants via semi-structured interviews. Data will be analyzed descriptively and findings will be interpreted to reach conclusions and develop recommendations for possible candidate villages and tourism industry stakeholders.

*Key-words: Slow Food Village, Gastronomy, Cultural Heritage Valorization, Germiyan Village, Çeşme Peninsula.*

## 1. Introduction

Societies constantly change and these changes occur at different times. From these changes all or some parts of the society might be affected. Therefore social values evolve perpetually. The circles of the society like culture, habits, food, traditions, customs, clothing etc. can show an alteration interrelatedly. Change in modern times is even faster than earlier eras. As a result of stressful metropolitan living conditions a quest to find serenity in rural areas has appeared. This reaction was also against the effects of globalization that created multinational firms, uniformed cultural forms and transformed the world to a global village.

With the globalization the global cultural system forces people to think and divide almost all creation into “fast” or “slow”. So, within this situation there are so many slow movements; *slow fashion* (Clark 2008; Fletcher 2010; Johansson 2010; Pookulangara and Shephard 2013), *slow traffic* (Wang, Wang and Yang 2013), *slow life* (Parkins 2004; Botta 2015), *slow housing* (Heinonen, Halonen and Daldoss 2006), *slow art* (Lindner and Meissner 2015), *slow journalism* (Gess 2012; Masurier 2015; Belt and South 2016; Dowling 2016; Drok and Hermans 2016; Greenberg 2016; Neveu 2016), *slow film* (Rothermel 2009), *slow adventure* (Varley and Semple 2015), *slow tourism* (Warren 2011; Fullagar, Markwell and Wilson 2012; Timms and Conway 2012; Adeyinka-Ojo 2013; Oh, Assaf and Baloglu 2016), *slow tourist* (Misoon 2013), *slow travel* (Molz 2009; Dickinson, Lumsdon and Robbins 2011; Lumsdon and McGrath 2011), *slow journey* (Tam 2008), *slow city* (Pink 2007; Şahinkaya 2010; Bahtiyar Karadeniz 2014; Ergüven 2011; Nilsson, Sward and Widarsson and Wirell 2011; Pink 2013; Pajo and Uğurlu 2015), *slow food* (Miele and Murdoch 2002; Comfort and Lowell 2003; Weismantel 2002; Leitch 2003; Chrzan 2004; Laudan 2004; Pietrykowski 2004; Mayda 2005; Hayes-Conrol 2010; Berkley 2012; Dunlap 2012; Jones, Shears, Hillier, Hsu 2015; Marinaccio 2015). Slow food movement is the pioneer of these all slow approaches and this article is about the slow food movement. Slow attitudes show that slowing down is required for the people who want to focus on the quality and meaning of their life instead of focusing on quantity.

In this article slow food movement and Germiyan Village is examined for being the first slow food village.

## 2. Literature Review

### 1.1. Gastronomic cultural heritage

Slow food is as an ecological gastronomic movement whose objective is to encourage eco-gastronomy. It is also a cultural movement that brings together different consumers and producers. It is a kind of network in which gastronomic traditions and gastronomic cultural heritage meet with the consumers and local producers. So, both slow food and slow city concepts come closest together in heritage politics. Gastronomic heritage lies at the heart of slow food and the similarity is that developing gastronomic heritage is mostly reactivating culinary resources (Nillson, Sward, Widarsson and Wirell 2011: 378). Valorizing cultural heritage is part of national policies regarding multiple spheres of life. Valorization helps to regional development plans and protects, safeguards and transfers heritage elements including vernacular kitchen or food to later generations. Valorization processes are generally designed by national authorities with the guidance of international organizations such as UNESCO which produces internationally accepted conventions.

### 1.2. Çeşme (Cyssus) peninsula as a cultural tourism destination

Çeşme town can be considered as an ideal tourism destination with its exceptional-quality sand, the sun and numerous other assets. The town is 94 km away (on the west side) from Izmir. Çeşme was called as *Little Harbor* by sailors. But Çeşme and source water in the surrounding area became incremental in time and there is plenty of ice-cold water or warm water flowing from fountains. The name of Çeşme, is said to be received from these hundreds of fountains.

Some of these fountains defiantly remain over the centuries. These aquatic heritage elements are still alive thanks to restorations. On the other side, some traditional fountains are lost during road widening works. Some others were gone since their sources are dried or because of natural events, or for other reasons. However, Çeşme has not only fountains but several other cultural heritage elements such as the popular castle and many historical events and people.

**Location of the town:** Çeşme is part of Izmir province in the Aegean region, 80 km. away in the west. Its area spreads tp 2.601 km<sup>2</sup>. District of Urla to the East, the Aegean Sea in the South and the

West, Karaburun town from the north are neighbors of Çeşme. The distance is about 8 miles to the Greek island of Chios. In 2012, the population of Çeşme was 33.931 habitants.

**Landforms:** To the west of Urla Peninsula surrounded by sea on three sides partially, is referred to as Cesme Peninsula. The vertical stroke of the mountains to the sea has created spectacular natural beauty. Land is usually covered with stony and rocky hills. Countless coves, crystal clear water, the sun, fine sand, and boiling sulphurous waters inside the sea along the coast of the peninsula are scattered. Including Sifne, little Harbor, Diamond, Pasha port, Ilica beach, Farm, Villa, Fork romp, Gummy, Ayayorgi, there are more than twenty different beaches in different names.

### **The history of Çeşme during ancient period**

Çeşme is named as “Cyssus” in ancient times. It was a sheltered harbour known as an extremely important trade centre. Trade relations were established with Western countries since those times. . In the beginning of the 14th century, the Genoese effects were observed. During the same period, the town was under control of Çaka Bey, this was not so long.

### **The period of Turkish domination**

In the beginning of the 14<sup>th</sup> century Aydınoğulları ruled Çeşme since its port was turned into an effective naval base. After that the region was controlled by Umur Bey who did not want to completely exclude Genoese for the trade to be in control of his own domination so he sent them to the island of Chios. The port gained importance, thus trade with the Genoese under natural conditions were conducted. For the first time Beyazıt I (Yıldırım) participated in by the Ottoman Empire. But after the war of Ankara (1402), region was given to the sovereignty of Timur. Since, the end of the 17<sup>th</sup> century, a small commercial city named Izmir in Western Anatolia took over the commercial supremacy, and the port of Çeşme lost its importance gradually.

### **In the republican period**

The first Turkish Admiral Çaka Bey also used Çeşme as a base during the Ottoman period every year important trading time has



been the last port. Today, in Çeşme cruises from the carrier to the Greek islands are organized.

### **Historical places in Çeşme**

In recent years archaeological excavations in Çeşme indicate show that the area has been inhabited since the Neolithic Age.

**Çeşme Castle:** Built by 2<sup>nd</sup> Beyazıt in a rectangular shape in 1508, the castle ditches on three sides with 6 of the tower creates a spectacular display. It was first built at the seaside castle. In front of the castle, there is a statue of Turkish maritime commander named Cezayirli Hasan Pasha, located next to the lion.

**Caravanserai:** It was built by Süleyman the Magnificent in 1528. Caravanserai was used for the accommodation of foreign merchants in history. Today serves as a hotel with 45 rooms.

**Cesme Museum:** Findings from Çeşme, Erythrai, Alacati and from the vicinity. A total of 477 pieces of works are exhibited.

**The ancient city of Erythrai:** The ancient city of Erythrai has survived from ancient times. The city's findings, studies have shown that this region was inhabited since the early Bronze Age.

### **Natural beauties**

**The Spas of Çeşme:** One of the most interesting health tourism resorts. The temperature of the water is due to 58 C degrees. All forms of chronic rheumatism, gout, metabolic disorders such as obesity, rickets, gynecological, skin diseases, liver and painful diseases of the urinary tract are cured. Modern accommodation facilities are available in the vicinity of the spa.

**Şifne (Reisdere) hot spring and mud:** Şifne Çeşme Ilıca is 5 km located on a small peninsula in the Gulf of North-East around the various accommodation and dining facilities. Treatments are done for rheumatism, rickets, gynecological diseases and urinary tract, stomach, intestine, and skin diseases.

**Sakizagaci Grove:** 6,000 years old gum trees are worth seeing. The delicious flavour gum of this tree is at an altitude of jam and unique.

Gum for use in the kitchen, as well as used in the production of pharmaceuticals and dyes.

Ancient Greek doctors, used chewing gum for rabies, snake bites, stomach upsets, intestinal and lung diseases. After the 10th century, gum flavour, spread across the island of Chios and has become famous.

### **1.3. Slow food and slow city movements in destinations**

Food has culinary systems and traditions which society creates, for that reason it has both tangible and intangible meanings (Lee, Scott and Packer 2014: 210). Food is affected by the society so much. Also, with the technological changes growing techniques, approaches of the people to the food and eating habits show an alteration. People yearn to ecological and organic food. They try to keep away from the fast life, fast food, fast activities, etc. So, they invented slow movement.

Slow Food movement would contend on-slough of mass-market, international and globalized foods stuffs into the Italian dietary patterns. An Italian gourmand, Carlo Petrini, founded the Slow Food movement in the Langhe District of the Italian province of Cuneo in 1996 in response to the opening of a McDonald's restaurant in the Piazza di Spagna in Rome (Pietrykowski 2004). Slow Food movement has enlarged to 100 towns and 10 countries all over the world since 1999, gathering administrators, citizens and Slow Food partners (Cittaslow, 2016).

The slow movement is characterised by a valorisation of heritage and tradition. Slow food movement gains importance in local life, traditional practice and culture. Effort and time taken in both production and consumption is set in opposition to the effort and time-saving processes of fast food systems (Varley and Semple 2015:78)

According to Stokes (2013:68); Slow Food's fundamental slogan is that food should be "Good, Clean, and Fair" and it employs a variety of public relations techniques to persuade consumers to be more thoughtful in what they consume. Slow food encourages consumers to become more interested in and knowledgeable about food, to reject industrialized commercial food production, and to protect the environment. The movement stresses eating regional, seasonal, and sustainably produced foods reflective of the world's unique cultures. The Slow Food movement purpose is to reject of fast standardized

food production which placed in systems of industrial agriculture (Pietrykowski 2004: 318). Slow Food is able to band together different audiences, partners and stakeholders. At the *convivia* level in Italy, for example, slow food main stakeholders are still local institutions and producers, such as tourist council offices or trade associations (Sassatelli and Davolio 2010:221). Slow food movement provides commercial concern to the destination of slow food despite not having worry for commercial concern.

Slow food movement first promote the slow city's development with doing some restriction likewise closing the center town to traffic one day a week, try to adapt the town to the infrastructure policies (<http://www.slowfood.com>).

In 1989 a group of self-selected delegates from the newly created "Slow food" organization came together in Italy to define the future of the society. This new association focused on to be a local environment, sustainable local food and economy. And also it was divided sections that was called *convivia* which derived from the word "convivium" meaning was banquet in the Roman period (Chrzan 2004: 118). After ten years in 1999 Slow Food established the Slow City movement. The movement's purpose is to develop small towns and its urban life.

The designation "Slow City" will become the mark of quality for smaller communities (only those with less than 50,000 residents may apply). Slow Cities are not state capitals or the seat of regional governments, but are strong communities that have made the choice to improve the quality of life for their inhabitants. To become *cittaslow* (<http://www.cittaslow.org>);

"...to achieve the status of "Slow City," a city must agree to accept the guidelines of Slow Food and work to improve conviviality and conserve the local environment. When a city becomes a Slow City, some of the Slow City objectives may already be a part of the heritage of the city. Other changes however can always be introduced and applied – often taking inspiration from the programs implemented in other cities. Some programs already implemented in Slow Cities are recycling projects, *Presidia*, after-school programs, and information for tourists that helps them have a real "local's" experience."

"First of all it is necessary that the cities pay 600.00 euros to the *Cittaslow*, They have to organize a meeting in the own town to reach at least 3 interested cities and finally they have to guarantee the welcome to the members of the group about the international project. Moreover it is necessary:  
- to individuate a person in charge of the development of the project who collaborates with the international working group for the certification;

- to provide for the "translation" of the town parameters, if needed. So these Individuated cities will be considered promoters and will be admitted to the Cittaslow life, waiting for the beginning of the adherence practice."

There are 225 Cittaslow towns around the world, including 11 slow cities in Turkey. Slow cities in Turkey are: Seferihisar (İzmir-2009), Gökçeada (Çanakkale-2011), Akyaka (Muğla-2011), Taraklı (Sakarya-2011), Yenipazar (Aydın-2011), Perşembe (Ordu-2012), Vize (Kırklareli-2012), Yalvaç (Isparta-2012), Halfeti (Şanlıurfa-2013), Şavşat (Artvin-2015), Uzundere (Erzurum-2016).

Country	Number of Slow City	Country	Number of Slow City	Country	Number of Slow City
Australia	3	Great Britain	5	Portugal	6
Austria	3	Hungary	1	South Africa	1
Belgium	7	Iceland	1	South Korea	11
Canada	3	Ireland	1	Spain	8
China	5	Italy	80	Sweden	1
Colombia	1	Japan	1	Switzerland	1
Denmark	2	Netherlands	10	Taiwan	4
Finland	1	New Zealand	1	Turkey	11
France	8	Norway	4	Turkish Republic of Northern Cyprus	3
Germany	15	Poland	25	USA	2

**Table 1:** Slow Cities in the World (June 2016)

<http://www.cittaslow.org/download/DocumentiUfficiali/CITTASLOW LIST June 2016.pdf>

Slow Food try to succeed to protect and promote local and sustainable system of ecology, agronomy and gastronomy by building local markets. Slow Food members believe that when people are able to taste enjoyable food, learn about its production and the link between the producer and the consumer. In this way, they can promote the farms and enterprises who produce these foods by purchasing the

foods. And thus, they can be aware of the local food and their industries (Chrzan 2004: 123).

The organizations of Slow Food try to increase awareness of Slow Food with the public relations and media events. So many activities are held for this reason in each year. Some examples are displayed in table 2.

<b>Name of The Activities</b>	<b>The place where they organized</b>	<b>The year when they organized</b>
Salone del Gusto	Torino (Italy)	1996
Terra Madre	Torino (Italy)	2004
Slow Fish	Cenova (Italy)	2004
Salão das Comunidades do Alimento	Brazil	2005
Algusto	Bilbao (Spanish)	2007
Slow Food Nation	San Francisco (USA)	2008
Eurogusto	France	2009
AsiO Gusto	Seul (Corea)	2013
Slow Cheese	Bra (Italy)	2013
Slow Meat	Colorado (USA)	2014
Aegean Slow Food Festival	Patmos Island (Greece)	2015

**Table 2:** Slow Food Activities in the World

**1.4. The concept of slow food village**

It is not so possible to define the certain border of the slow food village concept. Around the world, the example for the slow food village is scarcely any. And Germiyan is one of the pionerr for slow food village movement.

The events have been held in 2015-2016 years the concept of slow food village has become prominent. The motto that is used for the slow food village concept is “Earth that compounds the globe”. The purpose of these events which are about the slow food village concept is to gather and to create awareness the families, producers, gourmands, restaurants, educators and maket hem to think the philosophy of good, clean and fair whose are the main topic of slow food movement (<http://www.slowfoodvillage>).

Germiyan village that belongs to Çeşme is the almost first slow food village both the world and the Turkey. Germiyan had a probationary period during one year. The conviviums which are constituted for both the slow city and slow food movements are the competent authority for the members. And Germiyan is a member of Bardakçı Convivia that is one of the convivium in the Aegean Region. Each year Germiyan pays 10 Euro to this convivia for the membership. Each year it is necessary to hold 6 events in the village. Germiyan has 27 members, 5 of them is from Alaçatı and Çeşme which is so close to Germiyan. They decide all these events which one will hold during the year. Officially, Germiyan has become slow food village in 2016 April. This year beekeeping course was held and the certificates and 3 beehives are given to all participants. Also it is planned more events like collecting and cooking okra, which has a different kind overtaken in Germiyan, course and collecting olives and overhaul olive trees events. Nature and culture tours were arranged. Since two years, every year bread festival has been arranged. But, this year (2016) the name of this festival was changed into the Germiyan Festival. And it will be held in 1<sup>st</sup>-2<sup>nd</sup> October. In the past the festival was held in 9-10-11<sup>th</sup> October. The local government wanted to supply alternative tourism differentness, to spread tourism to the whole year, to bring Germiyan's gastronomic value into the forefront and to prevent overlap the festivals arranged the same area (İldırı and Ovacık).

### **1.5. Germiyan as the first slow food village of Turkey**

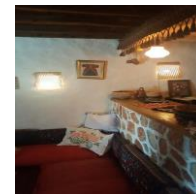
Germiyan is rich in its unique tastes; vineyards, melon and artichoke fields, Kopanisti cheese, special bread that made with sourdough and cooked at a wood fire, sage tea, flos lavandulae romanae tea, Asma Pide and Groom Desert, gumwoods which have dark green and frequent leaves. The seeds that are ancestral are planted. The products are sold by their producers. While people are travelling in Germiyan, they can see the small producers' stands by the side of the road. Also there is one house each person can visit in the village. Owner of the house decorate this old unique house over again and welcome a guest here. The owners of this house want to introduce the village culture, gastronomic elements and traditions. Also they hope in the future there will be more houses like theirs cause in this way more people can visit Germiyan. There are so many famous recipes belongs to Germiyan. Here the some examples:

- ◆ Bulgur Desert with Milk
- ◆ Bulgur Soup
- ◆ Mantı with Rice
- ◆ Bazina (Regional meal-made with water, flour and okra)
- ◆ Şekeriçi (Groom Desert)
- ◆ Pumpkin Meal in the Oven
- ◆ Çullama
- ◆ Pot Roasted (It is so unique like a ritual. In the 2<sup>nd</sup> Day of Sacrifice Feast all family come together and they eat this meal altogether. Cause, it is made with red meat all family members wait second day. Because they can come together in this day).

### **Kopanisti cheese Almond Fig**



### **Melon Okra Germiyan Bread**



## **2. Method**

This study follows qualitative approach as method. The design of the research is case study. In case studies a relatively important and meaningful unit of research is deeply questioned. The research unit can be a person, a group, a village, a firm and so on. In order to

collect primary data about the research unit, purposive sampling method was used to find key informants. Purposive sampling is a non-probability sampling type. Researcher finds participants in their relevance to the research question or unit. In this sampling method, researcher does not aim generalization since discovering initial data about the phenomenon is critical (Bryman, 2012; 416). Purposive sampling is also known as judgmental, selective, or subjective sampling (Laerd Dissertation, 2016). In this sampling method, the decision of the researcher is pivotal. Samples chosen are generally of small size. Unlike probability sampling technique, purposive sampling does not seek statistical inferences and generalisations. Purposive sampling focuses rather on characteristics of the population to be studied. Important issue for the researcher is whether the population chosen can provide detailed information about research unit or not. Sample chosen may not represent the population and this is not considered as a weakness in qualitative inquiries (Laerd Dissertation, 2016). There are several approaches of purposive sampling; maximum variation, homogenous, typical case, extreme (deviant) case, critical case, total population, and expert sampling (Laerd Dissertation, 2016). In this study, expert sampling technique was adopted. In this type of sampling researcher gets data from selected individuals that have particular expertise. In this study, Germiyan Village is chosen as case study research unit. In this village only a limited number of people have information about the “Slow Food Village Label”. Therefore, sampling was first designed as 16 persons from the village, but only 3 of them could truly provide data about the phenomenon. Researchers realized semi-structured interviews with selected sample. Semi-structured interviews took place in August 2016. Three interviewees participated to the research. Researchers visited the village to make observation and to take *in-situ* photos. Documentary research was also conducted. When primary data were collected from interviewees, they were de-crypted from the voice recorders. After creating verbatim or total interview content; a descriptive and analytical analysis was realized on the data set by indexing, grouping and classifying data to achieve new patterns.

### **2.1. A qualitative study on Germiyan village-The first Turkish slow food village**

Germiyan is the first village to take a national step to encourage the slow food movement in other cities. It is located northeast part of Çeşme. It is one of the attractive centres of Çeşme. The population of



Germiyan is 250-300 people. In early times Greeks were living there. During the Ottoman time immigrants came from the Balkans started to live there. So there is dark period about the people living in this village. It can be said that the settlement dates back to 5<sup>th</sup> and 6<sup>th</sup> centuries. In this area it is found that fig, olives, punica and almond trees belong to 1500 years ago. Thanks to the climate there is plant diversity. Generally other part of Çeşme called Alaçatı is known with wild plants but the major plants grow in Germiyan. All year in Alaçatı there is a plant festival and the winner of the festival was always from Germiyan. Around the Germiyan there are so many green-fields. After seeing this area, it is understood that Germiyan is more famous than Alaçatı in terms of plants.



### **Punica Tree**

## **2.2. A case study on the process of slow food village label in Germiyan village**

In this study the basic research question was is follows:

“How did the village of Germiyan obtained “Slow Food Village Label”?”

In order to understand and discover this phenomenon following questions were developed and printed before visiting the village.

- How did the process function for Slow Food Label? What types of activities did you realize? How long you have been investing ont his idea?
- How did you decide 25 members from the village for the label?
- Do you believe “Slow Food Movement” is suitable for Turkey? Why?

- Since globalization hits even remote villages in modern life, how did Germiyan village protect its values?
- What are the gastronomic values of Çeşme peninsula in your opinion?
- Slow Food itself will create commercial gains and how this fact can affect the future and sustainability of the Slow Food Label in Germiyan?
- Currently, do you sell Germiyan Village food only in the village or do you sell it in other cities and locations?
- For Germiyan Village, what does Slow Food mean exactly? What philosophy supports this idea? Why Germiyan is the first village to have this label and not other villages in Turkey?

## 4. Findings and Discussion

After analyzing the responses decoded some data were regrouped and categories of questions were reduced from 8 to 4.

Following titles were questioned during interviews:

a- ***Origins of the idea:*** In 2014 during a festival in the village this idea was created during a brainstorming to find regional development alternatives.

*While slow food and citta slow concepts are not new, Germiyan has become the first village with “Slow Food Village Label”. Some countries already had such villages, such as in South Korea (interviewee E.Ö.).*

27 people gathered in Germiyan to obtain the label. Nedim Atilla eased the process by connecting the village volunteers to Bardacik Convivium.

b- ***People and their attitude in the village:*** Some peasants are still reluctant. They believe this label to be a marketing trick so that some people can make more money. However, after a while villagers embrace the label since they start new businesses thanks to the label. Population structure is problematic. Few young people live in the village because they prefer to work and live in metropolitan areas. There are 900 immatriculated villagers but only one third of them lives

therein. Lack of young population creates labour shortage for producing local products. Older generation knows better about gastronomic heritage but younger generation needs to learn them and operationalize this information.

**c- *Reactions from Turkey and the World:*** Support from Governorship and Municipality is very limited. There is resistance and rejection by certain people. Awareness is created but a total success is far. At least, young generation receives cultural heritage elements from older ones and valorizes these elements. Global reaction came from Italy, a group promised to visit the village but could not.

**d- *Current operations and future visions of the village regarding the label:*** 6 activities per year are organized to keep the label. They have to prove slow food concept compliant food production and this is realized. Germiyan is lucky thanks to its rich flora and herbs. Currently dry agriculture is going on in Germiyan. Local melon (Çeşme melon) is already popular in Turkey. Close tourism destinations such as Ilica and Alaçatı buys the organic products of the village. Future has risks because this label is marketed more and more. If marketing management kills sustainable, fair and clean production the concepts collapses.

Globally a growing interest to protect human life from negative impacts of industrialization can be witnessed. Both human beings and spaces (cities) try to reorganize their existence with this need. Slow movement is one of the best replies to the degenerating industrial processes. Slow food is particularly becoming a tourism attraction as well. Germiyan village of Çeşme district obtained the label of “Slow Food Village” in April 2016. The village is trying to understand the meaning of the label nowadays. Some villagers are still suspicious. Minimum 6 activities related with slow food will be organized in the village each year. Interestingly, the greatest support to the label comes from people born in Germiyan but leaving away. Autoctones are still reluctant and not sure what this label brings to them. Another important finding is that awareness about slow food village label increase together with education level.

## 4. Conclusion and Recommendation

One needs to connect with his past so that he can valorize cultural heritage elements. Small villages have difficulty in keeping this type of modern innovative labels. Villagers can sell their products only in 40 km. distance according to principles of slow food. But if they can't find buyers someday how can they sell their products? In the village a house called Authentic Wish (Dilek) House welcomes visitors. In this house local cultural values are presented to international visitors (Danish, German, British, American, African...). Villagers should be encouraged to welcome visitors at their homes. Germyan village has micro-climate conditions which offer to the village specific food types. Melon, okra, fig, almond and several herbs are of special quality in this village. Moreover, villagers knew to create special dishes with local ingredients (Damat desert, Goose Leg Meatballs, pumpkin meals, Cullama, Kopenesti cheese, stuffed rib cage, Ravioli with rice, Bazina meal, and okra soup are to be underlined).

Recommendations for local municipalities and regional authorities can be:

- Create coordination between metropolitan municipality, district municipality, governorship, local directors, and provincial directorate of tourism and culture.
- Festivals are to be promoted better through social media and not only on mass media.
- Participation of local residents from all socio-economic backgrounds is vital.

Recommendations for tourism industry practitioners are as follows:

- Respecting cultural tourism and sustainable tourism principles
- Valorizing the cultural heritage of villages by supporting infrastructure, protecting historical buildings and also safeguarding intangible cultural heritage of the local area
- Limiting the number of visitors and distributing the visits in a balanced way through all seasons, and not forcing peasants to create excessive amounts of products by increasing their capacity (the threat of losing authenticity and production of fake products)

For scientists following recommendations can be developed:

- What type of other labels can be developed for Turkish villages in order to develop tourism?
- Can other villages obtain this Slow Food Village Label in Turkey? Where are they?
- After a few years when the label is established new research can be conducted in Germiyan Village. For instance; a quantitative research with a large sampling aiming visitors or vernacular people can reveal the profile of visitors and attitudes of local people regarding the “Slow Food Village Label”.

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# Evaluation of Socio-Cultural Effects of Tourism in Çeşme and Alaçatı in Perspective of Tourism Workers

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## **Abstract**

The current literature on the socio-cultural impact of tourism has been focused on the local people's perspective. However, in these researches, the issue of tourism workers and their perspective of tourism have been largely missing. In this study, the socio-cultural impact of tourism will be investigated from the perspective of tourism workers.

In this proposed research we will seek to answer to some specific questions. For example; has tourism increased diversity of employment or is there any increase in the numbers of women employment in tourism? Also has tourism changed structure of family and local-foreign marriages? What are the awareness and sensitivity levels of local people in regard with tourism? What are the effects of tourism on socio-cultural structure and has it caused social changes? In this study, we aim to evaluate socio-cultural effects of tourism in Çeşme and Alaçatı in perspective of tourism workers. The research field is limited to Çeşme and Alaçatı town centers. Qualitative interview method will be used in this study and as long as they are suitable to topic, some detailed questions (by making use of semi-structured question form) will also be directed to tourism workers. In these terms, it is aimed to explore current situation and gather information about socio-cultural effects of tourism in perspective of tourism works by means of qualitative research.

*Key-Words: Çeşme, Alaçatı, tourism, socio-cultural structure, social change*

## **1. Introduction**

“Tourism” is not only an economic incident but also an activity in national and international platform having socio-cultural, geographical, political aspects affecting the society. A large number of people travel either within their own countries’ or between countries to have some rest, to see new places and to learn about different cultures. Tourism is a phenomenon concerning both the individual and the society. Tourism transforms the life styles with; its positive and negative effects on individual, family, society and social classes (Civilek, 2010, p.331). Therefore, while studying the effects of tourism on social structure; it is important to not only study the economic, income generating effects of tourism, but also the non-economic effects of tourism; with its effects on social and cultural structure.

Hence, it is necessary to analyze the social effects of tourism in sociological perspective and the social factors that play important role in the appearance and development of tourism phenomenon. As a result, tourism is a phenomenon that causes social transformation.

In order to understand the fundamental effects of tourism on the socio-cultural structure, it is necessary to analyze the structure of relationships arising out of the co-existence of tourism worker, tourist and the local people and to designate the changes occurred in those relationships.

On the subject of impact of tourism on socio-cultural structure, the literature mainly focuses on the topic of perspective of “local people”. However, the perspective of the “tourism workers” on this subject is neglected. In this study, the effect of tourism on socio-cultural structure in perspective of the tourism workers will be evaluated and with this approach, we will try to fill this gap in the literature.

## **2. Literature Review**

The word tourism, passed into Western languages from the Latin word “tornus”. This Latin term defines the circular motion and transformed into the word “tour” in English, which means cycle, travel and journey. In other Western languages, the word “tour” also mean; the short and long trips taken to return to the place of departure (Bal, 1995, p.15).

Throughout history, as a social phenomenon, tourism has been existing in different names and shapes, depending on the leisure time, sufficient income and desire. In the beginning, tourism revealed itself with compulsory traveling, however by the time passes, it has undergone to several changes. The serious changes that have occurred in the social classes and conditions of life together with the industrial revolution also affected the tourism activities.

The new social classes emerged and the social rights such as; the paid holidays, that these new social classes earned, initiated the development of tourism and caused the differentiation of the concept of tourism. The major difference of today's concept of tourism from the other ages is that; today, it is defined and accepted as a right of all social classes (Civelek, 2010, p.347-348).

In 21<sup>st</sup> century, tourism notably developed and became one of the most important phenomenon of our age. The relatively higher income of people, the technological developments in the transportation and communication make the people's life easier. The attendance in tourism increases continuously both nationally and internationally with the desire to fulfill the time apart from the work with recreation (Özdemir&Kervankiran, 2011, p.2). According to Paul (2012, p.502) the international tourism activities developed by the accelerating globalization which caused the abolishment of geographical borders of the countries and which increased the interaction of people from different countries and cultures.

Tourism is the sum of the phenomenon and relationships arising from the temporary uneconomical stay of the foreigners and the members of the same society. Tourism has become a very important phenomenon, specifically today. The important economic and socio-cultural role that tourism plays in the society made it, the center of attention in sociology. Tourism is a social phenomenon and a dynamic of "change". Thus, the socio-cultural interaction that occurs with tourism is very large and dimensional.

"Change" is the difference that occurs in the former existence style or circumstance. Change is transition from one form to another and at the same time is a continuous process. "The social change" is a differentiation that emerges by time. At the same time, according to Civelek (2010, p.340-347); the social change have its physical and social frontiers. In other words, it is possible to observe and evaluate the social change in the socio-cultural environment and in the geo-

graphical area. The cultural area consists of the combination of values, norms and behavior patterns that are learnable and inherited from the past.

The society, which is the synthesis of social and cultural system, is in an infinitive change with the effect of internal and external dynamics. Tourism is one of the social dynamics that creates the change process and it is a phenomenon typical of industrial-city societies. As a result, the phenomenon of tourism could also cause social change. There is a mutual relationship between social change and tourism.

The concept of social structure defines “the major elements that create the society, the position of these elements, the relationships of these elements and as a result, the system of the operation of these elements” (Doğan, 2000, p.117).

According to Güler (1978, p.17) in order to determine the sociological meaning of tourism, it is necessary to clarify the meaning of “leisure time”. The leisure time specifically emerged from the economic and socio-cultural conditions of the modern society. Considering these conditions will help to understand the phenomenon of tourism better. The leisure time, is the time available after the completion of tasks and performance of liabilities of work and life.

According to Bal (1995, p.18-20), tourism is the collection of uneconomical human versatile activities, that are performed to utilize the leisure time, by the same or foreign members of the society, while consuming or producing services and products of travel and accommodation in the places other than they permanently live or work. Also, Bauman (1996, p.29) underlines that, a social activity is performed by tourism and this social activities have complicated nature.

All these reveal that, tourism -specifically today- has become a very important phenomenon. In addition to its economic dimension, this phenomenon has social and cultural results so the determination and analysis of the socio-cultural side is also very important. Thus, it is necessary to analyze the tourism sociologically.

The socio-cultural interaction that occurs with tourism is highly comprehensive and dimensional (Canziani, 2016, p.22). Hence, it is quite difficult to mark off the frontiers of this interaction of tourism. The factors of urbanization level, the power of cultural and social

norms in the region that accepts the tourist, play an important role on the effect of tourism. Tourism is a continuously changing phenomenon. The scale of movement of the visitors, cross-cultural effects and the commercial opportunities that occur with tourism will, inevitably affect the societies. The effects can be negative or positive (Avcıkurt, 2003, p.40).

### **3. Method**

The purpose of this study is the assessment of the socio-cultural effects of tourism in Çeşme and Alaçatı in the perspective of the tourism workers.

Similar to other studies in social sciences, this study also have time, effort, cost and location (study area) restrictions. The limits of this research are the city center of Çeşme and Alaçatı. In this study, the qualitative interview method has been used and detailed questions of subject matter (semi-structured question form has been used) that are proper for the purpose have been asked to the tourism workers. In this context, the application of “interview” has been performed with 50 interviewers between the dates of “10.10.2015-17.10.2015” and they are made in depth and face to face. Hence, with this qualitative research the collection of data.

Hence, with this qualitative research; the collection of data on the socio-cultural affects of tourism in the perspective of tourism workers and the determination of the situation been performed.

The purpose of the case study is to reveal the results of a specific situation (Yıldırım & Şimşek, 2005, p.77). This study has the feature of a research that uses descriptive research on situation analysis. In addition, some of the specific relationships been analyzed and revealed related to the goal of the research.

Lanquar (1991, p.62) by pointing out that; descriptive studies are used to determine the existing situation emphasized the difficulties of listing the complete socio-cultural effects of tourism. Since, the affects of tourism is distributed all over the structure of the complicated social system.

The qualitative interview is getting detailed and rich information from the interviewer on the subject, by asking the interviewer de-

tailed questions on the subject. The number of the interviewers and the subject matters of the questions depend on the topic and the purpose of the research. In this study, many detailed questions on the purpose of the research been asked to tourism workers of different line of tourism business. In this context, by maximizing the variety of work lines of tourism work, which are included in the sampling set, we have tried to collect more rich, valid and monolith data set on the subject.

In this study, the purposive sampling technique has been used. In this way, in the qualitative research for Çeşme and Alaçatı city centers, the “maximization of the variety”, been tried by using different tourism workers in different positions and work lines in.

According to Yıldırım & Şimşek (2005, p.107), the purposive sampling technique is quite convenient sampling technique for the qualitative research and is conducive for in depth study of situations with comprehensive and rich information. In this sense, the purposive sampling is beneficial in explanation and invention of phenomenon and incidents.

## **4. Findings and Discussion**

The data that has been collected with interview technique applied, has been coded and some of them have been presented as tables. All the tables are formed from the data collected with the qualitative research. In addition, the most significant answers of the interviewers to the related question are given in the tables below. These significant answers highly contributed to the analysis of the subject matter and provided important hints in understanding the existing situation.

The general information of the people who attended to the interviews areas follows: The sampling set for the qualitative research consist of 50 participants. The participant tourism workers that the interviews made are 25 “men” and 25 “women”. The age distribution of the participants are as follows: the participants who are between ages of 18-25 years are 16%, the participants who are between the ages of 25-32 years are 16%, the participants who are between the ages of 33-40 years are 16%, the participants who are between the ages of 41-48 years are 24%, the participants who are between the ages of 49-56 years are 12%, the participants who are between the

ages of 57-64 years are 6% and the participants who are at the age of 65 years old and over are 10%.

The data on the educational level of the participants in the sampling is as follows: Primary School graduate 20%, high school or equivalent graduate 42%, university or college graduate 32%, post-graduate 6%. The work lines of the participants of the research are as follows: Hotel, pension worker 18%, the souvenir shop, accessory shop worker 18%, restaurant worker 16%, cafe worker 10%, bar worker 10%, the travel agency worker 10%, clothing shop worker 10% and stand worker 8%.

The significant answers and data on the answers to the question on “what first come to your mind when we say “tourism” are presented below.

<b>When we say tourism, what comes first-ly to your mind?</b>	<b>Frequency</b>	<b>(%) Ratio</b>
Traveling from one place to another for relaxing, having fun and sightseeing.	13	26
Moving away from the intensive tempo and stress of the work and spending the leisure time.	7	14
To learn about the domestic culture and also to learn the new cultures.	5	10
It is a very important sector that generates income to many people.	12	24
It is attracting the “foreign tourist”.	6	12
It means the regions that everything is “expensive”.	7	14
<b>THE TOTAL</b>	<b>50</b>	<b>100</b>

**Table 1:** The distribution of answers to the question on what come first to the mind when the word tourism is said

According to the findings of the research, the first thing that comes to people’s mind when “tourism” is spelled is “traveling from one place to another for relaxing, having fun and sightseeing”. There are many other categories of thoughts that first come to the mind are revealed and they are presented in the Table above.

Some of the views of the participants related to the question are worth noting:

*“Tourism means foreign tourists coming. However, when we look at Çeşme and Alaçatı it can be seen that the number of foreign tourists decreases and the number of local tourists increases”* (Interviewer-13/39 years old, a restaurant worker).

According to this approach; the meaning of tourism turned up to be attracting the foreign tourist to the touristic regions. However, in Çeşme and Alaçatı this situation is getting worse each and every year.

*“It is the trips that people make in their leisure time to get away from the stress of daily life”* (Interviewer-27/a woman, hotel worker).

The data on and the most significant answers to the question of; whether there has been any changes in the socio-cultural (social and cultural) structure of Çeşme and Alaçatı with the effect of tourism and if so, what are the changes are; presented below.

<b>The Changes occurred in the socio-cultural structure of Çeşme and Alaçatı with the effect of tourism</b>	<b>Frequency</b>	<b>(%) Ratio</b>
The tourists visiting Çeşme and Alaçatı do not stay long and most of the tourists coming to Çeşme and Alaçatı are Turkish so there are no major changes that have occurred.	8	16
People who are coming to Çeşme and Alaçatı from several different cultures affected the local culture, values and traditions in a negative way.	12	24
Çeşme and Alaçatı are named with tourism so they are “trademarks”. There is harmony between tourism and socio-cultural structure so tourism has a positive impact on socio- cultural structure.	10	20
The socio-cultural structure of this region is open to tourism and it is not in conflict with tourism. There is little if any prejudice towards tourists. Hence, the mutual communication and dialogue have increased; the socio-cultural flexibility, tolerance level increased more.	7	14



In this region, the local socio-cultural structure is already multi-cultural so internalization and acceptance of tourism have finely occurred. The local people accepted the tourism phenomenon and did not resist to tourism. Moreover, their perspective of life changed, their horizon broadened and they have started to develop themselves such as; trying to learn foreign languages.	13	26
<b>THE TOTAL</b>	<b>50</b>	<b>100</b>

**Table 2:** The Distribution of thoughts on the changes occurred in the socio-cultural structure of Çeşme and Alaçatı with the effect of tourism

Based on the findings, it can be argued that with the impact of tourism, there have been positive changes occurred in the socio-cultural structure of Çeşme and Alaçatı and there is harmony between tourism and socio-cultural structure of the region.

The rate of the participants stating that the socio-cultural structure of Çeşme and Alaçatı negatively affected from tourism is 24%. The 16% of the participants think that, no major changes occurred in the socio-cultural structure of Çeşme and Alaçatı, with tourism. The remaining 60% part of the participants stated that tourism affected the socio-cultural structure of the region positively and there is harmony between tourism and the socio-cultural structure of the region.

In the region by tourism, the tolerance, the inter-cultural relations increased and tourism has highly been accepted. It has been determined and revealed that this region is available for internalization of tourism and there is no major resistance, reaction against the development of tourism in the region.

When we look at some of the interviewed participants’ views, we perceive the ones below:

*“The tourism well suited the socio-cultural structure of Çeşme and Alaçatı. Thus, the regions socio-cultural structure is already multi-cultural. For example, the history of Turkish-Greek cultural synthesis in the region is attention grabbing. There are many Bosnian, Crete and Chios immigrants in the region. In addition, the people we*

name as 'People from Istanbul (İstanbul'lular)' are existing densely in this region, specifically in Alaçatı. Hence, the socio-cultural structure is very available for acceptance and internalization of tourism” (Interviewer-1/a man, bar worker).

One of the interviewed participants (Interviewer-32) who is a woman and a clothing shop worker underlines that tourism damaged the socio-cultural structure of the region: *“Tourism affects the traditions and custom of the region in a negative way and distort them. The family structure gets damage and it becomes harder to raise children. The youngster degenerate and the women aspire to different life styles”*.

On this issue, another participant (Interviewer-46) who is a 32 years old cafe worker stated that *“When we say Çeşme and Alaçatı, the first thing that comes to my mind is tourism. Çeşme and Alaçatı are 'trademarks'. With the affects of festivals, hot springs, the historical texture, authentic structure, the wind surf, beach, marina this region attracts domestic and foreign tourists. There is no social or cultural resistance or reaction against tourism in this region. There is harmony between tourism and socio-cultural structure and the evolve together”* and underlined the importance of tourism for the region and the harmony between tourism and socio-cultural structure of Çeşme and Alaçatı.

The data on and the most significant answers to the question of the positive impact of tourism on the socio-cultural structure of Çeşme and Alaçatı are presented below.

<b>The positive impact of tourism on the socio-cultural structure of Çeşme and Alaçatı</b>	<b>Frequency</b>	<b>(%) Ratio</b>
The inter-cultural dialogue increases. As you introduce your culture you also get to know other different cultures.	16	32
The increasing inter-cultural relations support; the reduction of prejudice, increase of tolerance and harmony. The perception of life of people changes and their horizon broadens.	17	34

Tourism supports the generating of income, the increase of welfare and it decreases the cultural-familial problems arising from the economical problems.	11	22
None	6	12
<b>THE TOTAL</b>	<b>50</b>	<b>100</b>

**Table 3:** The distribution of the data on the positive impact of tourism on socio-cultural structure of Çeşme and Alaçatı

The findings reveal that; tourism has many positive effects on socio-cultural structure of Çeşme and Alaçatı. The positive impact of tourism such as; causing increase in inter-cultural relations and decrease of prejudice, increase in tolerance, broadening of the perception of life of people have been revealed. However, 12% of the participants think that tourism do not positively affect the socio-cultural structure of the region.

When we analyze the issue in more depth, the views of some of the participants become prominent and they are given below:

*“Getting to know people from very different cultures makes the social and cultural structure more flexible, reformer and tolerant by opening the social and cultural structure and taking it away from conservatism and closeness. As a result, the horizon of people broadens and their perception of life changes”* (Interviewer-2/32 years old, a cafe worker).

*“Aegean Seashore region and specifically socio-cultural structure of Çeşme and Alaçatı is in harmony with tourism. The tolerance towards different cultures is very high. In this manner, the intercultural dialogue and the mutual influence is high. This situation effects the development of culture and the understanding of the world positively”* (Interviewer-9/high school or equivalent graduate, a souvenir shop worker).

*“Getting to know people from different cultures increases the confidence of the individual and supports the process of production of different perceptions of life for interpretation of life”* (Interviewer-11/a man, restaurant worker).

*“Some people disapprove the behaviors and habits of tourists and criticize them. According to me, there are more important and exemplary behaviors of tourists that they contribute to our lives. There are many things I learn from tourists” (Interviewer-18/a woman, stand worker).*

On this issue, one of the participants (Interviewer-26) who is a man and a hotel worker stated, *“Tourism makes important contribution to the co-existence culture. In the touristic areas, multi-cultural and tolerant environment develops. Also, tourism effects the life standard and is an income generating sector. Here, many people earn their lives with tourism. The generating of income or welfare has reflection in social life. When families with economic problems generate sufficient income from tourism, it helps those families to prevent and overcome their familial problems. The economic welfare has positive and constructive effects on socio-cultural structure”.*

Another interviewed participant (Interviewer-28) who have a post-graduate educational level, travel agency worker stated, *“Çeşme and Alaçatı became trademarks with tourism and they became known globally. This incident contributed the development of the region and socio-cultural structure by affecting them positively. There is no industry in this region, the trade volume is limited, so tourism means everything in this region”* and emphasizes the importance of tourism for the region and its positive impact on socio-cultural structure of the region.

The data on and the most significant answers to the question of the negative impact of tourism on the socio-cultural structure of Çeşme and Alaçatı are presented below.

<b>The negative impact of tourism on the socio-cultural structure of Çeşme and Alaçatı</b>	<b>Frequency</b>	<b>(%) Rate</b>
Multi-cultural conflict occurs.	7	14
The domestic culture, values, traditions and custom erosion occurs.	7	14
The dissolutions in family structure increases.	5	10

Fighting and rumble occurs because of the night life and alcohol, the problem of security occurs because of the different people coming to the touristic areas.	6	12
Many of the local people of Çeşme and Alaçatı leave the region by selling their houses or shops with high prices. Hence, the transfer and continuity of the domestic culture got damaged.	7	14
None	18	36
<b>THE TOTAL</b>	<b>50</b>	<b>100</b>

**Table 4:** The distribution of the data on the negative effects of tourism on socio-cultural structure of Çeşme and Alaçatı

The findings reveal that; tourism has some negative effects on socio-cultural structure of Çeşme and Alaçatı. The negative effects of tourism such as; inter-culture conflict, distortion of traditions and family structure, the damage in the transfer of domestic culture, the problem of security have been revealed. However, based on the data collected by this research, it is important that 36% of the participants think that there is no negative effect of tourism.

When we analyze the issue in more depth, the views of some of the participants become prominent and they are given below:

*“After 1980s the domestic culture changed in high velocity. The change occurred in a negative direction. Most of the local people in this region sold their property and left the region some of them; without working or investing the money to this region, spent all the money they generated from the property that they sold. This process caused the distortion of the socio-cultural structure of the region and prevented the protection of the socio-cultural structure of the region”* (Interviewer-7/university or college graduate, a restaurant worker).

*“Fighting and rumbling increased because of the night life. It has become hard to raise kids in the touristic areas. In addition, the work hours in the tourism sector are very long and unbalanced. The family members have difficulty in getting together and this gives damage to the family life”* (Interviewer-9/ a woman, souvenir shop worker).

One of the interviewed participants (Interviewer-11) who is a 50 years old restaurant worker by stating on the issue: *“I think our socio-cultural structure and educational level causes some problems. If we correct the false beliefs and change our perception of life we can minimize the negative effects of tourism on social and cultural structure”* underlined that the negative effects of tourism occurred in this region primarily by the local socio-cultural structure and the educational level of the people in the region.

Another interviewed participant (Interviewer-14) who is a woman, cafe worker stated *“The youngsters aspiring to the life styles of tourist give damage to the family structure and the society”*.

Also, another interviewed participant (Interviewer-50) who is a woman, clothing shop worker stated *“Çeşme and Alaçatı became very touristy and become a trademark. However, it lost many of its unique values and traditions”*.

The data on and the most significant answers to the question of the impact of tourism on the family structure in Çeşme and Alaçatı are presented below.

<b>The effects of tourism on the family structure of Çeşme and Alaçatı</b>	<b>Frequency</b>	<b>(%) Rate</b>
Communicating with people from very different cultures and getting to know the different cultures by tourism, broadens the horizons of family members and increase their self-confidence.	5	10
By tourism, the members of the family especially the young persons and the women have economic independence so their ability to stand on their own feet as independent individuals increases. This welfare has positive reflections on the family institution.	5	10
As the women attend to the business life intensely, the traditional roles in the family changes. This situation negatively affects the family institution. This is one of the factors of increase in divorces.	6	12

Specifically the youngsters aspiring to the life styles of tourist and they ignore the domestic values. This situation also causes some conflicts in the family.	10	20
The heavy workload, long and vague working hours in tourism works decrease the time spent with and the attention given to the family.	9	18
There is no effect	15	30
<b>THE TOTAL</b>	<b>50</b>	<b>100</b>

**Table 5:** The distribution of the data on the effects of tourism on the family structure of Çeşme and Alaçatı

Based on the findings of the research, the rate of the tourism works in the sampling who think that tourism has positive effect on family structure is 20%. According to this category of participant's, by tourism; and the ability of standing on their own feet and the self-confidence of family members increase and this effects the family structure positively.

The 30% of the participants think that tourism has no effect on family structure of Çeşme and Alaçatı.

The rate of participants stating that tourism has negative effects on family structure of the region is 50%. According to this category of participant's, tourism effects the family structure negatively because, the working hours in tourism sector is long and vague, the roles of women in family who work in tourism sector change and the youngsters do not choose the domestic values as models. This results reveal that; family structure is affected negatively with tourism.

The findings of this study revealed that; tourism is prominently in harmony with socio-cultural structure of the region and it has positive effects and change outweigh. However, some negative effects of tourism on the family structure of the region came to light with the findings in the study. Half of the interviewed tourism worker participants noted that tourism affected the family structure negatively. In this negative effect of tourism, the role of the work conditions in tourism being heavy and the youngsters aspiring to the life styles of tourists is prominent. These caused the decreasing family communication, weak family ties and family conflicts.

When we look at some of the interviewed participants' views, we perceive the ones below:

*"The tourists coming to the region in the last years is mainly Turkish; in that sense, the family structure is not affected much"* (Interviewer-13/primary school graduate, a restaurant worker).

*"The working hours in tourism sector are very vague and long and that negatively affects the family structure. For example; the divorces among hotel and pension workers is frequent. Also it is very rare that all members of the family have dinner together"* (Interviewer-22/a woman, hotel worker).

*"As the women attend to the business life, the traditional roles in the family changed. The problems in raising children and the problems in the distribution of responsibilities in the family increased"* (Interviewer-29/university or college graduate, a travel agency worker).

*"The youngsters take the life styles of tourists as a model; youngsters are like under a spell. They have the feeling of being in between the life style of their own culture and the life style they see outside and as a result they degenerate. The problems in the family are inevitable with this wannabe"* (Interviewer-30/50 years old, a hotel worker).

According to Civelek (2010, p.342) tourism has major effects on youngsters. Since the youngsters have close relationships with tourists, their behaviors and perspective of life are affected. In addition, it may cause the youngsters to get away from their own traditions and aspire to the life styles of tourists. While solving these conflicts, several unwanted situations, tensions occur. This causes change in the whole family, society and all sorts of attitudes.

One of the interviewed participants (Interviewer-36) who is a man, restaurant worker stated that; *"Being in touch with several different cultures by tourism broadened the horizons of people, they took some of the behaviors of tourists as an example and they start to apply these behaviors to their own life. The family institution also affected from this and the family structure become more civilized. For example; the style of raising kids become more liberal"* and underlined that the family structure affected positively by tourism since tourism



contributed the personal development of individual's and his/her perspective of life.

Tourism in several countries and regions affected the modernization of the family. Such as; it provided new position to the women and helped the families to develop more liberal relationships towards their children. In addition, it supported the reduction of national prejudices, minimized the ethnocentrism and broadened the horizons of the local people at tourism region (Lanquar, 1991, p.88).

According to Civelek (2010, p.344) tourism is one of the effective factors that contribute to the development of family institution. As tourism becomes more important and prominent in the region; it affects the life style of families in that region in several ways. Tourism; affects the style of generating of income, marriage, traditions and the process of opening up of the families. In addition, the families who live or work in the touristic region get information on the life style of tourists. Hence, the families in the touristic regions especially the ones who are dealing with tourism, take some of the elements from the other cultures and develop new behavior models.

During the research we also asked questions on the phenomenon of "crime" to the participants .The 66% of the participants in the sampling stated that tourism do not have any effect on the crime rate and variety. There are crimes both in touristic and non-touristic areas and there is no increasing effect of tourism on crimes. However, the 34% rest of the participants think that, the touristic areas are crowded and full of people from different cultures so it makes it easier to have some conflicts in those touristic areas. It is determined that specifically because of the nightlife and alcohol there is some increase in the crimes and theft.

In addition, according to the sampling; there is almost no local-foreign marriage in the Çeşme and Alaçatı as in the last 20 years fewer foreign tourists come to this region. Only 20% of the sampling stated that they witnessed local-foreign marriages in the region and they emphasized that some of them are set-up marriages to immigrate to foreign countries.

On the other hand, 88% of the interviewed participants stated that tourism generated women to enter to business life. However, 12% stated that tourism did not affect the entrance of women to work life. With the light of these, it can be argued that; tourism affected the

increasing work diversification and entrance of women to work life. This also affects the socio-cultural structure, economic structure and family structure and it has both positive and negative effects and results. In that manner, women found a sector to work and generate their own income and to stand on their own feet. They start to work, they start up business, and they produce and provide services. Even the women in the rural areas have tendencies to produce. For example, in the local bazaar they sell the products that they produce and utilize these products. The women not want to do only the housework anymore. Tourism affected the modernization of the family in many countries and regions. Tourism not only provided new position to women but also gave the families opportunity to develop more liberal relationships with their kids.

However, there are some approaches emphasizing that, the traditional family life negatively affected with the women intensely entering into work life. There are some problems arising in the family in raising kids and distribution of family liabilities.

In addition to all above; 84% of the sampling stated that there is harmony between tourism and socio-cultural structure of Çeşme and Alaçatı. The local people and tourism workers in Çeşme and Alaçatı are not disturbed from tourism and their sentiment for and awareness of tourism is high. The participants stated that they are conscious of the economic, cultural and social contributions that tourism made to both the region and the country. More; they have the opinion that the efforts and endeavors should be increased to develop tourism more. The rest of the participants, which is 16%, think that; the tourism damaged the uniqueness of socio-cultural structure and there is conflict between tourism and socio-cultural structure. This 16% also state that, if tourism would not generate income, they would not prefer tourism being in the region.

## **5. Conclusion and Recommendation**

Nowadays the socio-cultural, economic and political impacts of tourism increases in high pace. This situation exists not only in developed countries having sizable share of international tourism but also in developing countries. In international scale, tourism has 300 million labor force and creates work opportunities to young people. In other words around the world, one out of each 16 workers is in tourism sector, and 7% of all investment in the world is in tourism.

In that sense, the importance given to tourism in the world and in our country is getting higher, the tendencies towards tourism diversify and the new domestic tourism varieties take the attention of people (Emekli, 2005, p.100).

As a social phenomenon, tourism is one of the subjects of social sciences. The economic and socio-cultural role that tourism plays made it one of the focuses of interest in sociology. Sociology; which analyzes the social structural change also discusses the changes that tourism creates on the social structure. Tourism is the product of social behaviors related to the leisure time. The leisure time is the consciously spent time which is left after the time spent on work and other compulsory activities to continue living, such as; nutrition, sleeping etc.

According to Lanquar, (1991, p.63-64) the impact of tourism should be analyzed in the frame of social change. The social change is a collective incident that necessarily affects the styles and conditions of life and more, the intellectual world of the attendees.

Defining tourism only as an economic incident would be wrong. While analyzing tourism; besides from its economic impact it is necessary not to ignore the social effects and its impacts on the society. The tourists, by travelling to other places, get in contact with new people and societies and build different social relationships. The tourists both affect the society of the places that they visit and they are affected from the society of the place that they visit (Gürbüz, 2002, p.53).

The people in the touristic regions are continuously interacting with other cultures so the existing values, norms and behavior systems in the socio-cultural structure differentiate and change. However, there are different perspectives on these changes.

According to the findings of our research; in the region, there is mainly a positive attitude towards tourism. However, the income generating role of tourism should not be ignored as an effect on this attitude. The economic factor stands out among the factors such as introducing a new life style and broadening the horizons.

In addition, the research findings revealed that, tourism has negative effects such as; intercultural conflicts, erosion of traditions and in family structure, stagnation in transfer of domestic culture.

In the context of our research, some of the negative and positive effects of tourism on socio-cultural structure, economic structure and family structure of Çeşme and Alaçatı been stated. For instance; on the effects of tourism on family structure, Lanquar (1991, p.77) argue that; specifically the youth and women are affected and benefit from tourism. This incident has several social results. For example, the women and the young people could find jobs by tourism so they have the economic freedom and get out of the traditional conservatism. As a result; a positive impact on their self-confidence and entrepreneurial. On the other hand, the reduction in family ties, the conflict between generations become more significant.

The tourism and the socio-cultural structure have mutual effects. In that sense, for tourism sector, the impact of social environment and the tourism workers are important. The incidents that are not accepted or tolerated by the social structure can give high damage to the tourism in the region.

In that manner, the values of the tourists and the values of tourism workers and the local people in the touristic region should not be in conflict. Especially, since the tourism workers that have direct contact with the tourists should be in harmony with and tolerant to tourist groups. They should be open to dialogue with tourist groups. Accordingly, the acceptancy of the tourism by the people of the touristic region is very important. The findings of this research reveal that the tendency of acceptancy of tourism by the people of Çeşme and Alaçatı is in very high levels.

The acceptance of tourism depends on the socio-cultural structure of the region. If the internalizing socio-cultural structure of Çeşme and Alaçatı would not exist; we would not even been able to speak about the tourism and its effects on the region. According to the findings of our research, the major feedback received from the tourists on Çeşme and Alaçatı is that; the region has an environment with tolerance and peace.

The culture of tourists and the tourism workers, local people are different. For some, this cultural difference makes the communication and the harmony difficult. However, based on the findings in this research, against the mentioned approach; in the region, the acceptance of, harmony with and tolerance to tourism is in very high

levels. In this regard, it can be stated that tourism is accepted and internalized in Çeşme and Alaçatı.

In this point, the opportunity of the people of the region be tolerant about foreign cultures is at importance. Together with the development of co-existence culture, the tolerance of people and the reduction in prejudice occur.

As a result based on the findings of this study, it can be argued that, Çeşme and Alaçatı have modern, urbanized characteristic. The findings revealed that, in Çeşme and Alaçatı the conservative, close character tendencies towards tourism are in very low rates. It is revealed that that, prominently, the tourism and the socio-cultural structure is in harmony.

In this study, both the economic emphasis and the socio-cultural emphasis (people learning each other's cultures, the increase in communication and dialogue, the broadening of horizon in perspective of life, presentation of new life styles etc.) took attention. It can be seen that, both of them are named by; the perspectives of tourism workers towards tourism. However, income generating role of tourism and new income generating opportunities created by tourism should not be ignored as an effect on the harmonization of socio-cultural structure and tourism. The economic return, new income generating jobs and the opportunity of increase of life standards have major roles in the harmonious and tolerant socio-cultural structure as well as the acceptance of tourism

Could a socio-cultural structure change by protecting the local values and tourism be realized? It is noticeable that much other research should be done both on this subject and on determination of the socio-cultural impact of tourism. Because of this reason, it would be beneficial to set up plans on relationship of tourism and socio-cultural structure based on the findings of such research.

The necessary studies should be realized and the policies should be executed to prevent tourism to give damage to the positive sides of the social and cultural structure and to increase the tourism awareness. In that context, the necessary efforts should be performed to increase the awareness of both the local people and the tourism workers.

As the socio-cultural problems created by tourism increases, both the tourists and the tourism workers, local people are affected. For this reason, in solving the socio-cultural problems caused by tourism; it is important to receive the opinions of both the tourists, tourism workers and the local people and evaluate them.

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